



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

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

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

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THE

# Free Presbyterian Magazine

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## British Recognition of Hinduism.

WE are indebted to "The Covenanter," the organ of the Reformed Presbyterian Church in Ireland, for calling attention to a very serious piece of disloyalty to Christianity, perpetrated by our Indian government. Possibly too much countenance has been given before now to the idolatrous and degraded Hindu religion by our national representatives in India, but early in this year that recognition took for the first time a concrete form which is painful to contemplate. Lord Hardinge, the British viceroy, laid the foundation stone of a new Hindu University at Benares on the 4th February. The cost of this University is estimated at about £2,000,000. A third of this amount had been already raised by subscription. The Government of India has sanctioned an annual grant for the erection and upkeep of the institution. The Australian newspaper, "The Argus," reports that Lord Hardinge said at the laying of the foundation stone that this ceremony marked a definite step towards the ideal which had stirred to its very depths the imagination of India, and that it was the declared policy of the Government of India to do all within its power and means to multiply the number of Universities throughout India, realising that the greatest boon the Government could give India was a diffusion of higher education through the erection of new universities. It appears that a Central Hindu College already exists at Benares, which has been promoted by a deluded errorist of our own country, Mrs. Annie Besant. This College is now to be absorbed in the University, which is to be governed almost exclusively by Hindus, and is to be marked by avowedly religious and denominational features. We further learn that the institution will be open to those who are not Hindus, but that for all Hindu

students the observance of Hindu religious rites and attendance at courses of instruction in Hindu religious philosophy will be made obligatory.

Now, what is the meaning of all this? The meaning is simply that Great Britain, a professedly Christian nation, is giving its sanction and support through its representatives to one of the basest systems of heathenism in existence. No doubt our rulers have already proved unfaithful to their religious profession in Ireland and Egypt, endowing a Papist College at Maynooth in the one country and a Mohammedan College in the other, but this does not justify a further and deeper descent into the mire of apostasy. What is Hinduism? It is adultery and murder garnished with the name of religion. True, the murderous elements—the killing of parents and children, and the suicide of devotees and widows—have already been put down by British law in India, but we have no evidence that the grossly obscene elements are interfered with at all. Here, then, is the Indian Government giving its sanction and support to organised sensualism, adorned with the name of religious worship. More than that; if the general principles of Hinduism are to be taught in the new University, the foundation is being laid over again for the restoration, when opportunity occurs, of all the cruel and bloody rites that are presently prohibited. Surely this is lamentable in the extreme.

It would appear from the manner in which this terrible business is dealt with by the "Argus" newspaper that no harm is seen in the event, but that it is regarded as a new instance of modern enlightened progress. "If the light that is in thee is darkness how great is that darkness!" Thus spake "the Light of the World" when He walked upon earth. No words could be more suitably applied to the light that is so predominant in the present day, a light that shines favourably on all manner of unwholesome opinions and practices. It is the most deceptive and destructive form of darkness that can exist, blinding thousands of poor souls to their eternal destruction.

We are not at all anxious to bring down an evil report of the land, or to seek to discover faults where none exist, in our beloved country. We have been truly wounded and grieved by the discovery of this new act of disloyalty to the name of Christ by our national representatives. Do they think that "the Governor among the nations," whom they profess to serve, will look complacently on such conduct as this, dishonouring to all that is honourable, and lovely, and of good report, and injurious to the poor natives of India themselves? The Son, whom the Father has made King of Zion and King of nations, has as much right to be honoured in India as in England or Scotland. No wonder that He is angry at the present time and causing the sword of judgment to fall heavily upon us. "Except the Lord of hosts had let unto us a ~~very~~ small remnant, we should have been as Sodom,

and we should have been made like unto Gomorrah" (Is. i. 9). We have no delight in the work of denunciation, but the Lord has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Is. lviii. 1). Our country, though perhaps better in many respects than any other nation under heaven, stands greatly in need of a day of the Spirit's power. King, and legislators and subjects require to hear "the true and faithful word" over again with majesty and power from the lips of the exalted Son of man, whose "eyes are as a flame of fire," and whose "voice is as the sound of many waters." Nothing less than this will raise us from the wreck and ruin of modern departures from "the faith once delivered unto the saints," and from the moral blindness and corruption that pervades almost all places. "O Lord, in wrath remember mercy!"

## A Sermon.

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

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."—ISAIAH iv. 2.

IN meditating upon this portion of God's Word we shall, as the Holy Spirit may be pleased to enable us, consider:—

I.—The escaped of Israel;

II.—God's Messiah;

III.—What He was to be for "the escaped."

I.—The escaped of Israel.—The description, "the escaped," may be taken by us in a more restricted or in a wider sense, according as we interpret the expression in connection with the immediate context, or in connection with the general teaching of God's Word concerning man's natural misery. If we take the expression and interpret it in the light of the immediate context, we have to notice the following steps in the movement of the prophet's thoughts: (a) In the third chapter he brings an indictment against the people because of sin, especially emphasising the oppression wherewith one class oppressed another, and also the luxuriousness and want of modesty in their apparel which marked their women. (b) Because of all this they are threatened with the judgments of God: "Thy men shall fall by the sword, and thy mighty in the war" (iii. 25). Yea, so terrible should be the outcome of this judgment that in the end there should be found living seven marriageable women for every man of a corresponding age. "In that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our



reproach" (iv. 1). (c) Yet in connection with this fearful visitation it was promised for the survivors that the branch of the Lord should be beautiful and glorious, and the fruit of the earth excellent and comely. The escaped—when the expression is interpreted in the light of the immediate context—mean those who should survive this exhibition of the sword, this terrible judgment of war.

Now, I am not saying that here there is a prophecy of the present, the most devastating war that the world has seen, and of this visitation alone. True it is that among the forms in which moral degeneration had been manifesting itself before this War began, the want of modesty in women was a very noticeable feature of a general corruption, and just as, in a general sense, God ordains that punishment should be in keeping with the sin that caused it, so in this case, because the women were largely the cause of God's wrath, so the punishment in the cutting down of the young men, is felt as intensely painful by the procurers of God's wrath. True it is also that ere this War shall have come to an end there will be parts of Europe not a few in which it will be literally true that not one young man will be left for every seven young women. Still, one feels more prepared to say that in the present context we have not so much a direct prophecy of the present War as the exhibition of a principle of the divine government which was frequently exemplified in the past, and which we hope will be exemplified in the present case. I mean, that it has been God's method of government to follow the outpouring of the vials of His wrath against peoples having His Word, with showers of spiritual blessings.

It may, for instance, be pointed out that some one hundred years ago and more—I mean in the time of the French Revolution and in the time of the troubles caused through Napoleon Bonaparte's ambition—God did pour vials of wrath upon Europe, and it is well known that that outpouring of wrath was followed by a remarkable revival of religion, both in Europe and in America. It was then that the Protestant Churches awoke to a sense of their duty towards the heathen lying in the darkness of ignorance. It was then that Missionary Societies—such as the London Missionary Society, the Church Missionary Society, the Northern Missionary Society, to mention only a few such societies—were for the first time formed. In those days the Gospel was preached in the north of Scotland with a power and success scarcely equalled at any other time in the history of the Highlands. In connection with the preaching of such eminent heralds as the MacIntoshes, the Stewarts, the MacDonalds, the Kennedys, the Frasers, and the Cooks, did not the wilderness come to blossom as the rose?

Well, we have been visited with vials of God's wrath more awful than those of the Napoleonic troubles, and it ought now to be our prayer that these present calamities should be followed by

spiritual blessings richer than those we have just now spoken of and that in proportion as our afflictions have been greater. That He should do so would seem to be in accordance with a principle of the divine method of governing His visible Church, for as Jeremiah says: "He doth not afflict willingly nor grieve the children of men. Though he cause grief, yet will he have compassion according to the multitude of his mercies" (Lam. iii. 32, 33). And our present text speaking as it does of the branch of the Lord being beautiful and glorious even in the day in which there should be such a fearful slaughter, is also another instance of the same principle at work. In any case, the people of God ought to plead this argument now, and say:

"According as the days have been  
Wherein we grief have had,  
And years wherein we ill have seen,  
So do Thou make us glad."

The escaped, as interpreted in the light of the preceding context, are the survivors of God's fearful visitation in judgment. And in the present case it will cause no difficulty if we add—the escaped of Israel, taking Israel also literally; for it is certain that no people feel the present devastation more terribly than do the Jews themselves. Their home may be said to be the borderland which lies between Russia on the one hand, and Germany and Austria on the other. The tremendous armies of those several empires have been these two years, like heavy rollers, passing and repassing over that devoted people, crushing them to the ground, and one cannot but wish and even hope that this may prove to be the finishing of God's wrath, in a temporal sense, against that nation. If Israel be taken here in a literal sense, and the sword awakened against them a literal sword, we are certainly justified in understanding this visitation in judgment as referring to times later than anything connected with either the Babylonian, Medo-Persian, or Grecian Empires, for beyond doubt our text and its context brings us down to the days of the Messiah, and even to days when Israel shall be greatly blessed in that Messiah. Furthermore, the greatest spiritual blessings ever to visit this earth shall not come until the Jews get repentance and faith in Jesus as the Messiah. The Apostle Paul distinctly teaches that they were for a season rejected, in order to the enriching of the Gentiles, but that this rejection was to be only temporary, and that when they shall be received back again, their reception will be fitly described and regarded as life from the dead to the rest of mankind.

Hitherto, we have been interpreting the term "escaped" in the light of the immediate context. But it is also legitimate for us to interpret the expression in connection with what is generally taught in God's word regarding the misery of man's estate by nature; and if we so interpret the expression, the term's connotation will be ampler and in a sense more profound. For when mention is made

of the escaped of Israel, that is of the Israel of God, the implication is that it is a marvel that any should escape, and, of course, that it is a greater marvel still that a company which no man can number should escape. To such as have but carnal and superficial views of the misery of man's estate by nature, it appears strange that any should fail to escape, but to those who so far think their thoughts with God, the marvel seems to be that it should be a case of so much as one escaping.

What is it that renders it such a marvel? Well, to begin with, guilt—and the whole world is brought in guilty before God—is a load so heavy that the mountains are light in comparison with it. Many are the forms which efforts, having in view the removal of this load, have taken in the history of religion in the world. Some have gone the length of offering in sacrifice the fruit of their own body in order to propitiate the anger of deity. But it was all to no avail. There is only one way in which guilt can be removed, and that is by casting ourselves upon the great burden-bearer Jesus Christ. But what a load He had to carry! The material universe was light as a load in comparison with the load He bore, when, as the Apostle Peter puts it, "He bore our sins in His own body on the tree." But was it not a marvellous thing, that the Father of our Lord Jesus Christ should have laid such a burden upon Him, that He should have put Him to grief as He did? Seeing then that it was only by the Son of God becoming the bearer of the intolerable load of guilt that any could escape from the wrath of God, is not the escape of any a marvel?

Nor was the guilt of wrath the only obstacle. There was the obstacle of the creature's own unwillingness. Now the teaching of the New Testament is that in order to the removal of this unwillingness, it is necessary that there should be a forth-putting of power more marvellous than that exhibited in the creation of the world. It was "the exceeding greatness" of God's power that achieved that men who had become incapable of fulfilling the end of their creation, should begin to realise that end in some measure, or that a naturally unwilling people should be rendered willing. If, then, there must be the exercise of this exceeding greatness of God's power in order that any should escape from the wrath and curse due to us for our sins, may we not well say that the marvel is that any escape? Time would fail me to speak of other obstacles which make the escaping of any an impossibility if the grace of God should not intervene—such obstacles are the power and craftiness of the devil and his angels, and the allurements of the present evil world—but what has already been said may suffice to show that God's saved people may very properly be described as the escaped of Israel, the suggestion being that their escaping is a marvel of marvels.

