



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

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

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

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THE

# Free Presbyterian Magazine

And MONTHLY RECORD.

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## Objections to Luther Examined.

IN our previous article on "Luther and Germany," we touched very slightly on some of the objections that have been recently brought against Luther and his reformation, and made no reference at all to other objections. We thus feel that it may not be unprofitable to go further into the matter, so that our readers may have a well-balanced view of the whole case. We admitted last month that Luther, being newly out of Rome's darkness, was not perfect in idea or practice. His most ardent Protestant admirers have always recognised that he retained errors in doctrine and practice—some of which errors his present detractors may not regard as such at all—but, with all his errors and mistakes granted, the real friends of Luther and the Reformation utterly reject the distorted conclusions which present critics draw from some of his mistakes. The fact is, that writers of Romish bias bring forward as objections certain things which are no objections at all to Luther or his principles, but rather commendations of both. A wise discrimination is needed. It is our intention at present to notice, first, the points which critics in the recent newspaper controversy (*Scotsman* and *Glasgow Herald*) brought forward as objections to Luther and his reformation; secondly, to call attention to certain errors of the Reformer's (not previously mentioned) which sound Protestants, and admirers of his work have recognised; and, thirdly, to make some general remarks on the whole subject.

I.—Let us observe recent objections to Luther and his reformation—

1. The first of these objections is that he broke up "the splendid unity" of the Church which acknowledged the Pope of Rome as its head. The best answer we can give to this is that no real unity worth the name existed in the Romish Church of Luther's day, or, for that matter, has existed in it any day since. Rome's "splendid unity" has only a reality in the imagination of

those who are deluded enough to entertain the idea. The so-called "one holy Catholic Church" has been and still is a conglomeration of contending Orders, Jesuits, Benedictines, Augustinians, and so forth, held together by the iron chain of the Pope's supremacy. To find fault with Luther for breaking-up Rome's unity is equivalent to blaming the emancipator for setting free the slaves, or, to change the figure, condemning the surgeon for inserting the lance in a diseased body with a whole skin, in order to remove the poisonous matter that affected it. Luther was one of God's instruments for gathering His true witnesses and people out of a house of bondage and corruption into one truly united Christian Church.

2. The second objection we may notice is that Luther dishonourably broke his vow of celibacy as a monk when he married a wife after he left the Church of Rome, and that Catherine von Bora, who married him, was also guilty of similar dishonourable conduct, as she was previously a nun in the Roman Church. A more absurd and ridiculous objection it is hardly possible to allege. Luther and his wife had completely renounced the so-called Church, with all the false and unscriptural vows that they had undertaken within its pale, and it would have been utterly wrong and inconsistent on their part if they had not thrown over the erroneous vows of celibacy along with the rest. True, they were not absolutely bound to marry, but they took the right, consistent way of asserting their claim to Christian liberty by carrying it into actual practice. If Luther and Catherine von Bora had married while in the Church of Rome without having formally repudiated their vows, something might be said as to dishonourableness; but, when they took the step referred to as consistent Protestants, it is sheer perversity for anyone to declare that the Reformation was founded on falsehood and dishonour. The Duke of Argyll has actually insinuated that theirs was no marriage at all in the circumstances—an insinuation that one would have supposed only an out-and-out Papist was capable of. Are we to consider that unscriptural vows are equally binding with Scriptural ones? If a man vows to murder another, is he bound to carry that out, even when he comes to see it to be wrong? The idea is monstrous in the extreme, and so is the idea that a witnessing Protestant is bound by any of the false vows which he was under in the Roman Church, after he renounced her and all her evil doctrines and practices.

3. A third objection that has been recently brought out is the attitude that Luther took up in the matter of the peasants' war against the princes of Germany, and the strong language he used against the peasants. The facts in this case appear to be that Luther at first was in sympathy with the peasants in their grievances, and recommended them to seek redress by peaceful measures, but when he found that they were bent upon great violence, he condemned their proceedings and urged that they

should be put down by the sword. To all appearance he was too severe in this matter, and spoke too strongly, but this is not a point to be too dogmatic about. The milk and water charity of modern times to rebels and evil-doers has little in common with genuine Christian love. If Luther erred on the side of severity in this case, it was a feature of the times in which he lived, and the upholders of the Church of Rome (with her Inquisitions, etc.), are the last persons in the world who should take up the subject.

4. Another objection that has been referred to in the late controversy is the part Luther took in connection with the second and bigamous marriage of Philip, Landgrave of Hesse. This ruler's first marriage was an unhappy one; he desired to enter upon another, while the first wife was alive, and her consent having been given, Luther and Melanchthon, with their eye on the Old Testament, consented to a private union with another. This (as Dr. C. A. Salmond says) was "Luther's one departure from the faith of perfect honesty," but "an incident utterly alien from Luther's essential character and habitual conduct. The modern German mendacity (falsehood) can, as little as Prussian brutality in the present War, claim a model or excuse in Luther's example. The Reformers, though both upright and humane, were not, of course, impeccable, but fallible men." In fact, it is safe to affirm that, considering the atmosphere of impurity and dishonesty in which they previously lived in the Roman Church, we cannot but see the wondrous grace and power of God displayed in the general nobility and purity of their character and lives, when they emerged into the light of the Gospel.

II.—Let us now notice briefly some of Luther's errors, not already mentioned, which sound Protestants and admirers of his reforming work have always recognised.

1. There is his error about the Epistle of James. At the beginning of his career, he spoke of it as an "epistle of straw." This view did not spring from any unbelieving or higher critical theory of the authorship of the Holy Scriptures. The books Luther received as the Holy Scriptures, he esteemed as entirely of divine authorship, inspired and infallible throughout, not a mixture of truth and error. But owing to his conflicts of mind on the subject of Justification by faith in Christ's righteousness, and his failing to recognise James's point of view, he could not harmonise the statements of James with those of Paul, which had been applied to him with special power by God's Holy Spirit, and so he fell into the error referred to. But afterwards we are glad to know Luther came to see his error, and to recognise the Epistle of James as a valuable portion of God's Word—not contradicting the truth of justification in God's sight by faith in Christ's meritorious righteousness, but insisting that real justifying faith is not a dead notional exercise, but a living grace bringing forth the fruits of righteousness to the glory of God. Modern German infidelity is not a fruit of Luther's teaching, but a departure from it.



2. A<sup>d</sup> second error was that of Consubstantiation. He renounced the monstrous dogma of Rome that the bread and wine in the Communion are changed into the actual body and blood, bones and nerves, soul and divinity of the Redeemer, whenever the priest pronounces the words, "This is my body." But he retained the idea that in some mysterious way the actual body and blood of Christ are "in, with and under" the elements, when set apart at Communion. The bread remains bread, and the wine remains wine, but somehow the body of Christ is there. Luther's famous conference with Zwingli on this subject is well known. He insisted that the words, "This is my body," taught this doctrine, and no arguments or tears could move him. To the unprejudiced understanding, "This is my body" simply means "This represents my body." Christ is spiritually, not really present, to and with His believing people in the ordinance. The doctrine of "the Real Presence" is a stepping-stone back to Rome in the present day. It is matter of thankfulness that Luther modified his opinion on this point also, before he died.

3. Luther had also a deficient view of the observance of the Lord's Day. On this point we cannot write very fully at present. Suffice it to say meantime that more than one of the Reformers fell into some laxity on this important matter, no doubt partly as the consequence of a revolt from the ceremonial observance of many "days" by the false Church which they had left. Here again we have another illustration of human liability to err.

III.—As to general remarks on the subject, we have to state, first, that while we cannot but regret Luther's errors and mistakes, we are bound to assert that the grand qualities which, by the grace of God, adorned his character, and the noble steps he took in the proclamation and defence of the fundamental truths of the glorious Gospel, largely counterbalanced the things that were defective. Whole volumes might be, and have been, written on what was truly excellent in his character, life and work.

Then, secondly, we repeat what has been declared already, that it is utterly wrong to attribute modern German infidelity and materialism, with the terrible things of this present War, to Luther's Protestant teaching. We do not deny for a moment that his defective views and practice in certain points did impair the vitality and purity of the Reformation under his hand. Wiclif, Calvin, and John Knox came out more thoroughly in all respects from the Roman communion, and the spiritual results were, on the whole, more beneficial and lasting. But the Germany of to-day is a practical witness to the grave consequences of apostacy from the great and precious truths of the Gospel which Martin Luther laboured with all his mind and heart to disseminate among his fellow-men.

Our third and last remark is that Protestants and others must remember that the Reformation was the work of God and not of men. He was pleased to use men as instruments, but He calls us

not to follow any man except in the measure in which he followed Christ. What we have to do with, above everything else, is God's Word, God's Gospel, and God's Worship. We must not identify these with any mere man whatsoever. Protestants are in danger of the very errors of the Papists if they do not rise higher in their thoughts of divine things than saints and servants of the Most High. God in Christ alone is the fountain and spring of all truth and blessing, and if we are to be truly right for time and eternity, He must be "all and in all" to us.

## A Sermon.

BY THE REV. ALEXANDER MACKAY, OBAN.\*

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"Unto you therefore which believe, he is precious."—I PETER ii. 7  
(first clause).  
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SOME of us are looking forward, if that is the Lord's will, on the next Sabbath to commemorate the death of the Lord Jesus Christ, and if we have any conception whatever of what that means, it will be a question with us whether we are rightly exercised in connection with that solemn duty that lies before us. There can be no doubt but all God's people realise, and that very deeply, how utterly far short they come of what God's Word demands of them when they endeavour to perform any duty, and more especially when they are looking forward to this solemn duty—even the commemoration of the dying love of the Redeemer. It is true about the most in this generation, that they go to the Lord's Table as if they were just going to an ordinary meal—as if they were doing something that was common; whereas the commemorating of the death of the Lord Jesus is a solemn thing, for it is written in God's Word, "He that eateth and drinketh unworthily, eateth and drinketh damnation unto himself, not discerning the Lord's body." There is, however, on the other hand, a danger of our coming to the conclusion that the Lord's Table is for special Christians. Now, the Lord's Table is not at all for special Christians, but is for the family of God, which, as you know, consists of "children, young men, and fathers." "I write unto you, little children." "I write unto you, young men." "I write unto you, fathers." Some people have got the idea in their minds that no one has a right to go to the Lord's Table until they are long in Christ; but if it is true about us that we belong to the family, then we are warranted to come to the Lord's Table; we are called upon to profess that Jesus in whom we have believed, and to whom we have committed the keeping of our souls in view of time and eternity. Who, then, have a right to go to the Lord's Table? Believers.

