



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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“Greater Love hath no Man than this.”

JOHN XV. 13.

IT appears to be a popular error at the present time to suppose that if a man lays down his life for his country, he has proved himself to be a true Christian, and has obtained entrance into eternal bliss. We yield to none in our appreciation of the great sacrifices which many brave men are presently making on land and sea, but we have no hesitation in affirming that a more unsound or dangerous opinion than the above cannot be entertained. It is entirely inconsistent with, and subversive of, the most vital principles of Christianity. A solemn feature of the case is that this serious error is held and preached by men who profess to be Gospel ministers, and who wield a strong influence over their fellows. Some of these ministers base their erroneous judgment upon a misinterpretation of the words of Christ, to be found in the fifteenth chapter of John: “Greater love hath no man than this, that a man lay down his life for his friends.” Our attention has been directed to this subject by “A Highland Soldier,” who writes us with intelligence and point, and though we have touched upon it in a previous article, we consider there is room for something further to be written.

1. Let us observe, first, the misinterpretation of the text mentioned. It appears to be to the effect that no man hath love *greater in essence or quality* than the man who (whatever else he lacks) lays down his life for his friends, and this view leads its holders to the conclusion that every such man is a genuine Christian and safe for heaven. If this interpretation with its inference is carefully looked at by any person of common sense, who believes in the Bible, it will be seen to be absolutely absurd as well as eminently dangerous. Many a man who possesses intense natural love, and is prepared to sacrifice himself for his friends, is, sad to say, too manifestly destitute of anything like love to God or Christ, without which, the Scriptures clearly teach, no one can be saved. The mouths of some possessing strong natural

affection, are often filled with oaths and curses on the brink of eternity. There are two kinds of love: the one is natural, and the other is spiritual. It is not to spiritual love exclusively that Christ refers in the text, but rather to something that is common to both kinds.

2. Let us secondly notice with care the correct interpretation. The Lord Jesus is laying emphasis upon the self-sacrificing character of love, whether it is natural or spiritual, with special reference to its outward expression as between friends. He declares in effect that no man can give a greater expression of his love to his friends than to lay down his life on their behalf. A man's life is his most valuable possession, and greater love in action cannot be seen than its surrender for the sake of others. Christ's application of this general fact may be learnt from the preceding verse: "This is my commandment, that ye love one another as I have loved you." He had loved them with the express purpose of laying down His incomparably precious life on their behalf, and He urges them in their own station to show a similar love—a willingness to lay down their lives for one another's benefit. These disciples possessed a spiritual love to one another as brethren and friends in Christ, and they were called upon to manifest that love in self-sacrifice even unto death. But surely it is plain that Christ did not mean that every-one, who died for his friends, whether he had love to the "brethren" or not, was a true Christian. This does not at all follow. Two men may die on the battlefield. The one was animated by a natural love for his King and country and nothing more; the other possessed the same natural love, but he had something in addition, he had love to God, and sought to serve the King of kings in all that he did. The latter was clearly prepared for heaven; the former was not. The Lord Jesus, then, certainly teaches that to lay down one's life for others is the greatest expression of love, but He also makes it plain elsewhere that so far as an interest in His kingdom is concerned, everything depends on whether we possess spiritual love or not. The man who does not love Him more than any earthly friend is not worthy of Him, or fit for heaven. "If any man love not the Lord Jesus Christ, let him be anathema maranatha" (1 Cor. xvi. 22). "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (1 Cor. ii. 9).

3. We now pass on to observe another cognate and very erroneous idea that is associated with this misinterpretation of Christ's words, namely, that to die for one's friends or country, is *to purchase* a title to eternal happiness. Possibly all those, who hold this opinion, do not express themselves quite in these exact words, but this is what their view comes to. Some, indeed, have boldly asserted that the man who lays down his life for his country atones by his personal sacrifice for the sins of his past career and

makes himself meet for heaven. It matters not what variety of expression may be used, if the idea is held out that a man, by his self-sacrifice, procures a right to eternal blessedness, nothing could be more contrary to God's Word, or dishonouring to the name and work of the Lord Jesus Christ.

Such an opinion is entirely contrary to the testimony of Holy Scripture concerning the imperfection and insufficiency of human works. That testimony is to the effect that the best works of natural men and the best works of godly men are all polluted with sin, and come short of the perfect standard of righteousness. "All have sinned and come short of the glory of God." "All our righteousnesses are as filthy rags" (Is. xlv. 6). "By the deeds of the law there shall be no flesh justified in His sight" (Rom. iii. 19). We do not deny for a moment, but for a man sincerely and generously to give his life for his country's protection is one of the noblest actions, in relation to his fellows, that anyone can perform, but at best, sinful human blood cannot satisfy God's pure justice or make amends for a past sinful life. Such an idea is entirely subversive of the truth, and is identical with the delusion of the heathen with respect to salvation by human sacrifices. What may appear on the face of it as the just and sympathetic appreciation of a generous Christianity is but a recrudescence of ancient paganism.

Again, this delusive opinion is dishonouring in the greatest degree to the name and work of the Lord Jesus. People talk of a soldier or sailor that dies in conflict as offering "the supreme sacrifice." Could anything be more disrespectful to the work of Christ? The one supreme sacrifice this earth has ever seen is the sacrifice that was offered upon Calvary. This was the sacrifice of Emmanuel, God manifest in the flesh, God in our nature—the sacrifice of infinite love in satisfaction to infinite justice. By this divine sacrifice the countless sins of a countless multitude have been taken away. It is in virtue of the merits of this sacrifice alone that the noblest men of Adam's fallen race have obtained forgiveness and eternal salvation. "There is none other name given under heaven among men whereby we must be saved." He is the one and only Redeemer of God's elect, whose ransom has purchased deliverance from eternal woe and procured entrance into eternal bliss. To imply that any other sacrifice is necessary, or can secure redemption, is exceedingly dishonouring to the infinitely perfect sacrifice of the Cross.

4. We would earnestly urge upon our readers the supreme importance of distinguishing between love that is entirely natural, and love that is distinctly spiritual. Natural love may give the body to be burned and all the goods to feed the poor, and yet be disassociated from the charity that "rejoiceth not in iniquity, but rejoiceth in the truth," the charity or love that binds the soul to God and His Son Jesus Christ. Nothing less than the latter will enable us to glorify God in this present world, or enjoy Him in the world to come. And let us away, also, with the vain idea of

meriting God's favour and everlasting glory by any sacrifices of ours. Ours at best are full of self and sin. Let us put our trust in "Jesus Christ and him crucified" as the one meritorious ground of acceptance with God. The Apostle Paul spoke for himself and for the faithful when he said, "He hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephes. i. 6-7). We have no desire for argument about these solemn and precious realities, if not compelled by the dangerous views of misguided teachers. We would fain commend Christ in His perfect atonement and saving grace to our fellow-countrymen who are engaged in our defence on sea and land. We know that the wise among them rejoice in His complete salvation, and have "no confidence in the flesh." May the Lord in his abundant mercy lead many who have been hitherto outside the kingdom to enter in by the door Jesus Christ, and find in Him salvation and eternal life!

A POPULAR DELUSION.*

DEAR MR. EDITOR,— Travelling recently by train in the Highlands, I had the company of a man, by profession a minister. He entered into conversation on soldier life, and soon our thoughts were on the battlefield. He quoted John xv. 13, "Greater love hath no man than this, that a man lay down his life for his friends," adding that a brother-minister (with whom he expected to reside that night) firmly believed that a soldier sacrificing life in battle, would find that sacrifice accepted by God as a passport into everlasting glory. With this view he appeared to be in sympathy, although admitting that it was difficult to reconcile with the Scriptures. This unscriptural view is held by many at the present day. Ignorance of the Word of God makes it easily accepted. It is God-dishonouring and soul-destroying. Soldiers, to whom the Bible is precious, look upon such teaching as a poison, infinitely worse than the most deadly "German gas poison." The latter destroys the body only, but the other deceives the soul for eternity. If the object is to encourage men to face the horrors of war, then it is a cruel encouragement, for the soul is more than the body. Some of our bravest soldiers in the past (such as Capt. Hedley Vicars, Sir Henry Havelock, and others) were men whose hopes for eternity rested on the finished work of Christ, the atoning sacrifice of Calvary.

They realised that it was "not by works of righteousness which they had done, but according to His mercy He saved them by the washing of regeneration, and the renewing of the Holy Ghost." With the desire that this delusion, regarding the merit of human sacrifice, will be exposed from pulpit and by pen, the incident is brought to your notice by

A HIGHLAND SOLDIER.

* This is the letter to which reference is made in the opening Article.

A Sermon.

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

(Taken down by a Hearer.)

YOU will find the portion of God's Word to which I desire to direct your attention for some time this evening, as the Spirit of God may be pleased on the present occasion to enable me, in the Second Epistle of Paul to the Corinthians, third chapter, and third verse: "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

There was scarcely, dear friends, a place where the Apostle Paul was honoured to plant a Church of Christ but he was shortly afterwards harassed with errorists of one kind or another, trying to lead the people away from the simplicity of the Gospel, and Corinth was no exception. It would seem, besides, that stranger errorists, coming to turn away the people from the purity of the faith, were in the habit of coming to the Church in Corinth with recommendations — testimonials, that is — from professed Christians in some other parts of the Church of Christ, and that, coming with testimonials of that kind, they the more easily gained the attention of unsuspecting people. Not only so; but when they left Corinth they seem to have made it a rule to ask a testimonial of some professing Christians there also, that they might thus get the readier access to the next place visited by them. But now the Apostle says here that, for his own part and for the part of those that worked in unison of spirit with him, there was no need of letters of commendation to the Corinthians or from the Corinthians. "Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you?" The answer is, of course, a negative, and the reason for this negative—the reason that he assigns for saying that he did not need these testimonials—was that the Corinthians themselves were a sufficient testimonial to him. Yea, he speaks of them as an epistle, and as, in a sense, a testimonial to him. "Ye are our epistle, written in our hearts, known and read of all men." Then he goes on to say, in the words of our text, "Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." And, therefore, we are warranted to say that this is one of the ways in which the Holy Ghost sets before us the nature and character of the true Church of God—that they are a remarkable epistle or letter. Epistle just means a larger letter. And you see that he not simply speaks of them as an epistle, but he condescends to great details, so that the idea is, as it were, fastened upon the mind of the thoughtful reader that we are

entirely—if we would understand the nature of the work of God in the souls of His people—warranted to look at the matter from this point of view, that they are an epistle, a letter. And you will find that just the very same questions that would naturally occur in connection with the writing of any letter occur in connection with this letter, and answers are given to these questions. Now-a-days, no doubt, every one is adept at letter-writing, and letter material is so ready to hand, that perhaps we do not analyse, as it were, all the questions that have to be answered before we send off a letter to our friends. Perhaps analysis would come home to our grandfathers more readily than to ourselves, for then not every one could write a letter, and writing material was not so easily got as it is now-a-days; but as to the essence of the matter, it remains now just as it was in the days of our grandfathers.

I.—Well, the first question of all, then, that is to be put by us with regard to letter-writing in a literal sense, and with regard to this letter-writing, is—Who is it that writes the letter? When education was not compulsory it was oftentimes a thought to people—if they intended to send a letter to a friend—who they could get to write the letter for them. And that is the first question that arises here: Who is it that will write this letter?

II.—The next question that arises is—Have we writing material, have we paper to write upon? And the same question is to be considered with regard to this letter: What is the material on which the letter must be written?

III.—Then the next question would be whether there was any ink in the house. And so, although it is not ink that is used in this case, there is something that we may say is corresponding to it, and in a very glorious manner does for these letters what ink does in the matter of a letter such as you or I might write.

IV.—The fourth question is—Is there a pen to hand? And the same question arises here: Is this epistle written with a pen or pens, and if this epistle is written with a pen or pens, what are they?

V.—And then comes the question—the most important in a manner, perhaps, of any of them, although from other points of view perhaps not so marvellous as some other of the questions that are raised—What shall be the contents of the letter; what shall be written in the letter?

These, then, are the questions that, as we dwell for a little time this evening on the work of God in the souls of men, as it is represented to us under the figure of an epistle, we should like to answer, and to conclude with a word of exhortation and application.

