



THE

Free Presbyterian Magazine

ANI

MONTHLY RECORD.

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

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

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The War and Its Lessons.

THE Great War, which was begun in August, 1914, still proceeds with no apparent signs of termination. Since its beginning two additional combatants have taken the field-Turkey on the side of Germany and Austria, and Italy on the side of the Allies. The decision of the conflict seems still distant. The Germans with their vast preparations, continue in the main to hold their own, and to show themselves powerful and determined Great losses have been sustained on both sides of the fray. The German and Austrian losses run up to several millions, and are greater than those of the Allies. Still the losses of the latter have been very severe. Many brave British officers and men have fallen, and many homes, as a consequence, are sadly mourning their dead. We believe that the British have, with the divine help, maintained their credit for courage and endurance on the battlefield, and have accomplished marvellous results against overwhelming odds. If this had not been the case, the German forces, with their superiority in numbers and munitions, would have swept everything before them on the near Western front. God, in His mercy, has put a check on the progress of cruel and unscrupulous enemies. May the day of their complete overthrow be at hand!

It is our intention in the present article to call attention to some of the general moral and religious lessons which are to be learned from the events of the War.

I. The War has taught us a new and powerful lesson as to the depravity of the human heart. It is the testimony of Holy Scripture that God made man upright at the beginning, but that he sinned and fell from his estate of innocence, with the consequence that now, by nature, "there is none" of the human race "righteous, no, not one." The Scripture also clearly teaches that fallen men are corrupt in heart as well as life, and that if there be anything lovely or of good report found in connection with them,

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such is due to the grace of God, either in its common or special operations. "For out of the heart," saith Christ Himself, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19). Now, these solemn truths have been very plain to those in all generations who have been enlightened by God's Spirit, and have accepted the testimony of His Word. But they have not been so to men who, under the influence of unbelief, have refused to believe the Scriptures and rejected the teaching of the Spirit. Such have disowned the doctrine of the Fall and have advanced flattering theories of man's present innocence by nature and capacity for spiritual progress upward. "The Ascent of Man" has been the cry in theological schools, pulpits, and business and family circles for many years.

Such delusive self-flattery was undoubtedly provoking to the eyes of God, as well as injurious to its victims. But God, who is rich in mercy, had determined that He would give during these latter days, in the person of Germany, a terrible object lesson of human depravity to the whole world, if so be that the votaries of modern unbelief would bethink themselves and come to see and believe the unerring truth of the Scriptures as to the Fall and its consequences. "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Rom. iii.). Germany on land and sea has exemplified every line of this dark picture since the present War began, and has made it as plain as it possibly can be made that the fallen heart of man contains, in the enlightened twentieth century, the same constituent elements of depravity and wickedness as it did in the first. There is no difference. And if Britain has exhibited a nobler spirit in word and action than Germany, let us not take the praise to ourselves, but magnify the grace of God, who has made us to differ. Belonging to the same corrupt race, we cannot boast of any native superiority. We are in heart as they are. Indeed, notwithstanding gracious restraints, there are very strong symptoms among us of the terrible evil that lurks within. Witness outbreaks of drunkenness and gross immorality, and the widespread disregard of the Lord's Day. is when men are placed in circumstances of temptation that the strength of moral principle is put to the test and discovered. "Weighed in the balance and found wanting," must be the verdict in regard to many men, otherwise brave and capable. Surely it is also clear that things have come to a deplorable pass when people are found in the country who endeavour to justify immorality and the birth of illegitimate offspring in view of the losses of men upon the battlefield. We cannot hide the painful fact that the War has brought to light very vividly even in our own nation-incomparably more honest and merciful than

Germany—the dreadful corruption of the human heart when stirred into activity. Would it not be well, then, if people everywhere were awakened to see the awful truth in this matter, and were led to value God's provision in grace through Jesus Christ for the removal of the evil?

2. The War has taught us the ruinous effects on morals of all departures from Bible truth. Germany has been for many years the leader of what is known as the Higher Criticism. The inspiration, the infallibility, and even common veracity of the Bible, have been cast to the four winds by German critics. was impossible that such unhallowed desecration of the fountain of true godliness should not have a ruinous effect upon religion and morals. Take away the Word of God, and the authority of the moral law and of all gospel precepts is immeasurably weakened in relation to men's consciences. Further, German writers have been foremost in renouncing the all-important truth of the eternal Godhead of Christ, and in treating the Divine Saviour as a mere man. Still again, the infidel theory of evolution appears to have a dominating influence in the minds of the leaders of the German people. This theory tends to rule the Most High out of His own universe, and to debase men to the level of the beasts which perish. It explicitly encourages the unholy idea that the strong have a right to oppress and extinguish "Might is right," a principle subversive of all morality, seems now to be the German motto. The practical fruits of these fatal departures from Bible truth are to be seen to-day on the plains of Europe, and in the seas around our native isles. All the rules of civilized warfare have been wantonly violated, and defenceless towns and ships are attacked without mercy. The most callous people (outside Germany itself) have been shocked by the unprecedented outrages committed by the "Huns." Can any reasonable person, whatever his religious opinions, say that Germany has been bettered by her advanced progressive thought? Has it made her more noble and honorable than she used to be? Is it not as clear as a noonbeam that she has been degraded to the level of the savage? Surely we in this country ought to take solemn warning from her moral and spiritual downfall. much place has been given already to German Rationalism in our Churches, with the result that people are lapsing from the observance of all religious ordinances. No Bible, no family worship, no respect for the Sabbath, no honesty, no truthfulness, no modesty of demeanour-an absence of seriousness, and a general frivolity of spirit and action—these are the prominent features of modern life. It is time therefore that there was a return to Bible truth and Bible Christianity. The voice of God is, "Turn ye, turn ye, why will ye die?"

3. The War has taught us that secular education, apart from the Gospel and grace of God, will not raise us to a higher moral or spiritual level. The Germans claim to be the best-educated

nation in the world, and the claim is not challenged. But what has their education done for them? Has it produced true nobility of character? No; the very reverse. It seems to have made them only more skilful in devising instruments of horrid cruelty wherewith to torment and destroy their fellow-creatures. They boast of their so-called "kultur"; they glory in their own shame. Thus men are warned that if they cast off the true Gospel of God, education will only make them more efficient agents of the We do not undervalue for a moment a sound and liberal education, but it is of prime importance that it go hand in hand with the reception of true Christian principles. Let education be made wholly secular and divorced from Christian truth, and we only look for a nation of materialistic atheists. May the Lord awaken us more and more as a people to see the danger of glorying in literature, art, and science, apart from an experimental acquaintance with the Gospel of Christ as the power of God unto salvation!

4. The War has taught us that God is angry with the nations. To those who believe that there is a divine moral Governor of the universe who "doeth according to his will among the armies of heaven and the inhabitants of the earth," it is plain that this War has not taken place without His permission, and that He has a just and righteous hand in the event. Is there not a cause on the side of the nations why things should be so? Sin is the one cause of God's holy displeasure. Germany turned her back upon God's truth, and He has allowed her to multiply instruments of war and destruction,—on her part with a view to world-wide conquest and dominion, but on His part with a view to her national humiliation. She has been building her own funeral pile, though God may ultimately, in His mercy, raise a better Germany out of the ashes. It is further plain that He has designed her in the meantime to be a scourge to Britain and the other Allies. We do not expect Germany to conquer, but we can plainly see that God is chastising us by her instrumentality for our iniquities, our worldliness, our infidelity, and our neglect of Gospel truth. Our losses on land and sea have been great, and before all is done it is to be feared that few families throughout the land will escape some touch or other of the rod. The widespread rallying to the colours, while worthy of admiration as patriotic, has already introduced an element of anxiety and disquiet into thousands of homes. The finger of the Lord has already touched with pain the life of the nation, and this is a call, not merely to elation in view of the courage of our brave young men, but to self-examination and self-humbling under God's hand.

The Lord is angry, otherwise the bloody sword of war would never have been unsheathed. There is a call to confession of sins and to genuine repentance. Let there be a turning from foolish and frivolous ways—from everything contrary to God's Word and injurious to the soul's good. Let there be a turning

to the Bible and prayer and the means of grace. Let there be a fleeing unto Christ as the one Saviour "of that which was lost." Thus and thus alone will we obey the voice that says, "Humble yourselves under the mighty hand of God," and thus alone may we look forward hopefully to the fulfilment of the promise—"that he may exalt you in due time" (1 Peter v. 6).

A Sermon.

By the late Rev. John Kennedy, D.D., Dingwall.

Preached at Dingwall, 1st August, 1875.

"It is finished."—John xix. 30.

In Matt. xxvii. 50 we read, "Jesus, when he had cried again with a loud voice, yielded up the ghost." In Mark xv. 37 we read, "And Jesus cried with a loud voice, and gave up the ghost." In Luke xxiii. 46 we read, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost." In John xix. 30 we read, "When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head and gave up the ghost."

Comparing all these accounts of His dying, we find them all telling us that "He gave up the ghost." The first three tell us that, ere He did so, "He cried with a loud voice." Luke and John tell us that, as a sign of His resignation in dying, "He bowed his head." Luke alone gives us His prayer in the act of dying. And John alone tells us what His articulate utterance was when "He cried with a loud voice." It was evidently when "He cried" that He said, "It is finished." These are the words which He uttered "with a loud voice." A comparison of the passages quoted will make this abundantly evident. These words are inserted by John in the very place, in the series of events, which is occupied by the "loud voice." in the accounts given by the others.

In the light of the passages quoted, we see Jesus spending His last hour on the cross to which His blessed body was fastened by the nails which pierced his hands and His feet till the agony of death was passed. We see Him receiving His last drink, and it was "vinegar," for nothing less bitter can be given to the surety of the unjust, and this fitly closes His experience of human cruelty. We hear His last cry, and listen to the words which He articulated when that cry was uttered. We hear His last prayer, and though it is addressed to His Father, it arises from the midst of both shame and agony. We can observe His last attitude as "He bowed His head," and appreciate the emblem which it presents of His spirit and of His life. And His last act of obedience

followed that token of His meekness, for, having "bowed His

head," "He gave up the ghost."

But confining attention to the words—"It is finished"—I propose to consider them—I. As an expression of relief. II. As an anticipation of satisfying rest. III. As a shout of triumph. IV.

As a "joyful sound" to sinners.