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\* This discourse was taken down by a hearer on the Sabbath before a Communion.

The text brings before us—

I.—Believers; and

II.—What is true about believers, or how we may know them.  
 “Unto you therefore which believe, He is precious.”

I.—Believers.—Is it a question with yourself whether you are a true believer or not? The most seem to take it for granted that everything is all right for eternity, and that they have nothing to do but just to be absolutely indifferent about this matter, and that they will be in heaven as soon as they draw their last breath in the world. Well, friends, that is a delusion from hell, and it is a delusion that is drunk in by the people of this generation, and they are going down to eternity just in the mass, thinking it will be all well with them at last, while at the same time they are as ignorant of the new birth, of regeneration, and of holiness, as the blacks who never heard the name of Christ.

Let us now notice what it is to be a believer. And it is in the hope of giving to the poor remnant that God has left in our midst some light with regard to this matter that I have taken these words to-night as the basis of a few remarks. I know that, however clearly I might put this matter, I cannot open the eyes of the blind to see what is really seen by the eye of faith, what is really known only by the regenerate heart. Well, believing is brought before us in God's Word under various figures, and why are these figures used? Because believing is on the one hand such a simple thing, that it is difficult to describe it, and, on the other hand, it is such a profound thing that it is difficult to make it intelligible to men, and, consequently, figures are used which men are acquainted with. For instance, it is compared to the hearing ear; “Hear and your soul shall live.” The Psalmist also says, “I will hear what God the Lord (Isaiah lv.) will speak,” and it is written, “Faith cometh by hearing, and hearing by the Word of God.” Faith is then compared to an ear, and believing is compared to hearing. And what does the soul hear? The soul hears the description which God's Word gives of Jesus Christ and His finished work. Faith is again compared to an eye, and believing compared to looking. “I to the hills will lift mine eyes, from whence doth come mine aid.” It is true that believing is also compared to tasting, “Oh, taste and see that God is good”; and to hands, “My hands to Thee I stretch”; and to feet, “I will run in the way of Thy precepts when Thou my heart enlarged hast.”

Faith in Jesus Christ is, then, just the ear that hears about Him; the eye that beholds Him; the hand that lays hold of him; the mouth that tastes Him; and the feet that follow Him. Is it true of you that you have heard the glad tidings of great joy with the ear of your soul? Is it true of you that the eyes of your understanding have been enlightened in the knowledge of your Redeemer, and that you have seen His greatness and His attractiveness? Is it true of you that you have laid hold of Him for yourself, and that you have tasted something of the sweetness of

His redeeming love, and that your heart has been constrained to cleave to Him, and to go out after Him in following Him in the world? This, then, brings before us what we are to understand by believing.

II.—The second thing to which I desire to direct your attention is what is here said concerning believers; to them Christ is precious. Christ is precious *only* to believers, for the Word says, that to others “He is as a root out of the dry ground; He has no form nor comeliness that they should desire Him; He is despised and rejected of men”; but “unto them which believe He is precious.”

Who is the Christ who is so precious to the Church? Well, the Christ of the Church is a Divine Person, the co-equal of God the Father, and, if you are a true believer, the Christ that you know must be divine as to His personality. You see there were some who crept into the Church very early in its history, and they would allow that Christ was the greatest person who ever lived in the world, that He was the holiest Son God ever had, but they would not allow that, as to His personality, He was the Father’s co-equal, and these heresies have had a resurrection in modern times. There are many in Scotland to-day, even in the pulpits, and they do not believe in the Divine personality of the Lord of Glory; but the Christ of the believer is equal with the Father, and equal with the Spirit, as to His Person. I believe myself that no one but a believer comprehends, in a way to appreciate it, the distinctions between the Persons of the Trinity, and that through the teaching of the Holy Ghost alone, for, to a man as he is by nature, the Godhead consists just of one personality. You will hear men quote that great text, “God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life,” and it is to be feared that they have no conception whatsoever of the meaning of the Son that is brought before us there—the Son who, in regard to His personality, is equal with the Father, and who came forth from God, because the Father loved sinners equal with the Son, and did not withhold the Son of His love, but freely “gave Him up for us all.” Has Christ then become precious to yourself as to His personality, so that your soul is satisfied with nothing less than a Divine Saviour? Do you embrace Him by faith? Do you lay hold of His personality?

Christ is precious again to believers with regard to His natures. You see Christ as to His Divine nature is equal with the Father, as the Catechism says, “the same in substance, equal in power and glory”; but the Lord Jesus Christ has a human nature also, and He is precious to believers as to His human nature as well as to His divine nature. It is said, “Great is the mystery of godliness; God was manifest in the flesh.” For we must bear in mind that, although Christ has a human nature—a true body and a reasonable soul, and that constitutes human nature—yet the personality which pervades this human nature is not at

all a human personality, but a divine personality. It is God in our nature; and although humanity is united to divinity in the person of the Lord Jesus Christ, yet the natures are distinct, but the Person is one, and when it is written in God's Word that "Christ died," the person that died was not a human person, but a Divine Person in a nature that was capable of dying. If you are right for eternity, this mystery has been opened up to your understanding, and you have seen the necessity of the arrangement of heaven; you have seen the wisdom of God as that is manifested in the human nature of the Lord of Glory, for "Christ is the wisdom of God and the power of God."

I would say this to you to-night, on the authority of God's Word, that, if you have apprehended this glorious reality, namely, the personality and the natures of the Lord Jesus Christ, and if you have rejoiced in apprehending this and seen the necessity of it, then you cannot but be a true believer, for "Flesh and blood," said the Lord to Peter, "hath not revealed these things unto you, but my Father, which is in heaven." You see some people seem to think that man, by learning, can arrive at these things, so as to distinguish and appreciate them. Well, I ask you, can man, by learning or by any power of his own, give sight to the blind or hearing to the deaf? No. Neither can man apprehend the personality and the natures of the Lord of Glory, so as to make his own of this great Person, except by the teaching of the Holy Ghost. Christ is precious, then, as to His natures, for you see a Saviour with a human nature alone would not do, and a Saviour with a divine nature alone could not do. A Saviour with only a human nature would do for the men of this generation, for all that they require is a Christ that would set a good example before them, but the Christ of the Church is a Christ that must die for them. He must suffer the whole that they found due to themselves, and one with a human nature alone could not endure this. He would need to have a divine as well as a human nature, and the Christ of the Church has these two natures. He has a divine nature which He had from everlasting; He has a human which He assumed, when the fulness of time came.

Christ is precious also to believers in all His offices, and there are three offices which are brought before us in God's Word—the office of a prophet, the office of a priest, and the office of a king. God's people require a prophet, they require a priest, and they require a king; and they find all their wants met in the Son of God, the Saviour of sinners.

They find in Him a Prophet to reveal to them the will of God for their salvation. They are darkness itself; they cannot understand the Scriptures, and they need the Divine Prophet to open their understandings so that they would understand the Scriptures, and Christ, by His Word and by His Spirit, as the Prophet of the Church, has revealed to them the will of God for their salvation, and when did He do so? Well, to begin with, He brought before

their minds, and that in a very clear way, that it was not at all by works of righteousness which they could do that they could be saved, but that it was by embracing Himself as the Saviour of the lost, and that that was the will of God for their salvation. He brought before them that God was well pleased with them, that they met all that law and justice had against them, in embracing Christ as He was freely offered in the gospel.

He is precious to them also as a Priest. There is no such office in the New Testament as the office of a priest apart from the priesthood of the Lord Jesus Christ. There is only one official priest in the New Testament, the Priest that God raised up, not after the order of Aaron, but after the order of Melchisedec, and that Priest is the Lord Jesus Christ. Now, Christ's work as a Priest is twofold. It is first of all the offering up of a sacrifice to take away sin, and Christ as a Priest offered up Himself to satisfy Divine Justice and reconcile His people to God. But the other work of a Priest is to intercede. "He ever liveth," it is written, "to make intercession for us," and it is in virtue of His offering that their guilt is removed, that they are accepted as righteous in God's sight, and it is in virtue of His intercession that they are kept; for it is written that "the righteous are scarcely saved," and they would not be saved at all if it were not for this intercession. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous."

Christ again executeth the office of a King, and we might say that the office of a king is twofold also. This King Jesus exercises His power in connection with His people, and He exercises His power in connection with His enemies. "I will sing," said the Psalmist, "of mercy and of judgment." And you see Christ exercises His office as king in subduing His people to Himself, in making them willing, in a day of His power, and He exercises His office as king also in ruling and restraining them, and in conquering all His and their enemies. If it were not for this King of Zion, there would not be such a thing as a Church of Christ in the world at all; but he says, "Because I live ye shall live also," and it is written that "He must reign until all His foes be made His foot-stool." And when we, in this benighted generation in which we live, see the hand of the King of Kings and Lord of Lords stretched out against the nations, what are we to understand by it? We are to understand that the Lord Jesus, as King of the Church, is exercising His kingly power, and that in connection with His enemies, for there will be no such things as kingdoms at the last day, but the human race will be gathered before the great white throne as individuals. There is, however, such a thing as the sin of nations, and where are these nations to be judged? They are to be judged in this world, and Christ is calling the nations to judgment at this present time, but He has an eye on His own people, on His own Church, and when He arises to shake terribly the earth, as He has arisen at this time, He will "turn His hand upon the little ones."

It is a great encouragement and consolation to God's people that Christ is ruling as King among the armies of heaven and among the inhabitants of the earth, and that this turmoil which has arisen in the world is part of His going, and we have no doubt but that He will bring nations to follow Himself, so that it will be true that the whole earth will be filled with His glory, according to the prayer of the Church of old :

"The whole earth let His glory fill,  
Amen, so let it be." (Ps. lxxii.)

Christ is then precious to His people as their King.

But He is also precious to His people in the Word, and we might say that it was in the Word they met Him first. It was in the Truth they found this great Saviour, this great Prophet, Priest, and King, and what is the secret of the love of God's people for the Truth? Because that Christ is the Truth. "In the beginning was the Word, and the Word was with God, and the Word was God." You see the identity of Christ and the Bible is very close. He calls Himself the Word of God.

Christ is again precious to God's people in His Ordinances. He is precious to them in the Supper, and what is the Supper? It is just sensible signs and these sensible signs are bread and wine, which show forth Christ, even the broken body and the shed blood of this great Person, this glorious Redeemer.

