



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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THE

Free Presbyterian Magazine

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The Romeward Drift.

DURING the past month, we regret to say that the evidences of the Romeward drift have multiplied. The first of these evidences which we shall presently notice is in connection with the State, and the second, in connection with the Church.

First, as to the State. Early in the month there took place the death of Mr. John Redmond, M.P., the most prominent leader of the Irish Nationalists in Parliament, and long a member of the House of Commons. Though more reasonable and moderate in his policy than some others of his countrymen, he was the strenuous promoter of Home Rule for Ireland, and succeeded in getting a Home Rule measure placed on the statute book. The most of Protestants have viewed this measure with great alarm—and in our judgment, justly so—as preparing the way for “Rome” Rule, and so many thought that our statesmen went beyond the mark in their recent eulogies of Mr. Redmond, considering the dangerous political work in which he had been engaged. But in addition to this, the convictions and feelings of intelligent and faithful Protestants have been deeply wounded by the circumstance that a Requiem Mass for Mr. Redmond, held at the Roman Catholic Westminster Cathedral, was attended by, among others, representatives of the King and Queen and Prince of Wales, and personally by the Prime Minister (Mr. Lloyd George), the Chancellor of the Exchequer (Mr. A. Bonar Law), Sir Edward Carson, and other prominent statesmen. This sort of thing is justified on grounds of sympathy and courtesy, but the grounds are entirely inadequate for its justification. As was pointed out recently in these pages, the Mass is one of the most superstitious and delusive rites of the Romish system, and embodies in itself almost every false dogma of that communion. Protestants are therefore called, not to view it with complacency or even indifference, but with strong disapprobation and protest. They are at perfect liberty to express affectionate sympathy for Roman Catholic friends and acquaintances in trouble, and to attend

funerals of such, but it is quite a different thing to countenance a regular religious Roman Catholic service, the most complete embodiment of Popish errors and superstitions. A Requiem Mass is undiluted Romanism of the most offensive type to a genuine Protestant.

We see, then, in the present incident, not the exalted sense of sympathy and courtesy which marks our statesmen—these virtues were more perfectly developed in men of past times, who would have died rather than do as they have done—but the low and weak sense of the fundamental difference between Protestant Christianity and Romanism. The civil and religious constitution of this realm was originally constructed on the basis of this distinction. Our forefathers intelligently recognised by their own personal observation and experience the deadly elements in the Roman system, which is hostile to both the civil and spiritual interests of nations. They had painful experience of these before, and at the time of the Reformation, and since that period, during the ascendancy of the Stuarts upon the throne. No wonder, then, that they took steps to guard the Throne against the ascent of Roman Catholics, and made it plain before the world that they intended Britain should be a Protestant nation in constitution and laws. They took their stand upon God's truth, where safety only is to be found, and not upon the decrees of an apostate so-called Church, which knows nothing of real righteousness and freedom, but has been, and still is, the chief seat of intolerance and persecution, let Cardinal Bourne attempt, as he may, to delude people to the contrary.

Secondly, let us notice a dark symptom of the Romeward drift in the Protestant Church as that appears in a volume recently issued from the press, to which reference is made in the "Notes and Comments" elsewhere. The title of the volume is "God and the Soldier," and the joint authors are two young Scottish ministers of prominent standing, Dr. Norman Maclean, of St. Cuthbert's Established Church, and Dr. J. R. P. Sclater, of the New North United Free Church—both in Edinburgh. Not many modern religious books come our way, and so we are indebted to the columns of *The Bulwark* for the present painful revelation of shocking error and delusion. There is a chapter in the aforesaid book entitled, "The Last Issue," and the following sentences occur: "God is also in hell, and wherever He is, He can only be doing one thing—trying to win His children to Himself . . . and in the long, long end, God will win . . . If prayer be the mightiest weapon placed in our hands, we dare not restrict its power merely to the aid of the living. For the dead are still on the same great stream of life as we are. And they, too, need the shepherding and shielding of God . . . Multitudes to-day pray for their dead, in an agony of supplication, who never before prayed even for the living; and the Church must give expression to this yearning of their souls. Whatever the

theorizings of theologians may say, the heart of man settles the matter." It is questionable if anything more dreadfully or more subtly erroneous, in its essential elements, on the subject of the future state, has ever been found in a Romish manual of religion. These are the ideas of men of enlightened and scholarly culture. How true and applicable are the words of Christ: "If the light that is in thee be darkness, how great is the darkness!" When such shocking ideas are gaining currency, we may well tremble for the future of religion in Scotland. But we rejoice to think that God reigns, and that He can in a moment, suddenly, by the word of His power, put the prince of darkness to flight. Meantime, let us briefly examine some of these extraordinary statements.

1. It is well to observe, to begin with, certain solemn facts conceded by these authors, namely, that some are dying quite unprepared for heaven, and are of just necessity in the place of misery. They do not hold that all, who die for their country, secure a title to heaven, and go immediately there. These concessions to truth, while they land the writers in grave inconsistency, may blind some people to the danger of their other opinions. Let us not be misled.

2. The writers hold the unscriptural opinion that all the members of our race are God's children, and that His Fatherhood is universal. According to this view, as they distinctly express it, those in hell are His children as well as those in heaven. The doctrine of God's special election is not in their creed, and they ignore also the truth Christ spoke to the unbelieving Jews when He declared that God was *not* their Father. "Ye are of your father, the devil, and the lusts of your father ye will do" (John viii. 44).

3. They affirm, further, what is distinctly wrong, that as "God is in hell, He can only be doing *one thing* (wherever He is), trying to win His children to Himself." Here is more than one entire fallacy. God is a righteous judge as well as a gracious Father, and He is acting often even on earth in the first capacity alone and not in the second, while He is acting exclusively as judge in the place of woe. Besides, there is not a particle of evidence in Scripture that He tries to win His children there. Remember the incident of the rich man and Lazarus.

4. These writers hold that *moral persuasion* is the only divine instrument of conversion. They do not believe in "effectual calling" by God's Word and Spirit. The sinner is his own Saviour according to their theory, while the Bible teaches that "salvation is of the Lord."

5. They write of prayer as if it were a magical weapon, and as if prayer on the part of creatures was all that was necessary to save living or dead, forgetting that prayer is nothing without God, that it is an expression of dependence upon Him and an appeal to His sovereign mercy and power, and that no unwarrantable prayer,

inconsistent with God's revealed purposes and truth, will ever be heard.

6. They advocate prayer for the dead, because the hearts of many in the present terrible time are yearning after their dead, and they base their theory upon the desires of the human heart. "The heart of man settles the matter," they say, while they brush aside what they call "the theorizings of theologians," no doubt alluding to those who base their views upon Holy Scripture.

Our misguided teachers of a new theology here expose the fallacy of all their reasonings. It is not the mind or heart of God and His Son Jesus Christ as expressed in inspired truth that is their guide, but the heart of poor, blind, fallen humanity, which is according to the divine Word, "deceitful above all things and desperately wicked." Truly these gentlemen are ignorant of the very alphabet of Christianity, and if they continue in their ignorance and unbelief, we must solemnly warn them that they are in danger of having a personal experience of that hell from which there is no recovery. "The wicked shall go away into everlasting punishment."

We do not desire to write anything unnecessarily offensive or severe, but it appears to us that ministers who teach such erroneous and delusive opinions are agents of delusion—deceiving immortal souls—and that they will have to give, if they change not in time, a dreadful account at the last day. Are the Assemblies of the Established and United Free Churches prepared to endorse or even tolerate such shocking views as are promulgated by these ministers? If so, things have reached a terrible pass. Romanism and Rationalism have come in like a flood. May God arise for our deliverance as a nation!

Oh, that those who are now so desirous to be beautiful and handsome would not be too hasty to effect it with their foolish and sinful arts, but wait and study the heavenly art of beautifying the body, by endeavouring now to become all glorious within, with the graces of God's Spirit! This would at length make them admirable and everlasting beauties. Thou must, indeed, O believer, grapple with death and shalt get the first fall; but thou shalt rise again, and come off victorious at last. Thou must go down to the grave; but though it be thy long home, it will not be thine everlasting home. Thou wilt not hear the voice of thy friends there, but thou shalt hear the voice of Christ there. Thou mayest be carried thither with mourning, but thou shalt come up from it rejoicing. Thy friends, indeed, will leave thee there, but thy God will not. What God said to Jacob concerning his going down to Egypt, He says to thee on thy going down to the grave: "Fear not to go down; I will go down with thee, and I will also surely bring thee up again." Oh, solid comfort! Oh, glorious hopes! "Wherefore comfort" yourselves and "one another with these words" (1 Thess. iv. 18).—*Thomas Boston.*

A Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

Preached on Sabbath, 24th February, 1918.

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"But as many as received him to them gave he power to become the sons of God, even to them that believe on his name."—JOHN i. 12.  
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OUR text begins with the word "but," which is a disjunctive term separating two things by way of contrast. In the preceding verse, it is said that Christ came to His own (the Jews), and His own received Him not. "But" there were some among them that did receive Him. The contrast is between those who received Him not, and those who received Him. When Christ comes in the gospel to a people, many do not receive Him, but some do. The Jews looked for the coming of the Messiah, but when He came, they received Him not. They rejected Him, and because of this sin, they are, as a body, under the curse of God.

In addressing you from the words of our text, we call your attention to three particulars.

I.—The Person received ;

II.—The exercise of receiving this Person ; and

III.—The privilege of those who received Him.

I.—The Person received. The other three evangelists, Matthew, Mark, and Luke, begin their gospel history by speaking of Christ's humanity, but John begins his gospel history by speaking of Christ's Divinity. "In the beginning was the Word, and the Word was with God, and the Word was God." Here we have the eternity of His personality and His Godhead. He was in the beginning—that is, from all eternity—and His personality is spoken of in the phrase, "He was with God," as a distinct person. There is but one Godhead, but there are three persons in the Godhead, the Father, the Son, and the Holy Spirit ; and it is clearly stated that He was God. The Jews denied that He was God ; Unitarians deny it also. Should there be no other testimony to His Godhead than what we have in the first verse of this chapter, it ought to be enough to convince any reasonable man who believes the Bible that Jesus of Nazareth was and is God, the same in nature with God the Father, and equal with Him in power and glory. He is called "the Word," because, among other things, He reveals what was in God's mind and purpose concerning the salvation of sinners of the human race. Your fellow-creature does not know what is in your mind till you express it by speech or some other sign. No creature, man or angel, knew what was in God's mind, as the God of salvation, till Christ revealed it. "No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him" (v. 18). "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever

the Son will reveal him" (Matt. xi. 27). None can be our Saviour but He who is God. Christ is God; "the brightness of the Father's glory and the express image of His person" (Heb. i. 3.)

