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False Teachers and Their Ruinous Teaching.

WE have often thought that it was time something should be written on the treatment meted out to the Lord Jesus Christ by many of his so-called followers. We believe that many who are readers of modern theological treatises and periodicals would be astonished and shocked at what some of Christ's professed followers have to say about the constitution of His person and the marvellous works He wrought. There can be little doubt that the Holy Spirit, who came not to glorify Himself but the Son, is grieved by the attitude of professing Churches towards those who speak of Christ and what is recorded of Him in the Scriptures in such a dishonouring way. The subject to be dealt with thoroughly would require a volume, but recent utterances may be dealt with at present. At the opening of the Theological Society of the New College, Edinburgh, last year, Emeritus-Professor Pringle-Pattison, formerly Professor of Logic and Metaphysics in the University of Edinburgh, delivered his presidential address on *The Duty of Candour in Religious Teaching*. This address has recently been printed. We have read it with a pained feeling. That such a blind leader (we mean in the things of God) should ever have been appointed President of the New College Theological Society is a sign of the times. And that the young divinity students training for the ministry of the United Free Church should have listened to such a lecture without protest—at least as far as we know—fills one with ominous forebodings for the future. That such a lecture should be delivered to the students of the College where such powerful theologians and saintly men as Cunningham, Duncan, Smeaton, etc., taught reveals the extraordinary drift there has been in the United Free Church. Professor Pringle-Pattison is deeply concerned at the wide gulf between the current beliefs of people generally and the truths taught in the Bible, and his method of bridging the gulf is set forth in his address. Simply stated, it is advice to the young candidates for the ministry to exercise candour, by which he

means that rather than declare the truths of Scripture such as the Fall, the Atonement, the Virgin Birth, and the physical resurrection of Christ, they should tell the people plainly that they do not believe these. But as these young men had to sign documents and answer questions which, in the United Free Church, are not of the strictest, he felt himself pulled up. But it is only for a moment, and for the person who hazards the opinion that at least the same honesty is expected of the man who before God says that he believes certain doctrines to be true, as is expected of a business man in a commercial transaction, he has nothing but sneering contempt. "In spite," he says, "of the unconscious vulgarity of mind evinced in assimilating a religious creed or conference to a business contract or a set of articles of association the man is not altogether to blame." We have no hesitation in saying that the learned professor ought to be thoroughly ashamed of himself in insinuating anything of the kind to young men preparing for the ministry.

We shall now briefly notice what he has to say about (1) Inspiration, (2) the Atonement, (3) the Virgin Birth, and (4) the Resurrection of Jesus Christ.

As far as Inspiration is concerned, he says to the students that the Churches should "cut themselves loose in the plainest terms from the old doctrine of inspiration and inerrancy. Its manifest falsehood should be frankly and fearlessly expounded." He is deeply concerned at the gibes flung at religion by men in the trenches, but we would seek to remind him and others that neither the Bible nor Christianity was built up on a foundation laid by sneering unbelievers. Few people now, he thinks, believe the Creation stories in Genesis, the Garden of Eden, the apple, the serpent, and the Fall as actual history. The Song of Solomon is described as an exquisite love lyric "which a happy chance has included in the canon."

In regard to the Atonement, his teaching is on the same erring, unscriptural lines as the foregoing. "The Atonement," he says, "in a forensic sense, or in anything approaching that sense, is counterfeit Christianity," for the only redemption that has religious meaning "is salvation or redemption from sin and the power of sin, *not from its penal consequences, real or supposed.*" With such views it is not to be wondered at that he rejects the Anselmic doctrine of satisfaction as repugnant to the moral sense.

He ridicules the doctrine of the Fall which has such a prominent place in the Pauline teaching, and attributes to later theologians the tracing of the whole "estate of sin and misery into which man fell, the burden of original sin and all its consequences, to the unhappy curiosity of the eponymous mother of mankind, not unnaturally excited by a wholly unintelligible taboo." Or, in other words, Eve was wholly a mythical person invented to account for the human race, and she is credited with doing what she is said to have done by a prohibition the import of which was quite unintelligible.

The Virgin Birth is to be thrown overboard because Professor

Pringle-Pattison's theory of miracles renders it impossible that such an event could have happened. When will men recognise that this is only one miracle in the most miraculous life that ever was known to men. Why should it be thought a thing incredible in such a marvellous life?

As to the Resurrection of the Lord Jesus, he makes a distinction between the belief in His continued existence and "the account of the Resurrection as it stands in the Gospel." The latter is regarded as unworthy of belief.

These are some of the leading points dealt with by the professor, and instead of exhorting the young divinity students of the New College to adhere more firmly to the Bible and the truths taught therein, so that there might be a becoming consistency between their profession as followers of Christ and their teaching, he coolly advises them in the name of candour to throw overboard the doctrines referred to. The New College has no need of such destructive teaching; some of its theological professors are quite good enough exponents of advanced theology without having the assistance of an outsider. It is painful to think that such advice would be given to students of theology in the name of candour. And we are sure that our readers will agree with us in saying that a stronger though much less honourable word would more fitfully describe the conduct of those who would follow the advice of the lecturer.

Professor Pringle-Pattison shelters himself behind Deans and Canons who have publicly rejected the doctrines of the Virgin Birth and Physical Resurrection. These dignitaries, however exalted their position be, are not to be followed if they lead in the way of error. At meetings of the Modern Churchmen's Congress, held in the month of August, there was an open, unashamed attack on the great fundamental doctrine of Christ's true deity. The Dean of Carlisle was one of the chief transgressors. The Dean (Dr. Rashdall) has managed to crowd into a short paper as much heresy on the Deity of Christ as would shake any Church to its foundations. He asserts that the Lord did not claim divinity for Himself. If we quote the Lord's own words—"I and my Father are one"—he calmly answers us: "The speeches of the Fourth Gospel, where they go beyond the Synoptic conception, *cannot be regarded as history.*" In speaking of the "divinity" of Christ, the Dean, in common with "liberal theologians," does not mean that Christ was omniscient. And, in support of his view, falls back on the Kenosis doctrine advocated by Bishop Gore in his Bampton Lectures. What that means to Dr. Rashdall is very plainly indicated in this utterance of his:—"There is no more reason for supposing that Jesus of Nazareth knew more than His contemporaries about the true scientific explanation of the mental diseases which current belief attributed to diabolic possession than that He knew more about the authorship of the Pentateuch or the Psalms. And even if we reduce (as I personally am disposed to do) the genuine eschatological sayings to a minimum, it is difficult to deny that our Lord entertained some expectations about the future which