Christ is precious to them also in His people in the world. You see every one that loveth Him that begat loveth also those that are begotten of Him, and, if you are a believer, when you see Christ in your fellow-creatures, as He is to be seen in those who are believers, then Christ is precious to you in these.

But now, in conclusion, let me ask you this question—Has Christ become precious to your own soul? It is a matter of personal experience, and if you can honestly say this night, notwithstanding everything about you which is a discouragement to you, that Christ is precious to you as to His personality, as to His two natures, as to His offices, as to His Word, His Ordinances and His people, then, let me tell you this, that you have no ground whatever to conclude that you are not a believer, for this is an infallible mark of a believer. And your duty is obvious, and that with regard to professing Christ publicly in the world. Some people seem to have the idea that God's people are people who think that they are great persons, who are so pious and so advanced in the Christian life, and who have made great attainments in holiness. Well, it is true that "God's people are a holy nation," but it is also true that "they are a peculiar people," and the longer they live in the world, the more conscious they become of their own backwardness, their own sinfulness, their own nothingness; and you may be here to-night and you may be saying, "Well, when I look back to the last communion, and when I think of what has been transpiring in my life since then, how can I have the audacity to think that I will go again to the Lord's Table?"



Let me ask you this question, "Is Christ as precious to you as ever He was?" But you say, "He is more precious to me than ever He was; I feel that I am more dependent upon Him than ever I was." Well, if you can honestly say that you feel that, you may rest assured of this—that your consciousness of unfitness, sinfulness and backwardness is not at all an indication that it is not your duty to pay your vows before the people and to commemorate the dying love of that Saviour who saves, and that independent of your works altogether.

If you are here to-night, and you cannot deny that Christ is precious to you in the way I have described, then it is your duty to declare that publicly, for what do God's people declare when they profess Christ publicly? They declare that they are themselves the chief of sinners in the world, but that they have laid hold of the Lord Jesus Christ, and that as lost sinners, and that they are going through this wilderness depending, not upon their own piety, but upon the grace "that reigns through righteousness unto eternal life." And, if that is your life and your state, then you are bound to declare that before your fellow creatures, you are bound to make a good profession. If you have found Christ to be a great Saviour, it ill becomes you to be denying Him before your fellows. I believe that God hath a controversy with many of His people because of how they neglect this duty, and that their own consciences are telling them, and that through God's dealings with them, that they are not doing their duty with regard to this solemn matter, even professing the Lord Jesus before their fellow creatures. But you say, "There were many good people in the Church, and they never professed the Lord Jesus at the Communion Table." That was true, but did that say that they were doing their duty? "Do this in remembrance of me." That is the command, and we take it to be equal to this command, "Thou shalt not kill," or "Thou shalt not bear false witness;" and it is a serious thing to be going contrary to God's revealed will. Let those then who cannot deny, as I said already, that Christ is precious to them seriously consider this matter.

But is it not true about the most of you that Christ is not precious to you at all? You never saw His beauty; you never saw His greatness; you never saw His attractiveness; you never tasted of His love; you never found refuge in the shelter of His wings; you never felt the benefit of His blood in your conscience. His love in your heart, His life in your understanding, and still you are thinking you are going to heaven, and that it will be well with you at last. Well, you have no ground to think that. God's Word says, "He that believeth not shall be damned;" and, you who are unbelievers, and who are going down to meet the Lord of Glory as the Judge of all the earth, take good heed to yourselves this night that it will not be true of you that you will land on the other side of time—in eternity—ignorant of the preciousness of the Lord Jesus Christ. But, see that you will be found



redeeming the time ; see that you will be found resorting to Jesus, while it is called to-day ; see that you will be found calling upon Him when He is near, seeking Him while He is to be found, for the day will come in the case of many when He will say to them, "Because I called and ye refused," when that awful word will be fulfilled, "I will laugh at their calamity, I will mock when their fear cometh." These words, friends, are not idle tales : they are not meaningless terms, but they are terrible descriptions of terrible realities. Flee then to the refuge which God hath provided, even to the Man who is the refuge from the storm and the covert from the tempest. "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool." "If ye shall be willing and obedient, ye shall eat the good of the land, for the mouth of the Lord hath spoken it."

Some of us will be in eternity in a very little time, and oh ! friend, where will your eternity be ? If you go from this congregation to a lost eternity, it would be better for you never to have had a being in the world. Take heed then while it is called to-day.

May God bless our consideration of His own Word !

IN Matthew xix. 27 : "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee ; what shall we have ?" Their worldly case in following Christ was little worse than when they only traded in fishing, and yet "we have forsaken all, and followed thee ; what shall we have ?" This, their all, was not worth a-speaking of, and yet, for this, they look for some great worldly reward and recompence. "We have forsaken all." A great all sure : a few broken boats, and a few tattered and torn nets, and a little old household stuff, and Christ maintained them too, upon His own cost and charge ; and yet say they, "We have forsaken all, and followed thee." Neither is it without an emphasis, that they begin with a *Behold* ; "Behold, we have forsaken all," as if Christ were greatly beholden to them. Let their wills be but crossed a little, by servants, children, friends, etc., or let them but suffer a little in their names or estates, and presently you shall have them a-sighing it out, "No sorrow like our sorrow," no loss to our loss, no cross to our cross, etc., whereas souls strong in grace suffer much, and yet count that much but little. A soul strong in grace can suffer much, yet make nothing of it. "I am heartily angry," saith Luther, who suffered very much, "with those that speak of my sufferings, which if compared with that which Christ suffered for me, are not once to be mentioned in the same day."—*T. Brooks.*

WHEN that little prayer, "Lord, help me," comes from the heart of one of God's children in distress, neither men, devils, nor angels can tell its power.—*W. Gadsley.*

## Diary of the Rev. James Calder,

MINISTER OF CROY, INVERNESS-SHIRE. BORN, 1712; DIED, 1775.

*Edited from the Original MSS., with Illustrative Notes,*

BY THE LATE REV. WM. TAYLOR, M.A., STIRLING.\*

### CHAPTER I.—INTRODUCTORY.

THE northern part of the Highlands of Scotland—that part which extends from the River Findhorn to the Atlantic Ocean, and from the Pentland Firth to the spurs of the Inverness-shire Grampians—has had a distinct religious history of its own. During the latter half of last century, when some other parts of the Scottish Church lay paralysed under a prevalent unbelief that did not even wear the guise of orthodoxy, there existed in this district an earnest religion of the Puritan type, that animated many individual souls, and at the same time exerted a controlling influence over the general population, including even those who did not experience its heart-changing power.

This religious life was largely connected, instrumentally, with the labours of a succession of evangelical ministers, some of whom were men of great gifts as well as deep piety, and whose parishes became centres from which Gospel light and influence spread into darker places around. In the district especially that skirts the Moray, Cromarty, and Dornoch Firths, these men of God were pretty thickly clustered. One of the most honoured among them was James Calder, minister first of Ardersier and then of Croy, in Inverness-shire. In the latter parish and its neighbourhood there took place under his ministry a remarkable revival of vital godliness, about the same time that God was so abundantly honouring the labours of Wesley and Whitefield in the south. We think we shall do service by publishing extracts from his valuable Diary, such as may illustrate not only his ministerial labours and experience, but the secrets of that personal, hidden life wherein he obtained power with God and men, and prevailed.

Genealogically, James Calder stands in the middle of a line of worthies. His maternal grandmother, Mrs. Lillias Dunbar or Campbell, was a Morayshire lady of rank, piety, and heroic spirit, who, during the persecutions under Charles II. and James II., endured imprisonment and many other hardships on account of the practical sympathy she displayed towards the suffering servants of Christ. His father, John Calder, was minister of Cawdor in Nairnshire in the beginning of the eighteenth century,

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\* We intend reprinting, in instalments, this valuable Diary, with Notes by the late Rev. William Taylor, M.A., Stirling, who was at one time minister of the Free Church, Pulteneytown, Wick, but afterwards retired owing to ill-health. During the closing period of his life he acted at Stirling as Editor of the "British Messenger," and edited some valuable books. The present Diary was originally published by Mr. Peter Drummond, Stirling.—ED.

and was a man very eminent in his day for ministerial excellencies, whose premature death cast a gloom over the district, and whose name is still reverently cherished in popular tradition. Then followed James Calder's own life and ministry. This, however, by no means closed the remarkable succession; for his three sons became, all of them, devoted ministers; a grand-daughter became wife of another eminent servant of Christ, Dr. Angus Mackintosh, of Tain in Ross-shire; and *her* son—James Calder's great grandson—has been but lately removed from his ministerial labours in the Church below, leaving a character for Christian consistency and holiness rarely equalled, and a blank not soon to be filled in many a heart.\*

James Calder himself was born at Cawdor in the year 1712. Brought up under the ministry of his eminent father, and amid a family circle where probably mother as well as grandmother lent their influence and prayers to his training, the young "Timothy" appears to have become early the subject of a remarkable work of divine grace. It was no surface religion; it was founded on large and scriptural views of the attributes of God, of the evil of sin and the ruin of the sinner, and of the glorious grace and wisdom of the plan of redemption; and it penetrated into his inmost being. It abased him in the dust; it filled him with love to the Redeemer, and with joy at times so great that the frail vessel of clay could scarcely hold it; and it stimulated him to a life of humble, holy watchfulness, of close communion with the Lord, and of self-denying, loving labour in His cause. We possess no record of the date of his conversion, but we fortunately do possess a record of his early Christian experience, written when he was about twenty-three years of age—five years before his ordination to the ministry. We give this entire, as showing whereon his faith rested, and as furnishing a key to his subsequent life of consecration and usefulness.

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#### CHAPTER II.—"A BOOK OF REMEMBRANCE."

*Cul.*, † 24th June, 1735.—Yesterday, hearing that the Sacrament of the Lord's Supper was to be celebrated in a few days in the neighbourhood, I retired in order to look into my heart, and know how I was disposed for setting about this solemn ordinance; but scarcely did I resolve to be a partaker, and in consequence thereof to essay some preparation of soul, when corruption sallied

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\* It has been our privilege to edit, in another volume, some of the remains of this holy and beloved man of God, of whom Mr. Spurgeon has said in the "Sword and Trowel": "One of earth's best men passed away when Dr. Mackintosh fell asleep. . . . We were stirred as with the sound of a trumpet ringing loud and clear in reading specimens of his sermons."—See "Memorials of the Life and Ministry of Charles Calder Mackintosh, D.D., of Tain and Dunoon; with a Sketch of the Religious History of the Northern Highlands of Scotland." Edinburgh: Edmonstone & Douglas.