II.—I proceed to draw attention to the striking way in which the great deliverer, the author of this escaping, the Messiah, is brought before us in the words of our text. By "the Branch of

the Lord" we should certainly understand the Messiah. I give two reasons for this identification :—

To begin with, this is the first of a remarkable series of Prophecies in which Messiah is called "the Branch." In this very Prophecy of Isaiah there occurs a remarkable allusion to the Branch that should grow out of the roots of Jesse (xi. 1), and the Personality and Messiahship of this Branch are put beyond question, when in the next breath the Prophet adds: "The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." In His days, we are told, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the faling together; and a little child shall lead them." Furthermore, "this root of Jesse shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious." Furthermore, the Prophet Jeremiah repeatedly alludes to the Messiah under the figure of the Branch, as in xxiii. 5, 6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and the King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby He shall be called, The Lord our righteousness." And again in xxxiii. 15, 16: "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness." When we reach down the course of prophecy as far as the return from the Babylonian captivity, we find that by that time the Church of God had become so familiar with the Branch as the designation of Messiah, that it came to be used as equivalent to His proper name. Of this, we have evidence in the prophecies of Zechariah, as in iii. 8: "Behold, I will bring forth my servant the Branch," and again in vi. 12: "Behold the man whose name is The Branch; and He shall grow up out of His place, and He shall build the temple of the Lord." To this series of prophecies the evangelist Matthew would seem to refer when he avers that in the fact of the upbringing of Jesus in Nazareth was fulfilled "that which was spoken by the prophets, He shall be called a Nazarene," for the root, from which the adjective Nazarene is derived, signifies a branch, and I take it that to the evangelist it seemed impossible that there should not be some circumstance or condition attaching to the true Messiah, Jesus, which should lead one to connect Him with that remarkable series of prophetic utterances to which we have been drawing attention, and in which Messiah is foretold as the Branch.

That is one reason why we take "the Branch of the Lord" in our text in a Messianic sense. But, again, according to the

common usage in what are called parallel utterances, one is, in the absence of any good reason to the contrary, bound to take "the fruit of the earth" as also a designation of the Messiah, and when one combines these two designations—"the Branch of the Lord," and "the fruit of the earth"—there results a view of the Person of Messiah, the only key to which is the Christian doctrine of the two natures in the one Person. For "the Branch of the Lord," as placed in apposition with "the fruit of the earth," should be taken as equivalent to "the offspring of Jehovah," and that offspring of Jehovah can be none other than the only begotten of the Father, the co-equal, co-eternal Son of God. When, again, Messiah is designated "the fruit of the earth," He is designated from His human nature, just as when He is called "the Branch" or offspring of Jehovah, He is designated from His divine nature. And this Immanuel is also the fruit of the earth. Dr. John Duncan stated a plainly-revealed truth when he said that the dust of the earth is upon the throne of the Majesty in the heavens. For we must believe that, in order to fulfil God's promise—confirmed with an oath to David—the Holy Spirit, in preparing the human nature of our Lord, did take of the very substance of the Virgin, and in the nature thus taken up into His own Person by the Son of God, the Son of God lived in this world, in it He died, in it He rose from the dead, and in it He is exalted to the throne of the universe. And if the question be put, "How can the offspring of Jehovah and the fruit of the earth constitute one person?" no better answer can be offered than that one with which we have been familiar from childhood: "Christ, the Son of God, became man by taking to Himself a true body and a reasonable soul, being conceived, by the power of the Holy Ghost, in the womb of the Virgin Mary and born of her, yet without sin," and thus: "The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be God and man, in two distinct natures and one person, for ever."

III.—I pass on, therefore, to consider, in the third place, what, according to this prophecy, Messiah would be for "the escaped." The Branch of the Lord, we are told, would be beautiful and glorious, the fruit of the earth, excellent and comely. Beautiful, glorious, excellent, comely—these are epithets which describe or characterise this mysterious Person, and we need not wonder if equally significant epithets are used whether He be designated from His divine or from His human nature, because it is the one Person that, in either case, is intended, and the one nature is as essential to Him as the other in order to His being a Saviour, Messiah. Jesus then is:—

(a) Beautiful and glorious, excellent and comely as He is in Himself, considered, that is, as one in whom Godhead and manhood have met. This strikingly beautiful combination of qualities and perfection, is painstakingly, one might say, brought

out over and over again in the narrative of Him wherewith the Gospels speaking of the days of His flesh, supply us. What a beautiful representation of one in whom eternity and time met, in whom heaven and earth met, is given us in such an incident as that one (Mark iv. 38, 41), in which we read now of His being in the hinder part of the ship, asleep on a pillow, so that the disciples must needs awake Him; but next, on His being awakened, of His rebuking the wind, and saying to the sea "Be still," and the immediate result was that the wind ceased, and there was a great calm. It is no wonder that the disciples should immediately fall into a virtual syllogism: The wind and the sea are the servants of God. The wind and the sea are the servants of Jesus of Nazareth. Who can Jesus of Nazareth be but God Himself in our nature? (cf. v. 41). But many another similar example will occur to the thoughtful.

I should like briefly to point out how His satisfaction to divine justice by virtue of which the garment of sinners' salvation was wrought out derives beauty and comeliness from the union of the two natures in One Person. Take His obedience. Obedience is competent only to a servant. But in order to the Son of God's becoming a servant it was necessary that He should become what He was not. In this circumstance we have one of the clearest and strongest proofs of His essential deity. The highest created being, whether angel or archangel, is by the very nature of the case bound to serve and to obey God. But it was otherwise with the Son of God, when He is considered in respect of His essential nature; He was in the form of God, He thought it not robbery to be on an equality with God Himself. It would not appear so strange, if we were simply taught that in order to His being a servant of men He should have to become what He was not. But the remarkable thing is that in order to being the servant of God Himself He had to become what He was not. The Son of God is not, as He is the eternal Son of the eternal Father, the servant of the Father, and, indeed, could not be. But if He did not become the servant of the Father He could not render an infinitely meritorious obedience. Therefore does He become what He was not. He that was in the form of God, and who as such could not be the servant of God Himself, takes upon Him the form of a servant—in the likeness of men it became possible to the Son of God to be the servant of God—and so, in fact, He became the servant of God. In other words, Messiah, the offspring of Jehovah, must become the fruit of the earth in order to its being possible for Him to stand in the relation of a servant to Jehovah. His obedience must derive colour and quality from the earth. But yet consider other qualities of this obedience. We may consider that His obedience, partly at least, consisted in His going about doing good in the days of His humiliation. But what manner of good achieved He? There is something supernatural characterising it all. He raised the dead; He healed all manner



of diseases. But was not all this the work of a supernatural Person? Could a mere man with authority give commandments to the unruly elements of wind and stormy sea? Could a mere man have shewn himself master of the world of evil spirits? Could a mere man have revealed what is virtually creative power, as in the feeding of five thousand with five loaves and two fishes, or of four thousand with seven loaves and a few small fishes? A negative answer is inevitable. These acts of obedience are the works of a supernatural Person, and if they have the qualities of excellence and comeliness as having been wrought by the fruit of the earth, they have the qualities of beauty and glory as having been wrought by the branch of Jehovah.

It was a common form of speech among the preachers of this country to speak of Christ's righteousness, which is imputed to believing sinners, as a garment, and to esteem that that garment had in it the warp of His obedience and the woof of His sufferings, and as long as we do not regard the obedience and sufferings as separable things we, in this, make use of a form of words which is both interesting and instructive. We have seen that the warp of this garment takes colour, so to say, from heaven and from earth. A like observation falls to be made regarding the woof thereof. It is evident that the Messiah must needs be the fruit of the earth in order to His being capable of suffering. It was just in order that the Son of God might be capable of suffering and dying that He assumed our nature. But if those sufferings had been but the sufferings of a mere creature, could they have been infinitely meritorious, as Messiah's sufferings must be? They could not; and besides, a mere man would have been incapable of bearing up under the tremendous load of the wrath of God, as Christ Jesus did actually bear up under such a burden until, after He had drank the cup to the bitterest dregs, He cried out, "It is finished," and "he bowed his head and gave up the ghost." The obedience and sufferings, then, of the Branch of the Lord, of the fruit of the earth, have their colour and qualities from the two natures which constitute His Person as the God-man, and they have a beauty and glory, an excellence and comeliness, which are owing to this mysterious constitution of His Person.

(b) But not only is the branch of the Lord, the fruit of the earth beautiful and glorious, excellent and comely as He is in His own Person, in His own blood and righteousness, but so His Person and satisfaction appear in the eyes of all those that are counted to be "the escaped of the Israel of God." In a word, this apprehension of Messiah's worth is the very mark of their having escaped, escaped from the blindness and prejudice of unbelief, escaped in order to be united to Christ, the altogether lovely One, and thus escaped from the curse of the law, from the terrors of avenging justice, as well as from the present evil world. We have met with some who spoke of their having been converted, but Christ's word

as a prophet seemed to have no finality for them, Christ's atoning death as a priest or sacrifice seemed to have no finality for them, Christ's precepts as a king seemed to have no finality for them, and we, therefore, could not regard their conversion as genuine at all. It is a poor conversion that leaves Christ as much a root out of a dry ground to one after as before conversion. The language of the escaped is: "We know that the Son of God hath come, and that He hath given to us an understanding that we might know Him that is true, and we are in Him that is true." What a token Paul had of his being in the number of escaped! Ere Jesus met him on the way to Damascus, the true Messiah was to him but an object of aversion, but after that, his memorable meeting with Jesus Christ, he was willing for His sake to suffer the loss of all things, yea, to count them as dung that he might win Christ! And so in some measure is it with regard to all the escaped, all that are saved. God opens blind eyes just in order that they may truly appreciate the divine glory and beauty of Jesus Christ. And the faith which, to begin with, is to them as eyes to see His matchless beauty and suitableness, becomes at length to them also hands to lay hold upon Him, yea, a mouth to feed upon Him, that He may dwell in their hearts by faith.

(c) But those to whom Messiah is thus beautiful and glorious, excellent and comely, will experience that He is all this first for their benefit. His beauty and glory, His excellence and comeliness are imputed unto themselves, and in fact God regards the escaped only as seen bathed in these transcendent excellencies of Messiah. We never see the moon save as bathed in the light of the sun. The moon is in itself a dark object, and of itself would, at its actual distance from this earth, be invisible always. But when it is bathed in the flood of the sun's rays, and these rays are again reflected to us from the moon, not only may we see the moon, but the moon itself appears fair, deriving beauty and a certain similarity from the sun. So is it with regard to the escaped from Israel. God, as judge, never looks upon them but as bathed in the greater flood of the rays, the beauty and glory, the excellence and comeliness of the Sun of righteousness. Therefore does He say that the Lord will create upon every dwelling-place of Mount Zion, a cloud and smoke by day, and the shining of a flaming fire by night. Surely they are happy that are in such a case as this! Even the ruggedest and what may naturally be the least lovely part of creation, will, sometimes, glitter as diamonds when the light of the sun strikes upon it. And so it is with regard to those whose eyes are opened to the unspeakable loveliness of Jesus Christ. They have Christ's beauty and glory, excellence and comeliness put upon them, and when God, the Judge of all, looks upon them, He beholds in creatures naturally uncomely and depraved only beauty and glory, excellence and comeliness. And as they are thus seen from the moment of their union to death as to relative grace, so ere the day is over, they shall be also in respect of real or inward grace.