The Apostle speaks also of His human nature. "The Word was made flesh, and dwelt among us" (v. 14). He took to Himself the nature of man, which consists of soul and body. He took to Himself a true body and a reasonable soul. This is stated in the Shorter Catechism to confute certain errors which some held concerning Christ's human nature. They denied that Christ had a true body, and affirmed that He had only the appearance of a body like that in which angels appeared to men. Others denied that He had a reasonable soul, but that His divine nature supplied the place of a soul. To refute this error the Westminster Divines stated that Christ took to Himself a true body and a reasonable soul. It was the Father that prepared human nature for Christ. "A body hast thou prepared me" (Heb. x. 5). He prepared a soul for Him too. Christ's human nature was created by the Holy Spirit in the womb of the Virgin Mary, "and born of her without sin." Though there was sin in her, He did not partake of it. As it was the Father that prepared human nature for Him, it was He himself that assumed it or took it into union with His divine person, so that He is God-man in two distinct natures, but one person. His human nature cannot be called a person, because it never existed for a moment apart from His divine person. Besides that it was necessary that He should take to Himself human nature in order to suffer, it was calculated to teach that, although man by sin forsook God, and is by nature afar off from Him, he is to be made nigh again in Christ. The union between human nature and Christ, who is God, teaches this. As Christ never parted with His human nature after uniting it with His divine person, it teaches that those united to Christ by faith shall never be separated from Him. And the fact that He took that nature with Him to heaven, teaches that He will bring all that are united to Him to heaven also.

In other parts of Scripture He is spoken of as to His threefold offices as Prophet, Priest, and King. He was appointed by the Father unto this threefold office to meet our threefold need.

We lost the spiritual knowledge of God, and there is not a ray of that knowledge in man in his fallen condition, and it is Christ in His office as Prophet that restores that knowledge by His Word and Spirit. "All thy children shall be taught of God" (Isaiah liv. 13), see also John vi. 45. The United Free Church, according to her creed, has no need of Christ as Prophet. In that creed it is stated that, notwithstanding the fall of mankind by sin, man has a knowledge of God and his duty. There is, indeed, an innate knowledge of God in every man by which he knows that there is a supreme being to whom he is responsible. The heathen have this kind of knowledge, but the knowledge which is part of the image of God, we lost, and in order that it might be restored, Christ was appointed Prophet.

The second need we have is pardon of sin. We are not only ignorant but also guilty, and we cannot by anything we do or suffer atone for our sins, but Christ was appointed Priest to make atonement. In His office as Priest, He, by the sacrifice of Himself, satisfied divine justice and reconciled us to God.

We are by nature, not only ignorant and guilty, but rebellious, and we are not able to subdue our rebellion. Hence our need of Christ as King. He executes the office of a King in subduing us to Himself, in ruling us by the law of His Word, in defending us, and in restraining and conquering all His and our enemies. Many a rebellious sinner He by His kingly power subdued to Himself.

This, then, is the Person received. He is received in His glorious person as God; in His human nature; and in His three-fold offices. In all these aspects the Colossian believers received Him: "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. ii. 6).

II.—The exercise of receiving this Person. There are several things implied in receiving Him. There is, first, a sense of our need of Christ to save us. None ever received Him without being convinced of their sinful condition. "They that are whole need not a physician; but they that are sick" (Luke v. 31). The sinner that received Christ has been convinced of his sin and misery. This is done by the Holy Spirit. "When he is come, he will convince the world of sin" (John xvi. 8). So long as you are ignorant of yourself as a sinner, you will not receive Him; and if you received Him, there was a time in your past history when the Holy Spirit convinced you of your sin and misery, so that you had no doubt whatever that you were in a lost condition, and that if you died in that condition, you would be lost forever in eternity.

It implies, also, that those who received Him have heard of Him. Hearing about Christ is necessary to receive Him. The Apostle Paul shows the impossibility of receiving Christ without hearing of Him. "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" "Faith cometh by hearing, and hearing by the word of God" (Romans x. 14, 17). In the creed of the U.F. Church, to which we have already referred, it is stated that the heathen, who never heard of Christ, may be saved, but the Apostle Paul knew better than those who framed that creed, and we are to believe him before any man that speaks to the contrary. Receiving Christ implies also that He is offered to those that receive Him. He is freely offered in the gospel to sinners. He is offered by the Father; He offers Himself; and He is offered in the preaching of the gospel to all sinners who come to hear the joyful sound.

There is implied in receiving Him that those who receive Him are regenerated and born again. We have this stated in the context. "Who were born, not of blood, nor of the will of the

flesh, nor of the will of man, but of God" (v. 13). A change of nature is necessary in order to receive Christ. The grace of faith is necessary in order to receive Him. Faith is not to be found in the natural heart, but it is in the new nature created by the Holy Spirit. The Spirit in all His graces dwells there, and faith is the first grace which goes forth to receive Christ in the offer of the Gospel. Faith is like the needle, and Christ is like the loadstone which attracts the needle. When the loadstone is brought to within a certain distance of the needle, it is powerfully attracted by the loadstone, and they cannot be kept apart. In like manner, when Christ is set forth in the preaching of the Gospel, those who have faith are powerfully attracted by Him, so that they cordially close with Him as He is freely offered in the Gospel. It is not enough for you to hear of Christ, or that He is offered to you. You must receive Him before you can be saved. To reject Him is the condemning sin, for "He that believeth not shall not see life, but the wrath of God abideth on him" (John iii. 36). In "Effectual Calling" (Shorter Catechism), receiving Christ is spoken of as "embracing" Him. In embracing a dear friend you use both hands. The two hands by which we receive Christ are the understanding enlightened by the Spirit, and the will renewed. There is the *assent* of the understanding, and the *consent* of the will. He is received not only as a person we need, but also as a person we love.

III.—The privilege of those who receive Him.—Power is given to them to become the sons of God. "To them he gave power to become the sons of God." Some understand this "power" to mean the power of the Spirit in regenerating them, but that is not the meaning; for this is a "power" that is given them after they are regenerated and born again. There are two words in the original meaning power, the one means power in the sense of might or strength; the other means power in the sense of right, or privilege. It is the latter that is used here. It is the privilege of adoption, "Whereby we are received into the number, and have a right to all the privileges of the sons of God" (Shorter Catechism). Among men, adoption means a man's receiving of a child out of another family, with a view to bring it up as his own child. God brings all His children out of the devil's family, and adopts them as His own children. All are by nature of their father the devil. The privilege of adoption is the greatest privilege in this world. There are several things in this privilege.

(1) God is their Father. In the form of prayer Christ taught His disciples. He teaches them to address God as their Father. "Our Father who art in heaven." Many repeat this form of prayer who have no right to call God their Father; but if we have received Christ, we have a right to call him our Father. He is the Father of our Lord and Saviour Jesus Christ, and our Father also. He is His Father by eternal generation, and He is our Father by regeneration and adoption. When about to leave

this world, he said to Mary, "Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God" (John xx. 17).

(2) Another thing in the privilege is that Christ is their brother. Though he is infinitely above them in dignity and glory, "He is not ashamed to call them brethren" (Heb. ii. 11). Though they are in the state of imperfection ashamed of themselves, He is their elder brother, and deals tenderly with His little brethren, watches over them, and attends to their comfort; as He said to His disciples, "I will not leave you comfortless; I will come again" (John xvi. 18).

(3) Another thing in the privilege is that the Holy Spirit is theirs. He dwells in them, and abides with them for ever.

(4) It is their privilege that they are heirs. Heirs of what? "They are heirs of God, and joint heirs with Christ" (Romans viii. 17). They may say with the Psalmist, "The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Is. xvi. 5, 6). This inheritance belongs to them, because they are God's children. Among men, if a man claimed a share of an inheritance, he would require in certain circumstances to prove that he was a son of the man to whom the inheritance belonged. Failing this, he would not be put in possession of the inheritance.

(5) "All things" are theirs. The Bible is theirs. The means of grace are theirs. The ministers of the gospel are theirs. Life is theirs. Death is theirs, to remove them from a world of sin and sorrow to a world of perfect felicity. Heaven is theirs as the inheritance of saints in light, the earnest of which they receive in this world. And the earnest of a thing is of the same nature as the whole, as a small drop out of the great ocean is of the same nature as the ocean out of which it comes. So that they know on earth what heaven is.

This is a great and glorious subject. The Person received is a glorious person. The work of the Spirit enabling sinners to receive Him is glorious, and the privileges of those that received Him are great and glorious. Christ came to you in the word of the gospel, and He is offered to you every time you hear the gospel preached. Have you received Him? Examine yourselves as to whether you have received Him or not. Self-examination on this important subject is very rare in this evil generation, but the Lord's people examine themselves daily. But whether you have received Him or not, He is offered to you. The time is coming, however, when He shall not be offered any longer, when death shall remove you from this world. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2). O the need of the Holy Spirit to awaken dead sinners to a sense of their lost condition that they may see their great need of Christ to save them! He came "to seek and to save" lost sinners.

Cast yourself upon Him as a lost sinner. One may say, "I received Him long ago." If so, you will be receiving Him again and again. If you received Christ, He is precious to you. As the Psalmist says, "Whom have I in the heavens but thee? and there is none upon earth that I desire beside thee," and you seek His glory and the coming of His kingdom, and the destruction of the kingdom of Satan.

Account of Mission to Naval Men in England.

BY THE REV. NORMAN MATHESON, HALKIRK.

DEAR MR. EDITOR,—As a deputy of our Church to Gaelic-speaking Naval men at Portsmouth and Chatham, I give a brief account of work done during my stay in England. Our work as deputies in London and naval ports consists chiefly in the preaching of the Word, and the visitation of patients in Hospitals.

At the request of the Convener of Committee to Naval Forces, I agreed to remain eight Sabbaths in the South. Four of these I gave to Chatham, three to Portsmouth, and one to London. For the day I was in London, Mr. Angus Fraser, our missionary in the London Mission, went to Portsmouth in my place.

I was able to conduct the regular services at both naval ports with a considerable measure of comfort. But at Chatham, on a Saturday evening, we had to bring the meeting to a close, owing to the warning coming out of an approaching raid, and in London, on a Tuesday evening, I was unable to attend our usual prayer meeting there, as there was an air-raid on at the time of service. It is sad to think that, though for the duration of raids there seems to be a somewhat sobering effect made on the conduct of many of the careless, yet no sooner are they over than they are as vain and frivolous as ever. This is without doubt due to the want of faith in an overruling God in providence. However, we have reason to believe that some, through fear of death, are made to look to *Him* as the only true safety for their souls as well as their bodies.