† Perhaps Culloden or Cullicudden.

forth furiously upon me, and made great efforts to suppress these thoughts and resolutions; lust and corruptions haling one way, a sense of duty and gratitude counteracting, opened a mournful scene, raised a horrid discord in my mind, and caused a sullen gloom and unrelenting damp sit heavy on my soul for the most part of the day. In this straitening posture I resolved to wait on God for relief, and He was pleased to encourage my hope and trust, which made me press after further deliverance, in order to my engaging in the great work I had in view with the greater freedom and enlargement; and accordingly I set some time apart this forenoon for meditation and prayer. And it pleased a gracious God, in some measure, to shine upon me. I desire to mind and record it to the praise of His free, sovereign, and rich grace. He made me see and believe His willingness to receive into favour a poor, returning prodigal, and sweetly allured and constrained my soul to stoop to Jesus' government and righteousness, to desire earnestly that my will might be entirely, eternally lost and resolved up into His holy and perfect will. And when I complained to Him of my impotency, weakness, and insufficiency for the performance of any duty—specially for that great duty of communicating—He was graciously pleased to encourage and satisfy by suggesting, sweetly and powerfully, that it was His province and business to carry the lambs of His flock in His bosom and tenderly to lead those that are with young; that He would not break the bruised reed nor quench the smoking flax (Isaiah xlii. 2). Even so, Lord, be it unto Thy servant according to Thy promise! I laid hold of this promise in the Lord's strength, and then pleaded, and still plead, its gracious accomplishment in His time and way.

*Invergordon, 11th Dec., 1735.*—Yesternight I was greatly alarmed with the shocking consideration of my dreadful formality, and my habitual coldness and deadness in duties. Oh, says I, my soul, how void of an inward principle of spiritual life, motion, and action dost thou appear in these gloomy days, in this wearisome intricate scene of woe that environs me on all sides! What's become of thy faith, thy love, thy hope? Where is thy life? This soft answer sunk with a gentle cadence into my soul: Col. iii. 3, "Your life is hid with Christ in God."—Blessed, blessed be the source and . . . \* of my life; Lord, let me live this life for evermore, even a life of dependence on Jesus Christ; let me live, because He lives; may I become as nothing (and indeed I am so to all spiritual purposes), that Christ may become all and in all to me for ever and ever! Amen.

*Invergordon, 11th Dec., 1735.*—This morning, being deeply affected to find my soul tossed and distracted for a long time like a wave of the sea, and casting up its noisome mire and dirt, so

\* The word is illegible in the MS. We may state here, that though we may occasionally allow the old spelling to stand, we generally modernize it.

that I was a stranger to that peace, serenity, and composure that results naturally from stayedness of mind on God and faith in Christ, and which sometimes I sweetly felt; in this disconsolate situation, being rankled and pained with what I felt and still feared from these inward storms and spiritual ailments and annoyances, my mind was wrought to a calm trust and humble confidence in God for my deliverance by these sweet words suggested to me, "Hitherto thy proud waves shall come, and no further."—Even so, Lord, be it unto Thy servant according to Thy word on which thou hast caused me to hope.

*Inverg., 12th Dec., 1735.*—Being somewhat concerned last night about the spiritual circumstances of some of my nearest relations, and the state of my own soul, which I thought was much in the same situation, what exercised me was the small appearance we had of real, vital religion, the faint impressions of the Divine power and ravishing sweetness of piety and godliness which we discovered; as likewise the tentations, discouragements, and snares that outwardly threatened us. While I was mournfully poring over these things, my mind was somewhat stayed with this promise—"Instead of the fathers shall come up the children." Oh, thinks I, there's little appearance of that; but I know He that promised is able to perform it, which I trust He'll do.—Because this word was not attended and borne home on my mind with that glowing evidence and warm emotion of soul which usually excludes all doubting concerning the certainty of the accomplishment of the promise, and of its coming really from the Spirit of God; because of the want of this, I questioned whether it might not be barely from my natural power of memory and reflection, or suggested by the enemy, and that, therefore, I had no right to this promise. I was resolved of this scruple by considering that faith's embracement of the promise, and dependence on God's faithfulness for the accomplishment thereof, gives a title to the promise. I was likewise made to reflect that the kingdom of heaven comes not always with observation; that the wind of the Spirit bloweth where it listeth, and though we hear the sound thereof we cannot always tell whence it comes or whither it goes.

*Inverg., 14th Dec., 1735.*—This night I had a clear but sad sight of the dreadful enmity, hellish pride, desperate wickedness, and horrid unbelief of my heart. Being importunate for a gracious visit from Christ, and making a boast and show of my willingness to have Him, and of my impatience in His absence, and pleading the freedom of His promises and offers, His gracious counsels, declarations, and invitations in the Word,—Christ seemed to come close to my heart, to knock at it, and offer Himself freely to me, counselling me to buy eye-salve, white raiment, etc., without money or price; when, on a sudden, pride, or unbelief, or carnality, or all of them (for my want of spiritual discerning conceals the subtle agency of these plagues), broke my resolutions, damped my zeal and fervour, shattered my faith, clouded my mind, and put my

soul to a wretched stand ; chained me up that I could not rise to open to Christ. Meanwhile I found a party within me upbraiding and condemning my pride, unbelief, and ingratitude, and sometimes looking up and sighing for supernatural assistance. But still my desperate heart continued obstinately shut ; when, on a sudden, Christ, I thought, withdrew with a frown which pierced my heart and diffused remorse and pain, terror and amazement, throughout my soul. I cried after Him, but in vain ; He left me quaking, shrinking, drooping, and crying out against my base, disingenuous, unbelieving heart. However, I faintly recommended my soul and the work of its salvation to the Spirit of Christ, pleading that He should make me willing in a day of His power, and work faith in my soul ; which is His peculiar province, which I am afraid I was secretly usurping in the beginning of this exercise, leaning on my frame as something naturally belonging to myself and meritorious of Christ's acceptance and presence. Oh ! vain man would be wise, and good, and great, and happy in and of himself, though he be born as the wild ass's colt, dead in trespasses and entirely reprobate to every good work. Oh my soul ! after this night let self-sufficiency and pride be for ever hid from your eyes ; abandon and abjure for ever your own wisdom, righteousness, and strength ; and depend on Christ humbly, constantly, and entirely for justification, sanctification, and complete and eternal salvation.

*(To be continued.)*

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## **A Prophetic Letter by an English Soldier.**

WRITTEN IN 1840.

THE following letter, written fully seventy seven years ago, never, so far as we know, found its way before now into print, yet it seems to us well worth printing. The author, Lieut.-Colonel W. Matthews, had a remarkable prevision of the improvements that should take place by and by in locomotion, and the way in which he connects that prevision with matters of prophetic interest which are very much in the foreground at the present hour, is fitted to give readers profitable meditation. We owe our use of this letter to a kind friend at Rainham, Kent. J. R. M.

To the Rev. Henry Birch,

Waterloo Place, Cranbrook, Kent.

My dear Friend,—As you have my original observations on the times, which I wrote to our late friend, Dr. Butler, in November last, I wish you would add my present observations to them, as I am writing out a copy for my old friend, Richard Douch, at Eastburn, Sussex, and I shall add to it what I am now going to write to you, which will complete all I wish to say on the subject. Since I wrote to Dr. Butler, a friend has objected to me that the Saviour's question, "But can ye not discern the signs of the

times?" is addressed to hypocrites (Matt. xvi. 3), and, therefore, cannot apply to the sincere believer. My answer to which is, that Christ adopts the same method with His own people; for when John the Baptist sent two of His disciples to Christ to ask Him, "Art thou he that should come, or do we look for another?" He does not say, "Go and tell John I am He"; but refers them to the signs of the times, saying, "Go, and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever is not offended in me" (Matt. xi. 3-6). So, also, when the disciples asked Him as to the end of the world and other things, *when* it should be (Matt. xxiv. 3), He does not tell them when it should take place, but gives them a description of the signs of these times.

There is one peculiar sign of the present times, which I did not intend to notice, but, on reflection, think it as well to do so; although I shall no doubt be well laughed at and ridiculed for my opinion, but that will not hurt or affect me, I mean the quickness of travelling by sea and land with steam power. All this is preparatory to the next, or Philadelphian, church state; if not, in conjunction with the pouring out of the seven last vials of wrath, the first dawn or harbinger of the glorious morning of the Church. But wonderful as those modes of travelling are, I think it is nothing to what is yet to come, either for ease or swiftness. My belief is, we shall be able to fly in the air with as much safety as we now travel by sea in steam-vessels, or on land-railroads with steam carriages. I have no doubt that this will be brought to pass before Rome's final destruction, and will be one of the principal signs of the times before that event takes place. My reason for so thinking is this: At Anti-Christ's destruction the gospel in its original purity is to be preached to all nations: and John says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. xiv. 6.) The angel here is not an angel by nature, but by office, the same as the seven angels of the seven churches mentioned in the second and third chapters of Revelation, that is, ministers of the gospel. John in vision saw him, "fly in the midst of heaven." And I expect to see it in reality, however improbable it may appear at present.

When Colonel Fulton built his first steam vessel in America, it was called, in derision, "Fulton's folly." The same Colonel Fulton offered to build steam vessels for Bonaparte in 1803, to bring his gunboats and fleet to the English coast in a dead calm, but Bonaparte scouted the idea of such a thing. It was only in 1815 the first steam vessel ran in the river Thames, and I can well remember how it was laughed at and ridiculed, and yet to what perfection it has been brought!



A fish, by means of its fins and tail, can swim against the stream, and a bird, by means of its wings and tail, can fly against the wind. Now, God has given wisdom to men to construct machinery to propel a ship against wind and tide swifter than a fish can swim. He has also given them wisdom to propel carriages on land swifter than any beast can run, and which in point of speed far exceed steam-vessels on water; but the last mode of travelling, yet to be discovered, will exceed in swiftness the fowls of heaven. Why should it be thought any more impossible for the Almighty to give wisdom and understanding to men to construct machinery to a balloon suspended in the air, which should have the properties of the wings and tail of a bird, to propel it through the air, and to ascend and descend at pleasure, any more than to construct machinery having the properties of the fins and tail of a fish to propel a ship through the water against wind and tide, or the properties of the legs of beasts to propel carriages on land? I can see no impossibility in the matter, and from the Scripture I have quoted, I have long thought that balloons would ultimately, and before Rome's destruction, be as easily guided in the midst of heaven, or through the air, to any point or places required, as steam vessels are now through the sea; and that by this means missionaries would be sent to all parts of the world to preach the gospel to the heathen, as being the most easy and expeditious mode of travelling—which missionaries would principally consist of Jewish Converts, after their restoration to Palestine, and the destruction of Gog's, or the Emperor of Russia's army; and so says the Holy Ghost, by Isaiah, "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (Isaiah lxvi. 19).