I.—Well, then, the first question is about the letter writer. Although the Apostle Paul speaks of the Corinthian believers as, in a sense, his epistle, he does not mean by that that he is the writer of that epistle which believers are. He takes a subordinate place—a very essential place, indeed, but a subordinate place.

He does not assume to himself, or to any that work in sympathy with him, the place of being the real writer of the letter, for he tells us distinctly that in this case the writer is Christ Himself. "Forasmuch as ye are manifestly declared to be the epistle of Christ," "ministered," no doubt, "by us," but yet we are not the author, he says. The real author is Christ. And the Lord's people are spoken of in another place as "epistles that may be read of all men." Now, Christ did not write much, in the ordinary sense of writing, and the only writing that we hear Him do in the days of His flesh was at the time that the woman taken in adultery was brought before Him, and He wrote upon the ground; and it would seem—as a worthy minister in the north of Scotland once put it—that He was just writing guilt on the consciences of her accusers and writing pardon on the poor creature's own conscience. And so far as the writing of the inspired Word of God is concerned, He left that, in a manner, to others; and thus He had Matthew and Mark and Luke and John and the Apostle Paul and others—or if we speak of them as the penmen, the Holy Ghost may be said to have been the author of those letters. But here you find that Christ Himself is mentioned as the one who writes this letter which believers are. They are Christ's epistle, and one's handwriting is almost like one's photograph. That is to say, there are few things that one learns more readily than to identify a friend's handwriting. If you are wont to hear from any person, whenever you see that person's handwriting you are as satisfied that that letter is from some known friend to you as you are after you read his name over which the letter is written, and you at once think of the person. A person's handwriting will just bring the person before you almost as vividly as if his photograph were shown you. And this may be said with regard to Christ as a letter writer: His letters, his workmanship, remind one at once of Himself.

There was once a pious although somewhat weak-minded man from Wales, Timothy Nathan, to name, who wandered a good deal about the Highlands of Scotland, and he had a very great admiration for the late Mr. M'Coll of Lochalsh. As I was told, he would speak of him in this way: "Oh, it is Jesus Himself that is good; but Mr. M'Coll has some likeness to him." No doubt, that was a great recommendation of Mr. M'Coll, that a spiritually-minded man should recognise in him a likeness to Christ Himself. And I believe that in the case of all God's people—as He brings His own image upon them, and as they shall meet one another in the countless ages of eternity—they cannot refrain from addressing one another in this manner: "Oh, how like you are to Jesus Christ! I think I see Jesus Christ Himself in you." "For he will appear glorious in his saints, wonderful in them that believe." Christ is a pretty letter writer. There are some men and their penmanship is so beautiful that it attracts your attention at once. Well, Christ is such a letter writer, such a scribe, as it is written,

"All that see them shall acknowledge them that they are the Lord's workmanship; that they are the people whom he hath blessed."

II.—The next question that comes up for consideration is this: Where is the writing material to be found? What has Christ, the letter writer, for paper? And our text supplies us with the answer to that question also, when it is said that this epistle was not written "in tables of stone, but in fleshy tables of the heart." It is very likely that, when he speaks about writing in stone, he refers to the writing which the Son of God Himself executed when He wrote with His own fingers the ten commandments upon the two tables of stone, and that was a very wonderful and glorious thing. Yet if we should consider the matter properly, we would reckon that this was a still more wonderful thing in a manner. Of course, in the olden times they did write on the rock. You find Job speaks about his words "being graven in the rock for ever"; and in modern times there have been discovered large inscriptions written in a language that seemed for a long time a language that could not be deciphered, but it is now understood as the writing upon the rock. It is not, however, upon paper in the ordinary sense, nor upon parchment, nor upon clay, nor upon stones, that Christ writes His epistle, but we are told that He writes it upon the fleshy tables of the heart. And thus you may say that believing men and women are what He has for writing paper, and especially He refers to the heart, for if you do not have a person's heart, you do not have the person at all. The heart is, as it were, the very centre of our being. It is the fountain of all the activities for which, as responsible creatures, we are responsible; and it is upon material of this kind that Christ writes His epistle. And there is no question that when he speaks not only about the heart but about the "fleshy tables of the heart," he means us to understand that this heart has undergone a change, so that it should no longer be a "heart of stone" but a "heart of flesh." For the teaching of God's Word is that all mankind without a single exception—not simply very notorious sinners—are under the power of a heart of stone, and reason itself might teach us that there is nothing more unfeeling than the stone, and nothing more hard to melt, in fact, than the stone. You would find it more easy to melt iron than to melt a stone; and thus it is with regard to men in their natural state. It is not without reason that the Holy Ghost speaks of them as having a heart of stone, and that is brought out in the fact that men will not tremble at God's threatenings, neither will they rejoice at His promises, and least of all are they disposed to fall in with God's way of salvation through a crucified and now exalted Mediator. And, dear friend, if it is the case, with regard to yourself, that you would rather that the armies of Britain, strong as they are to-day, were opposed to you than that God's Word were opposed to you, it indicates that, in a way deeper than you are conscious of, the

Spirit of God has indeed visited you and taken away this heart of stone that could not tremble at God's threatenings nor rejoice at God's promises. Are you, as it were, on the lookout for the least intimation of favour from God as you read His Word or as you hear it expounded? It is a token of a heart of flesh—a token that the heart of stone has been removed. You see, it is not without pains that we have writing paper to write our letters on, and neither can we get it without paying something for it; but there was never material got at such a price as was the material Christ uses in writing His epistle. As He says, "Ye are not your own; ye are bought with a price." And that price is not corruptible things, as silver and gold; but the precious blood of Christ Himself—as of a lamb without spot and without blemish—bought what He uses for paper, and as Christ bought it with His own blood, so He transformed it by the power of His own Spirit, so that it might be susceptible of receiving the contents that He intended should be written there. We are not given to an imaginative way of speaking at all. We are seriously endeavouring to understand what the Spirit of God teaches us when He speaks of believers as an epistle of Christ. We may put it to your own heart and understanding if it is not the truth to say that as Christ is the letter writer, so what He has as material to write upon is a renewed heart, a heart of flesh—that is, an understanding heart—and especially a heart that will tremble at His own word.

III.—But the third question that is to be put is this—What has this Letter-Writer for ink? And in a sense, we may say that of all the answers evoked by the questions suggested by our text, there is no answer more marvellous than the answer that the Apostle gives to that question, for although Christ does not make use of ink in order to write His epistle, He has something infinitely more excellent that He uses in place of ink, and what is that? "Written not with ink," says our text, "but with the Spirit of the living God."

You have heard about letters of gold. I have seen a sermon of Mr. Spurgeon's printed in letters of gold to signify that his sermons had been published for fifty years without a break, but although it is reckoned to be something very precious to have a letter written in characters of gold, even gold itself shadows into insignificance in comparison with what the Lord Jesus Christ makes use of when He writes an epistle, for He writes "not with ink," we are told, "but with the Spirit of the living God." And this subject of the Spirit of the living God is altogether so mysterious that for the most part we may say He instructs us concerning His own person, nature and office by means of figures and symbols drawn from nature or from art. One of the very commonest figures in which the Holy Spirit in His work is set before us is that of water. For instance, He says, "I will pour water upon the thirsty and floods upon the dry ground," that is, "I will pour my Spirit upon thy seed and my blessing upon thine offspring:

and they shall spring up as among the grass, as willows by the water-courses, so that one shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." And it is no wonder that the Spirit of God should be compared to water. In nature, if a shower of rain did not come upon the earth all the year round, it would be in vain that we sowed seed in the fields. That is felt very much in hotter climates when there may be nearly half a year before a drop of rain visits them, and the farmers have to wait for the rainy season before they begin to sow seed, because it is the rain that mollifies the earth and renders it fruitful, and so it is with regard to the indispensable activities of the Spirit of God. It is, indeed, in vain that the gospel should be preached at all apart from the promise of the Holy Spirit.

The Holy Spirit is compared, not only to rain, but compared to rivers, because ordinarily you will find that flourishing cities are found built upon rivers, perhaps at the mouth of the river. You see Glasgow owes much, under the hand of God, to the Clyde; New York to the Hudson, and London to the Thames, and so on. And so is it with regard to the Spirit of God, the Comforter. As the Psalmist says, "There is a river, the streams whereof make glad the city of God." And that is the Holy Spirit of God.

The Holy Spirit is also compared to wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." And the Holy Spirit is compared to eyesalve. You know doctors sometimes use drops which they instil into the eye that does not see very well in order to restore sight, and the Holy Ghost is eyesalve to restore vision to the blind. But here you may say that if the Holy Ghost is not compared wholly to ink—for we are told that the letter is not written with ink—yet to this extent we may say that the Holy Ghost *is* compared to ink, inasmuch as the purpose that on a low platform ink serves for an ordinary letter-writer, on the higher platform of Christ's work the Spirit of the living God serves that high purpose even in Christ's hands, and, therefore, these letters are said to be written "not with ink, but with the Spirit of the living God." And, dear friends, this is a very principal glory of the gospel—that it is the ministration of the Holy Ghost. The gospel gets two names. One name of the gospel is that it is the ministration of righteousness. You see we have lost all righteousness through the fall and through sin. It is said of us that we are a people that are "free from righteousness," as if we were quite strangers to it, and had nothing to do with it, and apart from righteousness there can be no forgiveness, but this was the provision of God, that in virtue of the incarnation and obedience unto death of the Son of God, there should an end be made of sin, finishing of transgressions, reconciliation made for iniquities and an everlasting righteousness

brought in, and this is the righteousness which is the ground of a sinner's pardon and acceptance so that God is not simply said to pardon believers in Jesus Christ, but to justify them, and that is as much as to say that God, the Judge of all, should declare His law is magnified in respect of them, His justice is satisfied in respect of them. And this is the reason why the gospel is the power of God unto salvation—that this righteousness that God provided and that God proceeds upon is brought near to us in the gospel. Therefore, the gospel is said to be the “power of God unto every one that believeth,” for the righteousness of God is therein revealed, as it is written, “The just shall live by faith.” But the gospel has another title over and above its being called the ministration of righteousness. It is also called the ministration of the Holy Ghost. And I believe that wheresoever there is the pure gospel, more or less in results the Holy Spirit of God does accompany that gospel, for the gospel is the ministration of the Spirit and it has not changed its nature from the days of the Apostles down to the present day. You see Adam in innocence had the Spirit and if Adam had not fallen, we should all have been born in the image of God and we should also, just as our first covenant-head had the Holy Spirit, have all the Holy Spirit. But then Adam lost the Spirit and it was not for himself alone that he lost the Holy Spirit, but he lost the Spirit for the whole race, and the Spirit of God is not given in connection with the covenant of works any more. You see, when man sinned and God drove our first parents out of Eden, that did not mean that God, the unchangeable God, would not bring back any of us any more to nearness to Himself, but it did mean this that on the ground of the covenant of works, or of the law as a covenant, not a single human being would ever return to God any more; neither does God give the Holy Ghost in virtue of the law as a covenant, in virtue of the covenant of works, but He does give the Holy Ghost in virtue of the covenant of grace and in virtue of the gospel and this is the very glory of Christ. As John the Baptist pointed out, “He it is that baptiseth with the Holy Ghost,” and this Holy Ghost it is who indeed by His infinite power turns the flinty rock to be a pool of water and the ground that was dried up to be springs of water, who takes away the stony heart and gives a heart of flesh. But that is not all that has to be done. The material, so to say, was not prepared without His infinite omnipotent operations, but there is something in addition to this in order that the letter should be written. And one may, without going at least far away from the figure used in our text, make use of an illustration given to us towards the end of this same chapter in order to show how this letter is being written, for it is a marvellous process. Sometimes, if you go into the printing-house of a generous owner, he may shew you some of the marvels about the way that they print say their newspaper. Well, the Apostle Paul was led to give at least some indications of the process by

which these letters are being written, when he says:—"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." For it just means this—if you were standing before a looking-glass, the first thing of all that you would see is yourself. But then it would be quite possible that one that you never saw in the flesh might come in behind you, and you might see his face reflected in the looking-glass. And thus it is with regard to the way in which these letters are being written. The Word of God, you may say, is the looking-glass, and in that Word we find ourselves, at least first of all, lost—lost in the light of God's law—but then, what more do we see? Christ the Saviour, as one that we never saw with our fleshly eyes, coming as it were behind us, and shewing Himself to us, as His image is reflected in the looking-glass of His own Word. "We behold, as in a glass, the glory of the Lord." And what effect has this upon us? It has this effect upon us, "How unlike am I myself to Jesus Christ! How desirable it is that I should be like Jesus Christ! He is fairer than the children of men. My heart's desire goes out in aspiration that I might use Him for forgiveness; that I might use Him for acceptance, yea, that I might have the boldness to use Him for adoption. Although I deserve to be in the lowest hell, for Christ's sake I am exalted to the glory of coming to the place of God's children, as it is written:—'To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.' And not only so, but I desire that I might use Him for holiness, for sanctification—that I might be like Him!" To see Christ as with transforming power is the work of the Holy Ghost. Were it not for the omnipotent, gracious operations of the Holy Spirit, we should have no vision to see the glory of Christ, but even after He has restored vision to us, He must constantly be to us as eyesalve, for there is much with us that tends to blind our vision. Therefore, the Church was praying that "her eyes might be opened to see wonderful things out of His law." We shall not, however, follow that theme further, but truly it is a most marvellous thing in connection with this letter-writing, that the great Letter-Writer, Jesus Christ, should, instead of ink, have the Spirit of the living God, and this Spirit He gives in measure. He is, as it were, instilled into our very eyes, into our heart, giving us at least glimpses, so that we may be said to "see the King in His beauty and the land that is very far off." The hearts of God's people go to heaven before they are there actually themselves.