I.—An expression of relief.—Who can rightly conceive what a relief to Jesus, in His perfect human nature, it was to have passed through all His appointed sufferings? That human nature, perfectly holy, was in a thoroughly abnormal condition, when with all its purity and sensitiveness it experienced what made "the man Christ Jesus" "a man of sorrows." As the surety of the unjust, He, when "made flesh," occupied such a relation on the one side to God, and to His people on the other, that sufferings the most intense were utterly unavoidable. He, in His mediatorial position, "must suffer many things." And in the nature in which He suffered, He was assured of His personal relation, as Jehovah the Son, to the Father who sent Him. His human nature was consciously in union with the divine, as subsisting in the same person with the eternal fulness of the Godhead. And He knew that, though it was in this intimate relation to the Godhead, this, instead of being security for utter relief from suffering, only served to make it possible that suffering, such as none other ever endured, would certainly be His experience in the flesh. His eternal Godhead did not fence His human nature against all suffering-it was rather the altar to sustain and sanctify the sacrifice which, in enduring the full infliction of the curse, He was to offer, in His people's behalf, to God. He Himself alone could fully know what it was, in the consciousness of His human nature, to have left all suffering behind.

But left behind, with the exception of His actual experience of death, all His sufferings were, and His cry is, "It is finished." To His human nature, that never had an experience, except that of the consciousness of perfect love, which was not abnormal, what must the relief have been when what interposed between it and the enjoyment of all that was personally due to Him of

blessedness was finally removed!

And how much was finished when His course of suffering came to an end!

nearness of the world's corruption, and from the virulence of the world's hatred. In the measure of His holiness was the amount of His pain because of the pollution with which He was surrounded. Just think of Him who was "the High and Lofty One, who inhabiteth eternity, and whose name is holy," whose place was on the throne of God for ever, in human nature, in the midst of sinful men on the earth, His eyes, His ears, His memory avenues through which there came wave after wave from the ruffled sea of this world's sinfulness and misery to give agony to His soul,

perfect in its love because perfect in its holiness. How could he, but as "a man of sorrows," move amidst the corruption and misery of "a present evil world?" Even if the world were not disposed to persecute Him, even if men did no more than sin in His presence, and by doing so dishonour Him who sent Him, and destroy themselves, He could not, with His perfect love to God and to His neighbour, move in the midst of them without being a sufferer. It was the very love which disposed Him to suffer which made His suffering so intense. He would have suffered less if He had loved less, and yet, if He had loved less, He would not have submitted to suffer at all.

But you will say, "Was it not love that disposed Him to suffer, and in the measure of His love therefore He would make light of His suffering?" True, He "endured the cross, despising the shame," but this contempt, while indicating the triumph of His love over all that would intercept Him from finishing His work, was no evidence of suffering being light in His experience. And besides all He had to observe in the conduct of the world around Him, He contemplated the sins which He bore, and though associating these with His loved ones, accounts for His having meekly borne the burden of them, when the Lord laid them upon Him, that very association occasioned unspeakable anguish to His soul. "This is the sin of my beloved ones, which I can bear only at the cost of being made a curse for them," we might suppose Him to say. "This is all I have from them. They, my beloved ones, bring on me all this shame and agony." O what pain it must have given to Him, to have before His pure mind the dishonour to God, involved in their iniquities, and the madness by which, moved by hatred to Him, they had brought upon themselves the fearful curse of which He had so awful an experience.

And He experienced the malignant hostility of the world in direct assaults upon Himself. His having human nature was taken by men as an opportunity of expressing their enmity in oppressing and afflicting Him. Their persecution of Him early began, and during all His public ministry, in the face of all His manifestations of His glory in His miracles, and of all His unwearied course of "doing good," it continued to increase, till at last, when the assaults of the powers of darkness were fiercest, and the outpoured wrath of God was most overwhelming, their enmity knew no restraint, and burst out in cries for His being crucified. They denied His right to be regarded as the Son of God; they disallowed His Messiahship, and charged Him with being an impostor; His miracles they ascribed to aid from hell; in order to His betrayal into the hands of the Romans, they watched all His actions and all His utterances, and when they could "find no fault in Him at all," they invented charges against Him—they blasphemed and lied in order that they might murder Him. There is human nature at its highest in the person of the Son of God, and here it is in its low condition, as fallen, in the persons of his crucifiers. Why will men, for there are many such, stand up for the dignity of human nature, as represented by the crucifiers of the Lord of glory, while not caring to discern its dignity as it is represented in the person of Emmanuel? There are who will apologise for His crucifiers, and who care not to be transformed into the likeness of "the man Christ Jesus."

But all this is now passed. Never again can He in human nature be treated as before. Never shall that flesh in which the Son of God was manifested be nearer to the hands of sinners than a place in the midst of the throne of God; and, expressing His

sense of relief, Jesus cries, "It is finished."

2. It expresses His sense of relief from the assaults of the powers of darkness. How hidden is the presence, and how mysterious are the operations, on the earth, of the army of spirits from hell! But their presence and activity are realities in the consciousness of all Christ's followers, as surely as they were in His own. Who can conceive what to Him, with His perfect sensitiveness to all that was spiritual, and with His perfect abhorrence of all that was unholy, it was to have hosts of spirits actually assailing Him, to distract Him with all the perturbation which it was in their power to cause? Their very nearness when made felt was agony, and, in the felt weakness of human nature, to be in actual conflict with them was an experience of affliction unspeakably sore. And from the time of the great conflict in the wilderness on to that of the hour of which He said, "This is your hour, and the power of darkness," though we know not what were the instances and the forms of His experiences of temptation by emissaries from hell, we know that at the close, as at the beginning of His public ministry. He knew what it was to bear the assaults of "the power of darkness." But the last battle of the war is over, and He expresses His feeling of relief when He cries "It is finished."

3. These words express His sense of relief from all He suffered in His experience of the wrath of God. Who can enter into the meaning of His own description of His suffering when, speaking to His Father, He says, "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and Thou hast brought me into the dust of death?" Of course, He knew why it was that He bore the wrath of God—that it was because to Him were imputed the iniquities of the people for whom He was surety. O think of Him between His Father and His beloved people having to bear the wrath of Him, as "the Judge of all," of whom He said "I and the Father are one," and tracing all the suffering which the expression of that wrath occasioned to the sins of a people whom He loved from everlasting! But "God over all, and blessed for ever," though He was, there was nothing in all that He was, and enjoyed, that could interpose between Him, as the surety of the unjust, and the full endurance of the penalty due to the iniquities which He bore; and though He was the Only Begotten and Eternal Son of God, the love of that relationship never for one moment mitigated the expression of judicial wrath bearing on Him as "the just for the unjust." Neither His own divine supremacy, nor the infinite love of the Father to Him, as His Son, placed any fence between His consciousness, as "the man Christ Jesus," and the full flood of divine anger. Never more certainly was He Jehovah than when enduring the shame and agony of the cross, never more surely the beloved Son than when the Father's face was hidden from Him, and when from His desolate soul came the wail—the saddest ever uttered on the earth—"My God, my God, why hast thou forsaken me?" But, instead of imagining that what He was personally mitigated what He endured officially, look, in the light of His unchanging glory and blessedness, on His awful suffering, as stripped naked He hung upon the tree, His blessed body enduring excruciating pain, and His soul submerged in the fiery flood of divine wrath, while the hiding of His Father's face made all thick darkness over Him, and pitiless crucifiers compassed Him, and scoffing crowds passed Him by in contempt, staying only to wag their heads and rail on Him as they hastened to their marketing in the city.

How much in Jesus' experience of divine wrath must be utterly unknown to us! But of three things implied in it we may be quite assured. He had a perfect appreciation of the awfulness of divine anger; He was perfectly assured that it bore on Him as the surety of the unjust; and He actually came in contact, with the flaming fire of the expression of that wrath, in all the sensitiveness of His perfect holiness. O how terrible to Him it must have been to be without the light of His Father's face—to Him who was so dependent on fellowship with His Father for His joy! But all this is now past, and who can conceive what His sense of relief was when He cried with a loud voice, "It is

finished?"

II.—THESE WORDS EXPRESS AN ANTICIPATION OF SATISFYING REST.—Between Him and the actual enjoyment in human nature of the rest awaiting Him in the Father's house, there was yet the act of dying. But His eye looked, as to something very near, to "the joy set before Him." On that very day His soul was to be in paradise, and in continuation of this, there stretched eternally before His view what awaited Him as "the Lamb who was slain," in the rest, and blessedness, and glory of a place "in the midst of the throne of God." In an anticipation of this as so near, there was present rest to His human soul; and how could he, in all His love, as God, to the nature which He assumed, but be glad that His soul and body were so soon to be raised to a place amidst the glory, and to fellowship in the blessedness, of being for ever "on the right hand of the Majesty on high?" Only there could holy human nature, subsisting in the person of the Son of God, find its normal condition and its satisfying rest, and only there could "the Word made flesh" be content to have for ever the nature which made Him a kinsman to His people, and in which for them He glorified the Father on the earth.

But there was rest to Him, in His zeal for the Father's glory, in the results of the work which He finished on the cross. have glorified thee on the earth," He says to the Father. O, what rest it was to Him to have this to declare! The glory of Him who sent Him was the great end at which, in all His work as surety, He unerringly aimed. He desired, at whatever cost to Himself, to satisfy the justice of Jehovah, as Judge, by rendering a full atonement for sin, to magnify the law of God, as Sovereign, and to make it honourable, and to show forth the glory of the name of Jehovah, as this had never been exhibited before; and in order to this, He yielded Himself up to be so dealt with by God, that there might come forth through Him, by the rending of His flesh and the shedding of His blood, an infinite manifestation of all divine glory. That this grand result was secured, He perfectly knew, and looking on this, in its vastness and brightness, how satisfying was His rest, as, "with a loud voice," He exclaimed, "It is finished."

And there was satisfying rest to Him in the result of His work as bearing on the people whom He loved. For them His surety work was undertaken, for them it was begun; with His eye on each one of them, and His heart as well, He went on suffering while He obeyed, and obeying while He suffered, till the work was finished. He knew that He had endured, till He exhausted, the curse due to them, that He had done all that was required to secure to them a right to everlasting life, and that nothing was left undone in His fulfilment of the conditions on which He received from the Father the promise that all Israel should be saved in Him with an everlasting salvation. All this secured, He was at rest. O, think at what a cost He earned His Sabbath! And think of the love that never looks back regretfully on all the toil through which this rest was reached. O, who but an enemy would grudge to the Son of Man a Sabbath on the earth, of which He would be Lord, that it might to the end of time be a symbol and memorial of the rest on which He entered when, raised from the dead, He received a demonstration from heaven of the acceptance of His work?

III.—These words are a shout of triumph.—The very finishing of the work of Christ, viewed apart from its design and results, was a victory. How much and how many interposed between Him and finishing the work which the Father gave Him to do! He could not therefore say "It is finished" without that utterance being the cry of a victor—a shout of triumph. Though Church and State were both against Him, though all classes in the world and all the legions of hell were active in opposing and harassing Him, never for one moment did He falter or stumble in the work. His love triumphed over every affliction. His faith

did not for one moment fail; His meekness remained in perfect calmness, unruffled by any of all the storms of persecution which swept over his consciousness; and perfect in every motive, thought, feeling, word, and action, He went on step by step through all His course of suffering, till He finished the work which the Father gave Him to do. Who could thus have triumphed but Himself?