history has not verified." These sentiments are sufficiently daring to shock all who love the Lord Jesus; but this is not the end of the matter. In speaking of the "divinity" of Jesus, what does Dr. Rashdall and his school mean? Here, again, he is quite frank in telling us that "there is a certain community of nature between God and man, that all human minds are reproductions in limited modes of the Divine Mind." And in support of this he quotes from Professor Pringle-Pattison's *Idea of God*, and agrees "with him that it is impossible to maintain that God is fully incarnate in Christ, and not incarnate at all in any one else." We have quoted more than enough of this, but we are anxious to give our readers a fair idea of the rumours and Christ-dishonouring teaching of men in high ecclesiastic positions. When the *Glasgow Herald* considered it necessary to administer a sharp rebuke to these radical theologians it was remonstrated with by a Rev. Mr. Spark, a minister of the Church of Scotland, who counselled those who were perturbed to wait until the papers would appear in full. These have been reprinted in the *Modern Churchman* for September, and the views are even worse than one would have gathered from the short newspaper reports. Dr. Rashdall was followed by Dr. Bethune-Baker, Lady Margaret Professor of Divinity, Cambridge. The personality of Jesus, he maintained, was human. The Virgin Birth was an attempt to explain the experience of which Jesus was the centre, and which was natural and reasonable in those days, but altogether irrational and unnatural in our enlightened days. Dr. Bethune-Baker did not for a moment suppose that the Lord Jesus ever thought of Himself as God. Others spoke in the same dishonouring strain. The sooner these professors and dignitaries are turned out of their chairs and benefices the better for the Church of England. We have no doubt many of our readers will be amazed and deeply pained in reading these utterances, and while we feel our space might be used for more instructive and edifying matter, yet a sense of duty calls us to expose teaching that is proving so ruinous to thousands. Satan has certainly gained much when he manages to get deans and professors of theology to help him in attacking the doctrine of the true deity of the Son of God.

SWEETNESS in temporal matters is deceitful. It is a labour and a perpetual fear; it is a dangerous pleasure whose beginning is without Providence, and whose end is not without repentance.—*Augustine.*

PETER stood more firmly after he had lamented his fall than before he fell: insomuch that he found more grace than he lost grace.—*Ambrose, one of the Early Fathers.*

THE cross is the invincible sanctuary of the humble, the dejection of the proud, the victory of Christ, the destruction of the devil, the confirmation of the faithful, the death of the unbeliever, the life of the just.—*An Old Writer.*

A Sermon.

BY THE REV. MALCOLM GILLIES,

Preached at Vancouver, B.C., Canada, 27th March, 1921.

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“And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah, my daughter to wife. And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. And it came to pass, as she came unto him, that she moved him to ask of her father a field; and she lighted off her ass; and Caleb said unto her, What wouldest thou? Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.”—  
JOSHUA xv. 16-19.

YOU find Caleb's beginning, as far as the Bible is concerned, in the 14th chapter; in Kadesh-barnea he was elected to be one of the spies that would go across to Canaan and spy out the land. Caleb and Joshua came back from that expedition, and they alone, of the twelve spies, gave such a report as encouraged Moses and the people. The ten spies from the other ten tribes brought back an unfavourable report—the cities were too well fortified, the nations in the land of Canaan were too strong, and it was useless for the Israelites to invade Canaan. But Caleb and Joshua were of a different mind and different spirit, and they said, “that is all true.” There are fortified cities in the land, and the nations that make up the inhabitants of the land are all warlike tribes, many giants among them; but, notwithstanding, our God is able to fulfil His promise, and, if the Lord loves us, He will bring us into the land. Therefore, because Caleb and Joshua were men of faith and acted and spoke “according to the faith that was once and for all delivered unto the saints,” God blessed Caleb and Joshua, and said that they, of all that came out of the land of Egypt, would enter the Promised Land. They were about forty years when they came out of Egypt and when they were sent to spy out the land.

Now, you find that after the land was somewhat settled, Caleb came to Joshua and asked for Hebron and the mountains that were connected with Hebron. In asking this as his inheritance, he tells us wonderful things of himself. He says that he was that day eighty-five years old, but that he was just as strong and youthful that day as the day Moses sent him to spy out the land of Canaan, and he says, “Give me Hebron, the sons of the giants dwell there, and if the Lord will be with me I will drive out the giants, old as I am.” He was as willing to go to the battles of the Lord at eighty-five as at forty. He was a courageous man, and that is something we should learn from Caleb. When difficulties come in our way, when the sons of the Amalekites stand before us, when there are fortified cities and many difficulties, and we are getting weak and feeling despondent, well, we will be the better of having a little of the spirit of Caleb, who is ready to go to fight the giants when eighty-five; and he

did go, and he overthrew the enemy, because the Lord was with him. Even so will it be to the end of time. The Lord never promised any person that he would not meet with difficulties, and He does not promise His own cause and His own Church that they will not meet with many difficulties. Yea, the history of the Church in every age and generation is a history of unsurmountable difficulties. It is a history of contention against overwhelming odds, and in spite of that the Church will conquer through faith and trust in God.

Caleb got his wish. He got Hebron, and he went up to Kirjath-arba, the capital city of that part of the land of Canaan, and he made short work of the giants. Then there was another city in the same district called Kirjath-sepher, and Caleb was just as ready and just as able to go against Kirjath-sepher as against Kirjath-arba; but Caleb had a favourite nephew, who was Othniel, and because he had Othniel in view, and because he would put honour on Othniel, Caleb issued a proclamation, "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife." Othniel was very willing to risk his life in order to do the will of Caleb, and to win such a treasure as the treasure that was set before him, and so Othniel, the son of Kenaz, the brother of Caleb, went up against Kirjath-sepher and took it, and he got the reward that was promised.

Now, dear friends, you must not think that I am going to dwell on these things to-night. I am just speaking on the historical side a little, to show how the Lord's people, in other days, met with the trials that were set before them—how they went forward in the strength of God and overcame all these difficulties. I am bringing out the literal side in order to show that nothing is impossible where there is simple trust in God, zeal for God's glory, and the advancement of the kingdom of Christ in the world.

There is, however, a spiritual side to these deeds of history, for "all scripture is given by inspiration of God," and the story of Caleb, Othniel, and Achsah is given by the Spirit of God, not only for the lessons that may be drawn from it practically and literally, but because of the lessons that may be drawn from it spiritually, the lessons of the gospel. We can preach the gospel of Jesus Christ as clearly from the story of Caleb, Othniel, and Achsah as we can from any part in the New Testament. We can use this by way of illustration, and we can say, just as Caleb did, even so did the Lord; just as Othniel did, even so did Jesus Christ; just as Achsah was, even so is the Church of God and the people of God united to the Redeemer. As Achsah sought the blessings of the springs and the fountains of waters, and got the upper springs and the nether springs, even so do God's people seek the blessings of the redemption that is to be found only in Jesus Christ.