IV.—But then another question is of this nature. If the Letter-Writer in this case is the Lord Jesus Christ; if what He has for paper are believing men and women, with special reference to their hearts; and if that which he has for ink is the Holy Spirit, does He make use of pens in writing this epistle? Well, He does, and that is marvellous. But it is His way to be making use of

means where means are available, and even of creatures. You see when He raised Lazarus from the dead, He did not perform a miracle in opening the grave for that could be done by men, but they could not make Lazarus live and He wrought a miracle in that case. Well, Christ makes use of pens, and we may say that He has been using large and small pens. What are the large pens that He uses? You may say that they are the prophets and apostles. This is what the Apostle means when he says:—"Manifestly declared to be the epistle of Christ ministered by us." That is to say, we have been as pens. You remember that the Psalmist distinctly compares himself to a pen, "My tongue is the pen of a ready writer." And these pens were very full of the ink of the Holy Ghost. "The Spirit of God spake by me," says David, and although he was but a mere man, yet he was as a pen in a sense through which the Holy Spirit flowed, and by means of which these epistles have been written. And, as I have said, He makes use of little pens too. What do we mean by little pens? Well, we mean this, that Christ has instituted a ministry in the Church, and that ministry may be compared to little pens. As Augustine said:—

"The lofty mountains shall bring forth
Unto the people peace,
Likewise the little hills the same
Shall do by righteousness."

V
Augustine, in commenting on this verse, said that as in nature the lofty mountains break the clouds first, and then when they are brought down nearer the earth, the little hills break them next, and thus the fields are watered, so in grace the lofty mountains may be said to be the prophets and apostles, those who were inspired of God to write the Old and New Testaments, and the little hills to be Christ's ministers, to the end of time, by which the blessings of Christ were spread out so as to reach His people. The Lord's people may have oftentimes been in circumstances when this process of writing was being done entirely by the larger pens, as it were. Perhaps they had no public ministry to wait upon at all, yet they had the Bible, but we are not on that account to disparage the smaller pens. That is a most marvellous thing which the Apostle says to the Galatians:—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith?" And I believe that he refers there to the miracles, gifts, that were common in the days of the Apostles. You see the Apostles gave the Spirit through the laying on of hands, and they wrought miracles, and it is to that the Apostle refers. Although these extraordinary gifts are not now given to the Church since the canon of inspiration was closed, that does not mean that the Spirit is not given in any sense, for the Spirit is given as a cleansing, sanctifying, and comforting Spirit to the Church of God to the end of time, and there have been times when the Lord's people felt that this blessing

reached themselves, and they became united in one body just through what they felt of the power of God accompanying His word through His ministers. You find the character of those whom Christ made use of as pens and will make use of as pens to the end of time, for there can be no question at all that the testimony of Jesus is the spirit of prophecy, and where the Spirit of God is given, that will be a ministry in which the breath, the life of the preaching will be Jesus Christ and Him crucified.

V.—But, in a word, let me refer to the contents of this letter. What is the end of all this? We have, in substance, told it already, but it is just this—that in some measure believers might become like Jesus Christ Himself. “We are changed into the same image,” especially that we should be like Him. And in what ways will they be like Him? Well, there is no doubt that they will be like Him in holiness, as He says Himself, “Be ye holy, as I am holy.” I remember, although it is many years since, I heard a very judicious and worthy man speak at a fellowship meeting in the north of Scotland, in connection with this portion: “This people have I formed for myself; they shall show forth my praise.” He compared the Lord’s people in process of sanctification to children at school, and when he was at school where he used to be, the teacher himself would write the headline and then the children would try and write as like to that as they could. The headline the teacher wrote on his copy was, “Be ye holy, as I am holy.” And very touching and affecting it was to hear this worthy man speak of the sorrows of the scholars. Those that were careless had to be punished, and even those that did their best came far short.

But even in seeking holiness itself, it is in an evangelical way the people of God seek it. That is to say, they seek it through the Cross of Christ, that as “they are planted in the likeness of his death” for justification, “they should be planted in the likeness of his resurrection” for sanctification. It is not by the works of the law that they expect to be sanctified, although the law is the perfect standard according to which they are to be sanctified; but it is through Christ, and through their being enabled to put off the old man, that they become like Him in holiness. This, then, is the first lesson that they learn from Him—“that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth.”

They also become like Him in lowliness of spirit. “Learn of me,” He says, “for I am meek and lowly in heart.” A proud Christian is a great contradiction. And they are like Him also in loveliness of character, as He says, “Be ye ready to forgive one another, even as God, for Christ’s sake, forgives you.”

These, then, are some of the traits of the Lord’s people which they are being made to bear, until at last they shall be made quite like Himself, and when they shall be made quite like Himself

they shall be immediately raised into glory. And although their bodies will rest in the grave for a little time, the time is not long until they shall be like Him, not only in their souls but also in their bodies.

Now, dear friends, we should consider that it is about ourselves—if we are according to our profession—that we are speaking when we are speaking of the epistles of Christ. One of the ends of the ministry is just to go forth, as it were, among the people, asking for writing material. That is what we are out for, so to speak. The Lord says, "Give me thine heart." And if you give your heart you give writing material, for Christ never got a heart but He wrote part of His epistle upon that heart. And will you not, then, give Him your heart? You will say, "I do not think my heart is worth His taking." Well, I will use this homely figure. You know there are men going about whom we call rag-men, and they are asking for rags. And do you know what is the use that is being made of these rags? They are largely used for writing-paper. They are turned into pulp, and the pulp is turned into writing-paper; and there never was a time when there was such a price for rags as there is just now. Well, if you should have the feeling that your own heart and life are but as filthy rags, let not that keep you from giving yourself over to Christ, for He will turn you into the best of paper, and you will be used on the King's table. He will write what will be to His own glory upon your heart, and you will have reason to thank His blessed Spirit that delivered you from the imaginations of Satan, by which a counterfeit of godly fear and of honouring His law would have kept you from giving your heart, that is but as rags, to Him. This, then, is the one main end of the ministry—asking, as it were, for writing material. Give Him your heart as it is; He will look Himself to the rest of it. He will turn it into good paper; He will write what will be for your good and for His own glory on that heart.

May He bless to us our meditation on His Word!

ONE reason why the Gospel is so unsuccessful at this day is, because the simplicity of preaching is neglected. A due application of Scripture is the best preaching; for confirming which it is remarkable, that though God may make use of the words of man in letting into the meaning of it, yet it is the very Scripture word whereby He ordinarily conveys the comfort or advantage of whatever sort; it is the tool of God's own framing that works the effect.—*Rev. Thomas Halyburton.*

A SAINT is three times born. He is born into this world at his birth, he is born into the kingdom of grace at conversion, and he will be born into the kingdom of glory at death.—*Rev. William White.*

One of Samuel Rutherford's Letters.

TO EARLSTON, THE YOUNGER.*

Dangers of Youth—Christ the best Physician—Four Remedies against
Doubting—Breathings after Christ's Honour.

MUCH honoured and well-beloved in the Lord—Grace, mercy, and peace be to you. Your letters give a dash to my laziness in writing.

I must first tell you, that there is not such a glassy, icy, and slippery piece of way betwixt you and heaven, as Youth; and I have experience to say with me here, and to seal what I assert. The old ashes of the sins of my youth are new fire of sorrow to me. I have seen the devil, as it were, dead and buried, and yet rise again, and be a worse devil than ever he was; therefore, my brother, beware of a green young devil, that hath never been buried. The devil in his flowers (I mean the hot, fiery lusts and passions of youth) is much to be feared: better yoke with an old grey-haired, withered, dry devil. For in youth he findeth dry sticks, and dry coals, and a hot hearth-stone; and how soon can he with his flint cast fire, and with his bellows blow it up, and fire the house! Sanctified thoughts, thoughts made conscience of, and called in, and kept in awe, are green fuel that burn not, and are a water for Satan's coal. Yet I must tell you, that the whole saints now triumphant in heaven, and standing before the throne, are nothing but Christ's forlorn and beggarly dyvours. † What are they but a pack of redeemed sinners? But their redemption is not only past the seals, but completed; and yours is on the wheels, and in doing.

All Christ's good bairns go to heaven with a broken brow, and with a crooked leg. Christ hath an advantage of you, and I pray you to let Him have it; He will find employment for His calling in you. If it were not with you as ye write, grace should find no sale nor market in you; but ye must be content to give Christ somewhat to do. I am glad that He is employed that way. Let your bleeding soul and your sores be put in the hand of this expert Physician; let young and strong corruptions and His free grace be yoked together, and let Christ and your sins deal it betwixt them. I shall be loath to put you off your fears, and your sense of deadness; I wish it were more. There be some wounds of that nature, that their bleeding should not be soon stopped. Ye must take a house beside the Physician. It will be a miracle if ye be the first sick man whom He put away uncured, and worse than He found you. Nay, nay, Christ is honest, and in that is flyting-free with sinners. "Him that cometh unto me I will in nowise cast out" (John vi. 37). Take ye that. It cannot be

* This letter (No. 181) is taken from an edition by the late Rev. Andrew A. Bonar, D.D., Glasgow.—ED.

† Debtors.

presumption to take that as your own, when you find that your wounds stound you. Presumption is ever whole at the heart, and hath but the truant sickness, and groaneth only for the fashion. Faith hath sense of sickness, and looketh, like a friend, to the promises; and, looking to Christ therein, is glad to see a known face. Christ is as full a feast as ye can have to hunger. Nay, Christ, I say, is not a full man's leavings. His mercy sendeth always a letter of defiance to all your sins, if there were ten thousand more of them.

I grant you that it is a hard matter for a poor hungry man to win his meat upon hidden Christ: for then the key of His pantry-door, and of the house of wine, is a-seeking and cannot be had. But hunger must break through iron locks. I bemoan them not who can make a din, and all the fields ado, for a lost Saviour. Ye must let Him hear it (to say so) upon both sides of His head, when He hideth Himself; it is no time then to be bird-mouthed and patient. Christ is rare indeed, and a delicacy to a sinner. He is a miracle, and a world's wonder, to a seeking and a weeping sinner; but yet such a miracle as shall be seen by them who will come and see. The seeker and sigher, is at last a singer and enjoyer; nay, I have seen a dumb man get alms from Christ. He that can tell his tale, and send such a letter to heaven as he hath sent to Aberdeen, it is very like he will come speed with Christ. It bodeth God's mercy to complain heartily for sin. Let wrestling be with Christ till He say, "How is it, sir, that I cannot be quit of your bills, and your mislearned* cries?" and then hope for Christ's blessing; and His blessing is better than ten other blessings. Think not shame because of your guiltiness; necessity must not blush to beg. It standeth you hard to want Christ; and, therefore, that which idle on-waiting cannot do, misnurtured crying and knocking will do.