These Jews will be no more like our present missionaries than a lion is like a cat or a monkey; but as a lion is to other beasts or cattle, so will a Jew be to another missionary. And so says God Himself: "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through both treadeth down, and teareth in pieces, and none can deliver" (Micah. v. 8). For they will be as great a blessing to the nations of the earth as they have been a curse to them, for hundreds of years past. "And thus saith the Lord: And it shall come to pass as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong." (Zech. viii. 13.)

Seeing these things are promised, how diligent ought we to be in praying for their conversion and restoration, as well as doing



everything in our power to bring it to pass. I believe this scripture yet stands good as regards that people: "Blessed is he that blesseth thee and cursed is he that curseth thee" (Numbers xxiv. 9).

Yours in truth and love,

(Signed)

W. MATTHEWS.

6 RECTORY PLACE,  
WOOLWICH, 2nd March, 1840.

## Extract from Consolatory Letter.

BY THE LATE REV. D. MACBEATH, NESS, LEWIS.

"**B**EING informed of your continued infirmity and affliction, I wish to express in a few lines the concern I entertain for your support, consolation, and deliverance. I know that in a long night of trial, when the cheering light of the morning of spiritual gladness seems to be long waited for in vain, the heart is ready to become sick, and overwhelmed with its own reasonings, to say, 'Why am I thus? Is His mercy clean gone for ever? Doth His promise fail for evermore? Can such a way of dealing be consistent with a state of reconciliation and of special favour?' Many pages might be filled up with the multitude of thoughts and inquiries which are ready in such a condition to fight in the weary soul. But let me entreat you to remember that one word of power from the throne of Jesus Christ, one beam of light from His glorious countenance will be sufficient to drive back whole armies of doubts, fears, and perplexities, and to kindle darkness into day. Who can describe the inimitable grace and energy wherewith, in the days of His flesh, Jesus addressed with His own voice words of consolation and of eternal life suitably to the situation of the afflicted objects of His love, saying to one, 'Be of good cheer, thy sins are forgiven thee;' to another, 'Thy faith hath saved thee, go in peace;' to a third, 'Said I not unto thee that, if thou wouldst believe thou shouldst see the glory of God?' to another, 'O thou of little faith, wherefore didst thou doubt?' and to another, ready to faint under seeming unkindness, 'O woman, great is thy faith; be it unto thee even as thou wilt.' We are not indeed warranted to seek extraordinary voices, but neither are we to imagine that by ascending into the heavenly sanctuary Jesus hath lost the power of conversing with the souls that seek His fellowship, so as to give them an infallible certainty that the voice is His, and that it is the voice of all-conquering, unchangeable love."

If any speak ill of thee, flee home to thy own conscience, and examine thy heart. If thou be guilty, it is just correction; if not guilty, it is a fair instruction. Make use of both, so shalt thou distil honey out of gall, and out of an open enemy create a secret friend.—*Quarles.*

## **The late Mr. Jonathan Anderson, Writer, Glasgow.**

AT the request of friends, I give a few recollections of my late husband, Mr. Jonathan Anderson, who died at Kilmacolm on 20th December last—chiefly from the standpoint of his religious experiences. I know he would have been most averse to anything like parade or boasting of these, but I give them to be perhaps a help and encouragement to others. I used to hear him say that, after his father's death (Rev. J. R. Anderson) and the atmosphere of piety in which he had been brought up, he was led away by worldly company, not, I think, very far, but, evidently, to judge from his after-feelings, in a manner to do injury to his conscience and his health. He used often afterwards to deplore that, instead of seeking comfort in higher things, he fell away little by little, and then lost hope, and the memory of the way in which he treated these early privileges, for long after, indeed, till his death, seemed to hang often heavily round his neck, and he used to say that there were few that had sinned so much as he had, and had forfeited all right to salvation or redemption. To whatever extent these habits may have grown and affected him morally and spiritually, there is no doubt that, physically, his health began to decline. Indeed, at one time, medical men took a serious view of his condition, and he thought he was going to die. It was about this time, when he must have been about twenty-six years of age, that he dated the period of his conversion. He was often fond of recalling and dwelling with joy on his experiences, especially when, on one occasion, he was staying with a sister at Daldowie, Mount Vernon. He was in a particularly low state of mind and body, and thought that he had sinned away the day of grace, and that nothing remained for him, a wilful sinner, but death and judgment—a state of mind not a little resembling the man in the iron cage in Bunyan's "Pilgrim's Progress." All at once, when one day walking by the side of the River Clyde, there flashed into his mind those tender and winning words of the Prophet Hosea about backsliding Israel, "Behold I will allure her and bring her into the wilderness, and speak comfortably to her, and she shall sing there (in the valley of Achor) as in the days of her youth," and immediately the sun broke out spiritually, and the birds of dawning hope awakened and began to sing in his soul. He looked up to heaven, and said, "Lord, if this is for me, I will be content, though I had not more than a crust by a dyke-side." He then came to see that it was for him; and, though dense clouds often after returned, he never again, all his life, lost the memory of that hour, when he believed that God spoke to his soul, in accents of forgiving love. He recovered his bodily health in great measure, and at once renounced the society of his former companions.

During our married life, there were one or two qualities I might

mention, as characteristic of my husband. In spite of all his business with the many corroding cares it brought, he always seemed to look upon that as secondary, and his soul would spring back to things spiritual as to its natural home. Often at intervals in his office work he would be reading the Bible. Indeed there was no interest, after his conversion, which could compete for engrossing absorption with the Word. He read it not only daily but many times every day, returning to it again and again as to a well-spring of living water. Then God's House, His day, His worship and His people were to him his great delight. During all our married life, I have rarely seen him, up to the time of his last illness, *i.e.*, within two or three years of his death, miss family worship, or attending the services in the Tabernacle twice a day, morning and afternoon. If he were unable for these, I knew that something must be far wrong with him. In the Tabernacle, after his father's death, the elders and latterly deacons or pious adherents, conducted public worship, and for many years my husband officiated. Simply reading of the Bible, singing of Psalms, prayers, and perhaps for some periods a read sermon, made up the devotions. But about his own part, in these he was always most humble. He desired any others, if faithful, rather than himself to lead, saying that he was not worthy to be even a door-keeper in the House of the Lord. But oh, how he delighted in these exercises, especially, I think, in the singing of the Psalms. On these occasions and in family worship, he joined in the singing of the Psalms with all his voice and heart. His face became lighted up, his body seemed to fade away, and the soul to shine as if transfigured with holy fervour. At odd moments, too, throughout the day, he would embrace the opportunity of bending the knee in prayer. On Sabbaths his care to avoid conversation about secular matters was most noteworthy, and, for the most part, he would not be drawn into ordinary conversation. He had a great love and affection for those who, he thought, shewed signs of true discipleship. Some of the most enjoyable of his moments were, I believe, spent in the company, say, at dinner at home, on New-Year's days, or at evening prayer meetings in the house, with the godly old people who came to the Tabernacle (now passed to their rest). He used to speak of them to others even long after they had passed away, with almost a hush in his breath, as "princes and princesses," and quote their sayings with extreme relish. At these meetings, after the usual exercises, some conversation would usually ensue, and not seldom the conversation would turn to their dear and sainted pastor's experiences, about the revival under him in the Established Church at Kirkfield, about his secession at the Disruption, about his congregation at John Knox's Free Church, about his inharmonious relations with his elders or many of his fellow ministers and their defections, about his leaving the Free Church, and his care of his congregation, first, in the Railway Hall in Bridge Street, and latterly in the

Tabernacle in Margaret Street, about his close fellowship and communion with God, the breath of his life, and all the varied experiences he had as pastor, who longed after the welfare of his flock with Pauline solicitude, or, as a pulpit teacher in a public capacity, with a special message to bring to his generation and a solemn testimony to bear. Into all these matters my husband used to enter as if they were his own, and still pleasanter it is to think of him with these godly women speaking about the love of God in their hearts and the testimony of the Holy Ghost, convincing of sin, of judgment, of righteousness. Many a time I think I see him just before parting, earnestly bending towards them and exchanging their spiritual experiences, and I often hold them in my imagination in a beautiful picture as warm and radiant as that of those godly old women whom John Bunyan saw talking "in the sun" about Christ and His love, in those far-off days in Bedford.

M. A.

We desire to add to the above sketch of Mr. Anderson that, during the last years of his life he attended regularly, so far as his health permitted, at St. Jude's. We called to see him at Kilmacoin some time before he was taken home, and we were fully convinced that "the root of the matter" was in him. His mind was wholly occupied with the preciousness of Christ and of the Word of God, and he expressed his earnest desire to have again the privilege of attending the public means of grace in God's house along with us. He was a man of very strong convictions, who had no toleration for such as held lax views of God's Word, or in any way defiled His sanctuary, but he always held those whom he took to be the Lord's people in great esteem. Of this we had personally many proofs. We desire to express our sincere sympathy with Mrs. Anderson and his family in their great loss, which was, we are sure, his great gain.

N. C.

I HAVE found many changes here, especially in the night when no eye sees. Then it is the Lord walks up and down in my conscience, and shews me many things that cover my face with shame. O how low and little this makes me, and drives out that wretched legal spirit that would have something to present. So far from patching new upon old, I am forced to hasten my escape from the storm and take a very short cut.—*James Bourne.*

"THE Lord taketh pleasure in them that fear him, in them that hope in his mercy." If I fear God, and if my fearing Him is a thing in which He taketh such pleasure, then may I boldly venture to roll myself for eternal life into the bosom of His mercy, which is Christ.—*Bunyan.*

THIS great mart, the world, is full of distracted men, hurrying from place to place to barter their souls for less—far less—than nothing.—*Griffin.*

## Air Zomadh Puing Dhiadhachd.

LE MR. EOIN UELSH.