*Application.*—We read in the Scriptures of two classes of persons. One class is described by Moses when he complains of Israel that, until the day of his addressing them, God had not given them eyes to see, nor ears to hear, nor hearts to understand the meaning of what God had wrought for Israel. The other class is described by Jesus Christ when addressing His disciples, He says: "But blessed are your eyes for they see, and your ears for they hear." To which of these two classes do you belong? Does the prophet Isaiah only give expression to what you have apprehended in your heart, that Jesus of Nazareth is beautiful and glorious, excellent and comely in His own Person and satisfaction, and that He is all this for the benefit of as many as do not remain in their natural blindness? If that is your case, you may, indeed, reckon yourself as happy born! But is it, on the other hand, the testimony of your conscience that you have not yet been thus ravished with the divine beauty of Jesus? Ah, then, will you not learn a lesson from one who, conscious of his physical blindness, and hearing that Jesus of Nazareth was passing by, cried out unto Him, "Thou Son of David, have mercy on me, let me receive my sight," and had the experience of all those who came to Jesus for physical cure? He was healed; he received his sight. Well, Jesus of Nazareth is passing by in a preached gospel, and in the power of the Holy Spirit, and like as none came to Him in the days of His flesh for bodily health and was refused, so none now cry to Him for spiritual eyes to see, but they will have their petition answered. Will you not avail yourself of what may be your last opportunity? The Lord bless His word.

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OH, that our eyes and our souls swelling should go after a blasted and sun-burnt flower, even this fair plastered out-sided world; and then we have neither eye nor smell for the flower of Jesse, for that "Plant of Renown," for Christ, the choicest, the fairest, the sweetest rose that ever God planted! O let some of us die to feel the smell of Him, and let my part of this rotten world be forfeited and sold for evermore, providing I may anchor my tottering soul upon Christ! I know it is sometimes at this, Lord, what wilt Thou have for Christ? But, O Lord, canst Thou be budded or propined with any gift for Christ? O Lord, can Christ be sold? or rather, may not a poor needy sinner have Him for nothing? If I can get no more, O let me be pained to all eternity with longing for Him! The joy of hungering for Christ should be my heaven for evermore. Alas! that I cannot draw souls and Christ together. But I desire the coming of His kingdom, and that Christ (as I assuredly hope He shall) would come upon withered Scotland, as rain upon the new-mown grass. O let the King come! O let His kingdom come! O let their eyes rot in their eye holes, who will not receive Him home again to reign and rule in Scotland!—*Samuel Rutherford.*

## The Skull.

BY DUGALD BUCHANAN.

(*English Translation.*)

WHEN we gave the last instalment of Dugald Buchanan's Diary we promised our readers samples of his poems translated into English verse. We give now his poem on "The Skull," translated very admirably by the late Dr. John Stuart Blackie. Though Professor Blackie was not a pattern to follow in some other ways, he made an excellent translation in the present case. Buchanan's poems, unlike his Diary, were originally written in Gaelic, but they are all translated into English verse. There are several translations of "The Skull," but we give Blackie's as being the nearest in spirit and translation to the original which is to be found. English readers will find in this translation the Buchanan poetic ring, and although it lacks the original flow of the Gaelic original, yet it presents an exceptionally good imitation of it. We may in future give further samples of these poems or hymns in English verse. A. M'K.

I sat all alone  
 By a cold grey stone,  
 And behold a skull lay on the ground!  
 I took in my hand,  
 And pitiful scanned  
 Its ruin, all round and round.  
 Without colour or ken,  
 Or notice of men,  
 When a footstep may trample the ground;  
 A jaw without tooth,  
 And no tongue in the mouth,  
 And a throat with no function of sound.  
 In thy cheek is no red,  
 Smooth and cold is thy head,  
 Deaf thine ear when sweet music is nigh;  
 In thy nostril no breath,  
 And the savour of death  
 In dark hollow where beamed the bright eye.  
 No virtue now flashes  
 'Neath eyelids and lashes,  
 No message of brightness is sped;  
 But worms to and fro  
 Do busily go,  
 Where pictures of beauty were spread.  
 And the brain that was there  
 Into ashes of air  
 Is vanished, and now hath no mind

To finish the plan  
It so boldly began,  
And left—a proud folly—behind.

From that blank look of thine  
I gather no sign  
Of thy life-tale, its shame or its glory;  
Proud Philip's great son  
And his slave are as one,  
When a skull is the sum of their story.

Thou who pliest the trade  
With shovel and spade,  
To make beds for the dead in the land,  
Declare, if thou can,  
Be it maiden or man  
Whose skull I now hold in my hand.

A maiden wert thou,  
Of bright eye and fair brow,  
And a witchcraft of smiles in thy face?  
And was thine the fine art  
To enmesh the weak heart  
Of each youth that might sigh for thy grace?

And what art thou now,  
With no grace on thy brow,  
And thy witchery turned to disgust?  
Cry shame on black Death  
That stopped thy fair breath,  
And trampled thy bloom in the dust!

Or a lawyer wert thou,  
Wise and true to thy vow,  
To hold all offenders in awe,  
Without favour or grudge  
To weigh and to judge,  
And to keep the straight line of the law?

Or wert thou a knave,  
A tool and a slave  
To the rich who could buy thee with gold,  
But no virtue couldst see  
In the poor man's plea,  
And left him to starve in the cold?

If thou wert expert,  
To refine and pervert,  
Till right became wrong in thy hand  
A court waits for thee  
Where no fictions can be,  
And only the truth may stand.

Or wert thou a leech,  
Keen to know and to teach  
All the pharmacy tabled in science,  
With a balm in thy hand  
For each plague in the land,  
Bidding death and disease defiance?

But, alack for the man  
That so bravely could plan,  
From disease and distemper to save;  
In vain all his skill,  
With potion and pill,  
To respite himself from the grave!

Or a soldier wert thou,  
With storm on thy brow,  
On the sword of thy vengeance relying,  
Careering with power,  
In victory's hour,  
O'er heaps of the dead and the dying?

Was thy sword in thy sheath,  
When confronted with death,  
Or did thy heart faint in the day,  
When the stout heart must yield,  
To light swarms in the field,  
And vile armies that creep through the clay?

No whit care the worms  
For the strong man of arms,  
On his brain they will banquet full well;  
And the skull of the bold  
Is a garrison hold  
For the black-mantled beetle to dwell.

Some are digging beneath  
The fence of thy teeth,  
Thine ears some are boring within,  
And some creeping out,  
In a revelling rout,  
Are spoiling the bloom of thy skin.

Or wert thou a lord  
Of strong drink, at the board  
Where the cup was the deepest to drain,  
With no heaven but this,  
To wallow in bliss,  
With the ferment of wine in thy brain?

And did oaths at thy board  
Sweetest music accord  
To thy filthy carousers and thee,



Till your senses were drowned,  
And you reeled on the ground,  
More swinish than swine may be?

Or wert thou a man  
Of the temperate clan,  
With the gentle control of the brain  
To reason thy whim,  
When passions o'erbrim,  
And a king in thy kingdom to reign?

Or wert thou a glutton,  
To gorge and to fatten  
Thy carcass unseasoned by soul,  
In thy belly to find  
A god to thy mind,  
And a worship in draining the bowl?

Now the belly, thy god,  
Must rot in the sod,  
With the cold ooze dripping round thee,  
Thy teeth may not bite,  
Nor thy tongue taste delight,  
Where the fetters of death have bound thee.

Or wert thou a man  
The chief of thy clan,  
The broad-acred lord of the soil,  
A help still at hand  
To the good in the land,  
But a rod and reproof to the vile?

Or was it thy plan,  
A hard-faced man,  
Thy people to grind and to flay,  
To exact to the letter,  
Thy right from thy debtor,  
While Mercy cried out for delay?

And never from thee,  
In the pride of degree,  
Could the old man's voice bring a tear,  
As he stood in the air  
With his bald head bare,  
And the sharp east wind in his ear.

But now the poor thrall  
Waits not in thy hall,  
Forced honour and homage to pay;  
Death loved the poor man,  
When he bravely began  
To level thy pride with the clay.

Or wert thou a teacher  
Of truth, and a preacher,  
With message of mercy to tell,  
With an arm swift and strong  
To pull back the throng,  
That headlong were plunging to hell?

Or wert thou a man  
Of the moderate clan,  
To shepherd the sheep at thy leisure?  
If the fleece were but thine,  
Old Reynard might dine  
On the lambs of his flock at his pleasure.

But woe for thy doom  
When the judgment shall come,  
And the eye of the Master shall find thee,  
To cast the amount  
Of thy hollow account,  
When the fetters of death shall bind thee!

Or wert thou a head,  
The hothouse and bed  
Of evil devices, uncaring  
For statute or law  
To temper with awe  
The restless career of thy daring?

A forger of lies,  
And the rumour that flies  
On the pinions of calumny strong;  
With lips of deceit  
And a smile bitter-sweet,  
And the poison of asps on thy tongue?

But now still in death,  
With no voice to give breath,  
That tongue shall no more be offender;  
While maggots shall go  
In thy mouth to and fro,  
And gnaw at the root of thy slander.

And if thou didst go  
All sin-laden so,  
With a lie in thy throat, to the tomb;  
The cold grave shall be  
The sole heaven for thee  
Till the trumpet shall call thee to doom.

Like an ugly old toad,  
From thy miry abode  
Thou shalt crawl to reproof of the day;

To encounter thy God  
When He comes with a rod,  
The reward of thy doings to pay.

O then in thine ear,  
With voice sharp and clear,  
The Judge shall thy doom deliver,  
With devils to dwell  
In the furnace of hell,  
And his curse on thy head for ever.

Nor deem that the fire  
Shall kindly conspire  
To ashes unfeeling to turn thee,  
Thy flesh and thy bones  
Shall be hardened to stones,  
And the flame that shall scorch may not burn thee!

Or wert thou a wight  
That strove for the right,  
With God for thy guide in thy doing,  
Though now thou lie there,  
All bleached and bare,  
In the blast a desolate ruin.

From the tomb thou shalt rise  
And mount to the skies,  
When the trump of the judgment shall bray ;  
Thy body of sin  
Thou shalt slip like a skin,  
And cast all corruption away.

Thy form shall be bright,  
As the fair lady Light,  
When in redness of morn she advances,  
Like stars when they shine,  
Thy far-seeing eyne  
Shall pierce through the dim with their glances.

Thy mouth shall o'erbrim  
From God with the hymn  
Of His praise in the high habitations ;  
He will open thine ear  
In rapture to hear  
The pæan of deathless ovations !

When in glory divine  
The Redeemer shall shine,  
The hosts of His people to gather,  
When the trumpet hath blared,  
Like an eagle repaired,  
Thou shalt rise to the home of thy Father.

He shall greet thee His own,  
 From the light of the throne,  
 Whence joyfulness flows like a river ;  
 Thou shalt bloom in his sight,  
 Without blast, without blight,  
 In an Eden of glory for ever.

O listen and learn,  
 And timefully turn,  
 From delusions that fondly deceive you !  
 While the Saviour stands  
 With welcoming hands,  
 And a door open wide to receive you !

## Modern Infidelity Considered.

BY THE REV. ROBERT HALL, A.M.

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 "Without God in the world."—EPH. ii. 12.  
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(Continued from page 141.)

WE mentioned a ferocity of character as one effect of sceptical impiety. It is an inconvenience attending a controversy with those with whom we have few principles in common, that we are often in danger of reasoning inconclusively, for the want of its being clearly known and settled what our opponents admit, and what they deny. The persons, for example, with whom we are at present engaged, have discarded humility and modesty from the catalogue of virtues ; on which account we have employed the more time in evincing their importance ; but whatever may be thought of humility as a *virtue*, it surely will not be denied that inhumanity is a most detestable *vice*—a vice, however, which scepticism has a most powerful tendency to inflame.