And for doubtings, because you are not as you were long since with your Master: consider three things. *First*.—What if Christ had such tottering thoughts of the bargain of the new covenant betwixt you and Him, as you have? *Secondly*.—Your heart is not the compass which Christ saileth by. He will give you leave to sing as you please, but He will not dance to your daft spring. It is not referred to you and your thoughts, what Christ will do with the charters betwixt you and Him. Your own misbelief hath torn them; but He hath the principal in heaven with Himself. Your thoughts are no parts of the new covenant; dreams change not Christ. *Thirdly*.—Doubtings are your sins; but they are Christ's drugs, and ingredients that the Physician maketh use of for the curing of your pride. Is it not suitable for a beggar to say at meat, "God reward the winners?" † for then he saith that he knoweth who beareth the charges of the house. It is also meet that ye should know, by experience, that faith is not nature's

* Mislearned.

† Those who got this meat for us.

ill-gotten bastard, but your Lord's free gift, that lay in the womb of God's free grace. Praised be the Winner! I may add a *Fourthly*.—In the passing of your bill and your charters, when they went through the Mediator's great seal, and were concluded, faith's advice was not sought. Faith hath not a vote beside Christ's merits: blood, blood, dear blood, that came from your Cautioner's holy body, maketh that sure work. The use, then, which ye have of faith now (having already closed with Jesus Christ for justification) is, to take out a copy of your pardon; and so ye have peace with God upon the account of Christ. For, since faith apprehendeth pardon, but never payeth a penny for it, no marvel that salvation doth not die and live, ebb or flow, with the working of faith. But because it is your Lord's honour to believe His mercy and His fidelity, it is infinite goodness in our Lord, that misbelief giveth a dash to our Lord's glory, and not to our salvation. And so, whoever want (yea, howbeit God here bear with the want of what we are obliged to give Him, even the glory of His grace by believing), yet a poor covenanted sinner wanteth not. But if guiltiness were removed, doubtings would find no friend, nor life; and yet faith is to believe the removal of guiltiness in Christ. A reason why ye get less now (as ye think) than before, as I take it, is, because, at our first conversion, our Lord putteth the meat in young bairns' mouths with His own hand; but when we grow to some further perfection, we must take heaven by violence, and take by violence from Christ what we get. And He can, and doth hold, because He will have us to draw. Remember now that ye must live upon violent plucking. Laziness is a greater fault now than long since. We love always to have the pap put in our mouth.

Now for myself; alas! I am not the man I go for in this nation; men have not just weights to weigh me in. Oh, but I am a silly, feckless body, and overgrown with weeds; corruption is rank and fat in me. Oh, if I were answerable to this holy cause, and to that honourable Prince's love for whom I now suffer! If Christ should refer the matter to me (in His presence I speak it), I might think shame to vote my own salvation. I think Christ might say, "Thinkest thou not shame to claim heaven, who doest so little for it?" I am very often so, that I know not whether I sink or swim in the water. I find myself a bag of light froth. I would bear no weight (but vanities and nothings weigh in Christ's balance) if my Lord cast not in borrowed weight and metal, even Christ's righteousness, to weigh for me. The stock I have is not mine own; I am but the merchant that trafficketh with other folks' goods. If my creditor, Christ, should take from me what He hath lent, I should not long keep the causeway; but Christ hath made it mine and His. I think it manhood to play the coward, and jouk in the lee-side* of Christ; and thus I am not only saved from my enemies, but I obtain the victory. I am so empty, that I think it were an alms-deed in Christ, if He would win a

* Bend down in order to escape in the sheltered side.

poor prisoner's blessing for evermore, and fill me with His love. I complain that when Christ cometh, He cometh always to fetch fire; He is ever in haste, He may not tarry; and poor I (a beggarly dyvour) get but a standing visit and a standing kiss, and but, "How doest thou?" in the by-going. I dare not say He is lordly, because He is made a King now at the right hand of God; or is grown miskenning and dry to His poor friends: for He cannot make more of His kisses than they are worth. But I think it my happiness to love the love of Christ: and when He goeth away, the memory of His sweet presence is like a feast in a dear summer. I have comfort in this, that my soul desireth that every hour of my imprisonment were a company of heavenly tongues to praise Him on my behalf, howbeit my bonds were prolonged for many hundred years. Oh that I could be the man who could procure my Lord's glory to flow like a full sea, and blow like a mighty wind upon all the four airths of Scotland, England, and Ireland! Oh, if I could write a book of His praises! O Fairest among the sons of men, why stayeth Thou so long away? O heavens, move fast! O time, run, run, and hasten the marriage-day! for love is tormented with delays. O angels, O seraphims, who stand before Him, O blessed spirits who now see His face, set Him on high! for when ye have worn your harps in His praises, all is too little, and is nothing, to cast the smell of the praise of that fair Flower, the fragrant Rose of Sharon, through many worlds!

Sir, take my hearty commendations to Him, and tell Him that I am sick of love.

Grace be with you.—Yours in his sweet Lord Jesus,

S. R.

ABERDEEN, 16th June, 1637.

THE Rev. Thomas Halyburton (Professor of Divinity in St. Andrews), when on his death-bed, addressing one of his students, said:—"If I had you, lads, all about me now, I would give you a lesson of divinity. However, this will be a standing witness of the reality, solidity, power, and efficacy of those truths I taught you; for by the power of that grace revealed in those truths, *here I lie pained, without pain; without strength, and yet strong.* I think it would not be a lost session this, though you were all here."—*Halyburton's Memoirs.*

COULD a looking-glass be used in the house appointed for all living, it would be a terror to those who now look oftener into their glasses than into their Bibles.—*Boston.*

By praying for others, by making an errand to God for them, I have gotten something for myself.—*Samuel Rutherford.*

Modern Infidelity Considered.

BY THE REV. ROBERT HALL, A.M.

“Without God in the world.”—EPH. ii. 12.

(Continued from page 186.)

IS a regard to the general good, then, you will reply, to be excluded from the motives of action? Nothing is more remote from my intention; but as the nature of this motive has, in my opinion, been much misunderstood by some good men, and abused by others of a different description to the worst of purposes, permit me to declare, in a few words, what appears to me to be the truth on this subject.

The welfare of the whole system of being must be allowed to be, in itself, the object of all others the most worthy of being pursued; so that, could the mind distinctly embrace it, and discern at every step *what action* would infallibly promote it, we should be furnished with a sure criterion of right and wrong, an unerring guide, which would supersede the use and necessity of all inferior rules, laws, and principles.

But this being impossible, since the good of the *whole* is a motive so loose and indeterminate, and embraces such an infinity of relations, that before we could be certain what action it prescribed the season of action would be passed; to weak, short-sighted mortals, Providence has assigned a sphere of agency, less grand and extensive indeed, but better suited to their limited powers, by implanting certain *affections* which it is their duty to cultivate, and suggesting particular rules to which they are bound to conform. By these provisions the boundaries of virtue are easily ascertained, at the same time that its ultimate object, the good of the whole, is secured; for, since the happiness of the entire system results from the happiness of the several parts, the affections, which confine the attention *immediately* to the latter, conspire in the end to the promotion of the former; as the labourer, whose industry is limited to a corner of a large building, performs his part towards rearing the structure much more effectually than if he extended his care to the whole.

As the interest, however, of any limited number of persons may not only not contribute, but may possibly be directly opposed to the general good (the interest of a family, for example, to that of a province, or of a nation to that of the world), Providence has so ordered it, that in a well-regulated mind there springs up, as we have already seen, besides particular attachments, *an extended regard to the species*, whose office is two-fold: not to *destroy* and *extinguish* the more private affections, which is mental parricide; but first, as far as is consistent with the claims of those who are immediately committed to our care, *to do good to all men*; secondly,

to exercise a jurisdiction and control over the private affections, so as to prohibit their indulgence whenever it would be attended with *manifest detriment* to the whole. Thus every part of our nature is brought into action ; all the practical principles of the human heart find an element to move in, each in its different sort and manner conspiring, without mutual collisions, to maintain the harmony of the world and the happiness of the universe.

Before I close this discourse, I cannot omit to mention three circumstances attending the propagation of infidelity by its present abettors, equally new and alarming.

1. It is the first attempt which has been ever witnessed, on an extensive scale, to establish *the principles of atheism* ; the first effort which history has recorded to disannul and extinguish the belief of all superior powers ; the consequence of which, should it succeed, would be to place mankind in a situation never before experienced, not even during the ages of pagan darkness. The system of polytheism was as remote from modern infidelity as from true religion. Amidst that rubbish of superstition, the product of fear, ignorance, and vice, which had been accumulating for ages, some faint embers of sacred truth remained unextinguished ; the interposition of unseen powers in the affairs of men was believed and revered, the sanctity of oaths was maintained, the idea of *revelation* and of *tradition*, as a source of religious knowledge, was familiar ; a useful persuasion of the existence of a future world was kept alive, and the greater gods were looked up to as the guardians of the public welfare, the patrons of those virtues which promote the prosperity of states, and the avengers of injustice, perfidy, and fraud.

Of whatever benefit superstition might formerly be productive by the scattered particles of truth which it contained, these advantages can now only be reaped from the soil of true religion ; nor is there any other alternative left than the belief of Christianity, or absolute atheism. In the revolutions of the human mind, exploded *opinions* are often revived ; but an exploded superstition never recovers its credit. The pretension to divine revelation is so august and commanding, that when its falsehood is once discerned, it is covered with all the ignominy of detected imposture ; it falls from such a height (to change the figure) that it is inevitably crumbled into atoms. Religions, whether false or true, are not creatures of arbitrary institution. After discrediting the principles of piety, should our modern freethinkers find it necessary, in order to restrain the excesses of ferocity, to seek for a substitute in some popular superstition, it will prove a vain and impracticable attempt ; they may recall the names, restore the altars, and revive the ceremonies, but to rekindle the spirit of heathenism will exceed their power, because it is impossible to enact ignorance by law, or to repeal by legislative authority the dictates of reason and the light of science.

2. The efforts of infidels to diffuse the principles of infidelity

among the common people is another alarming symptom peculiar to the present time. Hume, Bolingbroke, and Gibbon, addressed themselves solely to the more polished classes of the community, and would have thought their refined speculations debased by an attempt to enlist disciples from among the populace. Infidelity has lately grown condescending; bred in the speculations of a daring philosophy, immured at first in the cloisters of the learned, and afterwards nursed in the lap of voluptuousness and of courts; having at length reached its full maturity, it boldly ventures to challenge the suffrages of the people, solicits the acquaintance of peasants and mechanics, and seeks to draw whole nations to its standard.

It is not difficult to account for this new state of things. While infidelity was rare, it was employed as the instrument of literary vanity; its wide diffusion having disqualified it for answering that purpose, it is now adopted as the organ of political convulsion. Literary distinction is conferred by the approbation of a few; but the total subversion and overthrow of society demand the concurrence of millions.

3. The infidels of the present day are the first sophists who have presumed to innovate in the very *substance* of morals. The disputes on moral questions hitherto agitated amongst philosophers have respected the *grounds* of duty, not the *nature of duty itself*; or they have been merely metaphysical, and related to the *history* of moral sentiments in the mind, the sources and principles from which they were most easily deduced; they never turned on the quality of those dispositions and actions which were to be denominated virtuous. In the firm persuasion that the love and fear of the Supreme Being, the sacred observation of promises and oaths, reverence to magistrates, obedience to parents, gratitude to benefactors, conjugal fidelity, and parental tenderness, were primary virtues, and the chief support of every commonwealth, they were unanimous. The curse denounced upon such as remove ancient landmarks, upon those who call good evil, and evil good, put light for darkness, and darkness for light, who employ their faculties to subvert the eternal distinctions of right and wrong, and thus to poison the streams of virtue at their source, falls with accumulated weight on the advocates of modern infidelity, and on them alone.