But to some eyes the aspect presented by Jesus, as nailed to the tree, is very unlike that of a conqueror. Have not His enemies succeeded in His betraval and in His condemnation? Has He not, by His Jewish enemies, been delivered to the Gentiles? Have they not ordered His crucifixion? Has He not been actually led forth to "the place of a skull," bearing the Cross that was soon to bear Him? Has He not actually been nailed to it? Hours have passed and none has come to save Him, and do not His enemies twit Him with being powerless to save Himself? And is He not just about actually to die? He is alone in the conflict, and the whole result depends on Him. "Of the people there is none with him," and if He dies, then surely it would seem as if His cause was defeated and not victorious. Does it become Him, just before bowing His head and giving up the ghost, to utter a shout of triumph? Yes, verily, nothing ever became Him better than, between His last sip and His last breath, to announce His victory.

Ah! but look at Him hanging on the tree, showing every sign of being already dead, His last breath having departed just after He had, with a loud voice, declared that He had won the victory. Yes. I can bear to look on all that proves Him dead, and to think of strong-limbed and stout-hearted Roman soldiers keeping watch around the Cross unheeding and unmoved, and of mocking crowds who pass by the Crucified, regarding Him as a malefactor who had received "the due reward of his deeds." But I must think of some things else. I am not to forget the darkened sun, the awful shadow cast over the face of the heavens, the quaking earth, the rending of the veil, the open graves, the risen dead; a still more marked display of the power of God on conscience, in causing even a Roman centurion to "glorify God, saying, Certainly this was a righteous man"; the trophy of victory taken from beside His Cross when, amidst His weakness, shame, and agony in the flesh, His power to save prepared a blaspheming thief in a few minutes for "paradise," and that He could keep, even then, in His grasp the cords of love by which He drew out the hearts of a few trembling, mourning women after Him. All these things I remember, and they are no signs of His being defeated. Yea, it is when I place what I have produced out of the record as a counterpoise beside all that unbelief would regard as signs of His defeat, I have both before me, so that I can use them all as proofs that the Beloved has conquered.

Have enemies seemed to make "a show" of Him "openly" on

the Cross? Does His actual death seem to complete their victory? So let it seem to be to every eye on earth but that of faith. All that seeming of victory on their side was required in order to the reality of victory on His. The seeming and the real never more widely differed than here. For it was He, and by means of being "crucified in weakness"—by shame, agony, and death on the Cross—who made a show of them. His victory over His enemies in being "obedient unto death, even the death of the Cross," secured a resulting victory—a victory which could only be won by dying. His finishing of His work in death was a

victory, and secured a victory. For-

I. "Through death he destroyed him that had the power of death, that is, the devil." Satan has the power of death only as the executioner of the sentence of death. This "power of death" only death can destroy. The executioner has the power till his work is done. The death which he executes brings his power to an end. He by thoroughly doing his work utterly destroys his power to do it. Here, in the case of Christ, was One to whom were imputed the iniquities of a people whom only God can number. On Him the devil brought his "power of death" to bear, and the more certain I am that his work was thoroughly done, the more persuaded I am that his power has been destroyed, and that the countless multitude have been redeemed. To assure me of this I need every indication of weakness, every element of shame, every pang of suffering, every token of death, that are associated with Christ crucified in the story of the gospel.

2. He in His death triumphed over sin. He made a full end of the guilt, exposing to punishment, of the sins of all the people for whom He died. He made a full and final end of all this. love could not be satisfied without all this for them. require, in order to be sure of this, everything I can find in the gospels which proved that He died in weakness, shame, and agony—all that is evidence of His having been "made a curse." If sin has brought death on Him, it cannot bring death on His people. The more it seemed to triumph in His death, the less possible does it seem to be that it can triumph in theirs. And by enduring an experience of the condemning power of sin, He secured the condemnation to extinction of sin itself in the souls of all for whom He died. "He condemned sin in the flesh" by enduring the death to which sinners are condemned. By dying for sin once, He secured the utter and eternal death of sin. There is no longer aught to interpose between divine omnipotence, acting in the interest both of grace and holiness, and that abominable thing which God hateth, and which made loathsome the objects of His love; and its destruction is therefore certain, and is a triumph won by Christ through His being "made sin" and "made a curse."

3. And He won a triumph over the world. But for His death all the objects of His love would have been left in slavery, under

the despotism of "a present evil world." He would fain have them free, and He well proved how intently His love was set on their emancipation. But having rendered His due to God, in dying for His people, He can now look forward, through death, to the power to save to the uttermost, which shall be His when He is at the right hand of the Father; and in full view of the triumph of His power in delivering His people from a present evil world by drawing them to Himself, and by preserving them till they pass out of it at last, His shout is in joyful anticipation of triumph when He cries with a loud voice, "It is finished."

4. And He knows that in the moment when His spirit is gone out of His body, to it death shall be for ever past, and that His death shall be the death of the death of all His people. He anticipates, therefore, a deliverance from death both for Himself and for all the objects of His love. Death, by its seeming triumph over Him, was death to itself. When He lay under its power He was preparing for a triumph over it. He triumphed over its terrors in yielding Himself to its stroke, and if He lay dead for a season it was that His might be an eternal life of triumph over it. The glory of this life, as it shone on His view through the rending of His flesh, evoked a shout of triumph as He exclaimed with a loud voice, "It is finished."

5. He could bear to think of His body being laid in the grave after His soul had passed into paradise, for such was His view of His victory over the grave that He could not, in the near prospect of it, but raise a shout of triumph. How much there is in the burial of Christ, as it lies in between His death and His resurrection! It is the demonstration of His death and it is the occasion of His resurrection. It proves that "he loved unto the end," and it furnished an opportunity of proving that He is Almighty. For the sealed stone is removed, the grave clothes are laid aside, the bands of death are broken, the tomb of Joseph is empty again, for "the Lord is risen indeed." And as surely as He rose, so shall all His ransomed ones. His eye passed on from His own resurrection to its fruit in that of all the bodies of His people, and rested on the glorious prospect of their being-both in soul and body—perfectly like Him and for ever with Him. Can we wonder, then, that love such as His should break forth in a shout of triumph in view of such a consummation?

IV.—THESE WORDS ARE A "JOYFUL SOUND."—The loud voice of the High Priest on Calvary reminds one of the sound of old over the burnt-offerings, when the trumpets were blown by the priests in the tabernacle and afterwards in the temple. And what good news—what "glad tidings of great joy"—do the words, "It

is finished," convey !

1. These words convey the joyful news that the great work of redemption is completed. This work was entrusted to and undertaken by Christ alone. There was, "of the people," "none with him." And as He alone began it, so from His hand alone it

received its finish. Emmanuel did it all. Any other hand would mar it. But His hand alone touched it, and He leaves the mark of perfectness on every part of it. All the obedience, though rendered in human nature, was the obedience of Emmanuel; all the suffering, though endured in the flesh, was the suffering of the person who is Jehovah the Son. Infinitely meritorious, therefore, is the surety righteousness of Christ. The justice of God is infinitely well pleased with His blood as an atonement for the sins of His people, and a sweet-smelling savour shall His sacrifice ever yield unto God. The law has been magnified by the obedience of Him who is its Lord, who for a season obeyed it as a servant. Christ was persuaded of the acceptance of His atoning work by God. In this assurance He exclaimed, "It is finished." gloriously God hath declared His acceptance of the work. Each attribute, glorified on the Cross, was, in the lustre of its manifestation, there at the grave to sanction, and to shine benignly on, resurrection work. Jesus died to the glory of the Father, and "by the glory of the Father" was He raised from the dead. And the High Priest has gone into the holiest with the accepted sacrifice, and the "joyful sound" of "the golden bells"—the good news of the Gospel-tells us that He lives and hath power with God. And God calls you to His mercy-seat, through the rent veil of Emmanuel's flesh, to present yourself as a sinner on the blood that made atonement, as a suppliant for a free and full and final forgiveness of all your sins. Only Christ, only His blood, only His word—only He as the way to God, only His blood as the ground of your pardon and acceptance, only His word as your warrant for coming as you are, and for expecting that redemption in Christ shall be yours. Such is the glad peal that reaches you in the loud cry from the Cross.

2. These words tell you that the everlasting covenant is sealed, and that if you come to Christ you will obtain, on the ground of His finished work, a right to all its blessings. The New Testament is in His blood, and it, with all it contains, shall be yours if by faith you receive Christ and His blood as freely offered in the Gospel; and God Himself, as "the God of all grace," shall be yours, to dispense to you the provision of the covenant graciously,

wisely, and effectively.

3. These words tell you that you can find in Christ a right to victory over every enemy. His shout of triumph is an everlasting sound, passing through the Gospel trumpet, telling you that His victory shall be yours in Him if you flee to Him for refuge. O, what gladness this should bring to the heart of the oppressed, who can bring nothing but unworthiness before God, and who cannot, but as feeble cowards, face the enemy in the day of battle. Christ tells you that the victory has been won by the great battle in which He, as "the captain of salvation," stood all alone against sin, Satan, the world, death, and the grave. These all are already conquered. You will be a victor at the outset if you come to

Jesus, and though there may be a conflict after this, it is with enemies who cannot take away your life, though they may harass and scare you, while He shall secure to you benefit even from your wounds, and crown all your experience of His grace with the calm of eternal rest and with the glory and the gladness of eternal

triumph.

APPLICATION.—I. How few there are who will stop to listen to this cry from the Cross! It continues still to be uttered "with a loud voice" through the trumpet of the Gospel. You cannot contrive how to escape from hearing it. You have already heard it, and your memory preserves it, and you cannot therefore escape from it by refusing your earnest attention, or by ceasing to read your Bible, or by absenting yourself from the house of God. Christ crucified is near, and His cry is kept up. Memory long ago anticipated the discovery of how to preserve sounds, and give them forth again after long intervals, and you cannot at any time escape from yourself. You will carry much of the Gospel in your memory even to hell, if you enter it at last, and I know nothing that can more augment your misery there than remembered Gospel truths. What, then, are you to make of this text? Some of you are so occupied with the things of the world that you grudge a moment of your life to the doctrine of the Cross. go through the wearying, wasting toil of your wonted round of business or toil or pleasure till your head is dizzied and your heart is stone. You have neither eye nor ear for Christ because you have no heart for Him, and you pass Him by unheeded, afraid that He may take something from you of what you are so eager to give wholly to the world. Others are averse to look towards the Cross, or listen to the voice that tells, from out of its shame and agony, that the work of redemption is finished, because they think they have a righteousness of their own which makes them independent of that which was wrought out by Jesus. Among those who passed by the Cross when Jesus was hanging on it, and acted the part of mockers towards Him, there may have been some hurrying to prepare for temple service, as surely as there were some who were hastening to market. These were equally disposed to pass the glorious sufferer by, and not to see or hear what might wean them from their idol. And besides these there may have been some, not intent either on marketing or worship, who were so far away from all that was divine and scriptural, through the power of unbelief, that in the scene on Calvary there was nothing that would for a moment arrest them in their pursuit of pleasure, and nothing even to cause a conscious feeling of any kind towards Him who was lifted up on the tree. And there are these classes still among the despisers of Christ crucified—the jaded worldlings, the religious toilers, and the frivolous pleasure-In one thing, at least, all these agree—they care not to seekers. see the beauty or to reach the righteousness or to taste the love of Christ crucified, by the word of His mouth being applied to them with power. Such are some of you, in whichever of the classes of despisers you may be found. But thus saith the Lord, "Behold, ye despisers, and wonder and perish." And this also He saith, "How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my Spirit unto

you; I will make known my words unto you."