The attendances at the meetings at naval ports and in London were very encouraging on the whole. On Sabbath mornings the attendance at Portsmouth averaged, I should say, one hundred and ten, and at Chatham one hundred and twenty. The evening meetings on Sabbath and week-days were comparatively small in the numbers that attended, for which we believe a reasonable excuse could be given in regard to some who were absent. At the week-day meetings I generally asked one or two of the men to engage in prayer. The earnestness with which they prayed for themselves and others that they would be prepared to meet the Judge of all at death was very noticeable. May the Lord raise up others in their midst as witnesses for Him!

The visitation of hospitals was a most interesting part of my work. It enabled me to come in contact with many of various

denominations, and with some of no denomination at all. I did what I could by way of distributing religious pamphlets, Testaments, and gospels. Mostly all patients were glad to get something religious to read, and I may be permitted to say that, as a rule, those of the Baptist Church, whom I happened to speak to about the realities of eternal things, were more easily approached than those of other denominations. Probably this may be due to the more particular attention that they give as a Church to the work of teaching the Bible to the young. Among the booklets I gave away were Protestant booklets, which I tried to distribute with caution. Still, when I asked patients if they would accept of one, I seldom got a refusal. In a few cases I got an answer to this effect, that they would read anything. We do not know what will prosper—this or that. May the promise in these words, “Cast thy bread upon the waters; for thou shalt find it after many days,” be fulfilled.

By the help and guidance of Mr. Angus Fraser, I was able to do a considerably greater amount of work in London, by way of visiting hospitals, barracks, and the people of our own congregation, than I otherwise could have done. We trust his labours in the Mission are blessed. There is some cause to believe that this is so. Our small Mission in London needs the support of the prayers of the Lord’s people, and perhaps the financial support of our Church, but as was reported already in the pages of our Magazine, they are able to support themselves meantime, but not, we fear, without a good deal of self-denial on the part of the congregation.

I should not forget to acknowledge, with thanks, the kindness I found at the hands of those with whom I took up lodgings in the different places of labour.—Yours, etc., NORMAN MATHESON.

F.P. MANSE, HALKIRK.

Steps of Spiritual Experience.

A LETTER BY MR. C. B. VAN WOERDEN, AKKRUM, HOLLAND.

A READER in England (Mr. H. B. Pitt, Trowbridge) has sent us the following valuable spiritual letter by our esteemed friend, Mr. C. B. Van Woerden, Holland, some of whose letters have already appeared in our Magazine. We have much pleasure in publishing this letter (written in 1908), and trust its perusal may be blessed to many:—

“AKKRUM, 27th July, 1908.

DEAR SIR,—I received your kind letter of 19th June and will try to answer you with a few lines. I delayed my reply longer than I should have done, but I was very busy. I had also some objection in my mind, being a bad writer and having meantime many correspondents; also the importance of your questions, being often in many fears whether I am really in a state of grace or not.

I cannot deny that I have some hope that the Lord commenced

a work of grace in my heart from my very youth. At least, I remember that when about seven years, I got very strong impressions of my sins, which made me confess them with many tears, begging the Lord that He would pardon me. It was an old year's night, and I could not sleep until I had a strong hope that He had heard me, and it was as if I felt that I loved Jesus for it; but on New Year's morning I sinned again, and lost my hope. From this time, until up to my twenty-fourth year (1884), I was never without impressions of my unconverted state, and I went as in a circle—of sinning, confessing my sins, promising the Lord not to sin again, and breaking my promises the first occasion I had. In these years there were principally two things which cast me much down, namely, the impossibility of believing in Christ, which I often tried with all my power (I had been always taught the Arminian doctrines); and a persuasion by many passages from Scripture, that I would not be saved unless I was elected, which stirred up my enmity and stood in my way of self-efforts to move the Lord to have mercy upon me. I did all that I could to deny 'election,' which was in my eyes the same as 'closing the doors of heaven for ever to me,' for it was impossible for me to have the least hope that the Lord would have chosen such a one as I was. Terrible Scriptures, also dreams, frightened me, and my hope arose from my fulfilling the condition of the conditional promises, especially this one, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Under all these my efforts to conquer my sins and to get reconciled with God, my hope went more and more down that I would ever succeed, and I was more and more convinced of my lost and helpless condition. On a Sabbath morning, reading a sermon of Spurgeon from Isaiah liv. 7-10, the love of Christ was shed abroad in my heart in a very wonderful manner. I cannot say that it was by means of the sermon, and I cannot remember that any word was applied with power to my soul, but I was sick of love, and I expected that I would die that day, without any fear of death. The way of life was opened, and Christ became precious to me. I abhorred sin, and thought I was now really converted. Delivered from the dominion of sin, I would never sin again, and happy as I was, I expected to go henceforth my way with joy and gladness. But to my sad experience sin came back again, and I turned more miserable than ever before. From this time there came a change in my labour, knowing the power of Christ to save, but being unacquainted with the way in which the Lord carried on the work of salvation through Christ, my guilt came back again, but the Lord Jesus showed me the fountain of His blood, with His willingness to save me, also His necessity and suitableness, which brought peace into my soul, and I made a covenant with Him to serve Him for ever, giving myself into His hands for time and eternity. In these times I enjoyed much, but noticed very little. I had communion with Christ, access in prayer, no trouble with sin; in one word, I was happy. I cannot say how

long this lasted, but at last the power of sin returned again, and with it, felt love retired, and fear came back, also the accusations of conscience. But the love of Christ enabled me to justify God in my damnation, though I could not live without Christ, and I besought the Lord that when He would send me to hell, He would grant me to love Him there. I thought hell would be a desirable place with Christ as a companion to love.

With the power of sin and the loss of felt love, fear came back, and it came into my mind to meditate what the reason was, that, though I believed that Christ loved me and that I loved Christ, yet I could not look upon God without fear to meet Him, because of the strength of sin and the guilt it pressed upon my conscience. My heart was a fountain of sin, and I was distressed, abhorring myself. Then it pleased the Lord to reveal to me God the Father, in His sovereign, electing love, making a covenant with Christ to save me, because He loved me from everlasting, and that, therefore, Christ had delivered me. It was as if God the Father spoke to my soul, 'I have known from all eternity what you are, but I love you for my own sake, and all your sins are forgiven, those under which you sigh now, as well as the past and future.' A sense of the everlasting, electing love of the Father in Christ filled my heart, and quite broken I exclaimed, 'Abba, Father, dear Father.' I cannot express my feelings, but I believed that I was justified freely, and that nothing would separate me evermore from the love of God. But, afterwards, sin prevailed again and has often thrown me down, which brought me again under the bondage of the law.

The letter which you refer to in 1897, was written after this experience, which at this time was really so far hidden from my memory that I could not even touch it. About six years ago, I was again brought up a little out of my depths. Justifying God in my eternal condemnation, it pleased Him to give me a strong hope in His faithfulness, notwithstanding my unfaithfulness, and He gave me again much freedom which I had entirely lost. I have often thought that He would not spare me a moment, and He would have been just in it, yet I remain until this day, and what a wonder it is, I still hope in Him, and I will hope even if He would slay me. More than ever before, I believe that if I shall be saved, I will not have to boast, but the glory will be to the Lord and His free grace in Christ; and if it would please Him to throw me into hell, I hope never to open my mouth against Him, for He is, and will ever be, just in all His ways. . . .

There is no Church we are connected with, but we continue in reading sermons at present—Erskine, and John Owen, and Charnock. . . .

A letter from you or your wife will always please me, but you must not expect me to write often. May the Lord be with you and your family and all His dear people! Remember me at a throne of grace, when you have access there.—With kind respects, your unknown friend,
(Signed) C. B. VAN WOERDEN."

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.

(Continued from page 386.)

"29th.—Visited three aged and seemingly dying persons, but, alas! I found not one 'D. D.' among them all. I am in fear about two of them. Father, have mercy on them for Jesus' sake. Awake, convince, and convert, if it be not too late. Too late! Oh, dreadful thought! Mercy, mercy, mercy! for the sake of the bloody agonies of our heavenly Kinsman. As to one of the three—H. Fraser in Dolt—blessed be the Lord for it, I have better hopes of his salvation. Lord, grant they may not be disappointed! Amen.

"Wednesday, 30th.—This day I have many calls to retire, fast, pray, and humble myself deeply before the Lord for my numberless sins of omission and commission of old and of late. The situation of my parish, family, and several of my dear friends, calls for it. Lord, pour out Thy blessed Spirit on my poor, wretched, parched, languishing soul, as a spirit of repentance, supplication, and prayer. Lord, suggest suitable meditations, awaken holy desires, touch this cold, frozen heart with a live coal from Thine altar!

"Ten o'clock at night.—The Lord has been pleased, of His great mercy, to carry me through the duty of this day in such a way as lays me under a new and strong obligation to bless and praise His most holy and gracious name while I live; for I have it to say now, as on former occasions—yea, on every occasion of this nature—to the praise of free grace, that 'it was good for me to draw nigh to God.' In the morning I was oppressed with a spirit of bondage; at noon I was sweetly relieved and enlarged by the benign spirit of adoption, which enabled me to say with humble boldness and unutterable delight, 'Abba, Father.' At the beginning of the duty my soul was much straitened and bound up, but soon my bonds were loosed, and my soul brought into a large place, where there was liberty, felicity, and rest. 'He caused the north wind to awake in the morning,' and commanded the sweet southern breeze to blow at noon. Then the spices of the garden began to flow out; the faded lilies began to rear up their drooping heads. Faith, love, affiance, complacency, calm resignation, contempt of sublunary things, a savour for the things that are above, were now felt—glory to His name!—in a livelier manner than usual. My soul doth therefore magnify the Lord; my spirit rejoiceth in God, my Saviour. Lord, keep this in the thoughts of the imagination of my heart for ever. Oh, to be more humble, thankful, vigilant, tender, spiritual, holy, and devout than ever! Oh, for clearer views, nearer access, deeper

impressions, and higher fruitions than I have yet attained! Oh, I am still far, far behind. O how little have I yet seen of Christ's glory, how little have I tasted of His love, in comparison of what thousands of His people have experienced, and what I might have attained myself had I been wise. But blessed, blessed be His name for ever, for my little drop—my glimmering ray—little as it is. Lord, Thou that knowest all things, knowest that I would not barter it for ten thousand worlds!

"*Tuesday, 12th April.*—Visited three aged dying persons, two of them, alas! alas! in a poor way—I fear strangers to Christ. O that the Lord might spare them some time! O that it might please the Lord to awaken and convert ere they sleep the sleep of death! The other person, a man of eighty years of age, seemed to me to be possessed of a lively steady faith in Christ. Among many edifying and excellent expressions he uttered, he said: 'Had I the holiness and good works of ten thousand eminent saints, I would this day absolutely renounce and disclaim it all, in the business of my justification and acceptance with an infinitely holy God; and I would betake myself to the righteousness of Christ and His atoning blood, as my only sanctuary and my only hope.'"