“Agus thainig e chum na’n deisciobuil, agus fhuair e ’nan codal iad.”—  
MATA xxvi. 40.

THA’N Tighearn ann an so anns a ghàradh, agus tha e fuidh fhalus fola, fuidh uallach trom fearg Dhia air son ’ar peacanna; agus uime sin tha e a’ dol a dh’ùnuigh a chum, ’s gu’m faigheadh e lasachadh le sin; ach ’nuair a thainig e dh’ionnsuidh a dheisciobuil, fhuair e na’n codal iad. Bha so na mhi-mhisneach mhoir dha; uime sin tha e a’ cronachadh Pheadar air ainm, agus an deigh sin a’ tabhairt àithne shonruichte do gach aon diubh, gu’n deanadh iad faire agus ùnuigh mus tuiteadh iad ann am buaireadh; agus an deigh sin tha e ’toirt an t-aobhair, ag radh, “Tha’n spiorad toileach ach tha’n fheoil annhunn.” ’Nis a chum bhur cuir ann an cuimhne air na nithe sin a bha gu h-aithghearr air an teagasg dhuibh roimh so: ’se so iad, gur e an ni sonruichte bu chòir dhuibh a bhi agaibh air bhur n-aire, sàbhaladh agus a bheath bhith-bhuan. ’Se ’n doigh gu so fhaotainn da rathad, tha aon diubh tre chreidimh, a’ tabhairt ort greim a dheanamh air Mac Dhe, ann a bhi aig itheadh fheoil agus ag òl fhuil, agus a bhi deanamh feum deth a bhàs gus am peacadh a mharbhadh annad, agus deth aiseiridh a chum d’ ath-bheothachadh agus do dhusgadh suas: an rathad eile le ’do ghiulain Criosduidh, agus do bheath naomh; oir “as eugmhais naomhachd cha’n fhaic a h-aon sam bith an Tighearn.” Mar so feumaidh gach neach a chreideas am peacadh a thilgeadh uatha, feumaidh sibh oibre na dorchadais a thilgeadh uaibh, agus feumaidh sibh armachd an t-soluis a chuir umaibh; feumaidh sibh teicheadh o’n olc, agus a’ maith a dheanamh; agus mar sin feumaidh sibh aithne fhaotainn air ciod e an t-olc, agus ciod e a ni ’ta maith. Mar sin feumaidh sibh ’ur cridheachan a bhi air an cuir an deadh ordugh, agus feumaidh àmhlachd a bhi air a thabhairt do uile aitheantaibh Dhe, aig gach àm, agus anns gach cuideachd; feumaidh ionracas agus treibhdhireas cridhe a bhi ann an aoradh Dhe; feumaidh dichioll a bhi ann an obair Dhe, oir cha’n fhaigh an seirbhiseach leisg a bheag sam bith; feumaidh buanmhaireanachd a bhi ann gus a chrìoch, air neo-caillidh sibh bhur duais; feumaidh macantas cridhe, agus irioslachd inntinn a bhi ann, air-neo cha’n urrainn sibh cuing Chriosd a ghabhail oirbh, ni mo a bhios i gu bràth taitneach agus furas dhuibh; uime sin feumaidh meas a bhi agaibh air uile aitheantaibh Dhe ann a iagh fein.

Teagaisgidh a cheud àithn dhuibh Dia amhàin a bhi agaibh ’n’ur cridhe, agus gun a h-aon sam bith eile.

Teagaisgidh an dara àithn dhuibh meas a bhi agaibh air gach uile earrann de aoradh.

Teagaisgidh an treas àithn dhuibh cionnas a ghloiraicheas sibh Dia 'n'ur n-uile shlighibh, agus a bheir sibh urram do 'ainm os-cionn gach ni eile fuidh neamh.

Teagaisgidh an ceathramh àithn dhuibh an t-sàbaid a choimhead naomh, agus a coisrigeadh mar là urramach do'n Tighearn, agus an la sin a chaitheadh gu h-iomlan o mhaduinn gu feasgair ann an seirbhis Dhe.

Teagaisgidh an cuigeamh àithn dhuibh bhur dleasdanas doibh-san a tha ann an aird-inbhe agus ann an inbhe iosal, ciod an t-urram agus an t-umhlachd a tha dligheach do'n dara h-aon, agus ciod e an gràdh agus an cùram a bhuineas duibh a thoirt do'n aon eile.

Teagaisgidh an seathamh àithn dhuibh gach uile ghamhlas agus fharmaid a sheachnadh, gach uile strì agus chonnsachadh, agus o chron no bho mhurt do choimhearsnaich.

Teagaisgidh an seachdamh àithn dhuibh gach uile smuainte salach a sheachnadh, agus gach uile chomhradh neoghlain agus mi-mhodhail, agus teicheadh o gach uile gèine ana-miannaibh truailidh na feola.

Teagaisgidh an t-ochdamh àithn dhuibh a bhi air bhur faicill o shannt, agus o mheadhonaibh mi-laghail a chum bhur saoihbreas fhaotainn, no 'ur teachd-an-tir a chosnadh.

Toirmisgidh an naodhamh àithn dhuibh breugan a dheanamh, no fianuis bhreug a thogail ann an aghaidh bhur coimhearsnaich.

Agus teagaisgidh an deicheamh àithn dhuibh a bhi air bhur faicill 'o dhroch smuain a smuaineachadh ann an aghaidh bhur coimhearsnaich.

'Nis b'iad an dá fhirinn mu dheireamh a chuala sibh, iad so.

Air tùs, feumaidh sibh a bhi beo tre chreideamh; oir aithreachas, leasachadh beatha, a bhi beo gu fireanta, gu stuaimhe, agus gu h-ionraic, agus a bhi beo tre chreidimh is aon ni e: oir esan a ta beo tre chreidimh, tha e beo gu diadhbaidh, gu stuaimhe, agus gu h-ionraic: esan a tha beo tre chreidimh, tha e 'deanamh aithreachas agus ag ath-leasachadh a bheath, do bhrìgh 's nach urrainn a h-aon na nithe so a dheanamh ach esan a tha beo tre chreidimh. 'Se Crìosd a dh'fheumas bhur cridhe a reubadh, agus bhur cridhe cloich a thoirt air faibh, agus cridhe feola 'thabhairt dhuibh; 'se Crìosd a dh'fheumas 'ur cridhibh a dheanamh glan, agus 'se Crìosd a dh'fheumas a thoirt oirbh toraid iomchuidh an ath-leasachaidh-beatha a ghiulain, agus cha'n urrainn sibh Crìosd a chumail ach tre chreidimh, uime sin cumaidh greim deth troimh chreidimh, oir cha'n 'eil làn-toileachadh air bhur son ach tre chreidimh.

B'e 'n ni fa 'dheireamh bhur caith-beatha Chriosduidh, an ni a tha tabhairt mòr ghloir do Dhia; oir tha esan air onaireachadh 'nuair a dhealraicheas bhur solus am fianuis dhaoine, agus 'nuair a ghloiricheas iadsan Dia air son bhur deadh oibre, do bhrìgh 's gu'm bheil iad a' faicsinn Iosa sgrìobhta air bhur cridheachan, agus iomhaidh Dhe air a tharruing air bhur n-anama, agus mar

sin tha ainm Dhe air a labhairt gu maith uime; ach ann an aghaidh sin, thus a tha beo gu h-ain-diadhaidh agus gu h-easionraic, tha thus a' toirt toibheum do ainm Dhe, agus tha thu ceusadh a ris an Tighearn Iosa, ma dh'aidich thu aon uair an creidimh-criosduidh, agus tha thu a' meas na fola sin a bha comasach air do ghlanadh o do pheacanna, na ni mi-naomh! Uime sin bu chòir duibh deadh aire a thabhairt duibh fein cia mar a chaitheas sibh uile laithibh bhur beatha Chriosduidh; oir feumaidh cunntas a bhì air a deanamh agus air a thabhairt a steach, air son uile thiom 'ur beatha, cionnas a bha e air a chaitheam ann an seirbhis agus ann an aoradh Dhe. 'Nis, 'siad so na nithe a chuala sibh.

'Nis, na nithe a tha ri bhi air an labhairt, thug Dia dhuit iad na fhocal, a chum do neartachadh agus do mhisneachadh a chum a bhì beò a leithid do bheatha naomh agus Chriosduidh, air doigh 's ma ghnathaicheas tu iad, gu'm feud thu a bhì beò gu diadhaidh agus gu sona an so, agus do chrìoch a bhì glòrmhoir agus a bheatha shìorruidh fhaotuinn an deigh so.

'San dara h-àite, Tha mi gu innseadh dhuibh, air mhodh shònruichte, cionnus bu chòir dhuibh na h-uile là a chleachdamh, air doigh agus 'nuair a thig an oidhche, gu'm feud thu a ràdh, Thighearn, cha bhì eagal orm ge do thigeadh tu anns na neulaibh mu'n tig a mhaduinn; agus 'nuair a dh'eireas tu sa mhaduinn, gu'm feud thu a ràdh, A Thighearn, cha'n'eil 'eagal orm ge do thigeadh tu anns na neulaibh mu'n tig an oidhich, oir tha mise ullamh; oir tha so feumail air 'ur son, aithne a bhì agaibh cionnus bu chòir dhuibh a bhì ag imeachd ann am fianuis Dhé, agus an rathad gu a thoileachadh anns gach nì; tha e féumail, tha mi ag ràdh riutsa, a bhlaìs air mìlseachd agus air maitheas Dhé, agus air aoibhneas na'm flaitheanais, agus air cumhachdaibh an t-saoghail ri teachd, agus dhuit-sa a tha sealltainn air son crùn glòir shìorruidh.

An treas nì a tha mi gu innseadh dhuibh 'se so e, 'leagail fhaicinn duibh cìod iad na ruintean sonruichte a tha aig an diabhal a chum 'ur mealladh, an dara cuid a chum oic a dheanamh, no am maith fhagail gun deanamh.

'San àite fa 'dheireamb, tha rùn orm a leagail fhaicinn agus a thabhairt duibh co iad ag am bheil creidimh, cìod sam bith co lag, agus cìod iad na còirichean glòrmhoir agus na sochairean a thug Dia dhuitsa tha creidsinn, anns am feud thu gàirdeachas a dheanamh, air dhuit fhios a bhì agad gu'm bun iad dhuit féin. Innsidh mi dhuit iad a ris.