2. Each one of you all must either receive the words of Christ in the text as true and act accordingly, or reject them, as if they were untrue, and act accordingly. From this alternative there is no escape. You must first regard what He speaks about as important ere you will care to believe that what He says regarding it is true. He must be to you the only resort left to you as a His name must be to you the only one "under heaven" whereby you can be saved. Persuaded that you have been a transgressor from the womb, that the curse of the broken law rests on you, and that power to treasure up "wrath against the day of wrath" is the only power that is at work within you, how could you fail to be shut out from all hope apart from Christ and His redeeming work, and to you what, in importance, could compare with your being assured that His work was finished, and because finished by Him, was sufficient as a ground of acceptance with God for the very chief of sinners? If assured of this, then you would seek to lay all your own righteousness aside, that you might come naked, in excuseless guilt, to be clothed with "the righteousness which is of God by faith."

But if you do not thus receive, you must reject the words of Christ. If you do not believe what He saith then you make Him a liar. And you do so whatever form your rejection may assume. You do so who say that you require no righteousness either to be wrought by yourself or as wrought by another. O, think of the earnestness of Christ about that as to which you are so indifferent. You reproach Him for regarding a justifying righteousness as something to finish which He would bear shame and agony and death. You mock His suffering, and you dispense with His work, and you treat His words with the contempt which is due to a lie. And you reject His words as if they were untrue, who are still trying to "establish" your own tottering righteousness. refuse to listen to Him when He tells you that the work in which you are foolishly engaged has already been finished by Him, and so well finished that nothing besides is required as a foundation of peace with God. You, too, reject His words who are persuaded that, apart from Christ crucified, there is no hope for you, but refuse to cast yourselves in faith as sinners on Him and on His finished work. You cannot refuse to trust on that righteousness, which He finished, all your eternal interests, without saying that He has left His work, which is your only resource, unfinished. O. friend, have done with casting dishonour on Him, and doing harm to yourself, by refusing to yield to His call when He says,

"Come unto me, all ye who labour and are heavy laden, and I

will give you rest."

3. Let all whose eye is on Christ crucified, as the one object of their faith, more habitually remember, more heartily cherish, and seek more powerfully to be affected by the words of Christ in the Friends, you need to be more under the power of these words, that there may be more mortifying of your pride of heart. It is this cry of Christ's from the Cross that, applied by the Spirit, who can renew as well as impress, will prove to be the death yet of your legal spirit. If you are friends of the Crucified One you will be enemies to all that would spoil Him of His glory. you need to remember these words when you find no other resource, apart from His finished work, to which you can repair. Friends, if these words are true, why should you be afraid? Stand on the work which Emmanuel finished. What besides can you desire as a ground on which to ask the blessing of acceptance with God, on which to claim an interest in all the fulness of the covenant of grace, and from which to rise, on the wings of desire and hope, towards the brightness of an eternal triumph over every enemy, and of the full enjoyment of God Himself for ever? And you need to be more habitually under the power of these words in order to a deeper sense of what you owe to Him who uttered them on the Cross, that your love may become more fervent, your heart more contrite, your prayers more trustful, your songs more hearty, your service more self-denying, and yourselves more Christ-like.

The late Adr. Donald Dunbar, Elder, Wick.

BY the removal of Mr. Donald Dunbar, Wick, a notable link with the past has been broken. He had reached the great age of 86 years, and until about a year ago, showed but few signs of the infirmities of old age. His regularity in attending the means of grace was noteworthy. Sabbath after Sabbath, winter and summer, he was in his place three times every Lord's day. In his younger days Mr. Dunbar, in prosecution of his trade as a joiner, went to Edinburgh, where he had opportunities of hearing some of the eminent men who preached God's truth in that honoured city, and he often made references to sermons he heard in those days. Latterly, through an accident, Mr. Dunbar had to give up his trade and then turned his attention to the study of architecture. Among the buildings planned by him in recent times, are to be mentioned the Free Presbyterian churches at Strathy, Halkirk, and Wick.

For many years Mr. Dunbar acted as an office-bearer in the Wick congregation; first, as a deacon, and then as an elder. During the whole period of the congregation's existence he assisted as precentor in leading the praise, and continued doing so up to a few months ago when his strength failed him. The

end came quite unexpectedly. He retired to bed on Saturday night as usual, and passed away sometime during the night. He was a man who took pleasure in God's house and worship. He was a delighted reader of the good old devotional literature upon which so many of God's people fed in the days of old. His views of divine truth were clear and exact, and giving expression to them at times in the exposition of Scripture, he could do so to edification and the satisfaction of those listening to him. He continually made reference to faith, in its origin as the gift of God and in its various exercises in relation to Christ's fulness, and both in private conversation, in lecturing or in speaking to "the question," it was rarely that he missed saying something about faith. Though not ignorant of Satan's temptations, he appeared to enjoy for most

part a humble assurance of his interest in the Saviour.

A friend writes regarding him as follows: "My earliest recollections of Mr. Dunbar go back more than thirty years to the Free Church meeting which was held on Sabbath evenings, first in the South Public School, and then in the Academy. He sat around the desk along with the late Messrs. William Sinclair, William Crowe, James Steven, John Shearer and others, and was often asked to take part in the meeting. Mr. Dunbar impressed me as a man of a deeply reflective cast of mind with exceptional ability to grasp doctrinal truth, and to delineate the experiences and exercises of the Christian in connection with it. His mental cast seldom led him to touch on public questions, or to indulge in practical exhortations to his audience. He was the devout and meditative thinker upon divine themes, who had special pleasure in enlarging upon these as subjects of earnest thought and inward exercise. Tending a little to abstruseness, he was sometimes not quite followed by practical minds, but, for all that, it was plain that he was a spiritually-taught man. He had special delight in handling the grace of faith, and the doctrine of justification, which he did with the skill of a doctor of divinity. I remember an illustration of his which appeared very precious. He was comparing the exercise of the natural eye with that of 'the eye of faith.' He said that a friend might take you through the rooms of his house, and show you many valuable things, but, although you saw them, they did not in the least become yours on that account. But it was otherwise, he went on, with 'the eye of faith.' The moment you saw Christ by faith, immediately He became yours, with all the benefits of the new covenant. Mr. Dunbar was all along an adherent of the Constitutional party in the Free Church, and when the Free Presbyterians took up their distinctive position he immediately joined them, proved useful in the conduct of meetings, and continued in loyal attachment to the end. He outlived all his old associates of respected memory, but now he has gone to join them in the fellowship of the upper sanctuary where they shall go no more out for ever and ever." We desire to express the deepest sympathy with his widow, family, and other relatives in their great bereavement.

A Letter on the Protestant Crisis.

By Michael J. F. M'Carthy, Esq., B.L.

THE following letter by Mr. M'Carthy, the well-known Protestant witness, written in 1914, is worthy of the perusal of our readers:

When Parliament met on 11th November, Mr. Asquith broke the pledge, solemnly given last September, that the Amending Bill would be "an integral part of the Government's programme." The King's Speech stated that only measures connected with the War would be introduced "at this stage of the session," leaving us to infer that the Amending Bill is to be brought forward at

a later stage.

While Christians rejoice that the national energy is being justly concentrated on defeating the enemy in battle, let us remember that, if we neglect the defence of our Protestant position—which one does not hesitate to call the main point—the Romanists in our own country stand to achieve an accession of political power after the War which would nullify our victory over the foreign enemy. And as the designs of Germany were disbelieved until War burst upon us like a thunderbolt, so the deep-laid political schemes of Rome, if now ignored, are certain to have disastrous consequences. Rome has spies everywhere. She openly controls all political parties. There is a clear call, therefore, for a faithful band of Christians to concentrate on this peril by prayer and action, while the bulk of the nation are otherwise occupied.

You may have noticed that the Chief Unionist Whip, Lord Edmund Talbot, one of the most active Romanist propagandists in this country, wrote publicly to the Unionist Members on 6th November, discouraging them from attending at the opening of Parliament or taking any interest in the work of the session; despite the fact that Mr. Asquith had publicly invited the Radicals to attend! On the following day, Mr. Bonar Law, ignoring his Chief Whip's letter, publicly invited the Unionist Members to attend to their business! During a long experience of politics, I cannot recall a Chief Whip taking such a course; nor can I refrain from noting the similarity of terms between the Unionist Whip's letter and that which Mr. Redmond issued to the

Nationalists at the same time!

The Papist canker at the heart of British politics is a real and growing danger. It makes an independent opposition impossible, just as it has prevented us from opposing the Dublin Parliament Bill on the only genuine grounds which could have secured its defeat, namely, the religious issue. On the reading of the King's Speech, the Opposition made no protest against, or even allusion to, this breach of the solemn promise given to induce the King to sign a Bill handing all Ireland over to Romanist Rule!

I have written to Unionist leaders in England and Ireland

pointing out:—I. That the operation of the main Bill only stands suspended for twelve months from 18th September, 1914; that two months of that period have now elapsed; that, if the Amending Bill be not introduced until January or February, nearly half of the Suspensory Year will then have passed by; and, finally, that, as matters stand, we have no guarantee that it will be introduced even then. II. That the objective of this policy is obviously to put us off until near the end of the Suspensory Year and then offer such terms as Mr. Redmond permits, with the threat that, if we do not accept them, the main Bill subjecting all Ireland to the Roman Church will come into operation automatically. III. That the inevitable result of such a policy must be Civil War in Ireland at or before the conclusion of the present War—an opinion confirmed by well-informed Irish correspondents.

One of the Unionist leaders to whom I wrote, an ex-Cabinet Minister, advised me "to approach Mr. Asquith privately!" His words were: "In this I believe we can all, yourself included, do more for our country by approaching the Prime Minister privately!" The lamentable admission conveyed in this suggestion proves what I have so often told you, namely, that the heroic work of Protestants in Ulster was being steadily undone by political chicane at Westminster! The grand result of the fight against the Dublin Parliament Bill is that it caused the voice of Protestantism to be definitely heard in Great Britain for the first time for over half-a-century! May God preserve that voice now from being stifled by private intrigues!