Here is the record of another of those days of private devotion which the man of God used frequently to set apart at this period of his life. They show how well aware he was of the importance of keeping his own vineyard, and how carefully he did so, while watching over others committed to his charge.

"*April, 1763. Friday, 15th.*—This day I have many loud calls to be retired from the world, and devote as much of it as I possibly can to fasting, humiliation, and prayer, and that because of my little progress, or rather my lamentable deficiency in sanctification, spirituality, heavenly-mindedness, and want of preparation for death, judgment, and eternity. Alas! what a stranger am I to that habitual complacency in God, that ardent love to Jesus, that sweet resignation to Heaven, and that full assurance of faith that are expressly required, and which I therefore ought, and through grace might have attained. And though blessed, blessed be the Lord, I dare not deny that I've many times experienced somewhat of all these to my unspeakable happiness; yet, alas! I have been miserably inconstant, unstable as water, variable as the wind, prone to backslide, unfaithful to my vows, unsteady to my resolutions, unthankful for signal mercies, though unworthy of the least. Oh! what a monster of ingratitude am I! Oh! what a whorish, roving, faithless, atheistical heart have I! for these let my heart bleed; for these let mine eyes mourn to-day. Farther, I've reason to mourn this day that I've never been deeply enough concerned for the precious and immortal souls committed to my charge. I have indeed been preaching, praying, catechising, administering the blessed sacrament, visiting the sick, etc., in my poor way; but, alas! I fear I have not laboured so much in the closet as in the

pulpit, so much in secret as in public, for their salvation—have not, like the blessed apostle, been travelling as in birth for them till Christ should be formed in their souls—though many, very many of them are visibly in a state of nature, and some of them, as it were, running in a full career to eternal perdition, yet I have not trembled, and wept, and mourned in secret for this as I ought to have done. Their awful situation has indeed awakened some pain, and terror, and concern in my mind; has produced some poor prayers and intercessions in secret for them; but, alas! not the thousandth part that the clamant reason and importance of the case required. And what aggravates my too great insensibility in this matter is, that I myself had the experience in my younger days of the wormwood and the gall, the horror and the misery of such a state and situation. Another thing that calls on me to humble myself this day before the Lord is, that I have been, and still am, shamefully ungrateful for the great mercies that the Lord has conferred on my family; and one, particularly, vouchsafed wonderfully and graciously in answer to earnest, repeated, and importunate prayers; and that I am not deeply and seriously enough concerned for what is yet wanting, though of the greatest moment and importance. Lord! grant that I may be deeply humbled, and seriously and suitably exercised this day about these things. For this purpose, O Father of mercies, pour out of Thy Spirit, for the sake of Thy dear Son, on this poor, wretched, coldrife, darksome, stupid, worthless heart of mine, that I may pour it out before Thee this day in penitential confession, contrition, supplication, and fervent importunate prayers of faith. Oh! admit to the holiest in the new and living way consecrated through the rending of the veil, through the blood, and agonies, and intercession of Jesus—to the everlasting glory and praise of Thy grace. Amen.

“Nine o’clock at evening.—I have reason, good reason to look on this as a happy day to my soul—all glory and praise to the merciful Hearer of prayer, to the God of all grace, to the adorable Lamb that was slain and is alive for evermore, and to the blessed Spirit of benignity and consolation. What shall I render to the Lord for all His benefits, and particularly for what of His gracious countenance He was pleased to vouchsafe me this day; for those sweet, and seasonable, and powerful influences which enabled me at this time to make confession and supplication before Him, to pour out my heart in contrition and sorrow for my sins and shortcomings, to fly to the blood and righteousness of Jesus of new—to plead, to believe, to appropriate, to trust, to confide, to love, to rejoice, to adore? In a word, I was made to taste and see that the Lord is gracious: got something that was encouraging with respect to my soul, my family, and flock. Oh! that I was helped to maintain this blessed frame, and to carry it along with me through all the days and stages of my pilgrimage on earth! But, alas! how apt am I to fade and cool! It is, however, an inestimable privilege

that there is access daily and hourly to the same adorable and inexhaustible Fountain of grace and consolation, and that He has said, 'Because I live, ye shall live also.' O may I be humble, and thankful, and taught to live by faith on Christ. Amen. . . . Had a delightful conference after my work was over, with a serious, exercised soul."

One of the features of his character was tenderness along with great breadth of sympathy. Not his own family alone awakened his tender anxieties, nor his own flock alone, but all afflicted persons with whom he came in contact, or whose cases he heard of were remembered earnestly in his secret prayers; and he was ever ready to minister to their bodily and spiritual relief. We find him, for example, at this time, not only praying much for the pious minister of a neighbouring parish who was dangerously ill, but going to watch by his bedside, and helping to nurse him until the crisis was past, while comforting him in soul-distress. Scarcely was this work of brotherly love at an end, when we come upon the following entry:—

"*Tuesday, 31st May.*—Attended a poor young lamb of my flock, a girl of twelve years of age, carried to Inverness with her left hand mortified. By the concurring advice of all the physicians her hand must be immediately cut off. Conversed and prayed with the poor girl and her disconsolate parents—had much of the Lord's countenance in these exercises previous to the bloody operation. During the operation the dear child held me by the hand all the time; the Lord, whom she frequently and fervently addressed, supported her spirits, and gave her wonderful courage and presence of mind. I hope in His mercy that she will do well.

This morning, being deeply concerned about my daughter, whom I was to bring along with me to town [Inverness] to prosecute her education, I was encouraged and comforted by the precious promise (Jer. xxxii. 40), 'I will put my fear in their hearts, that they shall not depart from me.' Lord Jesus, take care of Thy little handmaid, devoted from her birth to the most honourable office of washing the feet of the meanest of Thy sincere disciples."

Then, next day, at Inverness, instead of confining his thoughts to his daughter and his many Christian friends in that place, he (as we find him writing)—

"*1st June.*—Visited the two condemned malefactors—conversed and prayed with them."

And three weeks later he again writes—

"*21st and 22nd.*—Attended the Presbytery at Inverness, and visited the poor condemned malefactors. I have ground to hope well of them. O Lord, carry on a thorough, mighty, saving work on their hearts and nature."

And a week later:—

"*27th.*—Had the pleasure to hear that one of the condemned malefactors, condemned to die for some instances of theft, has

received a reprieve. O! may he receive from Christ the white stone and the new name; and may this be the happiness of his fellow-prisoner! Amen."

CHAPTER IV.—THE REVIVAL.

During the month of June, 1763, while objects of sympathy outside his own flock so largely shared his efforts and prayers without being suffered to interfere with his special watchful care for souls committed to his charge, we come to the first recorded symptom of a greatly extended blessing on his ministry:—

"*Sabbath eve, 5th June.*—I hope the Lord was this day graciously present in time of the lecture with the speaker and the hearers. Many were affected, as I was, in the delivery, much affected, and some bathed in tears. May the happy effect be the real conversion of sinners and the edification of saints! But, alas! how cold and formal was I in much of the English sermon! Lord, forgive the iniquity of holy things."

Under this sense of shortcoming, Mr. Calder sets apart a day, and soon after another day, for personal humiliation and prayer with reference to his felt "coldness" and to the state of his people, as well as specially to seek a blessing on the approaching dispensation of the Lord's Supper. And manifestly he soon begins to find himself in a very cheering atmosphere of ministerial success; for, after days occupied in conversation with new applicants for admission to the Lord's table, he says, "Blessed be the Lord, there is a greater flocking to Christ this year than there has been for some years past." During the communion season in his parish, and after it, these tokens of Divine blessing multiply; and he specially records the fact that he meets with them even in "the wicked village" he had been specially praying for. But we pass on to the communion (some time later) in the neighbouring parish of Inverness, where also, according to the custom of the district, he himself and many of his people attended.

"*Thursday, 18th.*—This being the fast-day before the communion at Inverness, I rode into town—heard sermon forenoon and afternoon.

"*Saturday, 20th.*—Mr. Hector M'Phail* preached an excellent sermon from Ps. x. 17, 'Lord, thou hast heard the desire of the humble, thou wilt prepare their heart,' etc. I preached immediately after him from Ps. xxxvi. 8, 'Thou shalt be abundantly satisfied,' etc. Blessed be the Lord, who for His own name's

* The worthy minister of the parish of Resolis, in Ross-shire, whose name has a peculiar fragrance in the district to this day. It was he who taught an ignorant girl the two prayers which have lately become well known through publication in a popular tract: "Lord, teach me to know myself;" "Lord, teach me to know Thyself;" the use of the first of which issued in the girl's deep conviction of sin; and of the second, in her saving conversion and peace in believing.

sake was pleased to support and comfort me to-day. After sermon I distributed to the people of my parish near two hundred tokens.* Blessed be the Lord, the number of communicants has increased more this year among my people than any former year since I came among them; and I trust in the Lord that many of them, most of them, are real Christians. Lord, grant that all of them may approve themselves such!

(*To be continued.*)

Notes of Alexander Gair and Other Worthies.

(*Continued from page 262.*)

REV. JOHN SINCLAIR, BRUAN.

IN a sermon, he thus spoke: "Christ said that one soul was of more value than the whole world. Oh, have you an immortal soul laid upon you? Come to Him with it, and He says, 'I will give you rest.' Are you afraid of hell? Aye, if you seem to have one foot in hell, come to Him. Oh, you cannot come? Well, look to Him. You cannot look? Breathe after Him. 'Hold not Thy peace at my breathing, at my cry.' If you come, the burden of your soul will be taken off your hands." (*Ministers and Men*, by Rev. A. Auld.)

When Mr. Sinclair was on his death-bed, Donald Mackay, Clashcraggan, was in the house one night, and, having gone out about bed-time, he said on returning that he never saw a house like this, "because (said he) the Lord is outside and inside, and everywhere about it."

REV. JOHN MUNRO, HALKIRK.

Mr. Munro said on one occasion: "Such a spouse as Christ came to seek was never heard of. She was foolish, helpless, and naked. And should He give her clothes, she could not put them on, and although He put them on, she could not keep them on, and although He kept them on, she could not keep them clean."