Now, in order to speak a little by way of applying this gospel truth, we shall notice, in the *first* place, three persons set before us—we have Caleb and Othniel and Achsah; and in the *second* place, we have a covenant and its fulfilment—the covenant that

was set forth by Caleb and fulfilled by Othniel; and in the *last* place, we have a petition and its fulfilment—the petition that Achsah set before Caleb and how Caleb fulfilled the petition; even so the Lord fulfils the desires of those that fear Him.

I. Well, we have seen in this piece of sacred history three persons brought before us. We have Caleb and then Othniel and Achsah, and Caleb here is the prime mover. Everything is in his hand, and he would give an opportunity to Othniel to place honour on him. We have Achsah brought before us as the reward that was given to Othniel when he would fulfil certain conditions. Now, dear friends, when we consider the gospel of the grace of God—that scheme of redemption by which God saves man—we shall notice that there are three persons, especially, brought before us in the gospel. We have, in the first place, God the Father as Head of all things, as the absolute Head, set before us as the defender of divine attributes, as the contriver of the purpose of redemption, as the giver of a Saviour and the giver of a church to Christ. We have in the gospel the doctrine set forth concerning God, in the person of the Father, that He is the fountain from whom salvation flows.

In the second place, we have Christ set before us in the gospel, and Othniel is a sweet type of the Lord Jesus Christ. The Scriptures say that the spirit of the Lord was upon Othniel, and that is not said of any of the early Judges, but it is said about Othniel, and what a sweet type Othniel is of the Lord Jesus Christ, as the Redeemer and Saviour—Othniel the Lion of God; and, friends, Christ is both the Lamb of God and the Lion of God. He is the Lamb of God towards His people and towards the Father as He that makes atonement. He is the Lion of God against the enemies of God, against the enemies of His Church. He is the Lion of the tribe of Judah, and those that do not know Christ as the Lamb of God they will know Him as the Lion. They will know Him as He that will utterly destroy all His enemies.

Othniel is a type of Christ. Christ is the very centre of the gospel. It has pleased the Father, even that all fullness should dwell in the Son, and that He should be the fountain of salvation; that He should be the Saviour in all things to His people, and that His people should be able to approach Him, and that they should be in Him as members of His mystical body. Christ is the very centre, the very foundation of the gospel.

Then we have in the gospel the Church of God set before us, the Church which Christ loved; as it says, "Christ loved the church, and he gave himself for it." Achsah, an ornament, is a type of the Church. Ah! dear friends, that is not how the Church is in herself—that the sinner is as he is in himself. She is by no means an ornament, an Achsah, but, as the Apostle puts it, "we were all children of wrath, even as others." We were sinners; we deserve the wrath and curse as others. Far from being an Achsah to Othniel, "we were altogether as an unclean thing, and all our own righteousnesses were as filthy rags." But what is the Lord's purpose in redemption? His purpose is to take

sinners of Adam's race, who have been ruined and spoilt and undone through sin, to present them without spot before His throne above. The promise says, "Thou shalt be a crown of glory in the hands of the Lord, and a royal diadem in the hands of thy God." The sinner, ruined as he is by nature, in thought, word, and deed, that sinner, saved by grace, will be an Achsah to God through all eternity—an ornament, a diadem in the hand of God.

Just as we have set before us here Caleb and Othniel and Achsah, we have in the gospel God the Father revealed as the head of the scheme of redemption, God the Son in our nature as a Saviour, and likewise the Church that is to be the portion of Christ for ever and ever; that is, to be the spouse of Christ, to be with Him through all eternity.

II. Now, I come, in the second place, to consider the covenant and its fulfilment. Now this covenant was in connection with the capture of Kirjath-sepher. Caleb said, "He that smiteth Kirjath-sepher and taketh it, then to him will I give Achsah" as his portion. Kirjath-sepher is the City of Books, and Othniel, if he was to have Achsah, would have to go up to the city of Kirjath-sepher and take it.

Now, dear friends, that brings before us the Covenant of Grace, for this is the very nature of that covenant which was before God from eternity. The theme of the Covenant of Grace was that the Son of God, in our nature, would perform a work, and by performing that work He would save His Church; He would save His people from their sins. He would bring them to heaven. He would be a glorious Redeemer. This was the nature of the Covenant of Grace.

Now, there are many ways in which we can speak about Christ in connection with the gospel of redemption, and the way He fulfilled the Covenant, but, for the present, I illustrate it by Kirjath-sepher, the City of Books. The Covenant of Grace was of that nature. The Lord Jesus Christ, the Son of the Father, would fulfil the contents of two books before He could save His people. He had to go to a spiritual Kirjath-sepher and take it if He is to be the Saviour of poor sinners of Adam's race, and the first book that He had to fulfil was the book of the law. We have in the Bible the book of the law summarily comprehended in the ten commandments, and expounded from Genesis to Revelation. The law of God is the whole Bible. Now, Christ had to fulfil the law, the law which man had broken. It was given to man in the Garden of Eden, but man broke that law. He did not love the law, his God, and his neighbour. He did not obtain life from the law, but death. But now the Covenant of Grace was of this nature. From all eternity the second Adam, who was also the last Adam, the Lord from heaven, was set up, and it was propounded to Him, speaking after the manner of men, that He should come down to this world and do the work that the first Adam failed to do, and which the whole race of mankind have failed to do, namely, that He would begin at the first commandment in the



law, and obey the whole law right through completely without deviation of any kind. This was set before the Son of God in our nature. He had to obey the law. He had to go up to Kirjath-sepher, the City of Books; He had to approach the law of which He was the giver, and He had to fulfil that law and He had to obey it in His person. In thought and in word and in action He had to obey the law that we trampled under foot. The Son of God came from heaven to obey it, and not only the law as to direct obedience, but the law as to penalty.

There was a penalty attached to the law that man had now incurred, and the Covenant of Grace set before the Othniel of the everlasting covenant. "Not only must thou obey every command in the law, but thou must die the death that is due for sin. Thou must die, the just for the unjust." Christ, speaking reverently, could not be a Saviour of sinners, He could never espouse the Church to Himself (you could never be united to Christ) if Christ had not come and fulfilled the law by dying on Calvary's Cross, in your room and stead, and if you are married to Christ, you are married to One that died for you in obeying the law. The law you did never obey, and oh! how you should love Him, how you should follow Him, and how you should obey a husband who died for you.