The Roman Ecclesiastics are seeking profit everywhere out of this terrible War. The new Pope, in an Encyclical Letter published this week, claims the restoration of the Temporal Sovereignty and a voice in the re-settlement of Europe. The document is full of insidious flattery for Kaiserism, and uses the phrases "Religion of Christ," "The Gospel," and "The Authority of God" as synonyms for the Religion of the Papacy, the Roman Catechism, and the Authority of the Pope, who is spoken of as

"The Vicar of Christ."

How few of the British public are aware that a Papal Concordat was forced upon Servia this year and actually signed on 24th June, securing a Roman Establishment there consisting of two Archbishops and a network of Parish Priests to receive Stipends from the State! All who became converts to Rome were to be virtually independent of the National Government; while the Papacy expressly got control of the education of Roman Catholics and full authority over the parties to mixed marriages. As Roman Catholics only number 1 in 250 of the population of Servia, it is not surprising that the galling injustice of this Concordat was followed, four days after its completion, by the slaying of the Heir to the Austrian Throne on 28th June. Thus did Roman intrigue provoke the terrible conflict now raging.

And we know how, a month afterwards, on 26th July, the shooting affray in Dublin, which precipitated the Declaration of War on 28th July, was equally the result of Roman intrigues in

British politics.

The Hierarchy in Ireland still stands aloof from the effort to obtain Roman Catholic recruits, and Mr. William O'Brien declares that the slackness of recruiting there, when "a million recruits have offered themselves in Great Britain," will mean "sacrificing all that Ireland would have gained if she had imitated that example," and will "furnish English Party politicians with the only excuse that can now be invented for deserting the Home Rule cause or for partitioning Ireland when the War is over." So may it come to pass that Rome will overreach herself. In that sure hope, let us, instead of lowering the flag, redouble

our efforts to gain the victory for truth!

An organised effort is being made to increase the number of Romanist M.P.s for Great Britain. Since I wrote to you about Sir Stuart Coats's candidature for Wimbledon, I have been in communication with Mr. Tyrrell Giles, Chairman of the Magisterial Bench, who is a most prominent local Unionist; also with Mr. Chaplin, the Sitting Member; and with Lord Rathmore, President of the Unionist Association of the Wimbledon Division. One has elicited the admission that Sir S. Coats, whose only public record consists in his obsequious devotion to the Papacy, is a complete stranger to the constituency—Mr. Tyrrell Giles, for instance, having never seen him until the day of his selection! I am now trying to arrange a deputation to Lord Rathmore to request that the candidature be withdrawn in the interest of the Unionist Party as well as of the public. Should we not succeed in this, I hope to issue a statement to all the Members of the Unionist Association of the Division, the majority of whom are entirely ignorant of the detrimental power wielded by papal propagandists over British political organisations.

At so great a crisis we praise God that our Christian defence effort is privileged to be "a faithful witness" against the definite attempt of powerful Romanists to obtain political supremacy in our Protestant country. "A faithful witness will not lie" (Prov. xiv. 5). Even the completest victory over German brutality must not be bought at the cost of subjection to Roman Priestcraft.

Believe me, dear friend, in the sure hope that God will not allow our people to "Believe a lie," inasmuch as we once truly received and long cherished "The love of the truth" (2 Thess. ii. 11); and relying on a God-given triumph over foreign and domestic foes, yours most sincerely,

MICHAEL J. F. M'CARTHY.

If there be but one crack in the honey-glass, there the wasp will be buzzing; and where there is but some one sin favoured, there Satan will be tempting and upbraiding.—*Brooks*.

The Diary of Dugald Buchanan.

Containing a further account of my exercises, etc., from March, 1743, till the December following.

(Continued from Vol. xix., page 474.)

SET apart the 26th of March, 1743, for fasting and humiliation in private before God for my unsuitable carriage since He loosed my bands, and also because I intended to go to the Sacrament of the Lord's Supper at Glasgow; the Lord gave me a sight of my sins, and being humbled in some measure, I resolved against them for the future. I enjoyed much of the divine presence in every thing that day, and my eyes were opened to read something of my interest in Christ, as being the propitiation for my sins. I found great comfort from these words: "No man cometh unto me, except the Father which hath sent me draw Him." The Lord shewed me that I had come to Christ, and that, by virtue of His Holy Spirit drawing me. But there came some business in the way, which to all appearance seemed likely to detain me at home, therefore, I was afraid to go thither, lest the mouth of the wicked should be opened to speak evil of religion, but it pleased the Lord to order matters so, that in His providence I got full freedom to go and attend the ordinance of the Supper; I had, however, very little comfort, because of the darkness and deadness, which put me quite out of order. I staid two days in this place after the dispensing of the ordinance, when a certain friend told me that I was rather too free in my conversation to some people about what the Lord had done for my soul, which made me afraid lest any one should make a wrong use of what I had said, and increased the distress of my mind so much that I could scarcely walk home.

Satan then began to assault me again with his horrid temptations, and said, "You have given such a wound to religion as you will never be able to repair; the longer you live the more your trouble and infamy will increase; and who can endure such a burdensome life as you now bear?" and, therefore, that I would do well to shorten my trouble by laying violent hands upon myself. tried me with this temptation in a thousand ways, and at length would compel me to go immediately and throw myself into some pit or other. Then I cried to the Lord to rebuke the enemy, my strength having departed from me, and being no longer able to resist Him. The Lord heard, and quieted my mind a little by this consideration, namely, that I had never intended to give occasion to any evil speaking of His ways by what I said; that passage of Scripture came also into my mind: -- "On their part He is evil spoken of, but on your part He is glorified." After I came home I was taught the following things from this temptation:

First.—I saw that all this trouble arose from a misinformed

conscience, for afterwards I got notice that none ever heard my good evil spoken of, and from this learned to inform my conscience

always aright before I received a challenge from it.

Secondly.—Upon due examination of my heart, I find that the dishonour God's ways would sustain, did not so much grieve me as the discredit my own name would undergo, which made me say with Jonah, it is better for me to die than to live. Oh! what praise and thanks are due to the Lord, who did not suffer me to make an end of myself, when all my troubles sprang from

this corrupt root of pride.

Thirdly.—The secret pride that formerly wrought in me, was now brought to light, that I might know the seven abominations of my heart. I can say to the praise of God, that I never met with a temptation since I was awakened, from which, before it left me, the Lord did not make me to get some good or other. I was now humbled and brought to submission, and to justify the Lord in all His dealings with me. I was helped to act faith on that Scripture, Romans viii. 28, "And we know that all things work together for good to them who love God." But I was so rooted in the conceit of my own will, as being the best for me, that if any thing did not come to pass in the way which I had chalked out, I could not see how I could be right. Thus I have employed my thoughts for whole days and nights together, in chalking out a way for my own happiness: but I was busy contriving my own ruin, while the Lord was bringing about my true happiness. "That which cometh into your thoughts shall not at all be" (Ezek. xx. 32). * [I found, however, when I came to have one serious reflection, that after my imagination had gone abroad upon a thousand schemes. I had not advanced my temporal or spiritual state one hair-breadth.

Now the Lord was graciously pleased to bring all my counsels to nought, for whatever I proposed to myself, the Lord disposed as He saw proper; for not one thing which I ever proposed came to pass in the way which I expected; the Lord crossed all my inclinations in everything. His counsel and purpose stood firm, and mine came to nought. The Lord caused me to cease from my foolish imaginings, in ordering my own lot in the following way; I saw by experience, that my soul and body had been ruined, if the Lord had given me my lot in the world according to my desire. O with what sweet admiration and wonder, did I consider the particular providence exercised towards me, from my infancy till this very moment, and saw the Lord's hand in every

step of my life!]

The things which in my estimation tended to ruin me for ever, were the means, though awful, whereby I was convinced of my miserable state under the first covenant, and made to flee to a better; and I was likewise convinced of the deceit of my heart,

^{*} Passages between brackets indicate that these are omitted in the Gaelic translation.

A. M.

and that I had no free will of my own to do good. Sometimes when overcome with temptation, I learned to depend more upon the grace of Christ to enable me to stand. O! with what delight and comfort did I look back upon the providence that seemed to contradict the promise, when I saw the issue, and was constrained to say, that "all things work together for good to them that love God." These cups which I thought were full of wrath and confusion, I see now had nothing in them but what divine wisdom and boundless love mixed. The Lord has done all things well.

[After I had considered the dark steps of providence with which I met, I could not understand their language till the event made it appear; "What I do, thou knowest not now; but thou shalt know hereafter" (John xiii. 7). Then I said, O my soul, if thou canst say from experience, that God hath done all things well in times past, what reason hast thou to doubt of His providence in time to come? Then I saw that it was my unspeakable advantage to submit to the Lord's holy and blessed will in all things, however cross they might seem to reason. Therefore I renounced

my own will in every respect.

By this submission to God's will, I enjoyed a solid and unspeakable peace of mind, which took the very sting out of trials and afflictions, and made them easy and sweet, though very grievous in themselves, and quieted my spirit anent future events. That is a comprehensive Scripture, Psalms cxix, 165, "Great peace have they indeed who submit to thy will, and nothing shall offend them." Let the trouble be whatever God pleaseth, I am resolved in the strength of His own grace to say, there is a need-be for it, and to believe that God is the disposer of all those things, who giveth no account of His matters, "whose way is in the sea." "He is wonderful in counsel, and excellent in working." O! it is a proper exercise to let faith be reconciling God's providence with His promise, when they seem to contradict one another, and to behold the wondrous works of Him who is perfect in knowledge. From these considerations, I was led to see much of the evil that there is in murmuring against God, in straits, difficulties, or corrections, and how it strikes against all the divine attributes. First, against His love, as if His love would not give a better condition; and if His love would give, yet it strikes against His power, as if His power could not affect the same, etc. "Hear now, O house of Israel, is not my way equal, are not your ways unequal?" (Ezek. xviii. 25). It must surely be a great sin when it kept the children of Israel out of the land of promise, and provoked the Lord to slay them in the wilderness. After the Lord brought me to submit to His holy and righteous will, He shewed that all His perfections were engaged in my behalf, and that in a covenant way. His infinite wisdom contrived my welfare, and His boundless love bequeathed what infinite wisdom had contrived, etc. Hence, I am resolved in the strength of God's grace, whatever lot or condition He may appoint me, that

that only and no other under the whole heavens is best for me, although I had my own choice of all the conditions under the sun. And though I had all the men on earth, and all the angels in heaven to help me in making a right choice for myself, yet I saw that the present state was better than any I could make, and that it was God's choice for me, who certainly knew what was best. "The Lord will withhold no good thing from them who

walk uprightly. He will give grace and glory."