As we have already shown that pride hardens the heart, and that religion is the only effectual antidote, the connection between irreligion and inhumanity is in this view obvious. But there is another light in which this part of the subject may be viewed, in my humble opinion, much more important, though seldom adverted to. The supposition that man is a moral and accountable being, destined to survive the stroke of death, and to live in a future world in a never-ending state of happiness or misery, makes him a creature of incomparably more *consequence* than the opposite supposition. When we consider him as placed here by an Almighty Ruler in a state of probation, and that the present life is his period of trial, the first link in a vast and interminable chain which stretches into eternity, he assumes a dignified character in our eyes. Everything which relates to him becomes

interesting ; and to trifle with his happiness is felt to be the most unpardonable levity. If such be the destination of man, it is evident that in the qualities which fit him for it, his principal dignity consists : his moral greatness is his true greatness. Let the sceptical principles be admitted, which represent him, on the contrary, as the offspring of chance, connected with no superior power, and sinking into annihilation at death, and he is a contemptible creature, whose existence and happiness are insignificant. The characteristic difference is lost between him and the brute creation, from which he is no longer distinguished, except by the vividness and multiplicity of his perceptions.

If we reflect on that part of our nature which disposes us to humanity, we shall find that, where we have no particular attachment, our sympathy with the sufferings, and concern for the destruction, of sensitive beings, are in proportion to their supposed importance in the general scale ; or, in other words, to their supposed capacity of enjoyment. We feel, for example, much more at witnessing the destruction of a man than of an inferior animal, because we consider it as involving the extinction of a much greater sum of happiness. For the same reason, he who would shudder at the slaughter of a large animal, will see a thousand insects perish without a pang. Our sympathy with the calamities of our fellow-creatures is adjusted to the same proportions ; for we feel more powerfully affected with the distress of fallen greatness than with equal or greater distresses sustained by persons of inferior rank ; because, having been accustomed to associate with an elevated station the idea of superior happiness, the loss appears the greater, and the wreck more extensive. But the disproportion in importance betwixt man and the meanest insect, is not so great as that which subsists betwixt man considered as *mortal* and as *immortal* ; that is, betwixt man as he is represented by the system of scepticism, and that of divine revelation : for the enjoyment of the meanest insect bears some proportion, though a very small one, to the present happiness of man ; but the happiness of time bears none at all to that of eternity. The sceptical system, therefore, sinks the importance of human existence to an inconceivable degree.

From these principles results the following important inference—that to extinguish human life by the hand of violence must be quite a different thing in the eyes of a sceptic from what it is in those of a Christian. With the sceptic it is nothing more than diverting the course of a little red fluid, called blood ; it is merely lessening the number by one of many millions of fugitive contemptible creatures. The Christian sees in the same event an accountable being cut off from a state of probation, and hurried, perhaps unprepared, into the presence of his Judge, to hear that final, that irrevocable sentence which is to fix him for ever in an unalterable condition of felicity or woe. The former perceives in death nothing but its physical circumstances ; the latter is impressed

with the magnitude of its moral consequences. It is the moral relation which man is supposed to bear to a superior power, the awful idea of accountability, the influence which his present dispositions and actions are conceived to have upon his eternal destiny, more than any superiority of intellectual powers abstracted from these considerations, which invest him with such mysterious grandeur, and constitute the firmest guard on the sanctuary of human life. This reasoning, it is true, serves more *immediately* to show how the disbelief of a future state endangers the security of life; but, though this be its *direct* consequence, it extends by analogy much further, since he who has learned to sport with the *lives* of his fellow-creatures will feel but little solicitude for their welfare in any other instance, but, as the greater includes the less, will easily pass from this to all the inferior gradations of barbarity.

As the advantage of the armed over the unarmed is not seen till the moment of attack, so in that tranquil state of society in which law and order maintain their ascendancy, it is not perceived, perhaps not even suspected, to what an alarming degree the principles of modern infidelity leave us naked and defenceless. But let the state be convulsed, let the mounds of regular authority be once overflowed, and the still, small voice of law drowned in the tempest of popular fury (events which recent experience shows to be possible), it will then be seen that atheism is a school of ferocity; and that, having taught its disciples to consider mankind as little better than a nest of insects, they will be prepared in the fierce conflicts of party to trample upon them without pity, and extinguish them without remorse.

It was late before the atheism of Epicurus gained footing at Rome; but its prevalence was soon followed by such scenes of proscription, confiscation, and blood, as was *then* unparalleled in the history of the world; from which the republic, being never able to recover itself, after many unsuccessful struggles, exchanged liberty for repose, by submission to absolute power. Such were the effects of atheism at Rome. An attempt has been recently made to establish a similar system in France, the consequences of which are too well known to render it requisite for me to shock your feelings by a recital. The only doubt that can arise is, whether the barbarities which have stained the revolution in that unhappy country are justly chargeable on the prevalence of atheism. Let those who doubt of this, recollect that the men who, by their activity and talents, prepared the minds of the people for that great change—*Voltaire, D'Alembert, Diderot, Rousseau*, and others—were avowed enemies of revelation; that in all their writings the diffusion of scepticism and revolutionary principles went hand in hand; that the fury of the most sanguinary parties was especially pointed against the Christian priesthood\* and religious institutions, without once pretending, like other persecutors, to

\* Christian as distinguished from professed atheists and infidels.—ED.



execute the vengeance of God (whose name they never mentioned) upon His enemies; that their atrocities were committed with a wanton levity and brutal merriment; that the reign of atheism was avowedly and expressly the reign of terror; that in the full madness of their career, in the highest climax of their horrors, they shut up the temples of God, abolished His worship, and proclaimed death to be an eternal sleep; as if, by pointing to the silence of the sepulchre, and the sleep of the dead, these ferocious barbarians meant to apologise for leaving neither sleep, quiet, nor repose to the living.

As the infidels fabled that Minerva issued full armed from the head of Jupiter, no sooner were the speculations of atheistical philosophy matured, than they gave birth to a ferocity which converted the most polished people in Europe into a horde of assassins; the seat of voluptuous refinement, of pleasure, and of arts, into a theatre of blood.

Having already shown that the principles of infidelity facilitate the commission of crimes, by removing the restraints of fear, and that they foster the arrogance of the individual, while they inculcate the most despicable opinion of the species, the inevitable result is, that a haughty self-confidence, a contempt of mankind, together with a daring defiance of religious restraints, are the natural ingredients of the atheistical character; nor is it less evident that these are, of all others, the dispositions which most forcibly stimulate to violence and cruelty.

Settle it therefore in your minds, as a maxim never to be effaced or forgotten, that atheism is an inhuman, bloody, ferocious system, equally hostile to every useful restraint, and to every virtuous affection; that leaving nothing above us to excite awe, nor round us to awaken tenderness, it wages war with heaven and earth: its first object is to dethrone God, its next to destroy man.

There is a third vice not less destructive to society than either of those which have been already mentioned, to which the system of modern infidelity is favourable; that is, unbridled sensuality, the licentious and unrestrained indulgence of those passions, which are essential to the continuation of the species. The magnitude of these passions, and their supreme importance to the existence as well as the peace and welfare of society, have rendered it one of the first objects of solicitude with every wise legislator, to restrain them by such laws, and to confine their indulgence within such limits, as shall best promote the great ends for which they were implanted.

The benevolence and wisdom of the Author of Christianity are eminently conspicuous in the laws He has enacted on this branch of morals; for while He authorises marriage, He restrains the vagrancy and caprice of the passions, by forbidding polygamy and divorce; and, well knowing that offences against the laws of chastity usually spring from an ill-regulated imagination, He inculcates purity of heart. Among innumerable benefits which the

world has derived from the Christian religion, a superior refinement in the sexual sentiments, a more equal and respectful treatment of women, greater dignity and permanence conferred on the institution of marriage, are not the least considerable ; in consequence of which the purest affections, and the most sacred duties, are grafted on the stock of the strongest instincts.

The aim of all the leading champions of infidelity is to rob mankind of these benefits, and throw them back into a state of gross and brutal sensuality. In this spirit, Mr. Hume represents the private conduct of the profligate Charles, whose debaucheries polluted the age, as a just subject of panegyric. A disciple in the same school has lately had the unblushing effrontery to stigmatise marriage as the worst of all monopolies ; and, in a narrative of his licentious amours, to make a formal apology for departing from his principles by submitting to its restraints. The popular productions on the continent, which issue from the atheistical school, are incessantly directed to the same purpose.

Under every possible aspect in which infidelity can be viewed, it extends the dominion of sensuality ; it repeals and abrogates every law by which divine revelation has, under such awful sanctions, restrained the indulgence of the passions. The disbelief of a supreme, omniscient Being, which it inculcates, releases its disciples from an attention to the *heart*, from every care but the preservation of outward decorum : and the exclusion of the devout affections, and an unseen world, leaves the mind immersed in visible, sensible objects.

There are two sorts of pleasures, corporeal and mental. Though we are indebted to the senses for all our perceptions *originally*, yet those which are the farthest remove from their *immediate impressions* confer the most elevation on the character ; since, in proportion as they are multiplied and augmented, the slavish subjection to the senses is subdued. Hence the true and only antidote to debasing sensuality is the possession of a fund of that *kind of enjoyment* which is independent of the corporeal appetites. Inferior in the perfection of several of his senses to different parts of the brute creation, the superiority of man over them all consists in his superior power of multiplying by new combinations his mental perceptions, and thereby of creating to himself resources of happiness separate from external sensation. In the scale of enjoyment, at the first remove from sense, are the pleasures of reason and society ; at the next, are the pleasures of devotion and religion. The former, though totally distinct from those of sense, are yet less perfectly adapted to moderate their excesses than the last, as they are in a great measure conversant with visible and sensible objects. The religious affections and sentiments are, in fact, and were intended to be, the *proper antagonist* of sensuality—the great deliverer from the thralldom of the appetites, by opening a spiritual world, and inspiring hopes and fears, and consolations and joys, which bear no relation to the material and

sensible universe. The criminal indulgence of sensual passions admits but of two modes of prevention : the establishment of such laws and maxims in society as shall render lewd profligacy impracticable or infamous, or the infusion of such principles and habits as shall render it distasteful. Human legislatures have encountered the disease in the first, the truths and sanctions of revealed religion in the last, of these methods : to both of which the advocates of modern infidelity are equally hostile.

So much has been said by many able writers to evince the inconceivable benefit of the marriage institution, that to hear it seriously attacked by men who style themselves philosophers, at the close of the eighteenth century, must awaken indignation and surprise. The object of this discourse leads us to direct our attention particularly to the influence of this institution on the *civilization* of the world.

From the records of revelation we learn that marriage, or the *permanent union* of the sexes, was ordained by God, and existed, under different modifications, in the early infancy of mankind, without which they could never have emerged from barbarism. For, conceive only what eternal discord, jealousy, and violence would ensue, were the objects of the tenderest affections secured to their possessor by no law or tie of moral obligation : were domestic enjoyments disturbed by incessant fear, and licentiousness inflamed by hope. Who could find sufficient tranquility of mind to enable him to plan or execute any continued scheme of action, or what room for arts, or sciences, or religion, or virtue, in that state in which the chief earthly happiness was exposed to every lawless invader ; where one was racked with an incessant anxiety to keep what the other was equally eager to acquire ? It is not probable in itself, independent of the light of Scripture, that the benevolent Author of the human race ever placed them in so wretched a condition at first : it is certain they could not remain in it long without being exterminated. Marriage, by shutting out these evils, and enabling every man to rest secure in his enjoyments, is the great civiliser of the world ; with this security the mind is at liberty to expand in generous affections : and has leisure to look abroad, and engage in the pursuits of knowledge, science, and virtue.

Nor is it in this way only that marriage institutions are essential to the welfare of mankind. They are sources of tenderness, as well as the guardians of peace. Without the permanent union of the sexes, there can be no permanent families : the dissolution of nuptial ties involves the dissolution of domestic society. But domestic society is the seminary of social affections, the cradle of sensibility, where the first elements are acquired of that tenderness and humanity which cement mankind together ; and, were they entirely extinguished, the whole fabric of social institutions would be dissolved.