When bidding goodbye to a young man who was leaving for the

*To those who know the dread of *unworthy* communicating which prevails in the Northern Highlands, and the strictness of self-examination enjoined and practised before every dispensation of the Lord's Supper, the number above-mentioned as going from Croy to join in communion in another parish, and who are characterised as they are in the diary, will appear great. They suggest the probable presence, as fellow-worshippers, of a large number of earnest inquirers, and even of a good many true believers besides who were not yet communicants; and they indicate a remarkable state of spiritual prosperity at that time in Croy.

south, he said: "May the Lord keep you, my young man, and if He will keep you, you will keep yourself."

Mr. Munro had much of the assurance and joy of faith. On one occasion he had a friendly discussion with a worthy and scholarly minister as to the right definition of faith. When he saw that his friend had the best of the argument, he finished the subject with the happy remark: "You may be able to give a better definition of faith than I can, *but I can believe as well as you.*"

This friend (the late Rev. Dr. W. R. Taylor, Thurso) told that on one occasion he was about to leave the Halkirk manse on horseback for Thurso, when he expressed some fear of safety to Mr. Munro, as the animal on which he was seated was young and liable to be restive. Mr. Munro, he said, replied by lifting up his two hands, and exclaiming, with great warmth and emphasis, "You will get safe home!" Knowing that the man of God had good ground for his assurance, Dr. Taylor felt his fear completely removed, went on, and reached home in safety and comfort.

Mr. Munro spoke of how the love of forgiveness was shed abroad in the heart of the saints, and said that Manasseh was a great sinner, and filled the streets of Jerusalem with the blood of saints, but that Manasseh got repentance, and, when he went to heaven, not one of the saints whom he injured would say that he had done them an ill turn.

REV. ROBERT FINLAYSON, HELMSDALE.

Speaking of the parable of the prodigal son, he made the following spiritual enlargement: "When the Father wanted to bring forth the best robe on the prodigal's return, the servant brought the robe that was upon Adam in the state of innocence. "That one will not do," said the Father, "go and bring a better one." He then brought the robe the angel Gabriel wore on his messages. "That will not do either," said the Father. "There is no other robe," answered the servant, "but the one which belongs to the Son." "That is the robe I want," said the Father, "bring it with you."

Mr. Finlayson, speaking of the servant who said that his "master" was an austere, hard man, "gathering where he had not strawed, and reaping where he had not sown," remarked that his opinion of that servant was that he was never really a day in that blessed Master's service, as, if he had truly known Him, he would not have called His service hard.

Corrections.—Last month on page 365 "charged" should have been "changed;" and on page 391, in note on "Poisoning the Wells," "rendering," etc., should have been "revealing, as it does, the virulency."

Air Iomadh Puing Dhiadhachd.

LE MR. EGIN UELSH.

“Gu’n deoinicheadh e dhuinn, air dhuinn bhi air ’ar saoradh o lamh ar naimhde, gu’n deanamaid seirbhis da as eugmhais eagail. Ann an naomhachd agus ann am fireantachd na lathair fein, uile laithean ar beatha.”—LUCAS i. 74, 75.

DH’IARRAMAID beannachadh Dhe, agus làthaireachd an Spioraid a bhi air a ghiùlain maille ri fhocal fein, a dh’ionnsuidh cridhe gach neach agaibh, a chum feum a dheanamh dheth na meadhonaibh so th’air ann an òrduchadh leis fein, a chum aoidheachd a thabhairt da ’làthaireachd ann bhur n-anama. ’Nis, a chum so a thuigsinn, bheir sibh fainear, mu fhàistneachd Shechariah, a rinn e fhaidheadaireachd an deigh dha bhi air a bhualadh balbh rè uine naoi mìosan, air son a dhith-creideamh.

’Nis, ’nuair a tha’n leanabh air a bhreith, agus a tha e gu a bhi air a bhaisteadh, tha theanga’ air a fuasgaladh, agus, air dha bhi air a lionadh leis an Spiorad Naomh, tha e ag cuir an cèill an fhaistneachd so: far am bheil e, air tùs a’ briseadh a mach ann am buidheachas do Dhia air son coimhlionaidh a gheallaidh, agus air son cuir a Mhic fein a chum saoradh a shluaigh a bha caillte; agus anns an ath àite, tha e ’g innseadh dhuibh ciod a chrìoch air son an robh so air a dheanamh, sin r’a radh, “Air dhuinn, a bhi air bhur saoradh a lamh ’ar naimhde, gu’n deanamaid seirbhis da as eugmhais eagail, ann an naomhachd agus ann am fireantachd ’na lathair fein, uile laithean ar beatha.” ’Nis, a chum teachd a dh’ionnsuidh a ni a tha anns an rùn, leagaidh mi dhuibh fhaicinn air tùs cia mar a ta so an crochadh ris na nithe mu’n do labhradh roimhe.

2. An fhad ’sa thainig sinn air ar n-aghairt, agus sin a tha sinn gu laimhseachadh; agus an deigh sin labhradh mi focal na dha mu’n a so gu h-ath-ghearr.

Bha ceithir nithe air an teagasg dhuibh, a chum bhur stiùireadh a dh’ionnsuidh caitheadh beatha diadhaidh agus chrìosduidh, tha an tuigsinn agus an cleachdadh, gu leir feumail, air doigh ’s gu’m feum sibh an deanamh, na’m b’àill leibh Dia a ghlòircachadh ann an so, agus bhur cuid a bhi agaibh do’n bheath-shìorruidh an deigh so; feumaidh sibh ’araon eolas fhaotainn orra agus an deanamh, na bithidh bhur saothar gu leir ’san aideachadh ann an dìomhanas.

Air tus, Feumaidh sibh an creideamh tearnaidh sin a bhi agaibh a’ deanamh greim air sàbhaladh, a bha air a sheuladh, air a ghealltainn, agus air a nochdadh, ’s air a dhaighneachadh, air a bhuadhachadh ’s air a cheannach, le fuil Iosa Crìosd; agus ’se so am bunait ’sa charraig air am feum sibh bhur tigh a thogail, na’m b’àil leibh e seasamh anns an t-saoghal so agus anns an t-saoghal

a ta ri teachd ; agus 'se so a charraig chan e mhain air am feum sibh bhur n-aithreachas a thogail, ach mar an ceudna bhur sàbhaladh, agus a ni as eugmhais gu bheil na h-uile diadhachd ann an diomhanas, oir mur tog thu air a bhunait so, na h-uile togail a ni thu tuitidh e sìos, "agus bunait 'eile cha'n urrainn duine sam bith a shuidheachadh ach am bunait a shuidhicheadh a cheana', ni 'se Iosa Chrìosd air a ghabhail troimh Chreidimh ; 'se so am bunait air am feum thu do shlàinte a thogail, oir cha'n'eil ach saothair chaillte gu leir ad' shaothair 'san diadhachd, ma 'se agus gu' bheil thu fathast ad' sheasamh eadar dha bharail, agus mur d'fhuair thu thu fein air do fhreumhachadh gu daingean agus air do shuidheachadh ann an Crìosd, a chum's gun d'thoir thu dùbhlán do ifrinn, do'n bhàs, do'n uaigh, agus do'n chuid eile do d' naimhde gu leir ; air doigh 's gu'm feud thu radh, fhuair mi sàbhaladh ann am fuil Iosa, agus sin air a sgrìobhadh ann mo choguis le a Spiorad fein. 'Se so a cheud ni a dh'fhéumas sibh a bhi agaibh, mu'n urrainn sibh seirbhis a thabhairt do Dhia ann bhur caith' beatha agus ann bhur giùlain Chrìosduidh, agus seirbhis a thabhairt da as-eugmhais eagail ; agus uime sin tha agaibh an so, "air dhuinn, a bhi air ar saoradh o laimh ar naimhde, gu'n deanamaid seirbhis da as-eugmhais eagail." Cha bhi seirbhis do Dhia, gus an creid thu air tùs gu'n do shaor Dia thu a mach a lamhan an diabhuil, a pheacaidh, agus o cheartas Dhia, agus o do naimhde gu léir ; cha bhi seirbhis do Dhia, as eugmhais eolas a bhi agad air tus air thu a bhi air do dheanamh ad' dhuine saor agus ad' fhear baile do'n nuadh Ierusalem sin : air an aobhar sin 'se so a cheud stéidh a dh'fheumas sibh a shuidheachadh, creidimh air bhur saoradh, agus bhur fuasgladh as lamhan bhur n-uile naimhde. 'Se mo bharail nach'eil a h-aon agaibh a shuidhich am bunait so fathast, uime sin guidheam oirbh toisichibh agus suidhichibh a nis e air sgàth Iosa Crìosd. C'ar son a bhiodh sibh air bhur tilgeadh air bhur n-ais uaith, 'nuair a thig e ann a mhor ghloir ; agus am bi aithne aig air a bheag, an saoil sibh-se, ach air buill a chuirp féin, a rinn greim air troimh chreidimh ?

An coisinn neach air bith a dh'ionnsuidh a bhaile nuadh sin, ach iadsan a thig, le'n trusgana air an glanadh ann am fuil Iosa ? Am bidh sith air neamh no air thalamh, no ann an coguis, do neach sa'm bith ach dhoibh-san do'n do cheannaich fhuil-san e, agus gus an creid iad ann ? Air an aobhar sin tha mi 'g radh, toisich agus suidhich so mar a chlach-iuil ann do chridhe, creideamh anns an Tighearn Iosa Crìosd.