Permit me to close this discourse with a few serious reflections. There is much, it must be confessed, in the apostasy of multitudes, and the rapid progress of infidelity, to awaken our fears, for the virtue of the rising generation; but nothing to shake our faith—nothing which Scripture itself does not give us room to expect. The features which compose the character of apostates, their prophaneness, presumption, lewdness, impatience of subordination, restless appetite for change, vain pretensions to freedom, and to emancipate the world, while themselves are the slaves of lust, the weapons with which they attack Christianity, and the snares they

spread for the unwary, are depicted in the clearest colours by the pencil of prophecy:—"Knowing this first," says Peter, "that there shall come in the last days scoffers, walking after their own lusts" (2 Peter iii. 3). In the same epistle he more fully describes the persons he alludes to, as "chiefly them which walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities: sporting themselves in their own deceivings, having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: for when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption" (2 Peter ii. 10, &c.) Of the same characters, Jude admonishes us "to remember that they were foretold as mockers, who should be in the last time, who should walk after their own ungodly lusts. These be they," he adds, "who separate themselves (by apostasy), sensual, not having the Spirit." Infidelity is an evil of short duration. "*It has,*" as a judicious writer observes, "*no individual subsistence given it in the system of prophecy. It is not a BEAST, but a mere putrid excrescence of the Papal beast; an excrescence, which, though it may diffuse death through every vein of the body on which it grew, yet shall die along with it.*" Its enormities will hasten its overthrow. It is impossible that a system which, by vilifying every virtue, and embracing the patronage of almost every vice and crime, wages war with all the order and civilization of the world, which, equal to the establishment of nothing, is armed only with the energies of destruction, can long retain an ascendancy. It is in no shape formed for perpetuity. Sudden in its rise, and impetuous in its progress, it resembles a mountain torrent, which is loud, filthy, and desolating; but, being fed by no perennial spring, is soon drained off, and disappears. By permitting to a certain extent the prevalence of infidelity, Providence is preparing new triumphs for religion. In asserting its authority, the preachers of the Gospel have hitherto found it necessary to weigh the prospect of immortality against the interests of time; to strip the world of its charms, to insist on the deceitfulness of pleasure, the unsatisfying nature of riches, the emptiness of grandeur, and the nothingness of a mere worldly life. Topics of this nature will always have their use; but it is not by such representations alone that the importance of religion is evinced. The prevalence of impiety has armed us with new weapons in its defence.

Religion being primarily intended to make men *wise unto salvation*, the support it ministers to social order, the stability it confers on government and laws, is a *subordinate species* of advantage which we should have continued to enjoy, without reflecting on its cause, but for the development of deistical principles, and the experiment which has been made of their

effects in a neighbouring country. It had been the constant boast of infidels, that their system, more liberal and generous than Christianity, needed but to be tried to produce an immense accession of human happiness: and Christian nations, careless and supine, retaining little of religion but the profession, and disgusted with its restraints, lent a favourable ear to these pretensions. God permitted the trial to be made. In one country, and that the centre of Christendom, revelation underwent a total eclipse, while atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank, and sex, in indiscriminate proscription and massacre, and convulsed all Europe to its centre; that the imperishable memorial of these events might teach the last generations of mankind to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights: to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honours, and to princes the stability of their thrones.

We might ask the patrons of infidelity what fury impels them to attempt the subversion of Christianity? Is it that they have discovered a better system? To what virtues are their principles favourable? Or is there one which Christians have not carried to a higher perfection than any of which their party can boast? Have they discovered a more excellent rule of life, or a better hope in death, than that which the Scriptures suggest? Above all, what are the pretensions on which they rest, their claims to be the guides of mankind: or which embolden them to expect we should trample upon the experience of ages, and abandon a religion which has been attested by a train of miracles and prophecies, in which millions of our forefathers have found a refuge in every trouble, and consolation in the hour of death—a religion which has been adorned with the highest sanctity of character and splendour of talents, which enrols amongst its disciples the names of Bacon, Newton, and Locke, the glory of their species, and to which these illustrious men were proud to dedicate the last and best fruits of their immortal genius?

If the question at issue is to be decided by argument, nothing can be added to the triumph of Christianity; if by any appeal to authority, what have our adversaries to oppose to these great names? Where are the infidels of such pure, uncontaminated morals, unshaken probity, and extended benevolence, that we should be in danger of being seduced into impiety by their example? Into what obscure recesses of misery, into what dungeons have their philanthropists penetrated, to lighten the fetters and relieve the sorrows of the helpless captive? What barbarous tribes have their apostles visited, what distant climes have they explored, encompassed with cold, nakedness, and want, to diffuse principles of virtue, and the blessings of civilization?

Or will they rather choose to waive their pretensions to this extraordinary, and in their eyes, eccentric species of benevolence (for infidels, we know, are sworn enemies to enthusiasm of every sort), and rest their character on their political exploits ; on their efforts to reanimate the virtue of a sinking state, to restrain licentiousness, to calm the tumult of popular fury, and by inculcating the spirit of justice, moderation, and pity for fallen greatness, to mitigate the inevitable horrors of revolution ? Our adversaries will at least have the discretion, if not the modesty, to recede from the test.

More than all, their infatuated eagerness, their parricidal zeal to extinguish a sense of Deity, must excite astonishment and horror. Is the idea of an almighty and perfect Ruler unfriendly to any passion which is consistent with innocence, or an obstruction to any design which it is not shameful to avow ? Eternal God ! on what are Thine enemies intent ? What are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of Heaven must not pierce ? Miserable men ! Proud of being the offspring of chance, in love with universal disorder, whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken and fatherless world !

Having been led by the nature of the subject to consider chiefly the manner in which sceptical impiety affects the welfare of states, it is the more requisite to warn you against that most fatal mistake of regarding religion as an engine of policy, and to recall to your recollection that the concern we have in it is much more as *individuals*, than as *collective bodies*, and far less temporal than eternal. The happiness which it confers in the present life, comprehends the blessings which it scatters by the way in its march to immortality. That future condition of being which it ascertains, and for which its promises and truths are meant to prepare us, is the ultimate end of human societies, the final scope and object of present existence, in comparison of which all the revolutions of nations, and all the vicissitudes of time, are light and transitory. "Godliness has," it is true, "the promise of the life that now is ;" but chiefly, "of that which is to come." Other acquisitions may be requisite to make men great ; but be assured, the religion of Jesus is alone sufficient to make them good and happy. Powerful sources of consolation in sorrow, unshaken fortitude amidst the changes and perturbations of the world, humility remote from meanness, and dignity unstained by pride, contentment in every station, passions pure and calm, with habitual serenity, the full enjoyment of life, undisturbed by the dread of dissolution or the fear of an hereafter, are its invaluable gifts. To these enjoyments, however, you will necessarily continue strangers, unless you resign yourselves wholly to its power ; for the consolations of religion are reserved to reward, to sweeten, and to stimulate obedience. Many, without renouncing the profession of Christianity without

formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws, and contradiction to its spirit, that, conscious they have more to fear than to hope from its truth, they are never able to contemplate it without terror. It haunts their imagination instead of tranquilising their hearts, and hangs with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their troubles, is itself their greatest trouble, from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended betwixt opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasure of sin nor the peace of piety. Is it surprising to find a mind thus bewildered in uncertainty, and dissatisfied with itself, courting deception, and embracing with eagerness every pretext to mutilate the claims and enervate the authority of Christianity; forgetting that it is of the very essence of the religious principle to preside and control, and that it is impossible to *serve God and mammon*? It is this class of professors who are chiefly in danger of being entangled in the snares of infidelity.

The champions of infidelity have much more reason to be ashamed than to boast of such converts. For what can be a stronger presumption of the falsehood of a system, than that it is the opiate of a restless conscience; that it prevails with minds of a certain description, not because they find it true, but because they feel it necessary; and that in adopting it they consult less with their reason than with their vices and their fears? It requires but little sagacity to foresee that speculations which originate in guilt must end in ruin. Infidels are not themselves satisfied with the truth of their system; for had they any settled assurance of its principles, in consequence of calm dispassionate investigation, they would never disturb the quiet of the world by their attempts to proselyte; but would lament their own infelicity, in not being able to perceive sufficient evidence for the truth of religion, which furnishes such incentives to virtue, and inspires such exalted hopes. Having nothing to substitute in the place of religion, it is absurd to suppose that, in opposition to the collective voice of every country, age, and time, proclaiming its necessity, solicitude for the welfare of mankind impels them to destroy it.

To very different motives must their conduct be imputed. More like conspirators than philosophers, in spite of the darkness with which they endeavour to surround themselves, some rays of unwelcome conviction will penetrate, some secret apprehensions that all is not right will make themselves felt, which they find nothing so effectual to quell as an attempt to enlist fresh disciples, who, in exchange for new principles, impart confidence, and diminish fear. For the same reason it is seldom they attack Christianity by argument: their favourite weapons are ridicule, obscenity, and blasphemy, as the most miserable outcasts of

society are, of all men, found most to delight in vulgar merriment and senseless riot.

Jesus Christ seems to have "His fan in His hand to be thoroughly purging His floor;" and nominal Christians will probably be scattered like chaff. But has *real* Christianity anything to fear? Have not the degenerate manners and corrupt lives of multitudes in the visible Church been, on the contrary, the principal occasion of scandal and offence? Infidelity without intending it is gradually removing this reproach: possessing the property of attracting to itself the morbid humours which pervade the Church, until the Christian profession, on the one hand, is reduced to a sound and healthy state, and scepticism, on the other, exhibits nothing but a mass of putridity and disease.

In a view of the final issue of the contest, we should find little cause to lament the astonishing prevalence of infidelity, but for a solicitude for the rising generation, to whom its principles are recommended by two motives, with young minds the most persuasive—the love of independence and the love of pleasure. With respect to the first, we would earnestly entreat the young to remember that, by the unanimous consent of all ages, modesty, docility, and reverence to superior years, and to parents above all, have been considered as their *appropriate virtues*, a guard assigned by the immutable laws of God and nature on the inexperience of youth; and, with respect to the second, that Christianity prohibits no pleasures that are innocent, lays no restraints that are capricious, but that the sobriety and purity which it enjoins, by strengthening the intellectual powers, and preserving the faculties of mind and body in undiminished vigour, lay *the surest* foundation of present peace and future eminence. At such a season as this, it becomes an urgent duty on parents, guardians, and tutors, to watch not only over the morals, but the principles of those committed to their care, to make it appear that a concern for their eternal warfare is their chief concern, and to imbue them early with that knowledge of the evidences of Christianity, and that profound reverence for the Scriptures, that, with the blessing of God (which with submission they may then expect), "may keep them from this hour of temptation that has come upon all the world to try them that dwell on the earth."

To an attentive observer of the signs of the times it will appear one of the most extraordinary phenomena of this eventful crisis, that, amidst the ravages of atheism and infidelity, real religion is evidently on the increase. "The kingdom of God," we know, "cometh not with observation," but still there are not wanting manifest tokens of its approach. The personal appearance of the Son of God was announced by the shaking of nations. His spiritual kingdom, in all probability, will be established in the midst of similar convulsions and disorders. The blasphemous impiety of the enemies of God, as well as the zealous efforts of His sincere worshippers, will doubtless be overruled to accomplish the

purposes of His unerring providence; while in inflicting the chastisements of offended Deity on corrupt communities and nations, infidelity marks its progress by devastation and ruin, by the prostration of thrones and concussion of kingdoms—thus appalling the inhabitants of the world, and compelling them to take refuge in the Church of God, the true sanctuary—the stream of divine knowledge, unobserved, is flowing in new channels, winding its course among humble valleys, refreshing thirsty deserts, and enriching with far other and higher blessings than those of commerce, the most distant climes and nations, until, agreeably to the prediction of prophecy, the “knowledge of the Lord shall fill and cover the whole earth.”

Within the limits of this discourse it would be impracticable to exhibit the evidences of Christianity, nor is it my design; but there is one consideration resulting immediately from my text, which is entitled to great weight with all who believe in the one living and true God as the sole object of worship. The Ephesians, in common with other Gentiles, are described in the text as being, previous to their conversion, “without God in the world;” that is, without any just and solid acquaintance with His character, destitute of the knowledge of His will, the institutes of His worship, and the hopes of His favour: to the truth of which representation whoever possesses the slightest acquaintance with pagan antiquity must assent. Nor is it a fact less incontestible, that, while human philosophy was never able to abolish idolatry in a single village, the promulgation of the gospel overthrew it in a great part (and that the most enlightened) of the world. If our belief in the unity and perfections of God, together with His moral government and exclusive right to the worship of mankind, be founded in truth, they cannot reasonably be denied to be truths of the first importance, and infinitely to outweigh the greatest discoveries in science, because they turn the hopes, fears, and interests of man into a totally different channel from that in which they must otherwise flow. Wherever these principles are first admitted, there a new dominion is erected, and a new system of laws established.