Families are so many centres of attraction, which preserve

mankind from being scattered and dissipated by the repulsive powers of selfishness. The order of nature is evermore from particulars to generals. As in the operations of intellect we proceed from the contemplation of individuals to the formation of general abstractions, so in the development of the passions in like manner, we advance from private to public affections; from the love of parents, brothers, and sisters, to those more expanded regards which embrace the immense society of human kind.

In order to render men benevolent, they must first be made tender; for benevolent affections are not the offspring of reasoning; they result from that culture of the heart, from those early impressions of tenderness, gratitude, and sympathy, which the endearments of domestic life are sure to supply, and for the formation of which it is the best possible school.

The advocates of infidelity invert this eternal order of nature. Instead of inculcating the private affections, as a discipline by which the mind is prepared for those of a more public nature, they set them in direct opposition to each other, they propose to build general benevolence on the destruction of individual tenderness, and to make us love the whole species more by loving every particular part of it less. In pursuit of this chimerical project, gratitude, humility, conjugal, parental, and filial affection, together with every other social disposition, are reprobated—virtue is limited to a passionate attachment to the general good. Is it not natural to ask, when all the tenderness of life is extinguished, and all the bands of society are untwisted, from whence this ardent affection for the general good is to spring?

When this savage philosophy has completed its work, when it has taught its disciple to look with perfect indifference on the offspring of his body, and the wife of his bosom, to estrange himself from his friends, insult his benefactors, and silence the pleadings of gratitude and pity: will he, by thus divesting himself of all that is human, be better prepared for the disinterested love of his species? Will he become a philanthropist only because he has ceased to be a man? Rather, in this total exemption from all the feelings which humanise and soften, in this chilling frost of universal indifference, may we not be certain that selfishness, unmingled and uncontrolled, will assume the empire of his heart; and that, under pretence of advancing the general good, an object to which the fancy may give innumerable shapes, he will be prepared for the violation of every duty, and the perpetration of every crime? Extended benevolence is the last and most perfect fruit of the private affections; so that to expect to reap the former from the extinction of the latter, is to oppose the means to the end—is as absurd as to attempt to reach the summit of the highest mountain without passing through the intermediate spaces, or to hope to attain the heights of science by forgetting the first elements of knowledge. These absurdities have sprung, however, in the advocates of infidelity, from an

ignorance of human nature, sufficient to disgrace even those who did not style themselves philosophers. Presuming, contrary to the experience of every moment, that the affections are awakened by *reasoning*, and perceiving that the general good is an incomparably greater object *in itself* than the happiness of any limited number of individuals, they inferred nothing more was necessary than to exhibit it in its just dimensions to draw the *affections* towards it; as though the fact of the superior populousness of China to Great Britain needed but to be known to render us indifferent to our domestic concerns, and lead us to direct all our anxiety to the prosperity of that vast but remote empire.

It is not the province of reason to awaken new passions, or open new sources of sensibility, but to direct us in the attainment of those objects which nature has already rendered pleasing, or to determine, among the interfering inclinations and passions which sway the mind, which are the fittest to be preferred.

(*To be continued.*)

### Induction of Rev. D. M. Macdonald in North Uist.

THE Western Presbytery met at Bayhead, North Uist, on the 1st day of August with a view to the induction of the Rev. Donald M. Macdonald, ordained minister, as pastor of the North Uist Congregation. Rev. Neil Macintyre, Stornoway, presided, and preached from Isaiah liv. 4, especially first clause of the verse, "Behold, I have given him for a witness to the people." Thereafter he put the usual Questions to Mr. Macdonald, who satisfactorily answered the same, and signed the Formula. He was then set apart with solemn prayer to the pastoral charge of the North Uist Congregation. As Mr. Macdonald was ordained some time ago with a view to missionary work in Canada, there was no laying on of hands. Rev. Murdo Morrison, Lochinver, addressed Mr. Macdonald in appropriate terms as to the duties of his office, and Rev. N. Macintyre, the congregation as to their special responsibilities. Mr. Alexander Macaskill, elder, was the other member of the court present. Owing to the scattered nature of this Presbytery, with seas to cross, it is difficult for many members to be present.

The call, which was most harmonious and hearty, was signed by 332 members and adherents. Rev. Mr. Macintyre, who has been interim-moderator for 16 or 17 years, received a substantial presentation from the congregation. We may also state that a manse is in the course of erection, towards which the people are subscribing most liberally, and which is expected to be finished by spring of next year, at a cost of about £800. We earnestly pray that the ministry now begun at North Uist may be attended with an abundant blessing in the conversion and edification of many.

## **The late Angus Macphail, St. Jude's, Glasgow.**

WE regret that, owing to other pressing duties, we were not able to write this notice earlier.

Angus Macphail was born in the island of Jura, Argyleshire, in the year 1826. As to how he lived in the world till he was about twenty years, all we can say is that he, like the rest of Adam's ruined posterity, "walked according to the course of this world." Shortly after the Disruption of 1843, the Free Church sent the eminently godly Donald Macfarlane as a Missionary to Jura. We concluded from the great reverence and very high esteem which Angus Macphail manifested towards the memory of Mr. Macfarlane, that it was through his efforts to preach God's truth to his fellow-sinners that Angus was awakened to a sense of his lost and ruined condition, and to a knowledge of Christ Jesus as the Saviour.

His partner in life, who predeceased him several years, was a very meek and modest woman. She never became a member in full communion, but we have no hesitation in stating that we believed her to have been truly a God-fearing woman. On her deathbed she opened her mind to us, which caused us to believe that she was a woman with whom the Holy Ghost had saving dealings, and we were convinced that her foundation was that of the Apostles and Prophets—Jesus Christ.

Angus Macphail spent a long period of his life in Lealt, Jura, where he acted as shepherd. In this place all the family were born. He took pains to have his family well instructed in the doctrines of grace as these are so eminently set forth in the Shorter Catechism. He said repeatedly to his family after the Sabbath evening exercise was over and questions asked, answered, and explained: "Any one who knows the Shorter Catechism is not ignorant of the Scriptures." In this way, though living in an isolated place and far from the outward means of grace, these godly parents brought up their family in the fear and admonition of the Lord.

They came to reside in Glasgow along with their two sons and daughter in the year 1895. Not long after coming to St. Jude's, he came before the session and was received as a member in full communion in the congregation. The reason why he did not seek admission in the Free Church was that, like many others, he was so grieved with the departures of the Church from her original position as to the inspiration and infallibility of the Scriptures of the Old and New Testaments, and the doctrines of the Westminster Confession of Faith and the Larger and Shorter Catechisms. He often told us the great relief his conscience received by the separation of the F.P. Church in 1893 from the so-called Free Church. To this position he held firmly to the end.

Not many years after Angus became a member there was an



election of office-bearers in St. Jude's Congregation, and he was duly elected by a majority of the members to the eldership. After seriously considering the matter he accepted the office. The Mission connected with St. Jude's Congregation at Clydebank had to be supplied each Sabbath-day by our elders, and he with commendable heartiness took his own turn of this duty. Some of our people there told us that they were much edified by the simple and direct way in which he set the doctrines of God's word before them.

During the last three years of his life he was unable to walk to the Church, but such was his respect to the Sabbath-day that he would not travel to it by the cars. He was a true lover of the Sabbath. An instance of his great regard for the sanctity of the Sabbath-day became manifest towards his end. His son and his wife came up from Greenock, where they reside, on a Saturday to pay him a visit. He was under the impression that it was the Sabbath, and when they came in to his bedroom, he wept sorely because, as he thought, they had travelled by train on the Lord's day.

He suffered very little or no pain to the last. His memory became somewhat confused, and his hearing was much impaired, but he knew most of the friends quite distinctly when they called to see him. The last time we called, a few days before the end came, he, as he used to do at other times, asked his daughter to get the Bible so that we would read a chapter and pray. He died on the first Sabbath of May having lived ninety years in a world full of sorrows. His devoted sons went with his remains, and laid what was mortal of him to rest beside the remains of his wife in Ardlussa churchyard on the following Thursday. "But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of days" (Daniel xii. 13).

We desire to express our sincere sympathy with each member of his family in their time of sorrow. N. C.

### **The late Mrs. Matheson, Lochalsh, Ontario.**

MRS. Matheson was born at Glencoe, Ontario. Her maiden name was Mary Taylor. Her parents emigrated from Southern Argyllshire.

At how early a period of her life she was savingly changed, or under whose labours, is not known, but that she was a gracious woman became patent to all who had the privilege of her acquaintance. One of her sons told us that one of the earliest things he can recollect is, how she used to pray beside him when putting him to bed, and that she made use of the Lord's words: "Suffer little children to come unto me, and forbid them not," in her pleading with the Lord for him. What a blessing to children to have such a mother!

On a certain occasion a young man conducted himself with

considerable levity in her presence. She calmly exhorted him to refrain from levity; but he endeavoured to defend himself by saying that he did not consider his conduct as sinful. She with much gravity, which continued to be one of her characteristics to the last, quoted the words: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." This man confessed long after, that he could never forget the solemnity and authority with which Mrs. Matheson spoke the above truth to him.

Being of a meek and retiring disposition she shrank from controversy; but when God's truth and cause were assailed, she was firm and immovable as a rock. No compromise, no surrender, was her motto in the things of God. The value she placed on Christ Jesus and Him crucified and on the field in which she found Him, viz., the Bible, made all things small in her eyes. She did seek first the kingdom of God and His righteousness.

In the matter of family discipline she was very prudent, and always seconded her godly husband's admonitions and corrections. Mr. Matheson had on one occasion, that may be given as an example, to use the rod in correcting one of the boys, the boy expecting sympathy from his mother went to her weeping. She told him that she felt sorry for him, but that she was quite sure that, if he did not deserve it, his father would not have whipped him. This clearly shows that she was possessed of wisdom, the want of which has ruined many families.

Mr. William Matheson, her husband, entered into his eternal rest in the year 1909. A notice of his death appeared in our Magazine for that year. The following year her health showed signs of declining, but she did not become so weak as to be unable to leave her bed till last November. She gradually became weaker until the end of her earthly pilgrimage arrived on the 19th May last. She departed in hope of a glorious immortality beyond death and the grave. Her mortal remains were laid to rest beside her husband's in the burying ground of Lochalsh; there to await the blast of the trumpet that will awaken the dead on the great day of judgment.

We desire to express our sympathy with all the members of the family, and would remind them of the instruction and godly example set before them by their parents, and of the account they will have to render to God for their privileges. N. C.

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THINK, my soul, what a charming path, a glorious prospect, Jesus cut through the shades of death, of hell, for me: in His death I see the price, in His life I see the path, in His ascension I see the proof, of my eternal bliss: truly "His ways are ways of pleasantness, and all His paths are peace."—*John Brown.*

HE that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Herbert.*

## The late Allan Macdonald, Elder,

LOCHS, LEWIS.

READERS of the Magazine will have noticed the many breaches by death made in the walls of Sion recently in Lewis. Once again it is our sorrowful and painful duty to record another.

Allan Macdonald, elder, Lurebost, Lochs, who was missionary for Achmore and Lurebost, was called home from his labours to the rest that remains for the people of God, after an illness of fourteen days, on Sabbath morning the 30th of April. Allan was a native of Lurebost, and was born on 28th December, 1838. He thus died in his 78th year. In early life he served his time at boat-building with his father and uncle, and worked with success at his trade until he retired about twenty years ago. He often expressed himself that he was never of much use except to build a boat, and to go trudging after the means of grace. Having retired from his trade, and being supported by a family of dutiful sons, he was at liberty to attend the means of grace, and of this privilege he took full advantage.