Well, now, Christ had to go up to this Kirjath-sepher, the Kirjath-sepher of the law of God, and He had to take it. He had to overcome it in this sense in fulfilling it to the very letter, and in dying the death that was written in the law that the Son must die, or else he could never have His Achsah, He could never have His Church, nor a single one of His people.

But there was another book that the Othniel of the new covenant had to fulfil, and that was the Book of the Prophets. He had to go up to this Kirjath-sepher also—Kirjath-sepher of the Book of the Prophets, of the Book of the Old Testament Scriptures, and He had to place Himself in every condition, in every position, and under every trial that is mentioned from the first promise in the Garden of Eden down to the curse that is written in the Book of Malachi. Ah, dear friends, how does the Old Testament end? Well, the last word in the Old Testament is "curse"—"Lest I come and smite the earth with a curse." There was no way of salvation, but that Christ had to fulfil all the promises of the Old Testament Scriptures from the Garden of Eden to the curse in Malachi; He had to be the seed and the stone, and He had to be the Shepherd. He had to be all that was said about the Messiah: the man of sorrows, pierced in His hands and feet, and He would have to ask for a drink on the cross; He would have to be born of a virgin in Bethlehem.

The Old Testament is full of Christ and what He must be when He would come in order to take away sin by the sacrifice of Himself. Moses began to speak of Him, and he said: the seed is coming, and He is to hate the devil and his works; and then the Scriptures run on from that, right through, telling what the Christ would be—how He would, and where He would be. How He would be humbled and spat upon and crucified

and laid in a grave, and how He would work miracles. He would do good, and be put to death for doing good.

The Old Testament Scriptures speak of His birth, manhood, and ministry, and how He was treated, betrayed and condemned, and nailed to the cross, and laid in a sepulchre. The Old Testament speaks of all these things, and how in the everlasting covenant it was ordained that the Son of God, in our nature, as the Saviour of lost people, would come and fulfil every clause written in the Old Testament Scriptures. There is a lot of Old Testament Scriptures that is not fulfilled yet concerning the second personal coming of Christ. They will be fulfilled as sure as the Scriptures in connection with His first coming were fulfilled. He had to go up to this Kirjath-sepher, the City of Books of the Prophets of the Old Testament Scriptures, and He had to take the city and fulfil every one of these promises. As He says Himself: "And truly the son of man goeth, as it was determined." This is what He was doing the thirty-three years of His life in this world. He was taking the city of Kirjath-sepher, and He was walking according to the Scriptures of the Old Testament. Now, what did the covenant say? The covenant said when He would do this, He would not be without His Achsah. Just as sure as it was true about Othniel (when he went up with his weapons of war and took the city of Kirjath-sepher, then he could come to Caleb and claim his bride; Caleb did not deny him), even so it is with the Lord of Glory, Jesus Christ. He did fulfil the terms of the Covenant of Grace; He cried out on the Cross, "it is finished," and He went up to the right hand of the Majesty on High. He claimed His Achsah, His Church—"thou hast received gifts for men even for the rebellious." He fulfilled every condition, and now He sits as King upon His throne. He sits on the right hand of power, and the Father says: "Ask of me and for heritage the heathen I'll make thine"—Thou hast fulfilled the terms of the Covenant; Thou hast wrought out redemption, a perfect and a glorious salvation; now ask for Thine Achsah, Thy Church.

Ah! dear friend, won't you pray to Christ to-night that He would ask the Father even to give you to Him, for the Father says to the Son on the right hand, "Ask of Me, my Son, thou art the Othniel of the New Testament; Thou didst fulfil all conditions. Thou didst shed Thy precious blood, which came up as a sweet smelling odour before the throne. Now ask of Me, and I will give you one here and one there until the Church, completed and made perfect, will be Thine to all eternity." Ask of Him now, dear friend!

Christ had a right to the Church by gift, and now, when He fulfilled the terms of the Covenant of Grace, He had a right to the Church by purchase. He had bought His people, the Church of God which He purchased with His own blood. But now, in the day of mercy, He comes to have them by another right, the right of their consent. The right which Christ exercises over them in the day when that saying is fulfilled, "A willing people in thy day of power shall come to thee, in holy beauties from morn's womb thy youth like dew shall be," and, dear friend,

when the sinner of Adam's race sees the beauty of Christ, His glory, His preciousness as a Redeemer and Saviour, when he is brought to see the love with which He loved sinners, when the sinner is brought to see his need of Christ, when he is brought to be willing to embrace Christ as his own personal Saviour, then Christ, the Othniel of the New Testament, gets His Achsah. Christ gets that which belongs to Himself. As Dr. Kennedy used to say of that verse in the 45th Psalm, "O daughter, hearken and regard, and do thine ear incline; likewise forget thy father's house, and people that are thine," that this was the marriage sermon the Spirit of God preached when he united a soul to Christ, and would it not be good for you and for me to-night if we would listen to Christ?

What does Othniel say to his Achsah? Oh, He is saying this: "You are a lost, hell-deserving sinner, and there is nothing that you in yourself can do that will save you; but now I came to this world, and I obeyed and I suffered and I died, in the room and stead of sinners, in order that they might be saved. Will you not give yourself to me?" Christ says this now, and this is what wins the hearts of His people in this world, when the Spirit of God opens their eyes to see themselves and to see what Christ has done for them. The question is this:—Wilt thou go with Christ—to depend upon Him alone as a Redeemer and Saviour? Aro you willing that He should be your prophet to teach you, your priest to cleanse you, your king to rule over you? Will you go through a wilderness journey with Christ? Rebecca, many a day when she was in the desert, did not know where she was going, and when she would reach, but she followed the man. Christ says to the soul, "Soul, will you follow me through this world? I will lead you to the celestial mountains. I am leading to that place where your sun will no more go down. I am leading to that land of pure delight where you will see my face and stand evermore in my presence." Wilt thou go with Him?

Now Christ is getting His Achsah, His people. There are thousands upon thousands that belong to the Church of Christ now round about His throne as spirits, and He is continually gathering them. They shall come from north, south, east, and west, and they shall sit down with Abraham, Isaac, and Jacob in the kingdom. Will you be there? You will be there if you will close in with the Lord Jesus. You will never be there if you shut your heart to Him, and now Christ has come to us just as Othniel came to Caleb after he captured the city of Kirjath-sepher. Othniel would come and say to Caleb, "I have done what you demanded. I have fulfilled the conditions given me." Christ comes to us in the everlasting gospel, and He says, "I am He that has fulfilled all conditions; I have made an end of sin, finished transgressions. I have brought in everlasting righteousness; give yourself to Me, believe on Me." "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and the Father will give everyone of His people to Him. Christ will not be without His church, but, until she is gathered to Him, the Lord sends His word to men, as rational

creatures. We must come to find Him, and when we do we will say, "Oh, it is all of grace." It is not our seeking that caused us to find Christ; no, it is by grace alone. In this manner the covenant will have its fulfilment.