But, since all events are under Divine direction, is it reasonable to suppose that the great Parent, after suffering His creatures to continue for ages ignorant of His true character, should at length, in the course of His providence, fix upon falsehood, and that alone, as the effectual method of making Himself known; and that what the virtuous exercise of reason in the best and wisest men was never permitted to accomplish, He should confer on fraud and delusion the honour of effecting? It ill comports with the majesty of truth, or the character of God, to believe that He has built the noblest superstructure on the weakest foundation, or reduced mankind to the miserable alternative either of remaining destitute of the knowledge of Himself, or of deriving it from the polluted source of impious imposture. We therefore feel ourselves

justified on this occasion in adopting the triumphant boast of the great apostle: "Where is the wise, where is the scribe, where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

"Bigot:" a Name and a Nickname.

EXTRACT FROM LECTURE BY LATE REV. JOHN KENNEDY, D.D.,
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. . . . To some minds any man will seem a bigot who yields the homage of a simple faith to the revealed truth of God. Men who have never tried to forecast their own eternal future, who have been ever rudely suppressing their consciousness of immortality and their conscience of sin, who imagine all that is knowable to be within the reach of unaided reason, and who, in the pride of intellect, boast of their achievements in the acquisition of knowledge, treat with contempt the love of Bible themes and the belief of Bible verities which dispose the Christian to cleave as with a death-grasp to the Word of God. What sympathy can these have with the man who, conscious of immortality and of sin, has looked in the light of truth on his relation to the Judge of all, and who in the normal condition of his sinful being finds no element of hope, but who in the light of Gospel truth has seen a provision, bright with the lustre of a glory manifestly Divine, fraught with the bounty of a love which only God could cherish, and adapted to his wants by a wisdom that must be infinite, which with unsuspecting confidence he cordially embraces, as his quickened soul realises as from heaven the voice that calls him to partake and live for ever. Can we wonder that that man should seem to the trifling sceptic a very bigot, as he refuses to quit his hold of what he grasps in the hand of faith? It is all to him. It is as nothing to the other.

But it ill befits the infidel either to mock or to pity this simple believer. In any case the latter has an immense advantage over the former. Meantime he has joy unspeakable and full of glory which the other has never tasted, and after losing this happiness all his life, the sceptic, when he dies, can possibly gain nothing.

Were names rightly applied, the infidel would be called the Bigot. There is not on earth a greater bigot than he. He must believe more than any other, and he must believe this without the shadow of a shade of good reason for his faith. He has by far the hardest task of believing to perform. He must believe that there are no such realities after death as an eternal heaven and an eternal hell, while refusing the information God gives regarding them, and having no other source of knowledge whatever. He

* Taken from Life of Dr. Kennedy, by late Rev. A. Auld, Olrig.—ED.

must believe that he is quite competent to judge whether God should reveal His will to men, and in what form this should be done, if done at all; and judging that He hath not given such a revelation, He stakes all on that verdict. He must believe that all who ever received the Word of God as true were deluded, and conclude that they made no gain by faith, although He has no knowledge whatever of their present state. The man who believes all this has gone through the hardest of all tasks. He who, under the pretence of believing nothing, believes all this, and will not but believe it, though there is absolutely nothing to support his faith, is of all bigots the most bigoted.

In times such as ours it is easy to seem a bigot, if one keeps a firm hold of truth, and is careful to have the seal of heaven on his hope. No Christian can be true and faithful now-a-days on whose brow the world shall not brand the name of bigot. But let him bear it. It is a mark of honour, though intended to be a brand of shame. It proves him to be an associate of the men of whom the world was not worthy, but who, under the world's lash, did more for the world's good than all besides. The world ever *suffers* by the men it *honours*. The men of *mercy* to it are the men it *hates*. Ah, these old Covenanters of our native land were stern bigots in their day. It was well for Scotland that they were. They could part with their lives, but they could not sell the truth. They would yield all for conscience, but they would yield nought to despots. They could bear to suffer and to die, but they were afraid to sin. It was this bigotry which won its liberty for their native land. The legacy bequeathed to it by these men of faith, whose only home was oft the mountain cavern, and to whom the snow was oft only the winding-sheet which wrapped their bodies when they had given their lives for Christ, was a richer boon than all ever given to it by the kings who occupied its throne, and by all the men of title and of wealth who owned its acres. Oh yes, they were bigots these, in the judgment of scoffing sceptics and of ruthless persecutors, and not all the piles they could kindle could burn their bigotry out of them.

And these were stern bigots, too, according to the world's estimate, who headed the crusade against Antichrist, when, at the era of the Reformation, a fire from Heaven had kindled in their hearts the love of truth. It was by unflinching resolution induced by living faith, these men overcame in the times of stern trial in which they unfurled their banner in the name of God. A pliant Melancthon would have bartered the gospel for peace—the stern courage of a Luther was needed to prevent the sacrifice. In every age, from the beginning, when the cause of truth emerged triumphant from the din and dust of controversy, the victory was won by a band of bigots who were sworn to its defence.

There is need now of the men whom the world calls bigots. Men of grasp less firm and of love less fervent will do little for the cause of truth and for the best interests of humanity. Other men

than these will even barter their own eternal prospects for the honour which comes from men and for the ease which is won by compromise. How many such as these there are, even in the Churches, and even there in the van, who boast of a charity which is indiscriminate, in its regards, of a sentiment that refuses the form which the truth imposes, and who have learned from the worldling his scorn of all seriousness, his contempt for all scrupulousness of conscience, and his sneers at the religion which is sustained by intercourse with heaven! These have their followers. A widespread movement has begun away from vital religion, fixed beliefs, and holy living. The Churches are moving with the current. The time may be fast approaching when the one alternative shall be living faith or open scepticism. A tide which few seem careful to resist is bearing us on to such a crisis. How the result may tell on Churches, communities, and individuals we cannot now forecast, nor can we attempt to conjecture without sadness of feeling. But an assured victory is the destiny of the cause of truth. Till the hour of its triumph shall have come, all who have linked their interests to the chariot of the gospel shall find themselves a diminishing band as they advance, their loneliness of feeling deepening as former friendships wane into neglect, coldness is changed into scorn, and contempt passes into bitter enmity; and they can follow the cause of truth only amidst the scoffs of unbelievers and the shafts of persecutors.

But let no lover of the truth—let none whose eye ever rested on the hope of the gospel—turn craven-hearted back from trial. To fall in the cause of truth is but to rise in the kingdom of glory. To be trampled under foot till crushed dead by the heel of persecution is but to have the prison broken open, that the ransomed spirit may pass from bondage to a throne. And in his saddest hour let not the sufferer for truth refuse the joy which glimpses of prophetic light bring to his heart as they break through the clouds of present trial. His King shall triumph in His cause on earth, and His friends shall share His glory. All nations shall touch His sceptre. The old strongholds of unbelief shall be levelled in the dust. Iniquity shall hide its face ashamed. Truth, as revealed from Heaven, shall receive universal homage, and be glorious in the halo of its blissful triumphs before the eyes of all.

ANOTHER EXTRACT FROM LATE DR. KENNEDY—
"FREEDOM OF THOUGHT."

FREEDOM of thought is claimed by those who profess faith in Scripture, but seek emancipation from creeds or formulated statements of inspired truth. This revolt against creeds and systems of doctrines assumes *the guise* of respecting only that which is divine. They will not be trammelled by confessions drawn up by men—they claim a right to drink directly from the fountain of Scripture. They would pass men that they may reach God. "Divine revelation," not human dogma, is their cry. This

is specious. But it is not the glitter of genuine gold that makes it so. This protest against confessions, instead of being a genuine utterance of respect for the divine as compared with the human, springs, not infrequently, from the very opposite feeling. So long as doctrines are left lying on the pages of Scripture they do not interfere with our trains of thought, our phases of feeling, and our lines of action. It is when they are formulated in distinct propositions that they come into close contact with us.

It is what is *Divine* in the human statement of truth that is obnoxious. It is the demand for faith in the truth of God that is resented, and the precision and authority with which that is required. I can wander through a wood, and though trees surround me they do not stop my progress. I can move as I please by passing round them. But a few branches taken thence can form an enclosure which I feel to be a prison. Even so, while no definite propositions are deduced from Scripture and used as tests of our belief, we can have for our minds the dangerous liberty of unrestraint. A profession of regard for the Bible as a whole, and of its being one's only creed, may consist with using no part of it as a rule either of faith or practice. And is there honesty in this professed zeal for Scripture at the expense of confessions? If there is such deference to Scripture as is professed, why is there such an aversion to systematise its revelations? The truth is, that men like to leave the truths of Scripture embedded where they are, lest they might be used as a test wherewith to try their beliefs. They wish to be allowed to think as they please. Confessions are to them most troublesome things; not because they interpose between them and Scripture, but because they show when they depart from it; for they present in a distinct, definite, articulate form the truths of Scripture before them. This movement against confessions just arises from men's aversion to think according to the mind of God. It is the old atheistic revolt in its first upheavings, though the covering surface has not yet been broken.

And not only among inquirers after truth do we find this impatience of system, but also in the accredited religious community, and even in the case of some who claim to be the leaders of thought within the Church. Men there are, indeed, of truth and of might in the various Churches—men who will "buy the truth and sell it not." But there are, nevertheless, indications of waning loyalty to the Word of God—a yielding to the haste and unsteadfastness of the times, a straining after novelty and excitement, an impatience of system, a dreamy expectancy of some bright futurity, and the flippancy of self-conceit. In short, all the symptoms of the plague by which the age is smitten, appear, to a careful diagnosis, in a section of the Church itself. There is already a drifting from old moorings merely for the gratification of some fancied progress. A perilous adventure voyage in search of religious novelties in faith and worship has begun, which cannot

be regarded without alarm. The jubilations which attend the first conscious movement seawards are already heard, and a scornful laugh is already flung at the slow ones who still lie at anchor. It may be impossible to forecast the issue of this dalliant licentiousness of thought within the Church in these days. If the expectations of some who claim to be *par excellence* the thinkers of the Church shall be justified by the result, a disastrous future is before us. The Church current which these direct is but an offshot from the age-stream beyond it, moving now in a parallel direction, and which, if it spread and dominate within the Church, shall bear away at length, in the channel of the parent-flood—as a drift of fragments with which unbelief shall make sport—our abandoned testimony for the truth of God!

An Drumair Criosdaidh.

R I linn dhomh a bhi air chuairt ann an Albainn an samhradh na bliadhna 1800 maille ri Mr. H—— a searmonachadh anns gach baile agus Clachan chum an d'thainig sinn; air dhuinn teachd gu baile mor ann an taobh deas na dacha chuir sinn suas aig a phrìomh thigh osda. An deigh ar dinnear dh'iarr sinn air fearan-tighe fios a chuir air clagadair* a bhaile, chum s' gun deanadh e follaiseach gum biodh searmoin ann air an fheasgair sin. 'An uine aithghear thainig an t osdair le brath nach robh an Clagadair ra fhaotinn. Beagan na dheigh sin thainig e a ris, le fios, gu'm fac e Drumair a bhuinneadh do reiseamaid Shasannaich a bha sa bhaile, sgu'n d'iarr e air dol mun cuairt a thoirt rabhaidh mun tsearmoin, agus gu'n robh an Drumair air falbh a dh'iarraidh cead air a Cheannard. An uine ghoird thainig an Drumair a steach d'ar seomar. Dh'innis e dhuinn gu'n d'thug a Cheannard cead da, dol troimh n bhaile le fios na searmoine; agus dh'fheor-aich e fein dhinn ciod a theireadh e. Thuirt sinn ris innseadh do n luchd aitich, gu'n robh searmoin ri bhi ann am meadhon a bhaile, aig seachd uairean tra feasgair.