As to his first experiences, he was evidently at the early age of seventeen years brought under deep conviction of sin through the ministrations of late Rev. John MacRae (Big MacRae). We were told by one who saw him at Back on a Communion Sabbath about this time that through his soul anguish, he was so agitated that he made two deep holes in the ground (the congregation were worshipping in the open field) with his heels. How long he remained under the terrors of Sinai, we are unable to say, but that he was brought to Mount Zion and to the blood of sprinkling which speaketh better things than that of Abel was manifest to all. The deliverance he had was so indelibly stamped upon him, that ever after, he could seldom hear "the unsearchable riches of Christ" declared without manifesting emotion and tears, and the same was true of him when addressing the people or praying. He made a public profession at the age of twenty-three years. To show the great attachment he had for the late Rev. John MacRae it might be stated, that after Big MacRae left Lochs and went to Carloway, Allan often walked there on Sabbath to hear him, a distance of about 40 miles, double journey.

He was a ready and pointed speaker. Possessed of a very fertile mind and considerable wit, his illustrations were always apt and effective. The following two might be quoted as instances—Speaking of the amount of false profession that was abroad, he said, "People to-day must be decorated with gold in some form or other. If not round their necks, they must show it on their breast, in their ears or on their hands, failing this on their umbrellas and walking-sticks. Wait, however, until the goldsmith applies his test and you will find the apparently glittering gold vanishing

into 90 per cent. of that which is spurious and worthless." On another occasion, speaking of the many forms in which "self" would appear, he said, "I was once lodging with an old woman on an island, and one day she took 'a rooster,' and as she thought, wrung its neck, and began plucking it. When about through with her task, she was called away to some other duty. On her return the dead plucked bird she had left on the table was not there, but on going out found the gentleman crowing as lustily as ever on the highest part of the barn." He was a regular attendant at communions, and always was an expected and welcomed guest, and his presence will be greatly missed on these occasions. He several times visited Skye and the mainland at communion seasons, when he made many friends. Of these times he had a pleasant recollection, and he spoke of them until the end.

During the past two years, however, owing to the failing health of his good wife, he was obliged to remain more at home, but nothing was allowed to interfere with his missionary work, notwithstanding he had to walk long distances. It might be stated that his services, which were given voluntarily, were much appreciated by the Achmore people, and through their kindness he was often met by a conveyance, especially on stormy days. They and the Lurebost people, with the cause of Christ in general, have lost a true friend, and they have reason to mourn his removal. "Though dead, he yet speaketh." He was an early riser, especially on Sabbath, and always read on Sabbath morning the account of the Resurrection of Christ. Ministers and friends, visiting the island, will have a pleasant recollection of Allan's entertaining company and power of repartee. However much some of his neighbours might differ from him in Church matters, they never doubted but he was worthy of their highest esteem as a genuine, faithful, and upright, consistent Christian, and they cordially welcomed him at their sick beds. If, however, the question of denominations cropped up, Allan was always ready to defend himself as a Free Presbyterian.

Death evidently did not come to him "as a thief in the night," for six months before his death he told some friends that he was soon to be taken away. When his trouble came he enjoyed much of the Lord's presence, and sang almost continually. He sang fifteen psalms in succession a day or two before his death. Some friend remarked that this was too much for him in his weak state. "What," he said, "getting tired of the eternal element I shall have? Oh, no." His funeral was the largest seen in the parish for a long time.

To his sorrowing widow and dutiful family, we offer our sincere sympathy in their sore bereavement, and pray that the prayers of the departed may yet be answered on their behalf, and that they may receive grace to follow in his footsteps. May the breaches made in Sion be healed! There is need for the showers to fall again on the mown fields.

N. M.

## Am Peacach air a Sheoladh chum an t-Slanuighir.

“Feuch Uan Dhé, a ta 'toirt air falbh peacadh an t-saoghail.”—EOIN i. 29.

'S IAD sin na briathran a labhair Eoin Baiste, 'nuair a chuir na h-Iùdhaich a cheist ris, “Co thu?” Fhreagair am fàidh iriseal, agus dh'aidich e, “Cha mhise an Crìosd.” An ath là an déigh sin, chunnaic Eoin Iosa a' teachd d'a ionnsaidh, agus ghlaodh e, “Feuch Uan Dhé a ta 'toirt air falbh peacadh an t-saoghail.”

O'n a dh'fhàg an Slànuighear an saoghal so, cha n-fhaodar fhaicinn leis an t-sùil chorporra; ach, a bhi *creidsinn ann*, 'se sin a bhi 'ga fhaicinn le sùil a chreidimh; agus a h-uile neach a *chi* mar so am Mac, agus a chreideas ann, gheibh iad a bheatha mhaireannach (Eoin vi. 40).

Ghairm Iosa Crìosd a féin beannachd air a mhuinntir a chreid ann, ach gidheadh nach fac'e (Eoin xx. 29). Agus is math a ta'n t-abstol Peadar a' mineachadh na beannachd so, 'nuair a ta e 'g ràdh, “Iosa Crìosd d'am bheil sibh a' toirt gràidh, ged nach faca sibh e, agus ged nach eil sibh a nise 'ga fhaicinn, gidheadh, anns am bheil sibh a' deanamh mor ghàirdachais le h-aoibhneas air dol thar labhairt, agus làn de ghlòir” (1 Phead. i. 7, 8).

Tha e 'na dhìmeas air cuspair cho glòrmhor ri Crìosd, amharc air, agus gun ioghnadh a ghabhail as; fhaicinn, agus gun a ghràdhachadh. Air chinnte tha tlachd, agus gràdh, agus sòlas, agus aoibhneas ar cridheachan, gu buileach fo cheannsal ar creidimh.

Smuainteachamaid, uime sin, ciod iad na buadhan òirdhearc a ta ann an Crìosd, air son beachd-sùil, agus tlachd a chreidmhidh a tharruing d'a ionnsuidh.

1. “Bha Dia ann an Crìosd” (2 Corint. v. 19). B'e Crìosd *Dia* air fhoillseachadh anns an fheòil (1 Timo. iii. 16). Is e *Dia anns an-fheòil* iongantais an t-saoghail! Ann an so, bha an neo-chriochnach agus an criochnach air an co-aonadh! An Cruth-adair agus an crèutair air an co-cheangal anns an aon phearsa. Tha e 'na dhearbhadh air laigs-inntinn ioghnadh a ghabhail a nithe beaga; agus na dhearbhadh air dìth mothachaidh gun ioghnadh ghabhail a nithe mòra. Is ioma miorbhuil a dh'oibrich Crìosd anns an fheòil; ach, 'si a mhiorbhuil a's mò gu léir, “gu'n d'rinneadh e féin 'na fheòil, agus gu'n do ghabh e còmhnuidh a measg dhaoine” (Eoin i. 14).

2. “Se Crìosd gliocas Dhia” (1 Corint. i. 24), seadh, “Annsan tha uile ionmhas a ghliocais agus an eòlais folaichte” (Colos. ii. 3). Riamh, o thoiseach an t-saoghail, cha do dhealraich gathan glòrmhor gliocais Dhia air sùilean dhaoine agus ainglean ann an obair sam bith, mar a dhealraich iad anns an obair so—Crìosd a

dheanamh 'na Uan Dhé, 'na iobairt air son a pheacaidh.—*Feuch Uan Dhé!* agus annsan faic gliocas do-rannsaich Dhia, ann a bhi, trid Chriosd, ag aiseag nam peacach a chreideas ann, o uile chunnart a pheacaidh; agus, gidheadh, air an dòigh so, a' deanamh a pheacaidh; nis' uamhasaiche dhoibh, na b'urrainn da gu bràth a bhi air a dheanamh dhoibh air dòigh sam bith eile. Feuch doimhneachd a ghliocais neo-chriochnaich a ta càradh iocshlaint ris a pheacach freagarrach do cheann aobhair a ghalair. B'e an *galar*, uabhar an duine. 'Si an *iocshlaint*, irisleachd mhic Dhia. Thogair an duine a bhi mar *Dhia*; sgrios *sin* e. Chaidh Dia fhoillseachadh anns an fheòil, agus fhuaradh e ann an cruth *duine*: shaor *sin* an duine. O! an gliocas gun chrich! a ghabh fàth ('nnair a chaill 'us a mhill sin ar céud ghloir, 's a thug sinn oirnn fein sgrios anam' agus cuirp). O! an gliocas gun chrich a ghabh fàth air ar togail an àird gu staid mòran nis' fearr na ar ceud staid, agus a ghlac seòl air ar suidheachadh innte le barrantas mòran nis' fearr na bha againn air tùs!

3. Tha *gràdh* Dhia ann an Criosd. Feuch Uan Dhé, agus annsan, feuch *gràdh* Dhia, air fhoillseachadh ann an dòigh cho àrd, agus cho buaidh-chaithrimeach, 'sa bha e riamh, no b'urrainn da bhith, air a thaisbeineadh do'n t-saoghal! "Ann an so ta *gràdh*, chan-e gu'n do ghràdhaich sinne Dia, ach gun do ghràdhaich esan sinne, agus gu'n do chuir e a Mhac gu bhi 'na obair-réite air son ar peacaidh" (1 Eoin iv. 10). O! 's ann an so, 's ann an so, a tha *gràdh* Dhia do pheacaich! Tha Dia, gach latha, a' nochdadh a ghràidh dhuinn, 'nar lòn, 'nar dìon, 'nar teasraiginn, agus anns gach comh-fhurtachd a ta e buileachadh òirnn. Gu bheil slàint againne, agus muinntir eil ag osnaich fo phian—ann an so tha *gràdh*.—Gu bheil aran againne, r'a ithe, agus muinntir eile an comhair bàsachadh le dìth ann an so tha *gràdh*. Ach O! Criosd a bhi againne na iobairt-réite, agus na h-ainglean a thuit, air am fàgail 'nan cor caillte—ann an so tha *gràdh* d'a rìreamh. An *gràdh* sin uile a ta air fhoillseachadh as ar leth anns gach caochladh freasdal saoghalta, 'nar slàinte, 'nar cor, 'nar daimh, agus ann ar n-uile chomhfhuntachd, is neo ni e, ann an coimeas ris a ghràdh so;—'se so *gràdh* da rìreamh! Mar is e crathadh fuil an uain Chàsg air ursannan dorsan nan Israelach, a theasraig iad o aingeal a mhillidh; mar sin, is i fuil Chriosd, Uan Dhé, air an robh an fhuil ud 'na shamladh, a theasraigeas a h-uile neach a chreideas ann, o'n chorruich a ta ri teachd. Mar so, tha Criosd, Mac Dhia, a' cur bacaidh air aingeal an sgrios, o dhibh-fheirg corruich Athar a thaomadh amach, agus tha e a' teasraiginn nan creidmheach, mar a phobull, gus an teid iad a stigh do thalamh Chanàan, an fhois shiorruidh. Ach cò a's urrainn ionmhasan do-rannsaichte Chriosd 'fhosgladh, no a bhuaidhean òirdhearca 'àireamh? B'ìdh ainglean, agus spioradan foirfe nan ionracan, a' dearcadh air ré na sìorr'achd, agus cha sguir iad de iognadh a ghabhail as! Cha bu nèamh nèamh dhoibhsan, mur faicheadh iad Criosd 'na shuidhe ann an sin, mar Rìgh ann a àille iomlan,

air Sion, a thulaich naomha féin. Ach rachamaid air ar n-dhart a dheanamh féum de 'n chùis so, an àite bhi 'g oirpeachadh ni's faide ri a soilleireachadh: chionn chi sinn iongatasan nuadh ann an Criosd, ged a dhearcamaid air fad linnteann do-àireamh na bith-bhuantachd.