Othniel fulfilled the covenant; he had his Achsah. Christ has fulfilled all the requirements of the Covenant of Grace; He will have His people. Do you belong to Him? Did you ever see how precious He is and embrace Him as He is freely offered in the gospel? Like the old Puritan divine who was teaching a Sabbath school class one day. He had a lot of little boys and girls in his class, and he asked the question, "What is effectual calling?" They answered, "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, renewing our wills, He doth persuade and enable us to embrace Jesus Christ as He is freely offered to us in the Gospel." Now, said the divine, is there any little boy or girl in my class to-day that can apply these words to himself or herself? One boy got up, and he said, weeping: "Effectual calling is the work of God's Spirit whereby He convinces me of my sin and misery; enlightening my mind in the knowledge of Christ, renewing my will, He doth persuade and enable me to embrace Jesus Christ as He is freely offered to me in the gospel," and what blessedness that little boy had who could speak like that right from his heart. This is the experience of God's people, and truly such are united to the Lord Jesus—are joined to Him in a union that will never be broken.

III. But now, in the last place, the petition and its fulfilment. Achsah came to Caleb and said, "Give me a blessing. Give me also springs of water, and he gave her the upper and the nether springs." Here was Achsah coming to Caleb, and she does not now come to Caleb immediately; she says to Othniel, "Now, Othniel, you go to my father Caleb and ask for a field, and ask for springs of water." Othniel was now her husband, and she would never go in her own name. If Christ and you have made a match of it, if you are united to the Lord Jesus for eternity, you will never come before God in your own name, but, through Him as your Mediator, your Husband and your Head. She came to Caleb through Othniel, and if Christ is precious to us, and if we know Him as a Redeemer, we do not go to God the Father in our own name, but through our Head, through Christ the Mediator and Saviour. "No one cometh to the Father but by me."

But now she began to ask, and said, "Give me a field," and when she got that she said, "give me springs of water," when he gave her a south land. What is the south land that the heavenly Father gives to the soul that loves Jesus and that takes to Christ as his Redeemer and Saviour? He gives him the south land of grace with all spiritual blessings necessary for this life. He gives him a south land, a warm land, not a land of cold and ice. Oh! the spiritual colds and frosts and ice that lie on us, but if we got "life from the dead" we would want the south land. We would desire that the love of Christ would be warm in our



heart, and that there would be a union between our soul and the Redeemer.

But then he gave her also a field. What is the field that God gives unto those to whom Christ is made precious? The field of the means of grace. The scriptures of truth are the field where they receive their nourishment and their sustenance—the pure word of God. But she wanted springs of water, and he gave her the upper springs and the nether springs, and though we would have a field, unless the field is watered there will be no fruit; and though we would have the word of God, or the means of grace in this world, unless the “dew from on high” will come down we shall have no benefit. We need the pure river of the water of life, clear as crystal, or else we will get nothing for our souls in the Scriptures.

But he gave her the upper springs and the nether springs. I just mention one or two points in connection with these. God gives to His people in this world the upper springs of spiritual blessings—that which they need for their soul, that which they need to sustain spiritual life, and which enables them to go in the way of obedience. He gave them the nether springs of temporal blessings. The upper and the nether—“Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” He will give to those that wait upon Him spiritual refreshment and encouragement and joy in a way that they themselves shall experience and know. They have times when they will drink out of His fulness in a way in which their cup will be running over, and when they will not have that, He will give them the nether springs. He will sustain them by His own grace in a mysterious hidden manner, in spite of their inability to lay hold on the truth that they are being upheld by Him.

The Christian is never altogether without a supply of grace. Sometimes he is in a way conscious of it. The Lord supports His own in a mysterious way at other times. Bunyan, in the *Pilgrim's Progress*, compares the believer's condition to a fire on which a man is pouring water, but which he cannot put out. The reason of this is that there is One behind the fire pouring oil on it and keeping it alive, in spite of all the man will do. That is the way the Christian in this world oftentimes is. It seems as if this man is endeavouring to destroy grace—drown everything that belongs to Christ, but Christ is behind them vigorously supporting them. He will give them nether springs in time, and the upper springs in eternity. He gives to His people upper springs and the nether springs of all their needs. He will give the same to you if you will seek the Lord Jesus and find Him. Everything you need here, and everything you can hold up there. In heaven the Christian's vessel is running over. You will get down here as much as you need, and up there as much as you can hold, and surely that ought to be enough.

Now, dear friend, when you go home to-night you should say to the Lord, “Wilt thou take me as thine Achsah? Wilt thou not unite me to thyself in an everlasting covenant?”

## Rev. Professor John Duncan, LL.D.

BY THE LATE REV. JAMES S. SINCLAIR.\*

THE spiritual firmament of the Free Protestant Church of Scotland at the time of the memorable Disruption in 1843 was, by the gracious blessing of God, adorned with a galaxy of stars of the first magnitude—men of eminent grace, commanding gifts, and untiring energy in the service of Christ. There were burning and shining lights in those days, in the enjoyment of whose bright, warm, and holy radiance thousands of God's people delighted to walk. Glory then dwelt in marked degree in our land, and not until the Spirit is poured again from on high will the present wilderness blossom anew as the rose. One of these bright, shining stars in the spiritual firmament of the past forms the subject of the present lecture. Not that Dr. Duncan occupied so prominent a place before the eyes of the Church as some other men of renown who might be mentioned—Drs. Chalmers, Cunningham, Gandlish, Begg, Macdonald, and others—who were outstanding and active leaders in church courts and on platforms in all practical efforts for the advancement of the evangelical cause. The star to which our attention is presently directed may be said to have been less conspicuous to general view, not because he was of less magnitude, but because he moved, for most part, in a more select and exalted orbit than others—more among the infinities and eternities than among the ordinary things of time and sense. His biographer (Dr. Brown) justly said of him that he was "one of the most remarkable men of this or of any age," remarkable for profound and varied thoughts, vast learning, deep humility, intense spirituality, and exclusive devotedness to the service of the Lord Jesus. True, he was also remarkable for a certain absence of mind and irregularity in the ordinary habits of life, as well as for an incurable aversion to the pen—(almost all his discourses and striking sayings were taken down by others)—but possibly all this was divinely ordered so as to prevent hero-worship and glorying in men on the part of admiring friends, dispositions to which fallen human nature, even in the best regulated persons, is exceedingly prone. So much, briefly, by a way of introduction; now to the narrative. I shall begin at the beginning of his life's history.