[I was now about the middle stage of life, and looked back to that day in which I was first cast upon God's care, which I am sure was done from the womb by my parents, who early dedicated me to be the Lord's; and viewed God's special and common providence towards me in every step of my life; and experience obliges me to say, that the Lord hath done all things well. Again, I look forward, even as far as the valley of the shadow of death, to the swellings of Jordan, and my faith saith he will do all things well. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jer. xxix. 11). Yet a little further experience in the world, and some more knowledge of the mystery of unbelief, and other hidden wickedness of the heart, soon made

me fret and murmur again.

I walked now in the light of God's countenance, and could read God's love to me in every providence; for these scriptures quieted my mind, "What I do, thou knowest not now; but thou shalt know hereafter." "All things work together for good to them that love God." [I thought it was my duty in these days of plenty, to provide for the days of famine, if they should come; since I was commanded to hear for the time to come, and also to prepare for the clouds returning after the rain. I saw that it was the ordinary course of nature, that the day should succeed to the night, and the night to the day; and that seed time and harvest, winter and summer, should succeed one another, till time should be no more; then I saw that my own experience, and indeed the experience of the saints in all ages, taught me to lay my account with changes in my lot, days and nights, while I was in the body; and if I had as much faith in the new covenant, where God says, "Nevertheless my loving kindness will I never take from Him, nor suffer my faithfulness to fail," as I had in the promise that God made to Noah after the flood concerning the seasons of the year, that I would not at all be cast down under the darkest providences.

First.—When I considered the course of the weather, I saw what uncertain judgment sense could form of it, as for instance, in a dark rainy day, when the heavens are overcast with clouds and storms so that neither sun nor star appears, what judgment can sense make of this, while looking to the present aspect of things? It is a mystery unknown to sense where so many clouds may be carried, so that the heavens may become clear again; yet

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common belief and experience taught me to look beyond the present storm, and their language was like that of Elihu's, "And now men see not the bright light which is in the cloud; but the wind passeth and cleanseth them" (Job xxxvii. 21). Then I saw what an uncertain judgment sense could make of my state in an hour of temptation, or in a day of darkness. When all my sins, like black clouds, might be separating between my soul and the light of God's countenance, and His just wrath hanging over my head, and, as it were, ready to fall down upon me, what sense could judgment form of such a day as this? Surely the language of it would be, how can such sins be pardoned? how can such dry bones live? how can grace dwell with a power of sin as this? how can God be just and the justifier of the like of me? and the conclusion of all would be, He hath in anger shut up His tender mercies. But I saw that faith had another kind of language, something like that of the prophet's, "Although the fig-tree shall not blossom, neither shall fruit be in the vine, etc.; yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18).

Secondly.—I saw that, in a clear morning when the sun arose, he, with his bright and shining beams, dispelled the clouds, so that the whole sky was clear and serene. In this case, my sense could not see from whence any clouds could arise. My former experience, however, of some days which were clear and bright in the morning and in the afternoon dark and rainy, taught me that such might happen. I also observed that vapours arose out of the earth, by which the air was darkened again; even a little cloud, like a man's hand, in a very short time covered the heavens with blackness (I Kings xviii. 44). In the same way I saw that there was a time on which the Sun of Righteousness arose with His glorious beams of light upon my soul, dispelling all the darkness and mists wherein I wandered, and clearly showing me my way, so that I could not see any thing that was ever likely to make me doubt again, and that I could boldly say, "My beloved is mine and I am His." The conclusion that sense would draw from such discoveries would unquestionably be, that "my mountain stood strong, and that I should never be moved." Not long after this, however, I found, by experience, that some vapour or other arose from my earthly and carnal heart, which soon darkened my evidences and brought confusion again into my soul. Therefore I saw the necessity of faith, "which is the evidence of things not seen," and judgeth not according to the present state of matters.

Again, I saw, that in a dark and misty day in which the sun does not appear, sense was entirely at a loss to know whether the sun was going backward or forward, and also that it could not tell, by the dial, what o'clock it was; yet, common belief taught me that he never went backward, although I could not see his light by reason of the fogs and mists which arose from the earth. In like manner I observed that my scriptural sense was altogether at a loss, except when the Sun of Righteousness shone upon my

tabernacle, and that faith believed under the darkest dispensations of providence, that God was still accomplishing His purpose toward me, which, in His own time and way, He would make

manifest to my unspeakable wonder and comfort.

These considerations were some of the provisions I made against the days of famine if they should come, and oblige me to live by faith. All this was well resolved upon, but how did I perform? Certainly not so well as I promised or resolved. "And the Lord said unto me, I have heard the words of the voice of this people which they have spoken unto thee, they have well said all that they have spoken; O that there were such an heart in them that they would fear me and keep my commandments alway, that it might be well with them and with their children for ever." This was my case, I resolved well and promised fair; but, alas, I had an "evil heart of unbelief in departing from the living God," whom, notwithstanding the signs and wonders He had done, I often limited as to the time to come.

The Lord saw it meet that I should be tried with the hidings of His face, that I might learn to live by faith as I had formerly resolved to do; and also that I might know more of my own heart, and truly I find new deceits in it every day, "for the heart is deceitful above all things and desperately wicked, who can

know it?" (Jer. xvii. 9).

I was left now to walk in darkness having no light. For sometime, however, I had to put the best construction upon the Lord's withdrawing Himself; but, after this darkness had continued a little, I began to despond and doubt of the reality of a gracious change having been wrought upon me. There was nothing of all my former experience that offered any comfort, except some of those sweet impressions which I found in my heart when first I was made willing to accept of Christ in all His offices, being sure that I had received Christ as my wisdom, who would not suffer me to be greatly deceived.

I found the truth of that Scripture on both sides, Job xxxiv. 29, "When he giveth quietness, who then can make trouble; and when he hideth his face, who then can behold him? whether

it be done against a nation, or against a man only."

I continued in deadness and darkness for the space of two months, but after that I was enabled to pour out my soul before God in prayer, spreading out all my wants and necessities before a God in Christ. My soul was also greatly comforted by that Scripture, "but my God shall supply all your need, according to His riches in glory by Christ Jesus." I rejoiced in this promise as one who had found great treasure, and got a fresh view of all the fulness in Christ as being suitable to supply all the needs of my soul and body, believing that there are a great many wants in my soul which were not as yet discovered to me, and undiscovered fulness in Christ to supply them all; therefore I was made to rejoice in my Redeemer, having no confidence in flesh.]*

Motes of Alexander Gair and Other Worthies.

(Continued from page 77.)

ALEXANDER GAIR.

At another time, when speaking of his worldly circumstances, he said: "The fill of 'the homer' I will get, and no more I expect."

A man was at one time in trouble about his interest in Christ. He had believed that he was ingrafted into Christ before then, but unbelief had brought him so low that he thought he was broken off and now past hope. He went down to Sandy Gair's "reading." When Sandy went to speak, he said, "Poor man, you are here who are in such and such a case, but your condition is safe yet." "Aye," said the man to himself, "give me Scripture that my condition is safe." No sooner did this pass through the man's mind than Sandy said: "You are now asking Scripture to prove your condition good. Well," said he, "I'll give you that," mentioning a Scripture exactly applicable to the man's case. The man said in his mind, "That's enough," and went home with his bonds loosed, in happiness and peace.

When Gordon Ross (a godly man) was keeping a school in Helmsdale, he went very often on a Saturday night to Sandy Gair's house in order to hear him speak on the Sabbath. One Saturday night Gordon was very late in arriving. Satan was pursuing him all the way with his temptations. When he reached the house, it was twelve o'clock, and all were in bed, except Sandy himself, who exclaimed, "O, did you come?" "Yes, just come," replied Gordon. "And when did the devil leave you?" said Sandy. "Not," answered the other, "till I came to your peat stack."

Captain Dunbar, Latheronwheel, once gave him a pound, and said, "Now, Sandy, you must be praying for me." "Well, that may be," he replied, "but you must pray for yourself as well; for you know that, if an animal fell into a bog, although there were twelve men helping him out of the mire, one effort of the animal to help himself will do more for him than the twelve men can do."

Donald Sutherland, Tenants' Park, Latheron (a godly man), had two sons who died in youth. The first died on a Monday. Sandy Gair came along with the coffin to the house, and when things were put in order, he asked a blessing on some food. He began by saying: "Glory to Thy name for what Thou hast taken

away, and for what Thou wilt take away yet." Donald thought: "This is hard for me; the other boy is also to be taken." And so it came to pass, for on the next Monday, the other boy died also. The probability is that Sandy entertained "a good hope" of the two boys, when he thus expressed himself.

Speaking on one occasion of the danger of the seeking sinner's trusting too much to his own endeavours, he remarked: "The Christ you will find by your own efforts will leave you, but the Christ you will find, when self-confidence is gone, will never leave you."

(To be continued.)

"The Bible in my Trunk."

THE following sketch is taken from an old copy of *The Christian Treasury*, which seems to have taken it from an American magazine:—

A few evenings ago, I was present at a tea-table where the conversation turned upon praying "before folks," some of the party contending that where two travellers chance to lodge in the same room for a night, it would look pharisaical for one or the other to kneel down and "say his prayers" in the presence of the other; while the other party defended the propriety of it, and asserted it to be a duty. As an illustration, an incident was related, where two members of our Church—at home, good enough men in their neighbours' esteem—both got into bed prayerless, for fear of praying before the other's eyes. This conversation, which was very interesting, and in the course of which many striking illustrations were brought up to prove the healthy example of never neglecting prayer, led a minister present to relate the following anecdote, which I think worthy of preservation; and perhaps it may do some good:—

"When I was a young man," said the minister, "I was a clerk in Boston. Two of my room-mates at my boarding-house were also clerks, about my own age, which was eighteen. The first Sabbath morning, during the three or four long hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible which my mother had given me, out of my trunk, and read in it. I was very anxious to get my Bible and read, but I was afraid to do so before my room-mates, who were reading some miscellaneous books. At length my conscience got the mastery, and I rose up and went to my trunk. I had half raised it, when the thought occurred to me that it might look like over-sanctity and pharisaical, so I shut my trunk and returned to the window. For twenty minutes I was miserably ill at ease; I felt I was doing wrong. I started a second time for my trunk, and had my hand upon the little Bible, when the fear of being

laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my roommates, who observed my irresolute movements, said laughingly:—

"'I say, -, what's the matter? You seem as restless as a

weathercock!'

"I replied by laughing in my turn; and then, conceiving the truth to be the best, frankly told them both what was the matter.

"To my surprise and delight, they both spoke up and averred that they both had Bibles in their trunks, and both had been secretly wishing to read in them, but were *afraid* to take them out, lest I should laugh at them.