(1) O, a pheacaich! ma tha thu a' mothachadh gu bheil agad cridhe clachaidh, cruaidh, nach urrainn taiseachadh, agus a bhi fo bhròn, air son na rinn thu de dhochoir air Criosd le d' pheacadh;—gu bheil t'aighnidhean marbhanta, gun mhothachadh, air chor agus nach comas do smuain sam bith a dh'éireas 'nod chridhe, biogadh taisleachaidh a ghluasad ann, air son do pheacaidh:—ortsa sparrainn na briathran misneachail so, mar a chungaidh a's éufachdaiche gus do chridhe a leaghadh. Amhairc an so. *Feuch Uan Dhe!* Smuainich air, creid, agus càirich riut féin an ni a ta 'n so air a shàmhachadh; agus is cruaidh do chridhe gu dearbh, mur maothaich e le a leithid so de bheachd air Criosd. Ann an Sechariah xii. 10, tha e air a ràdh, "Agus amhaircidh iad airsan a lot iad, agus ni iad caoidh air a shon mar a chaoidheas duine air son 'aon mhic, agus bithidh an doilghios air a shon mar dhoilgheas neach air son chéud-ghin." Feuch Mac Dhia air a thoirt "mar uan dh'ionns' a chasgraidh" air do sgathsa, a pheacaich shuaraich, shalaich! Feuch fuil na h-Iobairte luachmoir so air a taosgadh air do shon-sa! Thoir do smuaintean dlù air a chùis so. Smuainich có a rinneadh 'na uan air son iobairte; co air son a dh'fhuiling e 'fhulangasan do-labhairt gu léir; cia seàmhail agus cia toileach 's a ghiùlain e uile chorruih Dhia agus dhaoine, a' seasamh 'na neochiontas iomlan gu bhi air a mharbhadh *air do shon-sa!* Feuch!—Esan aig nach robh peacadh sam bith, chaidh a dheanamh 'na pheacadh *air do shon-sa* "chum's gu'm faodadh tusa," aig nach robh fireantachd idir thu féin, "a bhi air do dheanamh 'nad fhìreantachd Dhia annsan" (2 Corint. v. 21). O! co riamh a ghràdhaich thu mar a ghràdhaich Criosd thu! Co a dh'fhuilingeadh air do shon an truaigh a dh'fhuiling Criosd air do sgàth! Tathair, no bean do ghaoil, no do charaid a ta agad mar t-anam féin, an deanadh iad-san, eadhon sealan na h-uaire, an dòruinn sin fhulang air do shon a dh'fhuiling Criosd, an uair a "bha 'fhallus mar bhoinnean mòra fala a' tuiteam sìos air an làr?" (Luc. xxii. 44). Nì h-eadh, ach air sgàth do leanabh gràidh féin a shaoradh, cha bhlaiseadh tusa a choidh a leithid de chopan 's a dh'òl Criosd as gu fhior ghrunnus deireannach, 'nuair a ghlaodh e, "Mo Dhia, mo Dhia, c'ar son a thréig thu mi!" Feuch mar a ghràdhaich e thu! Air chinnte, ma shrachd na creagan as a chéile ri 'fhulangas, is ro chruaide na na creagan do chridhesa, mur taisich e ri a leithid so de shealladh. Suidhich do shùilean car treise air so, agus bheir do shùilean maothachadh air do chridhe.

(2) O, a pheacaich! am bheil thu a' deanamh faoineis de'n pheacadh, agus am furasda leat aomadh leis a h-uile buaireadh, agus am peacadh a chur an gnìomh? O, thig an so. Feuch Uan



Dhe, agus cha n-eil e comasach dhuit gu'm bi beachd faoin agad air a pheacadh an uair a gheibh thu an sealladh so air Crìosd. Faic an so pris a pheacaidh! Feuch na chosd e do Mhac Dhia réite a dheanamh air a shon.—An d'thaing esan do'n t-saoghal so fo cheanglaichean do-fhuasglaidh òrdaigh shiorruidh, a bhàsachadh air son a' pheacaidh? An d' thainig e á uchd an Athar chum thusa 'cheannach le 'bheatha féin mar' phris. An d'rinn làmh ceartais Dhia fuil cridhe an uain gun smal so a dhòrtadh chum toileachadh a thoirt do Dhia air son na h-éucoir a rinn do pheacanan-sa 'na aghaidh; agus an deigh so uile an amhaire thu air a' pheacadh mar ni faoin? Nar leigeadh Dia. Gu fìrinneach chaidh fuil Chrìosd a dhioladh air son do pheacaidh-sa, agus is luachmoire aon bhraon d'ì na fuil a chinne-daoine gu h-iomlan. Nach àicheadh thusa t' anamianna, ma ta, agus nach cuir thu an aghaidh buairidh air sgàth Chrìosd! Amhaire air uan Dhé air a mharbhadh air son do pheacaidh-sa féin, agus cha bhi beachd faoin agad air a pheacadh gu bràth tuille.

(3) Am bheil do spiorad a'fannachadh agus tu fo dhìobhail misnich air son t'éuceartan iomadach agus antrom? Am bheil thu 'dol fodha ann an éu-dòchas le cudtrom mùchtaidh t' eallaich pheacanan? Ma thà, is fìor iocshlaint cridhe, agus cungaidh a bheathachadh misnich agus dòchais, na briathran so: *Feuch uan Dhé, a ta toirt air falbh peacadh an t-saoghal!* Ma's urrainn fuil an uain peacanan an t-saoghail a thoirt air falbh, air chinnte 's urrainn i do pheacadh-sa a thoirt air falbh, ged robh saoghal de pheacadh annad.—Chionn, beachdaich air Crìosd mar ar n-iobairt-rèite air òrduchadh o shiorruidheachd—"Esan shèulaich Dia an t-Athair—(mar air iobradh 'nar n-ionad-ne ann an lànachd na h-aimsir.)"—Tha Crìosd, ar n-uan Càsg air iobradh air ar son.) (1 Corint. i. 7.)—Beachdaich air, mar air gabhail ris leis an Athair le mor thoileachas agus thaitneas, eadhon mar fhàile cùbhraidh (Epes. v. 2). Beachdaich air, mar gu follaiseach air fhìreanachadh agus air a shaoradh aig aiseirigh, le Dia, an Tagradair (1 Timot. iii. 16, agus Eoin xvi. 10). Agus, fadhèoidh, beachdaich air, mar tha e nis air nèamh, far a bheil e air a teaisbeanadh, air ar son-ne, an am fianuis Dhia, mar Uan air a mharbhadh (Taisb. v. 6); ag iomchar dearbh chomharran a bhais féin: agus 'gan nochdadh sin ann an làthair Dhia, mar na tagrairean a's éufachdaiche agus a's drùightiche chum mathanas agus tròcair a chosnadh d'a shluagh. Tha mì 'g radh riut, smuainich gu dùrachdach air na nithe sin, agus cha n-eil ni a's mò a bheir faochadh do t'inntinn na iad, 'us tu fo throm-smalan le cùram mu d' pheacanan.

(4) Am bheil thu fann-chridheach, agus 'nad chladhaire roimh fhulangas air sgàth Chrìosd, mar nach b'urrainn thu ni sam bith a dhùrachdainn agus 'fhulang air a shon? *Feuch Uan Dhé.*—An d'fhuiling Crìosd dòruinnean cràiteach air do shon-sa, agus nach fuiling thusa dèuchainnean aotrom air a shon-san? Och! nach aoine corruich dhaoine, ann an coimeas ri corruich lasanaich an

Dia uamhasaich, mhòir! Ach, bha Crìosd 'na Uan gun lochd, nach do thoill idir, idir, am peanas 'bu lugha 'fhulang air a sgàth féin. Ach *thusa*, thoil thu *ifrinn*, agus ged thoill, tha thu a' fannachadh fo fhulangas sealain! An d' fhuiling esan urad air do shon-sa, agus nach fuiling *thusa* 'bheag idir air a sgàth-san'. Air chinnte; an uair a dh'fhuiling esan air do shon-sa, dh'fhàg e egad eisempleir a cheumanan a leanailt (1 Phead. ii. 21). An ion ar fulangaisne, 'n an guè no 'n am mèud, a bhi air an coimeas ri fulangais Chrìosd? agus ciod i ar fuil-ne, ann an coimeas ri fuil Chrìosd?—Cuimhich—“ma tha *thusa* air do shuidh-eachadh ann an coslas a bhàis-san, gu'm bi thu mar an cèudna air do shuidh-eachadh ann an coslas 'aiseirigh” (Rom. v. 5). Is èudar dhuitse a dheanamh mar a rinn Crìosd, an crann-ceusaidh a ghiùlan, agus am masladh a chur suarach, air sgàth an aoibhneis a ta romhad.

(5) Am bheil thu mi-fhoighidneach fo dhèuchainnean agus fo thrioblaidean corparra? ullamh air a bhi gearain fo àmh-gharan gnàthail? no buailteach air sèideadh suas le rùn dioghaltais an aghaigh dhaoine a ni éacoir ort? *Feuch Uan Dhe!* “Mar uan, sèamh an lathair a luchd-lomairt, mar sin cha d'fhosgail e a bheul” (Isa. liii. 7). Agus nach urrainn *thusa* ni idir fhulang gun ghearain? Cia sèamh a bha Crìosd, an t-uan an uair a dh' fhuiling e nithe ro thaireil fo làmhnan pheacach!—agus am bheil *thusa* a'd' leòmhnan feargach? Dh' fhuiling esan gu foighidneach an ni nach do thoill e; tha *thusa* gu neo-fhoighidneach a' fulang t'airidh. O! nach ionnsaichheadh tu a bhi ni's cosaile ri Crìosd, ann ad uile dheuchainnean, agus ann ad uile àmhgharan!

Fa dheireadh.—Am bheil thu, trid ana-creideamh, teagmhach mu gheallana an t-soisgeil? Nach urrainn thu earbsadh a focal a gheallaidh, a chionn gu bheil do chridhe teagmhach fein 'gad lionadh le amharrus suarach mu dhàibhinn cumhachd, firinn-eachd, agus toilealachd Dhia na geallana a thoilìonadh dhuit?—*Feuch Uan Dhe!* “Nach seadh agus *Amen* ann an Iosa Crìosd, do na h-uile neach a chreideas ann, geallana Dhia gu lèir?” (2 Corint. i. 20). No, am bheil ni sam bith air a chur ann an gealladh air bith a's luachmhoire na fuil an Uain, a chaidh a dhortach a cheannach a gheallaidh? No, nach e Crìosd a thoirt dhuinn chum bàsachadh air ar son; *coilionadh* a gheallaidh a's mò a thug Dia dhuinn riamh? Agus an dèigh's gu bheil an gealladh sin air a choilionadh ciod e am fàth teagamh a th' agadsa nach coilionar geallana a's lugha na sin?—Chionn, “Mur do chaomhainn Dia a Mhac fein, ach gu'n d'thug e thairis e air ar son-ne uile, ciamar nach toir e maille ris-san gach uile ni dhuinn gu saor?” (Rom. viii. 32).

“Feuch Uan Dhe, a ta toirt air falbh peacadh an t-saoghail!”

Air caithir rioghail 'Athair fein,  
Feuch dealradh gloir an Uain;  
Ur-urram deasaichibh d'a ainm,  
Is bidh le taing ga luadh.

Cluinn! armailt neimh le n luathghair ait,  
Timchioll na cathrach-rìgh;  
Milte do mhiltibh s aireamh dhoibh,  
Ach 's aon a mhàin an cridh'.

'S airidh an t Uan a dh'iobaieadh,  
Deir iad, air inbh' ro-ard!  
'S airidh oir b'e ar n iobairt-ne,  
Co-fhreagradh daoine 's gach àit!

Is airidh an t Uan, a strìochd do'n bhàs,  
Air àgh is beannachd buan;  
Biodh slainte, gloir, is aoibhneas àrd,  
Gu bràth air ceann an Uain!