John Duncan was born of humble and pious parentage in the year 1796 at Gilcomston, in the parish of Old Machar, Aberdeen. His father, whose Christian name also was John, was "a plain working shoemaker" to trade, and a member of the Original Secession Church to religious profession. His mother, Ann Mutch, was the daughter of a well-to-do farmer and blacksmith, who lived in the country outside of Aberdeen. Originally of the Established Church, she became a member of the Secession Church before she married. Being on a visit to some relatives in Aberdeen,

\* This biographical sketch of Dr. Duncan was delivered as a lecture to the Blythwood Literary Society.

she was persuaded by an acquaintance to go to the Secession Church, where she heard the Rev. James Templeton, a worthy minister of the gospel. "From that day," Dr. Brown tells us, "she worshipped nowhere else; the grace of God took possession of her heart; her whole character was changed. By her Christian influence, a brother and sister joined her; and all three, being received into full communion with the Secession Church, walked every Lord's Day from Belhelvie (their native place) to Aberdeen and back, a distance of twelve miles, to church." Mr. Duncan, senior, was a member of this congregation, and it was, to all appearance, here that Ann Mutch and he made their first acquaintance.

There were several children by the marriage, but all died in infancy except John, who was the eldest, and he was at best a weakly boy. It is related that an attack of small-pox at a very early age "brought him to the gates of death." One of his mother's sisters came to see him die, but as she stood and looked upon the poor infant, these words from the 118th Psalm (metrical version) strongly entered her mind: "I shall not die but live, and shall the works of God discover." This, a message of hope concerning the recovery of the apparently dying child, proved also a prediction of future experience and usefulness, as after years verified, to the very full. The terrible disease of small-pox, however, left with him one serious physical defect. It deprived him of the total sight of an eye. In after life he used playfully to boast to his friend, Dr. Brown, that he could see better with his one eye than most people could do with their two—a feature, indeed, in the sphere of mental perception that was abundantly demonstrated.

His mother died when he was five or six years of age. This was to him a great loss. As her only surviving child, he was the subject of many prayers. Her warm, loving, and prayerful breath was withdrawn from him, and he was left to the care of his father, who, though a good man, was exceptionally stern and hard of temperament. His maternal uncle and aunt, who now dwelt in Old Aberdeen, showed him, however, the greatest sympathy and kindness; and a wonderful boy they thought him. From his very earliest years he exhibited a predilection for the work of preaching. He would often mount a chair and imitate the minister, and when sent to school he might be observed getting up on a cart and giving a harangue in preaching fashion to his companions who assembled. Dr. Brown also relates that one day "his aunt went to dig potatoes in a field which they had near the sea, taking John with her on her back. On reaching the spot he descried over her shoulder a ship in the distance, and directing her attention to it, exclaimed, 'That's the ship that's to take me to preach to the heathen.' 'But what if they winna hear you?' 'Then I'll gang to some other place,'" cried the quick little fellow. Alongside this desire for the ministry there sprang up an intense passion for learning. Even when very young he longed for the day when he would enter the university. On one occasion, when he was very ill, he was heard to exclaim

several times, "O that God would spare me till I get on the red cloakie!" the red gown worn by the Aberdeen University students.

I cannot omit to notice here that Mr. Duncan, senior, married a second time, when the boy was about eight years of age. His wife, whose name was Sophia Sutherland, was, at the time of their union, an Episcopalian, but she afterwards became a staunch Seceder. Step-mothers have often the reputation of being cold and unsympathetic towards the children who are not their own offspring, but it was far from being so in the present case. She stepped into the relationship in the most affectionate and motherly spirit, and proved a noble substitute for the tender parent he had lost. Dr. Duncan regarded his step-mother to the day of her death with the deepest "gratitude, affection, and reverence." She was truly an excellent Christian woman, who loved him all the more when he became, in after years, a monument of divine grace and a humble follower of the Lamb. In his boyhood days she perceived that there was something uncommon about him, and that education was the life he was fitted for. His father insisted that he should become a shoemaker like himself, and put him on a stool in their little kitchen, which served as a workshop, but he was a failure in acquiring the art of shoemaking. "In his awkward fingers," says his biographer, "everything went wrong; threads were badly waxed; soles were spoiled, and patches were botched," until at length his tears and sobs aroused all the sympathies of his devoted step-mother, and she prevailed upon his father to take him off the working stool. As I have already hinted, his father was severe to a fault, as many parents were in those olden days—in our time the pendulum has largely swung to the opposite pole of indulgence—and the result was that the boyish resentment would sometimes show itself in almost amusing ways. Being displeased with his father's severity on one occasion, when he was probably learning Latin at the Aberdeen Grammar School, he made his last will and testament in these brief but comprehensive and rhythmical terms: "*Omne matri, nihil patri*" (to mother all, to father nothing).

The city of Aberdeen is famous for its Grammar School, an educational institution of great value, which has had a succession of distinguished masters from almost time immemorial. John Duncan entered this school in the year 1805-6, when he was nine years old. Here he spent five years, and had the reputation of being a clever scholar. His passion for languages then began to show itself, and also his passion for a subject, at the time apparently beyond his years, metaphysics. Long after he said to Professor Knight, "When at the Grammar School of Aberdeen I got hold of a volume of George Campbell (a Principal and Professor of Divinity at Aberdeen), in which he ridicules as lamentable folly the notion that to God there is no past, present, or future—to Him all are one. I remember well how I *abhorred* George Campbell for that. I thought it the most magnificent chapter I had ever met with." It must not be concluded, how-



ever, that the budding metaphysician and profound linguist was a mere dreamy bookworm and recluse. He was as full of fun and frolic as any other boy, and went for his holidays to an uncle's farm some miles north of Aberdeen, where he tended the cattle and played with a cousin during the vacation season. At the age of fourteen he matriculated at the University for the first time, and so at last got on the red cloakie, which had been the object of his earnest longing even on a sick bed years before. One would have naturally expected that a youth of his uncommon ability and passionate devotion to books would have won a brilliant place in his University classes, but the result was not so. The irregularity in study and the absent-mindedness that characterised him all through life began to manifest themselves. He was probably reading far more than any student there in various departments of literature, but to stick to the methodical routine of class study was by no means his *forte*, and so he failed to take any place of distinction in his classes. Books, however, were his constant companions in all circumstances, whether he was sitting at home or walking by the way, and though mental absent-mindedness was one side of his character, mental absorption was another side. Whatever subject he was interested in at the moment, it absorbed all his attention to the forgetfulness of everything else. On one occasion he was walking along on the south turnpike road of Aberdeen intensely reading a book. He became so absorbed in it that not till "his weary limbs" began to fail did he look up to find himself well-nigh at Stonehaven, a distance of nearly sixteen miles. He finished his course at the University, and took his degree of M.A. in the spring of 1814.