'Sa cheud àite. Tha mi gus na meadhonaibh innseadh dhuit, ma 'se agus gu'n cleachd thu iad gu'm bi agad rathad reidh, agus dorus fosgailt a chum dol do neamh, far am faigh thu oighreachd sgiamhach agus cuibhrinn thaitneach.

'San dara àite, Tha mi gu innseadh cionnus a ghluaiseas sibh air bhur n-aghaidh rè an là gu h-iomlain, agus rè na h-oidhche gu teachd na maduinn; an deigh sin 'nuair a thig aon-chuid maduinn no feasgair gu'm bi i aoibhneach agus di-bheatha dhuibhse.

'San treas aite, Tha mi gu innseadh dhuibh ciod iad rùintean an diabhuil, leis an gnàthach leis bhur tàlaid gu olc, no gu bhur cumail air ais o mhaith. Agus anns an àite fa'dheiramh, Tha mi gu labhairt air na còirichean glòrmhoir so agus na sochairean iongantach a bhuineas do chlann Dé, mar a ta iad air an cuir sios anns an fhocal.

'Nis, mar air son a cheud ni, Ciod iad na meadhonaibh a dh'òrduich Dia do gach neach d'a mhuinntir féin a chleachdamh, a chum le sin gu'n tigeadh iad a dh'ionnsuidh a rioghachd? Oir chuir e gàradh mu'n rathad agus dh'fhosgail e doras, agus rinn e slighe a threoiricheas tu gu neo-choireach a dh'ionnsuidh na rioghachd sin, ma bhunaicheas tu ann. Tha iomadh a' rùnachadh Dia a thoileachadh, agus a bhi aig imeachd 'na shlighibh; ach do brìgh 's nach aithne dhoibh na meadhonaibh a chum so a choimhlionadh, uime sin tha iad air an tilgeadh a dh'ionnsuidh an leithid do amharusaibh, cha'n'eil fios aca ciod a na iad.

Ach Ciod iad na mheadhonaibh so a dh'òrduaich Dia dhuibh a ghnàthachadh anns an t-saoghal so, co fhada 'sa tha sibh air choigreach ann an so agus as làthair o'n Tighearn? Oir 'nuair a thig sibh d'a ionnsuidh féin, cha bi feum agaibh orra, Innseam dhuibh, gu'm bheil cuid dhuibh air an cleachdadh gu gnàthaichte, agus aig amaibh gnàthaichte; agus tha cuid eile a tha sònruichte, agus a tha air an cleachdadh aig amaibh sònruichte. A ris, na meadhonaibh gnàthaichte so, tha cuidh dhuibh air an cleachdadh aig aoradh folaiseach Dhé; mar aig èisdeachd an fhocail, agus gabhail na Sàcrament, mar am baisteadh agus Suipeir an Tighearn. Tha eagal orm nach robh aig mòran agaibh riamh fathast mòr shòlais ann bhur baisteadh, do bhrìgh 's nach d'thug sibh fàinear gu'm bheil e air òrduchadh le Dia a chum a bhi na mheadhon neartachaidh agus dàighneachaidh ann an geallaidhean na slàinte air an deanamh dhuibh ann an Criosd, agus air an seulachadh suas dhuibh le fhuil, air a chiallachadh leis an uisge ann an Sàcramaint a bhaistidh. A ris, tha eagal orm nach robh cleachdadh Suipeir an Tighearn' a chum buannachd dhuibh, do bhrìgh easbhuidh an ullachaidh naomh roimhe an t-seirbhis, agus a chrìoch naomh ann an deanamh na seirbhis, agus an rùn naomh sin an deigh na seirbhis chèudna dheanamh. Eadhon mar sin, tha mi ag radh, ann an eisdeachd an fhocail, chuala mòran agaibh e gu h-an-dàna agus neo-ullamhaichte, as-eugmhais a bhi tabhairt aire do 'ur cosaibh 'nuair a tha sibh a 'dol a steach do thigh Dhé; tha mòran ann an droch uidheam aig àm na h-eisdeachd, agus is teirc iad a tha rùnachadh a dheanamh a ni a tha'm focal ag àithneadh. Ach n'am biodh am facal so air a chleachdadh le urram aig orduaghean Dhé, gheibheadh sibh beannachadh annta; agus na 'n tigeadh sibh agus focal Dhé a chluinninn le urram, a smuaineachadh gu bheil sibh ann an làthaireachd an Tighearn, dheanadh so mòr fheum dhuibh. 'Nis, a thuille air na meadhonaibh follaiseach so, feumaidh sibh



meadhonaibh uaigneach a chleachdadh mar an ceudna, air-neo cha'n urrainn aoradh Dhé a bhi air a choimhead ann an treibhdhireas. Na meadhenaibh uaigneach so, bu choir duibh ar-aon an aithneachadh agus an cleachdamh gu dìchiollach.

'Se a cheud aon Faire, agus tha e ann an so air àithneadh, "Deanaibh faire agus ùrnuigh a chum 's nach tuit sibh ann am buaireadh." Feumaidh sibh faire a dheanamh do ghnàth, agus sùil a bhi agaibh ri 'ur n-oibre uile, a chum 's gu'm bi iad freagarrach do lagh Dhé agus anntas nach d'thèid thu a thaobh aon-chuid a dh'ionnsuidh na làimh deas no na làimh clì.

'San dara h-àite, Feumaidh sibh ùrnuigh a dheanamh, agus sin do ghnàth, mar a ta 'n t-Abstol ag àithneadh.

'San treas àite, Feumaidh sibh am beachd-smuaineachadh naomh sin a bha aig naomh Dhia a bhi agaibh air a lagh gu h-iomlain, air uile fhocal agus air uile ghnìomhradh, co fhada 'sa 'surrainn sibh an cuimhneachadh.

'Sa cheathreamh àite, Feumaidh sibh uile armachd Dhé a chuir umaibh, agus an caitheamh; crioslaichibh bhur leasraidh le firinn, cuiribh umaibh uchd-èididh na fireantachd, cuiribh ullachadh soisgeil na sith mar bhrògan air bhur casaibh, cuiribh clogaid na slainte air bhur cinn; agus, thar na h-uile nithe, glacaibh do'r n-ionnsuidh sgiath a chreidimh, a chum 's gu'm mùch sibh uile shaighde teinteach an droch spioraid; agus claidheamh an spioraid, a' ni 'se focal Dhé.

'Sa chuigeadh àite, Comharaichibh mothachadh air gaol iongantach Dhé air oibreachadh ar-aon oirbh féin agus air muinntir eile, do thaobh bhur n-anmhunnachd, agus do thaobh gràs Dhé 'g'ur cumail suas. 'Nis, thuille air so, tha aidichidhean uaigneach, buidheachais uaigneach, comhlabbhairt uaigneach, agus co' chomunn uaigneach maille ris na naomh. 'Nis, na'm biodh iad so uile air an gnàthachadh, gheibheadh sibh gnàthachadh na'm meadhonaibh so a' deanamh suas Criosduigh sgiamhach. Ach tha mi fagail na nithe so, so a mhain tha mi guidh oirbh, "deanaibh faire agus ùrnuigh a chum 's nach tuit sibh ann am buaireadh"; oir cha'n'eil a bheag a ghleidheas sibh o bhuairheadh ach faire dhìchiollach, air a comh-cheangal ri ùrnuigh, agus a bhi a' tabhairt aire do d'uile shlighibh, mar aon ann am focal, smuain, agus gnìomh, nach imich iad air falbh o' lagh Dhé; maille ri comh-labbhairt mhilis agus comh-chomainn maille ris an Tighearn do Dhia, ann an cuir suas t-iarrais a dh'ionnsuidh an Athair, agus a Mhic trid an Spiorad: dha'n robh na h-uile clìù, onair, agus gloir, uaith so a mach agus gu sìorruidh. Amen.

It was the priest's office in the time of the law, to keep the fire in the sanctuary from going out; and it is the office of our Lord Jesus, as He is our High Priest, our Head, our Husband, our Mediator, for to blow up that heavenly fire that He hath kindled in any of our souls.—*T. Brooks.*

## Notes and Comments.

**The late Rev. Thomas Spurgeon.**—There passed away on Saturday the 20th October, the Rev. Thomas Spurgeon, one of the two sons of the late famous C. H. Spurgeon of the Metropolitan Tabernacle, London. Rev. Thomas Spurgeon who was somewhat delicate from his youth, was in a critical condition for upwards of a year. He has died in the sixty-second year of his age. In his early days he was pastor of the Auckland Tabernacle, New Zealand. He returned to England in 1892 when his father died, and succeeded him in the pastorate in 1894. This he resigned owing to failing health in 1908. We believe from all we have read and heard that Thomas Spurgeon was a truly good man, desirous of advancing the gospel of Christ, though hampered by bodily weakness, and his removal is a loss to the Christian Church. He is survived by his twin brother, the Rev. Charles Spurgeon, who has a Baptist pastorate in England.

**"The Excellencies of the Bible" by William Huntington, S.S.**—This valuable booklet has been issued by Mr. D. Catt, 74 Strand, London, W.C. (one penny), with all the texts quoted by Mr. Huntington, in enumerating the Bible's excellencies, printed in full. This enhances the worth of the booklet very much. We hope it may have a wide circulation.

**The Irish Situation.**—It appears from all accounts that there is a serious state of things in Ireland at the present moment. The Sinn Feiners make no hiding of their sympathy with Germany and hatred of Great Britain, and they treat with undisguised malice and contempt our soldiers in Ireland. It is feared that another rebellious uprising is at hand. The Premier has warned the Sinn Feiners that the Government will put down by force any such movement.

**Dr. Salmond's Booklet on Luther.**—Rev. C. A. Salmond, D.D., of Morningside, Edinburgh, has written an excellent booklet (price twopence) on Martin Luther. He handles the whole subject of Luther's character, principles, and work in an able and judicious manner. Seldom we have read anything better of the kind in short compass. Dr. Salmond shows the great and abiding value of Luther's powerful testimony for Christ's truth, in spite of defects in his views, and effectively rebuts the charges of recent critics who have been seeking to discredit the Reformation through reflections upon Luther.

**Immorality as Outcome of the War.**—It is deplorable to read the reports from authoritative sources of the amount of immorality that has shown itself as the result of the War. Applications for divorce and marital relief on a large scale make sad reading. May God, in His infinite mercy, open men and women's eyes to the sinfulness of sin, and bring them to genuine repentance, or the consequences will be dreadful both in time and eternity!