Bunait eile, dh'innis mi dhuibh, a ni b'e so, creidimh, cha'n 'e a mhàin gu ruigheachd air geallaidhean na slàinte agus air maithanas do pheacanna, ach feumaidh tu a chreidsinn mar an ceudna, na h-uile a ta sgrìobhta ann am focal De, anns an lagh, agus anns na faidhean, agus anns an Tiomnadh-nuadh ; feumaidh tu uile àithntean Dhia a chreidsinn ; feumaidh tu uile bhagraichean a chreidsinn, a gheallaidhean uile, mar-aon anns an t-saoghal

so, agus air son an t-saoghail a ta ri teachd; oir ni cùraimean amharusach an t-saoghail do chridhe a ghearradh ann an uin ghoirid, agus do thilgeadh ann an leithid do theagambh, ma 'se agus nach creid thu geallaidhean Dhe, 's gu'm bi e do-dheanta dhuit do shith ri Dia a chumail a bhuineas dhuit anns a bheatha so. Am bheil thu ann an trioblaid? Cuimhnich a ghealladh, "Gairm orm ann an là na trioblaid, agus eisdidh mis riut." Am bheil thu ann an ro-chùram agus ann am buaireadh-inntinn, do bhrìgh 's nach urrainn thu lagh Dhe fhaotainn air a sgriobhadh ann do chridhe? Cuimhnich a ghealladh; "Agus sgriobhadh mise mo lagh ann do chridhe, agus cuiridh mi m'eagal an taobh a stigh dhìot, a chum 's nach imich thu gu bràth air falbh uam." Am bheil thu fo' eagal nach buanaich thu a dh'ionnsuidh na crìche? Cuimhnich a ghealladh, "Cha d'theid a h-aon deth mo chaoraich-sa am mugh. Bithidh mise maille ribh gu deireadh an t-saoghail. Cuiridh mis an Comhfhurtair do'r n-ionnsuidh, an Tì, 'nuair a thig e, a threòiricheas sibh a chum gach uile fhirinn," Feumaidh tu na bagraichean gu leir a chreidsinn, agus uile mhallachdan an lagh'; agus bheir so ort na's mo do luach a chuir air fuil Iosa, a rinn do shaoradh bho'n a mhallachd, agus a thug air falbh an "lamh-sgriobhidh, agus a rinn a thairneadh ris a chrann a cheus." Feumaidh tu a chreidsinn, ma 'se 's gu'n d'theid thu as an t-slighe, gu'n coinnich thu ri drisibh agus droighean ann ad' thaobh, agus ri iomadh plàighean agus trioblaidean, agus ri croisibh agus buairidhean iomadh-fillte; agus cumaidh so do chridhe an combnuidh fo' eagal; tha thu ceangailt gu a bhagraichean gu leir a chreidsinn, agus uile mhallachdan, fuidh phein a ni nach lugha na dìteadh sìorruidh. Cha'n iongantach ge do tha leithid do dh' fhuasgailteachd ann bhur n-aidmheil, do bhrìgh's nach 'eil na bunaitean so gu cinnteach air an suidheachadh ann an cridheachan dhaoine agus mhnathan.

Agus air tus, creid sàbhaladh, a chum's gu'm feud thu a radh, Thighearn, 's leat mi, agus is leamsa thusa, tha sinn air ar n-aonadh ri chèile le ceangal an Spioraid, agus cha'n urrainn a bheag sam bith ar dealachadh; agus uime sin ciod sam bith ni a dh'iarras tu orm a dheanamh, ni mis e.

Bheireadh creideamh 's na nithe so ort do ghnath ann an tigh 's ann an teaghlach Dhia, nach bu dàna leat amharc a mach air an dorus, mur biodh fuil Chrìosd 'ga do chòmhdach. 'Se so a cheud stéidh creidimh.

B'e 'n dara ni a dh'innis mi dhuibh, ath'rachadh a cridhe, bhur n-ath-nuadhachadh, no ar n-ath-ghineambuinn, no 'r n-iompachadh, no'r nuadh-bhreith, no ciod sam bith a ghairmeas sibh dheth, cha'n eil ann ach an t-aon ni. Feumaidh ath'rachadh iomlain a bhi air a dheanamh air do bheatha 's air do ghiùlain; agus 'se so an ath bhunait a dh'fheumas tu a shuidheachadh, aithreachas do thaobh Dhé; oir 'sann a chum na crìche sin a tha sibh glan, agus air bhur n-ionnlaid trid creidimh ann am fuil Chrìosd, an tì, "tre na spiorad shìorruidh, a thug e fein suas gun

smal do Dhia, eadhon gu bhur coguisean a ghlanadh o oibre marbh, a chum's gu'n deanadh sibh seirbhis do'n Dia bhéo; oir co fhad 's a tha uile-bheistean, agus dràgoinean, agus dhiabhleibh 'gabhail comhnuidh ann do chridhe, agus a' cumail an tigh ann an sìth, bithidh do dhiadhachd uile ann an diomhanas, gus am bi an duine làidir air a chuir a mach le duine na's treise; agus uime sin feumaidh tu cungaidd-ghlanaidh a bhi air a cuir ann do chridhe, a ni ionnluid agus a ghlanadh, a chum's gu'n gabh an Spiorad Naomh comhnuidh ann; feumaidh tu oibre na dorchadais a thilgeadh air falb, agus armachd an t-soluis a chuir umad; feumaidh tu a dheanamh mar a ta am Fàidh Isaiah ag radh, (Isa. i. 16, 17). "Nighibh, glanaibh, cuiribh air falbh olc bhur deannadais as mo shealladh; sguiribh do'n olc. Foghlumaibh maith a dheanamh; iarraibh breitheanas: deanaibh fuasgladh air an fhear a thà sàraichte; cumaibh còir ris an dilleachdan; tagraibh cuis na bántraich." Agus mar sin tha do chridhe air a ghlanadh tre chreidimh.

'Nis, 'san treas àite, Cha'n e a mháin gu'm feum thu a dheanamh glan, ach a choimhead glan. 'Nis, air an aobhar sin, feumaidh tu a tharuing a mach gu tric fa' chomhar solus focail Dhia, a chum's gu'm faic thu na nithe truailidh a tha'n taobh a stigh dhìot, agus gu feum thu a bhi air do shaoradh uatha, oir cha'n e aon chungaidh-ghlanaidh a ni do ghlanadh, ach feumaidh tu iomadh purgaid-ghlanaidh leis an fhuil; ni mo is aon deoch a ni do ghnothach, ach feumaidh tu bhi gu minig ag ol de'n fhuil sin; do bhrìgh 's gu'm bheil thu a' peacachadh gach latha, agus mar sin tha thu a' truailleadh do chridhe gach là.

Agus 4, Agus anns an àite mu dheireadh, Feumaidh tu sealtainn air lagh Dhe, agus beachd-smuaineachadh air a là agus a dh'oidche, agus na leig leis gu bràth dealachadh o d' shuilibh.

Air na buainite so feumaidh tu do thigh a thogail ann an Dia, agus cha tuit e, agus feudaidd tu clach a shuidheachadh air cloich, oir gabhaidh Dia còmhnuidh ann an sin; agus tha e na dheadh thogail air a leithid sin do bhunait. 'Nis, co air a dh'fheumas tu caith'-beatha a chrìosduidh a thogail, doigh beatha a thoilicheas Dia; tha e cruaidh ort a bhi seachnadh an uilc agus deanamh a mhaith? Freagram, Thus' a fhuair a bheath shìorruidh air tòiseachahh annad, thus a tha creidsinn na h uile ni a tha sgriobhte 'san lagh, agus anns an t-soisgeil, thus a fhuair deoch mhìlis do dh' fhuil Iosa Crìosd, agus thus a fhuair an spiorad caoimhneil sin, agus an Spiorad Naomh 'gad shólasachadh agus a toirt aoidheachd dhuit. Tha mi cinnteach nach toir thus' aoidheachd do nambaid follaiseach ann do chridhe gu esan fhogradh a mach, agus tha mi cinnteach gu'n dean thu na tha 'ad chomas a chum aoidheachd a thabhairt do'n spiorad mhaith; agus 'se'n t-aon doigh air a deanamh, le a bhi seachnadh an uilc agus a' dheanamh a mhaith. Nochd mi dhuibh am maith bu chòir dhuibh a dheanamh, agus an t-olc nach bu chòir dhuibh a dheanamh. Agus tha so air a chuir sìos anns na h-àithntibh. Is

subhach a dh'fheudas an t-anam a bhi, air son a lamhan a bhi air an lionadh leir na nithe maith so, a tha'n Tighearn ann a fhocal ag àithneadh dhuit a dheanamh.

B'e ni fa' dheireadh a dh'innis mi dhuibh, na meadhoinnean bu chòir dhuibh a chleachdadh, an doigh caith'beath a b'àill le Dia a bhi agaibh, agus an doigh caith-beath a dh'fheudas sibh fhaotainn ma dh'iarras sibh e, agus tha e tabhairt glòir do Dhia agus gairdeachas do bhur n-anama fein. Na di-chuimhnich mór ghlòir Dhé, 'nuair, thus, a bha roimhe ad' seirbhiseach aig an diabhl, gu bheil thu' nis a thoirt seirbhis do Dhia ; thus a bha air an rathad do dh'ifrinn, gu bheil thu 'nis air an rathad do neamh ; thus a bha cailte ann an Adhamh, gu'm bheil thu 'nis air do thearnadh ann an Crìosd, agus nach d'thoir sin mar an ceudna mòr ghàirdeachas agus shith do t-anam? Air an aobhar sin dh'innis mi dhuibh na caochala' meadhoinnean a thug Dia dhuibh, ma ni sibh feum dhiubh, gu'm feud sibh seirbhis a thoirt da gu diadhaidh.

Agus air tùs, lathaireachd ghlòirmhor Dhe anns a cho'fhional fholliseach, le frithealadh an fhocail agus na sacramainte, a shòruich e fein a mach dhuibh ; an sin fa fhuil an tiomnaid-nuaidh, a dhoirt e air son peacanna' mòran, an sìth, an fireantachd-san anns an fhuil sin ; agus ann an sin tha na h-uile b'àill leat a bhi agad. Anns an ath àite, dh'òrduich e na meadhoinnean uaigneach so do chaithris agus ùrnuigh do ghnàth, aire dhichiollach agus chùramach a thabhairt do d' chridhe, nach d'theid e thar criochan lagh Dhia ; agus a' beachd-smuaineachadh air nithe spioradal no neamhaidh, a chum agus le sin gu'n suidhich thu do chridhe far am bheil Crìosd do Thighearn.