By this time Mr. Duncan had also become a student in divinity. It was customary for young men who were going forward to the ministry in connection with the Constitutional Associate Presbytery (Anti-Burgher) to begin their divinity studies between the third and fourth years of their Arts course. He was admitted as a divinity student by the Presbytery on 27th July, 1813, and attended a short session in divinity, beginning on the 1st of September. He was orthodox in his views at this period, but he was far from being spiritually prepared for the ministerial office. In 1816 he left the Secession and joined the Established Church of Scotland. He became a member in the congregation of the famous Dr. James Kidd, minister of Gilcomston Chapel of Ease, and Professor of Oriental Languages in Marischal College, Aberdeen. Dr. Kidd was a man of marked individuality and a powerful preacher of the gospel, whose wholesome influence was felt over all the city of Aberdeen, but his faithful ministry did not produce any beneficial impression at this stage on the mind of young Duncan, as he himself bore testimony years afterwards. In January, 1817, he presented himself for enrolment as a student of divinity in the Established Church of Scotland. His father, not too pleased already that he had left his own (the Secession) Church, and knowing the spiritual unfitness of his son for the ministry, was

nearly distracted, and went to Dr. Brown, the Professor of Divinity, with "heavy complaints" against him, so as, if possible, to prevent his admission. But it would appear that the complaints were not of such a definite nature as could be handled to found proceedings upon in a concrete way, and so Dr. Brown, after consultation with Dr. Kidd, who had given a certificate in Duncan's favour, could not refuse to enrol him. He was, therefore, enrolled in regular form.

But the worst has not yet been told. It was his own startling confession, uttered at different times to intimate friends during his future history, with expressions of deep sorrow, that he was an Atheist when he first entered the Divinity Hall\* of the Established Church. Referring in particular to the class of Dr. Mearns, one of the professors, he said, "I was an Atheist when I entered his class." Again, "I had a good upbringing, but I broke off from it. I had three years of dreary Atheism, and during the time I made a doctrinal atheist of a pupil of mine who died." And still again he said, "I was much indebted to Dr. Mearns. . . . It was under him that I gave up Atheism." To another friend (Mr. Knight) he expressed himself to the effect that he was three years a Spinozist or Pantheist, and to others, still, that he fell into materialistic Atheism, denying the existence of God, of angelic spirit and of human soul." Putting these testimonies together, he concluded that he fell for a short season, to begin with, into complete materialism, and that he afterwards rose to the slightly more elevated platform of Pantheism, but regarded it as no better than Atheism in effect. Having lost all definite belief in a personal Deity, and esteeming the all of the universe to be God and God to be the all, without conscious existence, there is no doubt he was only a shade in intellectual belief above black and unmitigated Atheism, and he manifestly esteemed himself to be without any God in the strict sense of the word to look to or exercise confidence in. One hopeful sign was that he was not happy in this condition. The years of Pantheistic Atheism were "dreary years," years of darkness and misery.

Dr. Mearns, the distinguished professor, was, by God's blessing, his deliverer out of this horrible pit, although for years afterwards he was Christless. Dr. Mearns' impressive prayers and "severely rational and convincing" lectures combined to produce this favourable result. He came now to a definite belief in a personal God, transcendent above the universe, although immersed in it, and this intellectual conviction (which he never afterwards lost) appears to have been followed and backed by a ray of divine light, for he said in one of his accustomed walks to his friend, Miss Robertson, "When I was convinced that there was a God, I danced on the Brig o' Dee with delight, though I had a fear that He would damn me. Atheism would have been better than the certainty of damnation, but there was not that (certainty)." Pantheistic Atheism had only been a philosophy of desolation, darkness, and despair, and freedom from its awful bondage was a joyful deliverance.

"But," as his biographer says, "Mr. Duncan's joy at this stage was the joy of an intellectual rather than a spiritual repose, a joy chequered by the vivid consciousness that he neither was nor at that time was willing to be at peace with God. . . . Hence he had the fear that God would damn him!" From this time we learn that for a period of nine years he was little troubled with theological difficulties, and concerned himself but little about his spiritual state. As to matters of faith, "he entrenched himself in a loose Sabellianism concerning the Trinity, untroubled by any questions about the Divinity of Christ, the Atonement, and other great doctrines of the Gospel." The daily "round of teaching, reading, deep thinking, company, and attendance during the session at the Divinity Hall made up his life now for long years." And yet this period was not unfruitful—very far from it. In fact, it was during those years that he acquired a large measure of that vast knowledge which he afterwards displayed of the classical and Oriental languages, of the literature of philosophy and theology, and of the poetry, history, and general literature of his own country. He became known among his fellow-students as one distinguished for his acquirements in classical literature. During one of the sessions he was prizeman for a Latin essay, and the Professor said that his was the only essay that was thought out in the language in which it was written. He also attached himself to some of the Highland students that he might acquire some knowledge of Gaelic, and this he actually attained. Dr. Duncan came to the close of his divinity course in 1821, but for four years thereafter he hesitated to take license, unable as he then was honestly to subscribe the Westminster Confession of Faith. At last, in 1825, he presented himself for license, not because he had changed his doctrinal views, but because he had changed his views of subscription to articles of faith, regarding them now only as peace articles, in subscribing which licentiates only pledge themselves not to preach against them. In looking back upon this step he always spoke of it with abhorrence and grief. To Miss Robertson he said, less than a year before he died, "I took license in unbelief, in ungodliness, and in doctrinal unbelief and heresy." "How did they let you pass?" she asked. "Because I was a hypocrite," was his reply, "not willingly, for I kept back for long; but at last people were upon me, and out of very shame I acted the hypocrite; I did not chose to tell others why I was not taking license." The words contain a solemn message, I fear, to many who are entering the office of the ministry in the several Churches of to-day. He was licensed by the Presbytery to preach the Gospel on the 24th of June, 1825, and his first sermon was preached in the West Church, Aberdeen, from 1 John iii. 1—"Behold what manner of love the father hath bestowed upon us that we should be called the sons of God." He called it in later years a tremendously bad sermon—a sermon of the most artful theology that perhaps ever was spoken, explaining away every evangelical doctrine and phrase. Dr. Brown, who was present, reports that "apart from

its vital defects, there was a calm, contemplative, high, half-poetic, half-mystic strain about it, which had a most fascinating effect upon the hearer; accordingly, all was still attention, and a sort of wonder pervaded the audience."