**The Communion Cup in the Lord's Supper.**—Mr. J. Forbes Moncrieff, C.A., Cumin Place, Edinburgh, is the author of a pamphlet entitled "A Plea for the Continued Use of the Communion Cup in connection with the Sacrament of the Lord's Supper." His "Plea," as may be gathered, is against the modern innovation of the "Individual Cup." He expresses the earnest prayer "that God may forbid the spread of this practice, so materialistic in its conception and so opposed to the very idea of the communion of saints." Mr. Moncrieff writes us to say that he is willing to send a copy of his pamphlet to any of our ministers who may wish it, free of charge.

### Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 19th November:—

#### SUSTENTATION FUND.

Executors of the late Mrs. Macpherson, Burnside, Insh, Kingussie (Legacy), £1,022 9s. 9d.; Alexander Ross, Esq., Liverpool, £50; Mrs. Cruickshanks, Carrbridge, 7/; Mr. P. Robertson, Mr. L. Maclean, and Mr. C. Mackinnon, Luib, Broadford, 5/ each; "Friend," Inverness, 10/; Mr. D. Cameron, Carrbridge, 10/; Per Rev. N. Cameron—"An F.P. Soldier," £3.

HOME MISSION FUND.—Alex. Ross, Esq., Liverpool, £50.

#### JEWISH AND FOREIGN MISSIONS FUND.

Alex. Ross, Esq., Liverpool, £50; Per Rev. N. Cameron—Winnipeg Sabbath School, £3 1s. 3d., A. Mackinnon, Applecross, £1, and Miss Wallace, Winnipeg, £1; Per Rev. J. S. Sinclair—Mrs. Cameron, Fort William, 10/; Per Rev. N. Cameron—"Anonymous," £100 (Mission to Jews).

BIBLES TO SOLDIERS AND SAILORS.—"Friend," Inverness, 10/.

#### MISSION TO FORCES FUND.

Applecross, £1; Per Rev. A. Sutherland—Misses K. and B. Stewart, Isle Martin, Ullapool, 5/; "A Friend," Inverness, £1; "Two Lady Friends," Lochcarron, £1; Miss A. Mackenzie, Renacarn, Clashnessie, Lochinver, 5/; Mrs. J. MacGillivray, The Market, Inverness, 10/; Mr. T. Gillies, Glasgow, S.S., 5/; Miss Isabel Kerr, Pitlochry, 5/; Miss Graham and Miss K. Mackinnon, Duisdale House, Broadford, 5/ each; Per Rev. N. Cameron—"Mother and Daughters," Lochcarron, 10, and A. G., Glasgow, 10/; Moffat Postmark, 10/; "Two Friends," Kirkhill, 5/; Miss C. Mackenzie, Fernabeg, Shieldaig, 3/; Mrs. J. Mackenzie, Ballimore House, Otter Ferry, Argyll, £1; Mr. N. Shaw, Cumbræ Lighthouse, Argyll, 5/; Per Rev. J. S. Sinclair—Mrs. Cameron, Fort William, 10/; "Friend," Greenock, 10/, and "B., Manchester, 5/; "Wellwisher," Gairloch, 3/; Mr. F. MacLean, 11 Stewart St., Dalmuir, 10/; "Friends," Balblair, Invergordon, £1; Per Mr. D. Mackenzie, Plockton—Mrs. J. R. MacRae, Kyle of Lochalsh, 6/; Mr. R. Macpherson, Helmsdale, 2/6; Per Mr. A. Mackay—"Friends," Staffin, £1; "F.P. Adherent"

(Dover Postmark), 10/; Per Rev. J. S. Sinclair—G. Fletcher, Bellanoch, Lochgilphead, 4/, and Miss MacLennan, Kilmarnock, 7/6.

We received on 10th Nov., from an anonymous donor, the following note, with £100 enclosed:—"First Instalment (D.V.)—For the education of a poor, converted lad for work among the Jews.—A PASSER-BY (Matt., chap. ix., 36, 37, 38)." The above donation, sent unsolicited to the F.P. Church, indicates a divine purpose. We would therefore desire our praying people to plead with the Lord of the harvest, that He would provide "the poor, converted lad" for missionary work among the Jews. The money has been sent to our General Treasurer, to be deposited in Bank meanwhile. We desire to express our sincere thanks to the donor. N. C.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donations to the Manse Building Fund:—Per Rev. D. M'Farlane—Balquhider Postmark, 10/; Per Mrs. M'Farlane—Mr. M'Kay, Manchester, 10/; Per Mr. John M'Lennan, Mission House, Rona, Raasay—Mr. A. M'Lennan, S.S. "Knowhae," New Zealand, 10/; and Second Lieut. D. J. Matheson, B.E.F., France, £1.

Rev. J. S. Sinclair acknowledges, with thanks, £1 from "B.," Manchester, for John Knox's Sustentation Fund.

## Church Notes.

**Communions.**—Inverness, fourth Sabbath of January. Dingwall, first Sabbath of February.

**Winnipeg Congregation.**—It is encouraging to observe from the Financial Statement of this congregation, which we have recently received, that the congregation, for its size, is doing remarkably well. The total collected, including balance from last year, amounted to nearly 1020 dols. (£204). To this is to be added 66 dols. (£13) contributed to the Building Fund. We are also pleased to learn that the congregation is steadily maintaining its strength in numbers. Our friends in this important city of the West have set their hearts on building a church, and it is to be hoped that they may be able soon to realise their wish. Mr. Gillies, who has been acceptably ministering to the congregation, has been asked by the Canadian Mission Committee to remain in Winnipeg for another year.

**Departure of Rev. W. Matheson for Canada.**—Rev. William Matheson, the Deputy appointed by Synod, left Glasgow for Canada on Tuesday evening, the 6th November. He sailed from Liverpool on the S.S. "Scandinavian." We earnestly trust that he has reached in safety the other side of the Atlantic, and that the Lord will abundantly bless his labours in the Canadian field. Mr. Matheson who was the English assistant in St. Jude's, Glasgow, was made the recipient of a substantial presentation

from the congregation, as an expression of their sincere appreciation of his services, and of their good wishes for the future.

**Mission to Naval Men in South of England.**—Rev. Norman Matheson of Halkirk, Caithness, has succeeded Rev. J. R. Mackay, M.A., of Inverness, as our deputy to the naval men at Chatham and Portsmouth. Friends who desire Mr. Matheson to visit any men in Hospital or elsewhere should write him to Mrs. Mackay's, 19 Bryanston Street, Portman Square, London.

## The Magazine.

**Notice to Subscribers.**—We regret to inform our subscribers that we are under the necessity of reducing the size of the Magazine by eight pages (32 instead of 40) owing to the great rise in the price of paper. Even with this reduction, the Magazine will cost us £2 odds (not 30/, as stated in Oct. issue) more per month than it has hitherto done, which means a decrease in its income of £14 for the remaining seven months (beginning with October) of the current Magazine year, which ends in April. We think it advisable to let our readers know the facts.

**Subscriptions Received for Magazine.**—J. MacLaine, Portree, 22; K. Maclean, Seaview, Kyle, 3/; J. Sinclair, Ardroe, Lochinver, 3/; D. Nicolson, Torran, Raasay, 3/; Nurse Tallach, Alloa, 3/; J. MacCuish, Malacait, N. Uist, 3/; Mrs. Mackenzie, Sand, Aultbea, 4/; Miss Macmillan, Oban, 20/2; H. Mackintosh, 25/; P. Anderson, Edinburgh, 24/10½; Miss C. Mackay, Strathly Point, 23/; J. Adamson, Helmsdale, 4/2; P. Cameron and A. MacPherson, Boat of Garten, 3/ each; M. Macaskill, Glendale, 47/3; M. Beaton, Watnish, 3/3; Miss M. Grant, Aviemore, 3/3; Miss J. Macdonald, Kyles, Bayhead, N. Uist, 3/; M. Gillies, H.M.S. Quickly, 1/6; T. R. Cameron, Auckland, N.Z., 7/6; M. Gillies, Winnipeg, 8/4; R. Fraser, Kinlochbervie, 1/6; Mrs. Macdonald, Callakille, 2/; A. MacPhail, Greenock, 3/; D. MacPherson, Kames, 34/10; N. Adhead & Son, Glasgow, 59/; Miss Cormack, Thurso, 14/10; Mrs. J. A. Macaskill, Fernlea, Carbost, Skye, 28/6; "A Friend," Glasgow, General Magazine Expenses, 5/; Mrs. Porteous, Vatten Ho., Skye, 31/3; D. Fraser, Muirnich, General Magazine Expenses, 2/; A. Macleod, W. End, Polbain, Achiltibuie, 3/; J. Moffat, Craigieburn, Falkirk, 8/6; J. Mackenzie, Port Henderson, Gairloch, 30/; D. Davidson, Tomatin, 21/3; A. Macdonald, Tighnabruaich, Torridon, 3/; A. Macaskill, C. Kirkibost, N. Uist, 3/; G. Mackay, Todholes, Thurso, 3/; J. Macleod, Bridge End, Lairg, 11/3; G. Mackenzie, Achlyness, by Lairg, 3/; Mrs. J. MacIver, 1 Lochganvich, Stornoway, 3/6; "Well-wisher," General Magazine Expenses, 5/; Misses Urquhart, Balblair, Invergordon, 8/3; also, by above, General Magazine Expenses, 5/; Miss C. Macpherson, Grumbie, Rogart, 1/6; Pte. L. Matheson, A. and S. H., France, General Magazine Expenses, 3/; J. T. Brookes, Croydon, 3/; Miss Bain, E. Craibstone Street, Aberdeen, 3/6; D. Ross, Tain, 11/3; G. Fletcher, Bellanoch Bridge, Lochgilphead, 3/; Miss Macaulay, Glenelichy School, Perthshire, 2/6; Rev. D. M. Macdonald, F.P. Manse, N. Uist, 3/; Miss Bell, Rogart, 1/6; Miss C. Maclean, Fasach, Glendale, 1/6; Miss Livingstone, Kentra, Acharacle, Argyll, 3/; Bank, Bk., General Magazine Expenses, 10/.

**Free Distribution to Soldiers and Sailors.**—M. Gillies, Winnipeg, 4/2; G. Mackay, Todholes, Thurso, 2/; "B.," Manchester, 5/; G. Fletcher, Lochgilphead, 3/; Miss Grant, Caprington, Kilmarnock, 5/.

*(Several Subscriptions, etc., held over till next month.)*