O'r cionta shaor e sinn le 'fhuil,  
'S thug braighde truagh a pein;  
Rinn sagairt 's rìghrean dhinn do Dhia,  
Gu riaghladh shuas leis fein.

Ach gach aon teangaidh agus tìr,  
Thionail 's thug Crìosd a shliochd;  
Gach dùthaich chein is innis cuain,  
Fios fhuair air saibhreas 'ìochd

'S airidh air geil's air ceannsal Crìosd,  
Air talamh 's neamh gu bràth;  
Is cliu ni s fearr na's urrainn daoine,  
Thugadh naomh aingle dha!

Gach neach tha'g àiteachadh nan neamh,  
No chruinne-che a bhos;  
Gach duil air bith, do Rìgh nan sluagh,  
Seinnibh gach uair gun fhois.

An cruthach' aontaicheadh gu leir,  
Thoirte géill is cliu do'n Triath,  
Tha riaghladh anns na neamhaibh shuas,  
'S do'n Uan air feadh gach ial.

A' CHRIOCH.

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**Correction.**—The donation in July Magazine acknowledged by Rev. E. Macqueen, C. F., as "Bible Class, Boston, 65 francs, per R. Macleod," should have read, we are requested to state, as follows: "Munro Bible Class, Boston, U.S.A., 65 francs, per Messrs. Hector M'Kenzie and John MacIver."

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WHEN the brethren of Joseph wept, the house of Pharaoh heard the weeping. So will the ends of the earth hear the weeping of the Jews when they hear the voice of the Joseph of the New Testament.—*Late Rev. A. Stewart, of Cromarty.*

## Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 25th August:—

### SUSTENTATION FUND.

The late Mrs. Roderick MacLean, Attadale, Ross-shire (legacy), £10; Mr. A. MacNair, Vancouver, per Rev. N. Cameron, 17/; Edinburgh postmark, 3/; Alexander Ross, Esq., Liverpool, £20; and A. M. L., Strathglass, 2/6.

### HOME MISSION FUND.

Alexander Ross, Esq., Liverpool, £20.

### JEWISH AND FOREIGN MISSIONS FUND.

"A Friend," Cathcart, per Rev. N. Cameron, £1; Alexander Ross, Esq., Liverpool, £20.

### MISSION TO FORCES FUND.

Miss Ross, Broadway, London, N., per Mr. Wm. Grant, 5/.

Per Rev. J. S. Sinclair:—*For Sustentation Fund*—Mrs. Macdougall, Reay Forest, 10/; "A Friend," 2/; and Nurse B. Macleod, U.S.A., £1. *For Mission to Forces*—Mrs. W. Black, Melness House, 10/; and Mrs. R. Maclean, Attadale, Strathcarron, £1. (A pathetic interest attaches to this donation. Mrs. Maclean died shortly after the P.O. for this purpose was purchased, and the same has been forwarded by her husband, per Mr. John Stewart, Achintee, Strathcarron.) *For Mission to the Jews*—"A Friend," 2/.

Rev. Neil Cameron acknowledges, with thanks, the following donations:—*For St. Jude's Sustentation Fund*—J. M., Mount Florida, £2; and Miss Mackinnon, Achateny, Ardnamurchan, 9/. (These donations should have appeared in June Magazine.) *For Kafir Bibles*—Per Rev. J. S. Sinclair: Nurse B. Macleod, Boston, Mass., U.S.A., £2; "A Friend," 2/; and Mr. John M'Beath, Arrina, Strathcarron, 5/. *For Bibles to Soldiers and Sailors*—Mr. Donald Shaw, Australia, £1.

The Treasurer of the Dingwall Congregation (Mr. M. Urquhart, Craig Road) acknowledges, with thanks, 5/ from "A Friend," Resolis, for congregational purposes; and 10/ from Miss Urquhart, Gask House, Auchterarder, for Sustentation Fund.

Rev. A. Sutherland, C.F., North Camp, Ripon, acknowledges, with thanks, 10/ from "Drumindarroch," Gairloch, for Bibles for Soldiers.

### COMFORTS FOR THE FORCES FUND.

Rev. J. S. Sinclair acknowledges, with thanks, 2/ from "A Friend, for Mr. Macqueen's work." *For Bibles to Soldiers and Sailors*—2/6 from Mr. J. M'Beath, postman, Arrina, Strathcarron; 4/ from Mrs. J. R. M'Rae, Kyle; 10/ from Nurse B. Macleod, and 6/ from Miss M'Williams, U.S.A.

## Church Notes.

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

**Day of Humiliation and Prayer.**—It has been conjointly agreed by the Presbyteries of this Church that Thursday the 28th day of September be (God willing) held as a Day of Humiliation and Prayer throughout the congregations of the Church.

**Free Church Commission and the Free Presbyterian Church.**—The F.P. Synod Clerk has received a communication from the Rev. Professor J. Kennedy Cameron, M.A., Assembly Clerk, to the effect that the Free Church Commission, at a meeting held in Edinburgh on the 8th August, appointed a Committee "to confer with any Committee which may be appointed by the Free Presbyterian Church on all matters that may at present be regarded as obstacles to co-operation or union between these Churches, and to report from time to time to the General Assembly or its Commission." It is requested that the said resolution be laid before our Synod at their next meeting.

**The late Mrs. Keith, Thurso.**—It is the desire of friends in Thurso that notice should be taken in the Magazine of the death of Mrs. Jean Swanson or Keith, who passed away, at a ripe age, on the 26th May of last year. Mrs. Keith, who was the widow of Mr. Francis Keith, merchant, was a lover of "the old paths," and an attached friend of the Free Presbyterian Church, and showed this in her lifetime by several substantial donations to the funds of the Church. In her last will and testament she left a legacy of £250 to the Thurso congregation for its general interests, failing said congregation, to the Free Presbyterian Church. Owing to present monetary conditions, the above sum has been realised at about £20 less. Beyond all this, we have pleasure in bearing testimony that Mrs. Keith was a humble, exercised, praying woman (the present writer often visited her in her dwelling), one who was deeply concerned to be found in Christ, not having her own righteousness, but the righteousness of God which is by faith of Jesus Christ. Her removal is a loss. Many of the quiet, hidden, praying ones are being taken away, and the Church and the world are poorer.

**The late Mrs. R. Maclean, Attadale, Strathcarron.**—We are asked to state that the said Mrs. Maclean, who passed

away suddenly some weeks ago, left a legacy of £30 to reduce the debt in connection with the Lochcarron Church, and another legacy of £10 for the General Sustentation Fund of the Free Presbyterian Church. We understand that Mrs. Maclean was a highly respectable person, whose death is much regretted, and we desire to express our deepest sympathy with her husband and other relatives.

## The Magazine.

**Subscriptions Received for Magazine.**—A. M'Lennan, for St. Jude's Collectors, 40/5; Per D. Macleod—Nurse Macdonald, Woodilee, Lenzie, 3/; M. Beaton, Waternish, 2/9; Miss J. Cunningham, Tarbert, Harris, 3/6; K. M'Rae, postman, Lochcarron, 3/3; Per above—Mrs. D. Matheson, Strome, 3/3; Mrs. M'Pherson, Dover Street, Glasgow, 3/; T. R. Dawson, Naval Institute, Cromarty, 4/6; J. Macdonald, Lairg, 2/; Mrs. M'Culloch, Paisley, 3/6; J. Adamson, Helmsdale, 3/10; Mrs. Mackintosh, Tordarroch Mains, Daviot, 9/; J. Morrison, Rhuevout, Kinlochbervie, 3/; A. Robertson, Torbeg, Shiskine, 3/; Miss Cormack, Thurso, 10/10; Miss Macdonald, 9 Erodale, Ness, 3/; Miss K. Mackenzie, Lochrosque Castle, 3/6; also, per above—Mrs. A. Mackintosh, 6d.; Mrs. Campbell, Brattleboro, U.S.A., 3/; Mrs. Ross, Manse of Sleat, Skye, 3/; Nurse Macdonald, Woodilee, Lenzie, 1/6; Per Rev. N. Cameron—A. Macvicar, Vancouver, B.C., 3/; Mrs. Macdougall, Badnabay, by Lairg, 5/; Lieut. N. A. Macewan, R.F.A., Little Grange Camp, near Maldon, 3/; A. Maclean, W. Shore St., Ullapool, 5/6; Mrs. D. Polson, Claycock, by Halkirk, 3/; R. & D. Sutherland, Castletown, Thurso, 13/9; Miss Urquhart, Green Street, London, 1/6; Representatives of late R. Maclean, bookseller, Dingwall, 47/6; A. Mackenzie, Colorado Springs, U.S.A., 10/; Mrs. S. Clark, Unapool, Assynt, 3/; D. Macdougall, Main Street, Vancouver, B.C., 4/; Miss Maclean, Quay House, Tanera, 3/; Rev. D. Mackenzie, Gairloch, Ross, 4/9; W. Sinclair, Winnipeg, 51/; also, per above—Mrs. M'Kenzie, Mrs. Sutherland, and L. A. Ross (Bayton), 3/ each; N. Campbell, Farley, Beaulieu, 3/; D. Mackenzie, 7 Diabaig, Torridon, 3/; Miss A. Grant, Damhead, Caprington, 1/6; Miss C. Mackenzie, Fernabeg, Shieldaig, 3/; J. Macleod, Glackin, by Lochinver, 3/; A. Fraser, Collam, Harris, 3/; Mrs. W. Black, Melness House, Talmine, 3/; W. Mackay, Cowane Street, Stirling, 6/; J. Macleod, Achillie, Rogart, 3/; Miss H. M'Pherson, Montrave, Leven, 3/; Per John Stewart—R. Maclean, Attadale, Strathcarron, 3/; Mrs. Macaskill, Clydebank, 3/2; R. Matheson, West End, Ardneaskan, Lochcarron, 3/; Miss B. Stewart, Seaview Cottage, Islemartin, Ullapool, 3/; Mrs. W. A. Macleod, Torran Cottage, Achnacarnin, Lochinver, 3/9; J. Campbell, Ardross Place, Inverness, 6d.; Representatives of late R. Maclean, bookseller, Dingwall, 7/6; M. J. Mackay, Helmsdale, Alta, 3/1; Per above—Mrs. J. Beaton, Elbo, Sask., 3/1; J. M'Beath, postman, Lonbain, Arrina, Strathcarron, 3/3; Miss J. Ross, Droman, Kinlochbervie, 3/; S. Davidson, Inverness, 7/6; Mrs. K. M. Macdonald, Inver, Lochinver, 1/6; A. M'Lennan, for St. Jude's Collectors, 33/6½; C. Rodger, St. Rollox, 9/; L. Matheson, Glasgow, 10/; Mrs. J. R. M'Rae, Kyle, 6/; Mrs. Neilson, Carnoustie, 3/; M. Turner, Dumbarton, 12/6; W. Maciver, Strathconon, 2/9; Mrs. Macdonald, 11 Flashadder, 2/9.

**Free Distribution to Soldiers and Sailors.**—"A Friend," Glasgow, 2/6; Mrs. Macdougall, Badnabay, by Lairg, 5/; Lieut. N. A. Macewan, R.F.A., Little Grange Camp, near Maldon, 7/; Miss Urquhart, Green Street, London, 1/6; Mrs. W. Black, Melness House, Talmine, 7/; "A Friend," 1/; "A Free Presbyterian," 3/; Per Messrs. H. M'Kenzie and J. Maciver, 21 Cortes Street, Boston, Mass., U.S.A., 29/9, collected from following friends there—Misses K. Macleod, K. Urquhart, and A. Urquhart, of Coigach, and Messrs. Angus M'Leod (Stoer), James Macleod (Assynt), A. S. M'Lennan (Coigach), H. M'Kenzie and J. Maciver (of Stoer and Glasgow).