"'Then,' said I, 'let us agree to read them every Sabbath,

and we shall have the laugh all on one side.'

"To this there was a hearty response, and the next moment the three Bibles were out; and I assure you we all felt happier all

that day, for reading in them that morning.

"The following Sabbath, about ten o'clock, while we were each reading our chapters, two of our fellow boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed:—

"'What is all this? A conventicle?'

"In reply, I related to them exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three, having found we had all been afraid of each other without cause, had now agreed to read every Sabbath.

"'Not a bad idea,' answered one of them. 'You have more courage than I have. I have a Bible, too, but have not looked into it since I have been in Boston! But I'll read it after this,

since you've broken the ice.'

"The other then asked one of us to read aloud, and both sat

and quietly listened till the bell rang for church.

"That evening, we three in the same room agreed to have a chapter read every night, by one or the other of us at nine o'clock; and we religiously adhered to our purpose. A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when the nine o'clock bell rang. One of my room-mates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"'We'll all stay and listen,' they said, almost unanimously.

"The result was, that without an exception, every one of the sixteen clerks spent his Sabbath morning in reading in the Bible; and the moral effect upon our household was of the highest character. I relate this incident," concluded the minister, "to show what influence one person, even a youth, may exert for evil or good. No man should ever be afraid to do his duty. A hundred hearts may throb to act right, that only await a leader. I forgot to add that we were all called the 'Bible clerks!' All these youths are now useful and Christian men, and more than one is labouring in the ministry."

The late Mr. John Swanson, Elder, Ibalkirk, Caithness.

IT is with much regret that we notice this month the death of Mr. John Swanson, who passed away to his eternal rest on the 29th day of May at the age of 58 years. "The righteous is taken away from the evil to come." The Lord appears to be angry with us as a generation, when He is removing one by one of His own people, and raising up very few to fill their places. What great need that the Lord would raise up others to bear faithful witness for Him in our midst!

John Swanson was born in Weydale on the last day of December, 1856. His parents were both God-fearing, and were respected by all who knew them. John often made reference to their careful observance of the Sabbath as a day of rest, and to their religious instructions—the precious privilege the family had of being taught in the Word of God during the days of their youth. He was known to be serious concerning his soul and eternity when he was a young lad, always absenting himself from the company of others who sought to lead him aside into wicked vices. The writer could not find out what were the means the Lord used in his conversion.

He was naturally possessed of a meek and quiet disposition. He always tried to live at peace with all men, so far as that was possible. Even those who could not see eye to eye with him in spiritual matters, would have to confess that they seldom knew a man who was more consistent in his life and conversation. "When a man's ways please the Lord, He maketh even His

enemies to be at peace with Him."

When John was about ten years of age the family left Weydale to settle in Howe where they took two leases of a farm, extending to 28 years. Both his parents, and a brother and sister, died there, but the farming work did not appear to prosper with John so well after their decease. On that account, he gave it up, and worked during the remaining part of his life as a general labourer. He and his sister Annie took a house and a feu in Halkirk, where they lived together for over seventeen years, sharing the ups and downs of life. He confessed to us that his coming to Halkirk proved one of the greatest blessings in his life, as he had an opportunity, which he did not formerly possess, of attending the means of grace, and becoming acquainted with some of the Lord's people.

Very few laymen were so well versed in Church matters, and he took particular notice of how the Free Church, to which he adhered, drifted from its moorings by the tide of Rationalism or Higher Criticism. Consequently, he absented himself from attending any place of worship for a few years. But when he heard of the testimony made by the Free Presbyterian Church in 1892 for the truth and the purity of worship, he wondered at

first if it was his duty to join us. He thought he would go to hear one of our ministers preach, which he did. The minister's text was "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Some remarks that were made in the course of the sermon were the means of making him see his way more clearly to join our Church. It is remarkable that the last sermon he heard in life was by the same minister, his text being, "For He

must reign, until he has put all enemies under His feet."

His sister, who knew him better than anyone else, told us that she never expected that John would be able to take a public part in the service of the Church, owing to his natural shyness of disposition. But he was able by grace to gather courage and become a public witness for Christ and His cause. He was elected as an elder in the Halkirk congregation about ten years ago. He felt the burden and responsibilities of his duties as an elder more than many in the office. His concern as to how things would prosper when he took the lead on the Lord's Day and week-days (the minister being away at Helmsdale almost every third Lord's Day) was to John a matter of prayer. None rejoiced more than he to see the cause of Christ advancing, and none more grieved at anything that might retard its progress.

His last days of activity were spent at the means of grace. left his ordinary weekly work, which, we understand, was not easy for him, to attend the Communion services at Wick at the end of April. He complained of being tired when he came home from the Communion on Monday evening, but he was able to visit a few of his friends in the village and conduct worship. The following day he took ill with pain in his head and vomiting. first his trouble was not considered serious, but it proved to be apoplexy of the brain. He was able to converse with us until he had the third attack, which brought on a heavy sleep that lasted from Sabbath night till Saturday morning, when he passed quietly away. It was a pleasure to call to see him on his death-bed. His talk was about little else than the Word of God. While bidding good-bye to him one evening, we said, "I hope you will get a good rest to-night, John." He answered, "There remaineth a rest for the people of God." On another occasion, he remarked, "I have that promise, 'I will never leave thee nor forsake thee, but still, He said, 'I will not leave thee altogether unpunished.'" The day before he lost his power of speech completely, he expressed the hope to his sister that there was as much means left, as would enable him to say, "I owe no man anything." His sister told him that he might not concern himself about that, and that for her part, she was not afraid that the Lord would not provide for her for the future. He was faithfully nursed by a friend of his, Mr. Donald Macadie, the state of his sister's health making it impossible for her to nurse him day and night. We hope his friend's labours and devotion will be rewarded by the Lord, who said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in nowise lose his reward."

His remains were laid in the Thurso cemetery beside those of his deceased brother to await the morning of the resurrection. We miss John Swanson for his useful labours in connection with the congregation and the cause of Christ. We miss him also for his pleasant countenance, cheerful disposition, and profitable company. He will be missed by all who knew him. We extend our deepest sympathy to his bereaved brother and sister in their sorrow. They have the comfort that they need not sorrow as those who have no hope. "By whom shall Jacob arise? for he is small."

The Would=be Thief of Poyntzsield.

DID you ever hear the story of the would-be thief of Poyntz-field? I had it from the worthy James Thomson, the revered catechist of Resolis, who knew the man. A crofter he was, on the estate of Poyntzfield. He was not very well off, and at the same time he lacked the low cunning of the thieves of the present day, who, by fraud, get possession of what they never pay for. This man, having some errand to the heights above Beauly, saw there on a tether a cow, which he thought would make good provision for himself and his friends during the Christmas and New Year feasting days; and under cover of night he took the cow away with him. Instead of taking the high road, it was more in keeping with his purpose to lead the cow by a rope through woods and unfrequented paths until, passing through Mounthigh Wood, he heard, or thought he heard, behind him, in a distinct voice:

"Ceann a naimhde brisidh Dia."

[But surely God shall wound the head Of those that are His foes.]

He staggered, looked back, but saw nothing; so he continued his journey, determined to stick to his prey. In a little, however, the voice sounded more awfully:

"Ceann a naimhde brisidh Dia;
Is claigionn greannach cruaidh
An fhir a dh' imicheas gu dàn
'Na chionta fein gach uair."

[But surely God shall wound the head
Of those that are His foes;
The hairy scalp of him that still
On in his trespass goes.]

This felled him to the ground, where he lay for some time unconscious, the cow thus getting her liberty. After a while he

was able to make home of it, but with a more dreadful load, which could not be concealed, and for which there was no place in view but hell, and that for ever. In that state the man lay in bed for weeks in the agonies of despair; in which conscience would make him confess to what the gallows would not. To the shame and distress of this poor man's wife, he would be telling all who came to see him his evil deeds from his youth; and, with warnings, telling them what those deeds had brought him to—hell, and that for ever. The wife could only say that he was out of his mind, and that what he was saying about himself was not true.

At last, however, it pleased the Lord, in His infinite mercy, to reveal Himself to him, pardoning iniquity, transgression, and sin; at the same time covering him with shame, and filling him with sorrow for his rebellion against the Most High. Although forgiven, he could not forgive himself, but, walking humbly till his death, took to himself the name, "Claigionn greannach cruaidh."

[Copied from a manuscript of the late Mr. Duncan MacIver, Inverness.— J. R. M.]

Cumba airson nam Fiugbalach Pach Maireann.*

THA aobhar Chriosd, 'n-ar measg, cho ìosal, 'S nach beag a' chianalas e 'san uair; An fheadhainn chiatach, a bha togail fianuis, 'Gan leagadh ìosal uainn, anns an uaigh.

Am flùirean àluinn, Macrath a' Bhràighe, Cha bheag an cràdh dhuinn, a bhàs 'san uair; Is Domh'ull Macài, cha dean suas a' bhèarn aca, Ach Righ na slàinte, o'n thug E a' bhuaidh.

Cha b'e àileas an t-saoghail, a tha làthair, Am maith a b' fheàrr leis, a thabhairt d'a shluagh, Ach gheibh iad saoibhreachd tìr Chanaain, Ag òl, a 'lànanchd; 's cha tràigh an cuan.

Dh' fhaodainn mòran de chàirdean aireamh, A chaidh gu Pàrras, 's dh' fhàg an fheoil, Is fhuair iad pailm, a chur 'nan làmhan, 'S cha'n fhaigh an nàmhaid gu bràth 'nan còir.

Is Coinneach àluinn, a bha a'n Geàrrloch, A thog an t-Ard Righ gu 'dhachaidh bhuan, Cha d' rinn E 'fhagail, o'n 'se a b' fheàrr dha, A bhi anns an àite, 's am bheil an t-Uan.

^{*} Tha timchioll air dà bhliadhna dheug o'n chuir-eadh an Cumha so ri cheile leis a' bhan-bhard, a's ùghdair da.—I. R. M.

'San dithis chliùteach, 'bha air Leathad Uidrigill, 'S mòr an t-ungadh, a bha orra o shuas, Bu bràithrean dùbailte iad, is cloinn a' chumhnaint, 'S cha bheag an t-ionndrain iad, as an t-sluagh.

Is an Teachdair dìleas, a dh' thalbh a Sìldeaig, Gu'm b' airde os cìnn e, 'na chaidh a luaidh, Gur mòr a' bhrìgh, a bha 'na theagasg prìseil, 'S gu bheil a' Sgireachd da rìreadh truagh.*

Ach 'smòr mo dhùil, gu'm bheil coslas diombaidh, Aig Righ nan dùil ruinn, an diùgh mar shlùagh, An fheadhainn fheumail, 'bha 'measg na treuda, 'Thoirt gu ceann an réise, 'san cath cho cruaidh.