3. Uile armachd Dhe bù chòir dhuibh a chuir oirbh, agus a chleachdadh gach là. "Seasaibh uime sin air bhi do'r leasraibh air an crioslachadh le firinn, agus uchdeididh na fireantachd umaibh ; agus ullachadh soisgeil na sìth mar bhrògan agaibh air bhur cosaibh ; thar gach uile ni, a' glacadh chugaibh sgeith a chreidimh, leis am bhi sibh comasach air uile shaigde teinteach an droch spioraid a mhùchadh ; agus glacaibh clogaid na slàinte, agus claidheamh an Spìoraid, nì a 'se briathar Dhe ; agus deanaibh ùrnuigh a ghnàth leis gach uile ghnè ùrnuigh agus aslachaidh 'san Spìoradh, agus deannaibh faire a chum an ni so fein maille ris gach uile bhuanachadh, agus ghuidheadh air son na'n naoimh uile." Feumaidh tu an armachd so a chuir umad, gun chur dhìot gu bràth tuille, agus ni e do chridhe mar chridhe leomhain, agus bithidh tu ad chùpan puinsean, agus eibhlean teine, agus mar bhalladh umha do d' uile naimhde ; oir mar a ta'n t-Abstol ag radh, "Cha'n e'l ar n-innealaibh choghaidean, feolmhor, ach spioradail, agus cumhachdach, o Dhia, gu bhi tilgeadh sìos daighnichean-laidir, agus gach smuain, agus ni àrd a tha ga àrdachadh fein ann an agaidh Dhe, no 'an agaidh eolais De, agus a' tabhairt am braigdeanas gach smuain a chum umhlachd Chrìosd ; agus dhioghaltais ullamh againn ann an aghaidh gach uile eas-

umhlachd, 'nuair a chiomhlionar bhur n-umhlachd-sa." Mar so cha'n'eil neart dh'an dána cuir ad' aghaidh, 'nuair a tha thu air d'èideadh le armachd Dhe. 'An sin ma ta, ciod am mothachadh tha agad annad fein, air doigh 's gu'm feud thu radh, ann an so thuit mi, ann an so dh'eirich mi a ris; ann an so, bha mi air mo thilgeadh sìos, agus ann an so bha mi air mo thogail suas a ris; 'an so bha mi fo thrioblaid, agus 'an so fhuair mi sòlas, agus 'nuair nach b'urra' mi fein a m'aonar a bheag a dheanamh, 'an sin labhair mi ri muinntir eile, agus cha bu luaith a thainig am focal as mo bheul, no thainig an Tighearn ann ar measg-ne, agus bhlàthaich ar cridheachan leis a mhothuchadh; air doigh's gu'm feud thu a radh maille ri Iacob, "Bha'n Tighearn anns an àite so, agus cha robh fios agam-sa air." 'Nis, bheir do mhothuchadh fein mòr shòlas dhuit, agus air doigh àraidh ni do mhothachadh 'san àm a chaidh seachadh do ghluasad suas, agus do mhisneachadh, air a leithidh do dhoigh 's ma dh'ionndraineas tu e air aon sràid, gu'n iarr thu e air sràid eile agus mar sin gu'm faigh thu e. Agus, a thuille air a so aoradh uaigneach Dhe anns an teaghlach, mar ùrnuigh moch agus ammoch, agus a' comhlabhairt air focal Dhe, agus an t-ordugh sgiamhach sin ann do theaghlach. Agus tha mi cinnteach, sibh-se a tha cleachdadh a mheadhon so, gu'n d'fhuair sibh beannachd Dhia ann.

(*Ri leantuin.*)

Notes and Comments.

Cardinal Bourne's Message to the Nation.—Romanism has not been particularly successful of late in the political world, but that has not made its advocates less zealous. The other week Cardinal Bourne had the audacity to address a Message to the Nation, in which he arraigns Protestantism for the many evils that have fallen upon the world. This Message was widely circulated, appearing as an advertisement in *The Times*, *Daily Telegraph*, *Glasgow Herald*, *Scotsman*, and other leading dailies. The Cardinal appears never to have read history, or, if he has, it must have been with his eyes shut. Romanism is on its trial in these days, and its advocates are determined to reap as much benefit as they can from the turbulent state of the world. The political cry to-day is "Democracy," and though the Church of Rome is one of the most autocratic institutions the world has ever known, the Cardinal, ranging himself on the popular side, makes his appeal to the democracy of Britain, informing the masses that "the Roman Catholic principles of social reform cannot fail to commend themselves to the millions of men and women in this country, in whom a passion for social righteousness has been stirred." A cursory perusal of Purcell's *Life of Cardinal Manning* might have saved the Cardinal from so far misrepresenting the attitude of his Church to democracy and the movement for social reform. But it is when the Cardinal reads history through Romish

heavily-coloured spectacles, that one begins to realise how blurred is the vision of this English "Prince of the Church." But as we are pleased to observe that two of the leading Scottish dailies, the *Glasgow Herald* and the *Dundee Advertiser*, the organs of the two great political parties in the country, have dealt with this matter in a pungent way, we leave them to deal with the Cardinal's history.

"Glasgow Herald" and Cardinal Bourne's Message.

—"Cardinal Bourne's Lenten pastoral," says the *Glasgow Herald*, "delivered in *partibus infidelium* and scattered by [Roman] Catholic propagandists throughout the country, has been read, we believe, with some interest and a great deal of natural resentment. . . . One is really almost ashamed to have to remind a Roman prelate that the liberty he enjoys in the pulpit and press of this country is solely due to the Protestantism he misrepresents. Tolerance is nothing to boast about, perhaps, if 'the true lineaments of Christianity' are those described by Cardinal Bourne—'Its passion for fair treatment and liberty; its resentment at bureaucratic interference with family life; its desire for self-realisation and opportunities of education; above all, its conviction that persons are of more value than property.' These ideals, in past times, have had to be pursued under the kind of illumination furnished by Smithfield's fires and the auto-da-fés of the Inquisition, by Ignatius Loyola and his particular bureaucracy, by the enthusiasm for education which has characterised, for example, the Clerical system of Spain, and by the passionate defence of human rights which accounted for the atrocities of Philip II. in Holland and for the St. Bartholomew massacres. . . . We agree with the Cardinal—it is almost the single point on which we do agree—that the world has need of religion and religious ideals. Back to religion? Yes. Back to Rome? Never."

Another Press Criticism.—"In a pastoral letter which," says the *Dundee Advertiser*, "has been distributed broadcast, Cardinal Bourne has traced all the troubles of Europe back to the Reformation; and in harmony with this view of history he prophesies that there can be no social, industrial, and political happiness till we have bowed the stubborn neck to the unifying and authoritative power of Rome. Carping critics have suggested that the theory, interesting and comforting as it is to those who can accept it, does not explain all the facts. In the miseries of the time countries which have remained faithful and submissive to the Church are involved. Belgium, for example, has been a dutiful daughter, and it has not saved her. Austria is almost the most intensely [Roman] Catholic land in Europe, and she has her full share in the miseries of the period, and much more than an average share of responsibility for them. Poland, [Roman] Catholic to the core, has been despoiled by [Roman] Catholic and Lutheran alike. And then there is Spain. It is true Spain

has managed to keep out of the war, but in every other kind of unrestful soil—social, industrial, and political, she has the most copious provision.”

Scottish Churchmen Advocate Prayers for the Dead.

—*The Bulwark* has done praiseworthy service in calling attention to the dangerous teaching in the recently issued book, “God and the Soldier,” which is the joint production of the Rev. Dr. Norman MacLean, St. Cuthbert’s, Edinburgh, and the Rev. Dr. J. R. P. Sclater, United Free Church minister, of the same city. The section quoted by *The Bulwark* occurs in the chapter on “The Last Issue,” and is supposed to be the work of Dr. Maclean. It is as follows:—“God is also in hell, and wherever He is, He can only be doing one thing—trying to win His children to Himself. . . . And in the long, long end, God will win. . . . If prayer be the mightiest weapon placed in our hands, we dare not restrict its power merely to the aid of the living. For the dead are still on the same great stream of life as we are. And they, too, need the shepherding and the shielding of God. . . . Multitudes to-day pray for their dead in an agony of supplication who never before prayed even for the living; and the Church must give expression to this yearning of their souls. Whatever the theorizings of theologians may say, the heart of man settles this matter.” The writer, whether he be Dr. MacLean or Dr. Sclater, gives abundant evidence of the very theorizings of theologians which he condemns. He begins badly by accepting the Universal Fatherhood as if it were a truth of Scripture, and then goes deeper and deeper into the mire, fulfilling another New Testament Scripture that, if the blind lead the blind both shall fall into the ditch. It is a new thing for Scottish theologians to appeal to the feelings of the heart to settle matters of vast importance in the realm of God’s truth. We are not forgetful of what a higher authority has told us that “the heart is deceitful above all things and desperately wicked,” and it would be well that the new school of theologians, or rather theological theorizers, who have arisen in Scotland, would make less of the feelings of man’s depraved heart, and more of the one sure, infallible, standard that God has given us.

The Heart of Man Settling Prayers for the Dead.—

The Bulwark, in criticising the foregoing sentence in which the author maintains that the heart of man settles the matter of prayers for the dead, goes on to say:—“We are as unwilling as Dr. MacLean is to appeal to the theorizings of theologians on this matter. We trust that he, being only a theorizing theologian himself, is willing to appeal, as we are about to do, to the fountain of all Christian theology. We, then, strongly demur to his statement—‘The heart of man settles this matter.’ Is the heart of God to have nothing to do with it? Is the heart of Him who so loved sinning and sorrowing men and women that He died

upon the tree for them—is that heart not to be consulted in the settling of this matter? We are of opinion that it is just Christ, and no other—Christ's heart and no other—that must settle this matter. For He is our Lord. He is the Revealer of all that we know for sure about the world which lies beyond the grave. He has abolished death and brought light and immortality to light. He has the keys of the world of the dead. And His consideration for broken hearts and bereaved ones is such as can be allowed to none of the sons of men. Here is the strange situation: Dr. MacLean insists that the Church must have prayers for the dead or else be guilty of 'continuing to do violence to one of the noblest instincts of the heart;' but our Lord Jesus Christ has not said one word about prayers for the dead. The New Testament is searched in vain for one prayer of Christ for the dead, for one command from Him to pray for the dead, for one utterance either of His or His Apostles' in the direction of prayer for the dead. What, then, is the conclusion to which Dr. MacLean's method of argument leads him? It is nothing less than this—that our Lord has 'done violence to one of the noblest instincts of the heart.'"

Literary Notices.

A Champion of the Faith: A Memoir of the Rev. CHAS. HENRY HAMILTON WRIGHT, D.D., Ph.D. With Extracts from His Writings and Journals. Edited by James Silvester, M.A., Vicar of Great Clacton and Little Holland. With Preface by Henry Wace, D.D., Dean of Canterbury. London: Chas. J. Thynne, 25 Whitefriars Street, E.C. Price, 4/ nett; postage, 4d. extra.

We have read this Memoir with much interest. Dr. Wright, who died in 1909 at the age of seventy-three, was a good man, a profound Oriental scholar, an active minister of the Gospel, and a zealous Protestant lecturer. Though we may not endorse all his views, especially on some points of Old Testament scholarship, we cannot but admire the general excellence of his Christian character and his earnest labours on behalf of the spiritual welfare of his fellows. Dr. Wright was capable of occupying the highest position in the Church of England, but he paid the penalty of his attachment to sound truth by being kept all his days in a very subordinate position. The Memoir is well worthy of perusal, and of a place in any good library.

MR. CHAS. J. THYNNE, publisher, London, has sent us several booklets on historical and prophetic subjects. Two of these are the following:—"Great Britain, Palestine, Russia, and the Jews," by the Rev. C. L. Langston, M.A., Secretary of the London Jews' Society; and "Rome, Turkey, and Jerusalem," by the Rev. E. Hoare, and edited by the Rev. T. H. Townsend, D.D., price 1/6

nett each, postage, 1d. extra. These booklets contain interesting information, but they are to some extent spoilt to us by the teaching that Christ is to return and reign personally on the earth during the millennium. We hold that the Scripture, rightly viewed, only warrants us to look for His Second Personal Advent at the last day.