An deigh dha falbh chaidh sinne mach a spaidseireachd ri cois na h aimbhe a bha ruith sìos cul aon do Shraidean a bhaile. Air dhuinn teachd gu aite do'n amhuinn, far nach robh ach balla ard eadar sinn 'san t'sraid, thug an Drumair darrarach air a dhruma taobh thall a bhalla. Stad sinn a dh'eisdeachd ciod a theireadh e. An deigh dha na dh'iarr sinne air a radh, chaidh e air adhart mar a leanas. "A nis tha dochas agam, a chairdean gun tig sibh uile dh'eisdeachd na searmoine so. Tha n soisgeul ri bhi air a shearmonachadh co saor sged thigeadh e o 'bhilibh Iosa Criosd fein, oir cha bhi airgiod air a thional. Ho gach neach air am bheil tart, agus esan aig nach eil airgiod, thigibhse chum nan uisgeacha, thigibh ceannuichibh gu'n airgiod agus gu'n luach fion agus baine" (Isa. lv. 1).

* Bellman.

Air cluinntinn na gairme so, sheall sinn air a cheile le mor ioghnadh agus thuirt sinn ra cheile gu'm biodh gun teagamh co-thional mor againn—agus as amhuil a bha. Cha robh saighdear a lathair ach an Drumair; a thaobh sgu'n robh an fhaiche fheasgair aig cach ra sheasamh, aig uair na searmoine. Ach an uair a thug a Cheannard cead do'n Drumair dol troimh n bhaile le fios na searmoine, thug e dha mar an ceudna, saorsa dol ga h eisdeachd.

An deigh na searmoin, thug sinn cuireadh do'n Drumair guth a dheanamh oirnn aig an tigh osda. An uair a thainig e thairg Mr. H—— da sgillinn Shasunnach dha air son a dhragh. Dh'amhairc e le ioghnadh air son gu'n do thairgeadh duais dha, agus thubhairt e, "Cha ghabh mi airgiod. Tha e co fiachaichte ormsa an soisgeul a chraobh sgaoileadh sa tha e oirbhse. Cha deachaidh mi riamh troimh bhaile le m dhruma le urad do thoilinntinn, 'sa chaidh mi n diugh. Tha sinn a nis nar luidhe n so se no seachd a sheachdainean, agus cha do thachair aona chrìosdaidh orm fathasd sa bhaile so. Air dhuibhse bhi dol a shearmonachadh smuainich mi, "A nis theagamh gu'n iompaich Dia cuid do'n t-sluagh leis an tsearmoin so."

An deigh sin ghuidh sinn air an Drumair e thoirt dhuinn cunntas air a bheatha. Rinn e sin, gu malta, air bheag, anns a chainnt so a leanas.

"Tha mi nis," ars esan, "ceithir bliadhna fichead ann an seirbheis an Rìgh, eidir an camhlach 'san t arm. Gus o cheann ceithir bliadhna bu mhi creutair a b aingidh a bha n aon seirbheis dhiubh sin. A cheithir bliadhna na taice so, bha ar reiseamaid na luidhe ann am baile Hull. Mu'n am sin, bhuail tromadas inntinn iongantach mise. Cha b'ann air son creidimh a thainig e orm. Cha n fhiosrach mi ciod a'b'aobhar dha, ach bha mise gu truagh leis. Feasgar araidh air dhomh a bhi spaidsearachd feadh reidhlein a bhaile, le m inntinn ro mhi-shuaimneach, thug mi 'n aire do dh-eaglais air a lasadh suas le solus. Thuig mi o so gu'n robh searmoin ri bhi innte, ach cha leigeadh mo chridhe leam dol a stigh, air eagal gum biodh mo chompanaich a fanoid orm, air son mi dhol a dh'eisdeachd searmoin air la seachdaine. Lub mi mo ghlun air an reidhlein, agus ghuidh mi air Dia misneach a thoirt domh dol do'n eaglais. A nuair a dh'eirich mi, ghrad chaidh mi stigh innte. Bha am ministear a searmonachadh mu chreidimh ann an Iosa Crìosd. Co luath sa rinn mi suidhe, thuirt am ministear, "Nan deanadh e 'm feum bu lugha, do 'n neach as suaraiche a lathair, rachainn sios as a chranaig, agus air mo ghluinean ghuidhean air an neach sin creidsinn anns an Tighearna Iosa Crìosd." Air chinnt' arsa mise rium fein is cuis mhor so, gu'n tigeadh duin' uasal a nuas as a chranaig, agus air a ghluinean gu'n cuireadh e iompaidh air Drumair bochd, creidsinn ann an Iosa Crìosd. Dhruigh sin, sa chuid eile da shearmoin orm gu trom. Chaidh mi dhachaidh gu'm mhnaoi. Choinnich i mi aig an dorus. "A Shine," arsa mise, "tha sinn tur ar seachran.

Tha sinn a caitheamh ar beatha mar bhruidean. Cha 'n aithne dhuinn ni air bith, mu chreidsinn anns an Tighearna Iosa Griosa. Bronag bhochd! thainig crithuamhain oirre, oir shaoil i gu'n robh mi air dol as mo cheill, "Ach arsa mise," "A Shine, cha n eil mi air dol a mo cheill, ach thu thusa agus mise a ruith gu sgrios. Tha mi tuigsinn gu'n innis am Biobal dhuinn na h-uile nithe, a bhuinneas do shlaighte an anama, ach cha n eil Biobal againn, agus ged a bhiodh cha b'urrainn sinn a lèughadh." "O!" arsa ise, "faodaidh sinn Biobal a cheannach, agus is urrainn ar bàlachan beag a lèughadh, 's cha 'n eil e uainn ach da mhile dheug a dh asdar."

Ciod a thagam air, cuirear fios air a bhalachan, agus ceann-achar Biobal. An uair a thainig e dh'iarr sinn air toiseach aig fir thoiseach an leabhair, agus gabhail dìreach air adhart gu chrìch. Is minic a thug sinn dha dà shuipair g'à chumail na dhusgadh, chionn bhiodh an leughadh ga fhagail sgìth agus cadalach.

B'abhaist dhomh eiridh gu moch sa mhaduinn, a dh'eisdeachd tuille do'n Bhiobal; ach theirinn rium fein, is an-ìochdar dhomh mo leanabh a dhusgadh co moch; 'san sin leiginn uair eile choduil leis. An deigh sin dh'eireadh e, agus shuidheadh a mhathair, 'is mise le cheile, a dh'eisdeachd ra'r leanabh a lèughadh focal beannuichte Dhe. Mu dheireadh dh'fhosgail Dia mo shuilean dalla, a dh'fhaicinn gu'm be Iosa Criosda cheart Slanùighear air an robh mise feumail. Och smi bha sona! Ghabh am balachan air adhart a lèughadh, agus ri h-uine be toil an Tighearna suilean dalla mo mhna bochd fhosgladh mar an ceudna air chors gu'm fac' i ann an Iosa Criosd a cheart sealladh a chunnaic mise. Bha sinn a nise nar teaghlach co sona sa bha eadar da cheann Hull. Chaidh mi n' sin do n' sgoil. An ceann beagan mhiosan leughainn cha mhor co math ri m' mhac. Chuir mi romhan gu'm biodh mo thigh na thigh urnuigh; agus gu'm biodh mo dhorus fosgailte do gach neach leis am b'aill teachd, chum aoradh Dhe. Thug mi fios do'm chompanaich gu'n do thoisich mi ri gairm air ainm an Tighearna, agus ra fhocal a leughadh moch as anmoch, agus gu'm be mo mhiann iadsan a theachd.

"Thainig cuid diubh a dh'fhaotainn spors. An nuair nach deanainn focal fada a leughadh gu fileanta, dheanadh iad uile gaire fanoid; ach an sin smuainichinnse agam fein, "Nise o cheann beagan Mhiosan dheanainnse gaire ris na nithean sin, ach, ma dh'fhosglas Dia an suileansa, mar a dh'fhosgail e mo shuileansa, cha dean iad gaire tuille riu." Ri h-uine, theann cuid diubhsan ri fas smuainteachail, ach chuir ol, agus droch cuid-eachd moran bacadh orra; gidheadh bhuanaich aon fhearr diubh dileas agus seasmhach gus an la 'n diugh."

A nis a leughadair, dh'innis mi dhuit sgeul an Drumair. Dh'fhaodadh esan a radh le firinn, "air aon ni tha fhios agam, air dhomh bhi dall gu bheil mi nis a faicinn." Chunnaic e gu'm b'u duine ciontach, neo-ghlan, caillte e fein—gu'n robh e air

seachran o Dhia, agus a ruith gu sgrios. Chunnaic e so, agus glac uamhann e, agus dh'iarr e teicheadh on fheirg ri teachd. Ach chunnaic e fos, gu'm be Crìosd a cheart Slanuighear air an robh feum aigesan:—gu'n robh feartan eifeachdach na bhas a chum a pheacaidhsan a ghlanadh air falbh, 'chum a dheanamh reidh ri Dia—agus a chum seilbh a thoirt da air glòir shiorruidh. Chunnaic e so uile anns a Bhiobal. Chreid e 'n fhianan a thug Dia mu thimchioll a Mhic. Bha e sona. Fhuair e fois da anam ann an teachd a dh'ionnsuidh Chrìosd. Air ball rinneadh a thigh na thigh urnuigh, dh'aidich e Crìosd an lathair dhaoine; dh'iarr e peacaich eile a philleadh gu Dia; agus ghiulain e fanoid le macantas. Feuch an so buaidh grais! A chairid, an d'thainig caochladh cosmhuil ri so air aghaidh annadsa? Ma thainig, thoir a ghloir do Dhia a rinn trocair ort. Mar'd thainig, tha thu fathast neo-iompaichte, agus cuimhnich gu bheil e scriobhta, "Mur beirear duine ris cha 'n urrainn e dol a steach do Rìoghachd Dhe."

Bu mhath don Drumair gun do ghabh e comhairle a mhinistear. S'ìoma h'aon a ghabhadh mar leisgeal nach b'urrair e leughadh, agus a theireadh, air an aobhar sin, nach deanamh ann Biobal stath sam bith dha. Ach bha 'n Drumair da rìreadh mu'n chuis. Thuig e gu'n robh slainte anma neo-chrìochnach luachmhor dha. Cha b'urrair e fois a ghabhail na inntinn, gus an cluinneadh e, air a shon fein, cìod a dh'fhoillsich Dia anns na scriobtuirean mu thimchioll creidimh anns an Tighearna Iosa Crìosd. An nuair a bhios daoine da rìreadh mu chuis sam bith, s'ann as iongantach a cheannsaicheas iad gach deacaireachd a chum ruigheachd air am miann. Fhuair an Drumair buaidh air gach deacaireachd. Le buanachadh gu dicheallach 'sgu foighidneach a'g iarraidh, fhuair e an nì sin a mhiannaich e; agus annsan bha firinn Chrìosd air a coilionadh, Lucas xi. 9, "Iarraibh, agus bheirear dhuibh; siribh agus gheibh sibh; buailibh an dorus agus fosgailear dhuibh." A leughadair, Am bheil Biobal agad? Ma tha, Cìod am feum a tha thu deanamh dheth? Am bheil thu ga rannsachadh le dicheall agus curam, chum eolas fhaotinn air slighe na slainte? Na'm bheil thu leigeal da luidhe seachad gun fheum sam bith a dheanamh dheth? O thoir aire, nach eirich am Biobal na fhianuis ad aghaidh anns a bhreitheanas chum do dhiteadh, mar neach a rinn dimeas air Slainte Dhe.