Tha 'nis deich bliadhna, o'n thogadh fianuis, An aghaidh riaghlaidh, a bha cho truagh, Ag iarraidh 'm Bìoball, a bhi gun bhrigh aca, Ach laghan mìlteach, gu sgrios an t-sluaigh.

'Se tha mi 'giarraidh, a bhi moladh Chriosda, Nach d' fhàg an Fhianuis, E fein 'san uair, 'S gu'n do thog E fìuaran, nach deanamh lùbadh, Tha cuid 'san ùir dhiùbh an diùgh, mo thruaigh.

Nach iarr sibh tròcair air Righ na glòire, 'Sgu'n tuit an còta sud air òigridh thruagh, Le'm feàrr 'bhi spòrsa, 'sna tighean òsda, Is iad gun deo aca, mu'n anama truagh.

'Se an cumhachd mòr, a thug cacha beo, O'n laidh brònach, 's na thuit an sluagh, A dheanamh feumail iad, anns an dreuchd ud, Gu Criosd ceusda, a chur fa chomhair an t-sluaigh.

Na'n d'theidheadh iad fein a dheanamh feumach, Gu fuil na réite a chur ann an luach, Bhitheadh sin gu leòr, gu'n deanamh deònach, An naigheachd mhòr ud, a bhi 'ga luaidh.

O'n uair a chualadh i, leis na buachaillean, Is iomadh truaghan 'thug i gu cìs, Is chuir i suaicheantas orra o'n uair sin, A thog a suas iad gu teaghlaich Rìgh.

Tha gealladh fialaidh, 'nam bith'id 'ga iarraidh, Luchd obair diadhaidh, dh'an fhoghair mhòir, Gu'n eireadh iarmad a bhitheadh nan rialtan, 'S nach bitheadh a chianalas oirnne cho mòr.

Tha'n eaglais dhìblidh, 'tha an diùgh fo dhìmeas, Ach sheas an fhirinn 'san là dhorch,

^{*}Bha so air a chantuinn d'ur bha an Comh-thional gun Mhinisteir.

—I. R. M.

Tha beagan innte, fhuair gealladh priseil, O Thi nà fìrinn, 's cha diobair ainm.

Gu'n eireadh mìltean air taobh na fìrinn, A chogadh dìleas, fo bhratach Chriosd, 'Sa sheasamh dìreach, airson lagh a' Bhìobaill, A' cur an t-sìle, a bh'aig na cinn a dh' fhalbh.

F.

Motes and Comments.

Good Results in America from the War.—The War is producing some salutary impressions on men's minds in the United States. It was recently stated that a minister who had one time been an evangelist, but who had fallen away to Socinianism and to an entirely "Do and live" gospel, has been very deeply impressed with the lessons of the War. So much so has this been the case, that he has come to a very different view of humanity from that favourable one he had been foolishly entertaining. He now believes the truth, that "all have sinned and come short of the glory of God," and that the whole human race is utterly hopeless and helpless apart from the redemption purchased in due time by Jesus Christ. The report further goes that he is now determined to spend all his time and energy in preaching "the eternal Christ" and the value and efficacy of His atonement for the sinful children of men. May this be so in truth! A religious periodical, entitled "The King's Business," published in Los Angeles, California, gives a long quotation from an article in a secular paper, which is written in a very serious vein, and declares that the great War is beginning to have a most beneficial effect upon the morals of business life in America. Men's consciences have been deeply struck, and the writer looks for quite a reformation in business circles.

We hail with pleasure the smallest signs of the fulfilment of God's Word, that when His judgments are in the earth, the inhabitants of the world will learn righteousness. We are not without hope also regarding our own nation in this respect. There is not much to be seen publicly yet to encourage us, but we trust that a wholesome leaven is working in the minds of not

a few that will gradually show itself.

"Here is Blasphemy."—The American Protestant Paper, called "The Menace," still pursues its vigorous career. In a recent issue, it gives the following example of Romish blasphemy by a priest, Phelan. "The only person in heaven I can ask to come down here is Jesus Christ, and Him I command to come down. He has to come when I bid Him . . . He must come down every time I say Mass at my bidding, because he

made me a priest, and said, 'Do you this in memory of me.' I do it in obedience, I do it in reverence, I do it in homage, I do it in adoration; but I do it, and when I do it, Christ must obey." This needs no comment.

The Vatican and the War.—The "Fortnightly Review," which is not a distinctively religious paper, has recently had an article exposing the Papal diplomacy in connection with the War. The writer says, with reference to German brutality, greed, and bad faith, that "it is not a little shocking to find that in only two spots in Europe are these outrages upon our Christian civilisation applauded and approved, namely, in Constantinople and in the Vatican."

A Great Discovery which is no Discovery,—The "Expository Times" for May has interesting notes on a recentlypublished book—"The Teaching of Christ," by Rev. E. G. It may be as well to explain to our readers that the "Expository Times" is a very advanced theological periodical, and generally rejoices in the light of the newer theology. But for some reason or other the editor has the honesty to confess that "the discovery of the Fatherhood of God," which he describes as "the great theological achievement of the nineteenth century." has received a very severe blow at the hands of the above author. Mr. Selwyn makes it clear that Jesus never took for granted that God is the Father of all men, but He does take it for granted that He is the Father of those who believe on the name of the Lord "If God were your Father," He says to the Jews, "ye would love me, for I came forth and am come from God." these words the Lord Jesus shows the Jews the uselessness of resting upon the universal Fatherhood, and denies them the "Now," he right. Dr. Hastings' comment on this is significant. says, "this is rather disconcerting to the soft theology and the sentimental preaching which have been so popular in our day. Iesus shows that the universal Fatherhood of God is of no value to the man who does not make God his Father. And the only way to make God his Father is to take Jesus as his Saviour. It is of less than no value; for it gives the impression that there is something comfortable and safe in the universal Fatherhood when there is not." Dr. Hastings' style of writing, such as a man making God his Father, etc., is in our estimation highly objectionable, but his conclusion is of more than ordinary interest. reveals that the theological mind which has wandered after fleeting shadows, and heralded them to the ends of the earth as one of the greatest discoveries of modern theology, has discovered that the whole thing has only been a delusion. It is wonderful how long it will take learned men to know even the doctrines of the Bible. These things are hid from the wise and prudent and revealed unto babes.

Inverness School Board and Popery.—At a recent meeting of the Inverness School Board, the chairman, the Rev. Mr. M'Gilp, a minister of the United Free Church, offered the Board's congratulations to Father Macqueen, a Roman Catholic priest, who is a School Board member, in regard to an honour he has received from the Pope. No member of the Board objected. Truly Protestantism has fallen very low among the guardians of youthful education in the capital of the Highlands. Is it any wonder that there are so many signs of divine displeasure?

Acknowledgment of Donations.

Mr. Angus Clunas, General Treasurer, 35 Ardconnel Terrace, Inverness, desires to acknowledge, with thanks, the following donations:—

SUSTENTATION FUND.

"A Friend," Skye, £13, per Rev. N. Cameron; "Anon," (Ardrishaig Packet P.O.), 40/; Miss Fraser, Foich Lodge, Inverbroom, 4/6; "Lady Friend," Pitlochry, 10/; "A Friend across the Seas," 10/, per Rev. E. Macqueen; Miss M'Innes, Aird, Ardvasar, Skye, 20/, per Rev. J. S. Sinclair.

MISSION TO FORCES FUND.

Misses Fraser, Kingussie, 20/; "Lady Friend," Mrs. White, Glenburn, Prestwick, Ayrshire, 10/; "Two Friends," Glasgow, 7/; Mrs. White, Glenburn, Prestwick, Ayrshire, 10/; Captain Macleod, Seaforth Highlanders, France, 20/; "The Cottage," Halkirk, 10/6; "Friends of Truth," Glasgow, 40/; Mr. J. S. Murray, Tongside, Thurso, 10/; "A Friend," Ardineaskan, Lochcarron, 5/; Miss Campbell, Inverbroom House, 5/; Misses Chisholm, Tomnahurich Street, Inverness, 5/; Mr. N. Mackinnon, Budshaw Farm, Chapelhall, Airdrie, 10/; Mr. Alex. Gillanders, Applecross, 2/6; "Anon" (Helmsdale P.O.), 5/. Per Rev. J. S. Sinclair—Mr. D. MacLachlan, Glasgow, 10/; "A Friend," Glasgow, 2/; Murray's, Scotscalder, 20/; Kenneth Cameron, Kincardine, Ontario, 20/6; Mrs. Campbell, Porterhall, Lanark, 2/6; Miss J. Macleod, Cortachy, Kirriemuir, for Deputy to Hospitals in France, 4/.

FOREIGN MISSIONS.

"Anon" (Helmsdale P.O.) for Rev. J. B. Radasi's Mission, 20/; from same for Australian Mission, 5/; Miss Donaldina Murray, Tongside, Thurso, 5/; "A Friend across the Seas," 3/4, per Rev. E. Macqueen. Per Rev. N. Cameron—"Two Friends," Gairloch, 10/; "Lady Friend," Gairloch, 5/; "A Friend," Gairloch, 3/.

Mr. William Grant, 8 Wellington Square Chelsea, London, S.W., acknowledges with thanks, 10/ for London Church Building Fund from "Friend" (postmark, Windsor), and 5/ for Mission

to Forces from Miss Macdiarmid, London.

Rev. J. S. Sinclair acknowledges, with thanks, 40/6 from Mrs. Melville, Rydal Bank, Ontario, for Rev. J. B. Radasi; and 10/from "Amicable" for John Knox's Sustentation Fund; 5/ from "Hodge" for "Soldiers' Mission," and 5/ from "Bent" for "Soldiers' Magazines."

Church Motes.

Communions.—Dingwall, first Sabbath of August; Portree (Skye), second; Bonar (Creich), third; Stornoway, fifth. Stratherrick, Ullapool (Ross), and Vatten (Skye), first Sabbath of September; Broadford (Skye), and Strathy (Sutherland), second.

September; Broadford (Skye), and Strathy (Sutherland), second.

Mission to Forces.—The Rev. Neil Macintyre, Stornoway, deputy to the forces, returned from England after the second Sabbath of July, and was succeeded by the Rev. Murdo Morrison, Lochinver, who is now labouring in the same interesting work. There is still a considerable number of naval men from the Highlands at Chatham and Portsmouth. May the Lord grant His rich blessing to the services. As previously stated, the fund for this Mission is now reopened, and donations will be gratefully received by the General Treasurer, Mr. Angus Clunas, 35 Ardconnel Terrace, Inverness.

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the last month of the Magazine year, and that payments due for past and future will now much oblige. All who order directly from the Editor and Treasurer are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow.

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(Several Subscriptions and Donations are held over till next issue.)