Church Notes.

Communion.—Stoer (Sutherland), first Sabbath of April; Lochgilphead (Loch Fyne), second; St. Jude's, Glasgow (Jane St., Blythswood Square), and Wick (Caithness), fourth. Kames (Kyles of Bute), and Oban, first Sabbath of May; Dumbarton, second; Edinburgh (Hall, Riego Street, near Tollcross), and Glendale (Skye), third.

Church Pamphlet by Rev. J. R. Mackay, M.A., Inverness.—Mr. Mackay has sent us a pamphlet with the following title and subject:—"The Free Church, and the Free Presbyterian Church: The Question of their Union Discussed." The pamphlet deals with the subject on the lines of his speech at the last meeting of Synod, with special reference to the recent Reply by the Free Church to the Free Presbyterian "Statement of Differences." As we looked at matters differently from Mr. Mackay at the Synod, so we regret we cannot endorse the pamphlet from various points of view, and would express the hope that readers may reserve their judgment until they shall have (d.v.) the opportunity of reading a reply article or pamphlet.

Notice to Treasurers within the Northern Presbytery.—Treasurers are reminded that copies of Abstracts of Financial Statements of their respective congregations are to be submitted to the Presbytery which meets at Wick on 26th April. These copies (which will not be returned, except in any case where the Presbytery has occasion to make any criticism) should be sent to the Clerk (Rev. D. Beaton, Wick), before the above date.

Houses of Ill Fame in France.—The Northern Presbytery at its meeting at Dingwall on the 14th March in view of reports in the public prints which indicate that our Government seems to sanction licensed brothels in France for the use of our soldiers, and that the member for Ross and Cromarty, Mr. Ian MacPherson, seemed in person to give the institution his sanction, cannot help giving expression to their astonishment and indignation at the low condition to which the country is being thus dragged. The Presbytery would implore the Government, as they would avert the intolerable wrath of God, and the unnecessary prolongation of bloodshed, to put a speedy end to this gross immorality. The Presbytery authorised the Clerk to send copies of this resolution to the Prime Minister, Mr. Ian MacPherson, and the local press.

Reprint of Dr. Warfield's Address on the Sabbath.—The excellent address on the "Foundations of the Sabbath in the

Word of God," is being reprinted in pamphlet form by Messrs. Adshead, the printers of the *Magazine*, and may be had from them at the price of 3½d. per copy, post free, or 3/- per dozen, post free. The increased price of paper, etc., renders it necessary to charge this somewhat high price, but any profits arising from the sale of the pamphlet, after all the expenses have been met, will be devoted to the Mission to the Forces Fund.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. A. Campbell, Allernburn, Kiltarlity, 10/; Hector Gillies, Inverness (in memory of his sister, Bella Gillies), £6; Mrs. Grant, Carr House, Carr Bridge, 10; A. Mackenzie, New Park, Laide, Aultbea, 13/; "Islay," for Inverness Congregation Sustentation Fund, £1; Per John Mackenzie, Udrigil, Aultbea—Mr. MacLennan, Slaggan, £1; Per Executor—the late Hugh Rose, Ballineach, Gollanfield (Legacy), £200; Per Rev. N. Cameron—"Friend," Mount Florida, £2, and "Officer," 30/; Per Rev. J. S. Sinclair—"A Helper," 5/, H. Mackay, Vancouver, £1, and "Free Presbyterian," 2nd Seaforths, France, 4/6.

Home Mission Fund.—Per Rev. J. S. Sinclair—"Helper," 2/; Per A. Mackay, Staffin, Skye—"Friend," 5/.

Mission to Forces Fund.—"Anon," Kyle of Lochalsh, 10/; Per Rev. D. A. MacFarlane, M.A.—John MacLennan, Rogart, 5; "Friend," London, £1; Miss M. MacCallum, One Oak, Kames, 10/; Per A. Mackay, Staffin, Skye—"Friend," 2/; A. Mackenzie, New Park, Laide, Aultbea, 2/; Per Miss Marjory Mackintosh, Brin House, Daviot—From Brin: Mrs. Macdonald, 1/, Miss Macdonald, 6d., John Macdonald, 1/, Neil Ross, 1/, Miss Barbara Cameron, 1/, Miss Katie Maclean, 1/, Miss Marjory Mackintosh, 2/, Mrs. Ogilvie, 1/, Miss Colina Munro and Mrs. Kemp, 1/6; John MacLennan, 1/, George Macgregor, 2/; Mrs. J. Fraser, P.O., Aberarder, 1/6, Miss Gibson, Flichity, 1/, Mrs. Weir, Flichity, 1/, Mr. Fowler, Flichity, 1/, Mr. MacIntosh, 6d., Mr. Murray, 1/, Mr. Taylor, 1/, Mr. Fraser, 6d., Mr. Purvis, 6d., Mr. MacQuade, 6d., Mrs. Turner, 1/—total, £1 2/6; Per D. Davidson, Moy—T. F., 5/6, N. M'K., 3/; M. MacBeath, Inverness, 3/; Per Rev. J. R. Mackay, M.A.—J. Mackenzie, Udrigil, Aultbea, £2; Refunded Surplus Expense by Rev. A. MacRae, £7 10/; "Two Friends," Rogart, 10/; A. G., Edinburgh, 10/; Per Rev. N. Cameron—C. C., U.S.A., £1 10/, A. S., Glasgow, 5/, Father and Son, Lochcarron, £1; Per Rev. J. S. Sinclair—"A Free Presbyterian," 5/, Mrs. D. Beaton, Porticable, Torridon, 2/6, Mrs. Gunn, St. John's Cottage, Ainess, 5/2, Miss Fraser, Springfield (per Miss Urquhart), 4/, "Friend," Diabaig, 10/, J. Macleod, Plumas, Manitoba, 14/10, and M. Carmichael, Glasgow, 2/6.

Jewish and Foreign Missions Fund.—Hector Gillies, Inverness (in memory of his sister, Bella Gillies), £8; A. Mackenzie, New Park, Laide, Aultbea, 4/; Per Rev. N. Cameron—Sister Nisbet, 10/, "Friend," Kishorn, £1, and "Friend," Camustinivaig (Kafir Bibles), 10/; "Anon," Helmsdale, 5.

Organisation Fund.—Per Rev. J. S. Sinclair—"Helper," 2/.

General Building Fund.—Hector Gillies, Inverness (in memory of his sister, Bella Gillies), £6.

Free Distribution of Magazine.—Per Mr. A. MacGillivray, Inverness—A. Mackenzie, New Park, Laide, Aultbea, 1/; M. MacBeath, Inverness, 3/.

Rev. J. S. Sinclair acknowledges, with thanks, £1 17/ from Mrs. Macdonald, Hampton Mansions, Toronto, for Rev. J. B. Radasi, F.P. Mission, Matabeland; 10/ from "A Friend," Diabaig, for Comforts for Soldiers; and 3/ from "F.P.," Queen's Club, Edinburgh, for Bibles for Soldiers and Sailors.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donations received for the Manse Building Fund:—Per Rev. D. Macfarlane—Collected by Mrs. Campbell, Windhill, Tomich, Beaulay, from "Friends," £4; per Treasurer, from "A Friend," £5.

Rev. N. Cameron desires to acknowledge, with thanks, £1 in aid of Kafir Bibles, from "Lady Friend," Dingwall.

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April is the last month of the regular Magazine year, and that payments due for past and future will now much oblige. All who order directly from the Editor and Treasurer are requested to send their subscriptions to address, 248 Kenmore Street, Pollokshields, Glasgow. Changes of address should also be notified (now and at other times) without delay, to the Editor and Treasurer.

Subscriptions Received for Magazine.—D. Macdonald, A.S., M. Quarter, Lochmaddy, 3/; D. Mackinnon, Duisdale Schoolhouse, Skye, 3/3; Miss J. Mackenzie, Schoolhouse, Scotstown, Kildary, 3/; D. Clark, H. W. Oliver Building, Pittsburg, Pa., U.S.A., 9/; M. Beaton, Waternish, 3/6; J. Morrison, Kirktown, Assynt, 3; D. Mackinnon, N. Ballachulish, 6/; Per H. Morrison—J. Morrison, Rhuevout, Kinlochbervie, 3/; A. Macleod, Culkein, Drumbeg, 3/; P. Stewart, Craigscurrie, Beaulay, 3/; R. Mackenzie, 12 Cove, Inverasdale, 1/; Mrs. D. Beaton, Portcable, Torridon, Ross, 3/; "F.P. Friend," 2/, and Gen. Mag. Fund, 1/6; M. Morrison, Estate Office, Kinlochbervie, 3/; A. Nicolson, Govanhill St., Glasgow, 3/; Miss Yeudall, Kingsmills Road P.O., Inverness, 14/4; E. Mackay, Scourie Village, by Lairg, 6/; M. Stewart, Kyle, 3/; D. Mackerrell, Bowmore, Islay, 3/; Miss C. Mackay, Strathy Point, 23/; C. Landels, Glasgow (Gen. Mag. Fund), 4/6; Miss M. MacCallum, One Oak, Kames (Gen. Mag. Fund), 10; Miss Macdiarmid, Lyncedale House, Portree, 3, and Gen. Mag. Fund, 2/; Mrs. Macaulay, Knockinterran, N. Uist, 3/; D. Maclean, Montana, U.S.A., 5/; "A Well-Wisher"—Mag. to Coast Guards, Stoer Head, 6/; Mrs. Macrae, Inverkeithing, 3; R. MacLennan, Rodney, Ontario, 3/; Per Miss Urquhart—Miss Fraser, Springfield, Cullicudden (Gen. Mag. Fund), 6/; "Chilwell," 3, and Gen. Mag. Fund, 7; W. S. Munro, S. Dunn, Caithness, 3/; Mrs. A. MacKenzie, Aultgrishan, Gairloch, Ross, 3/; A. MacKenzie, New Park, Laide, Aultbea, 6/; Per Rev. N. Cameron—D. MacPherson, Keil, Morvern, Argyll, 3/; Pte. D. Mackay (Canadians), 5/, and £1 for Gen. Mag. Fund; J. Munro, Mill St., Ullapool, 3/; J. M'Pherson, 16 Midtown, Inverasdale, 3/6; Mrs. M. Ross, Reef, Achiltibuie, 4/; Miss Fraser, St. Margaret's, Polmont, 3/; T. Gaskell, Portland Place, Stockwell, London, 3/; D. MacKay, Harbour Street, Plockton, 30/; Per Rev. N. Cameron—Mrs. Macaskill, Polochar, S. Uist, 10/.

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