Tha 'm Biobal neo-chrìochnach luachmhor. Anns a Bhiobal tha soisgeul glormhor an De bheannuichte—an sgeul aoibhinn air gradh agus trocair Dhe, do shaoghal caillte, air fhoillseachadh. Tha 'n soisgeul so na dheadh sgeul mhor aoibhneis do 'n uile shluagh (Lucas ii. 10). Rinn an t-aingeal aithnichte an soisgeul so, anns na briathra a leanas, "Rugadh dhuibh an diubh *Slanuighear* ann an Cathair Dhaibhidh, neach is e Crìosd an Tighearna" (Lucas ii. 11). Se suim an deadh Sgeil, "gur e Iosa an Crìosd Mac Dhe" (Eoin xx. 31).—Gu'n "d'fhuiling Crìosd aon uair airson peacaidh, am firean airson nan neo-fhirean, chum

gu'n d' thugadh e sinne gu Dia" (1 Pead. iii. 18).—Gu'n do "bhasaich Criosd air son nan daoine neo-dhiadhaidh" (Rom. v. 6).—Gu'n "d' thugadh thairis e airson ar ciontaidh, agus gu'n do thogadh suas a ris e airson ar fireanachadh" (Rom. iv. 25).—Gun do "chuir Dia na shuidhe air a dheas-laimh fein e anns na neamhaidh" (Eph. i. 20).—Gu'n "d' thugadh dhasan gach uile chumhachd air neamh agus air talamh" (Matt. xxviii. 15). Agus uime sin, gu'm bheil Criosd, "comasach air an droing sin uile thig a dh'ionnsuidh Dhe tridsan, a shlanuchadh gus a chuid as faide" (Heb. vii. 25).—Agus "gu'm faigh gach neach a chreideas ann, maithneas na'm peacadh, sa bheatha Shiorruidh trid ainm-san." (Gnìomh x. 43; Eoin iii. 16.) So brìgh agus suim an deadh Sgeil mhor, aoibhneis, a ta 'm Biobhal a foillseachadh do pheacaidh. A Chairid, an do chreid thusa an Sgeul so? Ma chreid, thuig thu gu'n robh do pheacadh neo-chrìochnach mor, agus fuathar an sealladh Dhe? Chionn ma chreid thu 'n soisgeul; chreid tha gu'n do bhasaich Criosd Mac Dhe airson do pheacaidh. A nis mu bhasaich Criosd—aon naomha Dhe—esan nach d'rinn riagh eucoir—esan a bha neo-chrìochnach inbheach, uasal, agus oirdheirc, airson do pheacaidh sa, feumaidh gun robh do pheacadh na olc neo-chrìochnach mor, graineal, agus fuathar an sealladh Dhe, agus toillteanach air peanas teine shiorruidh. O smuainich air so le cùram. Ma chreid thusa 'n soisgeul, thuig thu tomhas eiginn do ghradh iongantach Dhe do pheacaich chailte. "Is gradh Dia." "An so ta gradh, cha'n e gu'n do ghradhaich sinne Dia, ach gu'n do ghradhaich esan sinne, agus gu'n do chuir e a Mhac fein gu bhi na iobairt-reitich airson ar peacaidh"—"a chum gu'm bitheamaid beo tridsan" (1 Eoin iv. 10). "Tha Dia a' moladh a ghraidh fein duinne, do bhrìgh an uair a bha sinn fathast 'nar peacachaibh gu'n d'fhuiling Criosd bas air arson" (Rom. v. 8). "Oir is ann mar sinn a ghradhaich Dia an saoghal, gu'n d' thug e aon-ghin Mhic fein, chum 's ge b'e neach a chreideas ann, nach sgriosar e, ach ga'm bi a' bheatha shiorruidh aige." "An ti a chreideas ann, cha dèit e: ach an ti nach creid, tha e air dhètheadh cheana, chionn nach do chreid e an ainm aoin-ghin Mhic Dhe" (Eoin iii. 16, 18).

Notes and Comments.

Prayers for the Dead.—The progress of Popery in our land is to be seen in the boldness with which prayer for the dead is advocated. A few months ago we observed an "In Memoriam" paragraph in the *Scotsman* with reference to officers and men of the 5th Battalion of the Royal Scots, "who gave their lives for their country" during the Gallipoli campaign. The paragraph finished up with the following grossly unscriptural and Popish prayer:—"Grant, O Lord, that the souls of thy servants, whose anniversaries we commemorate, purified by their most excellent sacrifice, may obtain pardon and everlasting rest." To all appearance this prayer was dictated by nominal Protestants. Let

it be distinctly remembered that according to the Scriptures the only sacrifice that can purge from sin is Christ's. "The blood of Jesus Christ," God's Son, alone "cleanseth us from all sin." Though all sinful human blood from the beginning to the end of the world should be shed in sacrifice, it would not atone for, or purify from, one sin. Unless, therefore, the souls of the brave Royal Scots referred to were pardoned and purified before they entered eternity—we earnestly trust that at least some of them were—they have passed beyond the possibility of salvation, and all the superstitious prayers in the world can avail them nothing now.

A New Romish Practice Proposed.—It is reported that a clergyman of the Church of England, Prebendary Eck, London, has started a movement in favour of erecting crosses or crucifixes by the wayside, after the French fashion, in memorial of dead soldiers. We earnestly hope that the Most High in His mercy will check this new inroad of idolatry. It ought not to be encouraged or tolerated for a moment in a Protestant country. What a scandal that a cleric in a professedly Protestant denomination should be the leader in such a movement!

New Envoy to the Pope.—Sir Henry Howard, Envoy to the Vatican, recently resigned his post, and was honoured by the King. We regret to say that a successor was appointed in the person of Count de Salis, a Popish nobleman of Irish connection. Such is the persistence of the Government in its ruinous policy of recognising and honouring the Pope.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 23rd September:—

SUSTENTATION FUND.

J. D., Dumfriesshire, 10/; Mr. D. Alexander, Keiss, Caithness, £1 10/; "Duel" (Beaulu postmark), 5/.

JEWISH AND FOREIGN MISSIONS FUND.

"Duel" (Beaulu postmark), 5/.

ORGANISATION FUND.

J. D., Dumfriesshire, 10/.

MISSION TO FORCES FUND.

Mr. D. MacLean, Annat, Torridon, per Rev. D. Graham, 6/; Mr. D. M'Lennan, Kincardine, Ont., per Rev. J. S. Sinclair, 3/2.

Mr. Donald Sutherland, 201 Lavender Hill, London, S.W., acknowledges, with many thanks, receipt of the following for London Church Building Fund:—£5 5/, collected by Miss Banks, Tilney Street, W., and 10/ from Miss J. Campbell, Highbury, N.

Rev. Neil Cameron desires to acknowledge, with thanks, 10/ from "Inverness-shire" and £1 from Broadford Congregation for Kafir Bibles; and 10/ from "Inverness-shire" for Bibles to Soldiers, etc.

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Rev. D. M. Macdonald, Bayhead, North Uist, acknowledges, with thanks, £1 each from Mr. and Miss Parker, Aberdeen, for North Uist Manse Building Fund.

Corrections.—In July issue there was omitted from Mr. MacGillivray's list of acknowledgments, 5/ for Bibles to H.M. Forces, from "Queensland," per Rev. D. Mackenzie, Gairloch.

In September issue a donation of 5/ for Kafir Bibles from Mr. John MacBeath, Arrina, Strathcarron, should have read as from Mr. John MacBeth, Lonbain, Arrina, by Strathcarron.

COMFORTS FOR THE FORCES FUND.

Rev. Ewen Macqueen, C.F., 320th Brigade, R.F.A., Blickling Park, Aylesham, Norfolk, acknowledges, with sincere thanks, 10/ from "A Friend," Strathy; and per Miss Matheson, Liberton, Midlothian, parcel socks, and Mrs. Davidson, socks.

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Church Notes.

Communions.—John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), and Tolsta (Lewis), first Sabbath of October; Gairloch (Ross), and Ness (Lewis), second; Scourie (Sutherland), third; Lochinver (Sutherland), fourth; Wick (Caithness), fifth. Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythswood Square), and Halkirk (Caithness), second; Dornoch, and Helmsdale (Sutherland), third.

Strathy Congregation.—Mr. Murdo Mackay, missionary, and others who are in charge of the affairs of this congregation wish us to intimate, to all who are interested, that the Church Building debt in connection with this congregation is now cleared off, and to renew their expression of sincere thanks to all friends who, in the kind providence of the Most High, contributed so liberally to the removal of the debt.

The late Mr. R. Mackenzie, Inverness.—It is with sincere sorrow that we briefly notice the death of Mr. Roderick Mackenzie, merchant, Kingsmills Road, Inverness, a deacon in our Inverness congregation. Mr. Mackenzie, who was only forty-seven years of age, passed away after an illness of seven weeks or so, on Monday the 28th August. He was a pious and gifted man, who gave promise—had his life been spared—of much usefulness in the congregation, and we feel very deeply for the minister (Rev. John R. Mackay) and his people in Mr. Mackenzie's early and unexpected removal. We also extend our

deepest sympathy to his widow and children in the great bereavement which they have sustained by the loss of a valuable husband and father in the prime of his manhood. May the Lord graciously sustain and comfort them, and be their upmaking portion!

The late Mr. D. Murray, North Tolsta.—We have to record with much regret the death of our esteemed missionary, Mr. Donald Murray, North Tolsta, Lewis, which sad event took place during the past month after a short illness. His removal causes a blank in the district. Much sympathy is felt for his widow and family. We expect a fuller notice to appear (D.V.) in a future issue.

Deputy in Canada.—We learn by letters from the Rev. D. Beaton, our Deputy in Canada, that he has had to supplement his work by a visit to Vancouver. While in Winnipeg he was invited by friends of our Church in Vancouver to go there for some Sabbaths. Their cry appeared like that of old, "Come over into Macedonia and help us," and he felt it his duty to go for two Sabbaths. Mr. Malcolm Gillies, student, who was also invited to give Gaelic services, accompanied him. They have had encouraging attendances at the services held.

Mission to Forces at Chatham and Portsmouth.—Rev. D. Graham, Shieldaig, returned from this Mission at the beginning of September, and has been succeeded by the Rev. Alexander Macrae, Portree, who is presently engaged. The attendances are not so large, owing to naval changes, as they were at first, but still the work is necessary and interesting. May the Lord grant His blessing.

The Magazine.

Subscriptions Received for Magazine.—Mrs. K. Mackenzie, Badin-scallye, Achiltibuie, 5/; M. Beaton, Waternish, 2/9; M. Cameron, Inverasdale, Poolewe, 3/; J. Macleod, Mount Florida, Glasgow, 4/; D. Macleod, Holmlea Road, Glasgow, 3/; Miss Maciver, Dennistoun, 2/; Per above—J. S. Maciver, Boston, Mass., U.S.A., 1/6; C. Mackenzie, Torbreck W., Rogart, 3/; D. MacLennan, Kincardine, Ontario, 3/; R. Campbell, Toronto, 6/; W. Elliot, Chesley, Ont., 3/; H. Mackenzie and K. Cameron, Kincardine, Ont., 3/ each; Mrs. Sutherland, Harroden Rd., Inverness, 3/; R. Macleod, Newfield, Elphin, 3/; Miss M'Pherson, Boquhan House, Kippen, 1/6; K. Kemp, Schoolhouse, Cullicudden, 3/1½; Misses Urquhart, Balblair, Invergordon, 8/3; R. Macfarlane, Uiskeva, S. Uist, 3/2; A. Gillanders, Fernabeg, Arrina, Strathcarron, 1/; J. F. Mackay, Burk's Falls, Ont., 3/1; Mrs. M. Macleod, Big Dornie, Achiltibuie, 6d.; Miss M. Campbell, Tanera, 3/7; Miss M. M'Lennan, Pitlochry, 2/6; Mrs. D. H. Fraser, Youngstown, Ohio, 4/2; Miss Stewart, Whiting Bay, 6d.; Miss C. Mackay, Strathy Point, 23/; M. Martin, Northton, Harris, 3/3; Miss Nicolson, Hampden Street, Glasgow, 3/; James Forbes, Miss Cattanach, B. Grant, and G. Fyfe, Newtonmore, 3/ each; D. Mackinnon, Struan, Skye, 9/; D. Macrae, Acher, Coll, 3/6; Mrs. M'Allum, Wemyss Bay, 3/; Miss M. Campbell, Zetville, Aultbea, 3/6; Per A. Fraser—Mrs. Fraser, Dunkeld, 2/6; J. M'Lennan, Fernamore, Shieldaig, 3/; A. M'Lennan, for St. Jude's Collectors, 37/1; Nurse Cameron-Mackintosh, Newcastle-on-Tyne, 3/6.

Free Distribution to Soldiers and Sailors.—Per A. MacGillivray, General Treasurer, Inverness—Lieut. H. I. Chapman, R.N.R., free distribution to H.M. Fleet, 5/; H. Mackenzie and K. Cameron, Kincardine, Ontario, 6/4; "F.P. Friends," Glasgow, 15/; D. Macrae, Coll, 5/.