(To be continued.)

## Searmoin.

LEIS AN URRAMACH C. H. SPURGEON.

*Eadar-theangaichte gu Gaelic le Alasdair Dughallach,  
oileiniche ann an "Oil-thigh Spurgeon."*

(Air a leantuinn o t. d. 153.)

"Nithe a tha dlùth do Shlàinte."—EABH. vi. 9.

A CH cò iad so a tha 'leantuinn 'n an déigh? Buidheann eile—legion eile; ach tha eadar-dhealachadh mòr eadar iad so 's an fheadhain eile—tha 'n Legion Sìoda 'leantuinn; cha 'n 'eil iad so air an éideadh le stàilinn? cha 'n 'eil clogaid chogaidh air an ceann—tha fiamh ghàire air an aghaidhean, agus an gnùis làn aoibhneis. Airm chogaidh air bith cha 'n 'eil 'n an làmhaidh; guth tàirneanaich air bith cha 'n 'eil iad a' labhairt; ach tha iad a' labhairt bhriathra caoimhneil truacantais, agus tha an làmh an làn de bheannachdan. An innis mi dhiubh cò iad an Legion Sìoda so? Tha buidheann dhiubh 'tha gabhail a' chridhe bho chd, leòinte, agus 'g a ionnlad an toiseach ann am fuil; tha iad a' crathadh fuil naomh na h-Iobairt-réitich air; agus is iongantach mar a tha an cridhe briste, bochd, ged tha e fann agus tinn, ag ath-bheothachadh leis a' cheud bhraon de fhuil luachmhor ar Tighearn Iosa Crìosd; agus an uair a tha e air a shàr ionnlad ann am fuil tha aon eile de'n Legion so a' teachd air aghaidh, agus 'ga ghabhail agus 'g a ionnlad ann an uisge;—oir thàinig araon fuil agus uisge mach o chridhe an t-Slànuighir;

"Deanadh an t-uisg' agus an fhuil  
Bho d' thaobh chaidh lot, a' ruith mar thuil  
Mo leigheas dubailte bho 'n pheac',  
Glan mi o chiont' 's o thruaillidheachd."

Agus, O! ciod an t-ionnlad a tha 'n so! An cridhe 'bha aon uair dubh mar ghual na h-ifrimn, tha e nis a' sealltuinn geal mar shneachda Lebanoin. Aon uair 's gu'm bheil e air ionnlad ann am fuil an t-Slànuighir, agus ann an uisge, O! cia cho glan 's a dh' fhàsas e! Esan a bha dubh mar bhùthaibh Chédair, bithidh e mar chùrteibh Sholaimh. A' teachd 'n an déigh tha iadsan a tha 'dòrtadh ola agus fion ann an lotaibh a' chridhe bhrìste, bho chd so, ionnas, far an robh pian roimhe, gu'm bheil na lotan a' tòiseachadh ri seinn. Tha ola agus fion naomh a' Gheallaidh luachmhor air an dòrtadh anns gach lot; agus tha 'ris iadsan a' teachd a tha le meòir mhìne a' ceangal suas a'



chridhe le cungaidd leighis naomh a' Gheallaidh, gus nach 'eil e 'sealltuinn briste na's mò; ach na enàmhan briste a' deanamh gàirdeachais. Tha an cridhe gu h-ìomlan a' seinn le aiteas; oir dh'aisig Dia a neart, agus cheangail e suas a chreuchdan uile a rèir a' gheallaidh, "Léighisidh e iadsan aig am bheil cridhe briste, agus ceanglaidd e suas an leònta." Agus a rìs, a nach 'eil an obair buileach deanta, tha iadsan a' teachd a tha giùlan taisgaodaich an Rìgh, agus a' sgeadachadh an anama o 'mhullach gu 'shail leis na nithibh a mach as an taighstòr shaoibhir sin; tha iad 'g a éideadh leis gach ni a b' urrainn a dheanamh maiseach le dealradh agus glòir, agus a dheanamh soillseach mar na spioradan fa chomhair na rìgh-chaithreach. 'An sin tha luchd-sheud an rìgh a' teachd agus a' crìochnachadh an iomlain; tha iad a' sgeadachadh an anama le usgraichean, agus 'g a dheanamh sgiamhach le clachan luachmhor. Mar a thubhairt an t-Athair, "Thugaibh a mach a' chulaidh is fearr, agus cuiribh uime i, agus cuiribh fàine air a làimh agus brògan air a chosaibh," is amhuil a tha an Legion Sìoda so ag ionnlad, agus a' leigheas, agus a' deanamh glan agus glòirmhor a' chridhe, a bha aon uair briste, bochd. An tàinig iad so riamh a dh' ionnsuidh do thaighe-sa? Is samhladh e, ach tha e uile soilleir dhasan a thuigeas e. A pheacaich, an d' fhuair thu riamh fuil Chrìosd air a càramh riut?

"O! nam faiceadh tu 'n fhuil phriseil,

Ruith o chridhe sìos gu dian;

'S gu'm faigheadh tu dearbhadh einnteach

Gu'n d' rinn e do shìth ri Dia."

Am bheil thu aig an uair so a' cur do làimh air ceann gaol Chrìosd ag aideachadh do pheacanna, agus a' creidsinn gun do ghiùlain esan am peanas air do shon? 'S urrainn thu, an urrainn? Gu deimhin is leatsa Slàinte ma seadh. Agus an robh do chridhe riamh air ionnlad le h-uisge? Innis am bheil fuath agad do 'n pheacadh? Am bheil t' uile chionta air a ghlanadh, agus am bheil cumhachd ciont' air a ghearradh air falbh, air chor 's nach 'eil thu 'gràdhachadh slighean na h-aingidheachd, no 'g iarraidh 'bhi ruith ann an ceumaibh luchd-easaontais? Ma tha, is oighre air néamh thu. Agus innis, a' pheacaich bhochd, an robh thu riamh air do sgeadachadh le trusgan fireantachd Iosa? Am b' urrainn thu riamh dòchas altrum gu 'n robh thu air do dheanamh taitneach anns an aon ghràdhach? Air leam gu'm bheil mi ga d' fhaicinn le deur air do shùil, agus ga d' chluinntinn ag ràdh, "Sheinn mi air uairibh le m' uile chridhe:—

"Iosa! 's iad t'fhuil 'us t'fhìreantachd,

Mo mhais' 'us m' éideadh 's àille dreach;

Leò sud, 'n trà théid an saoghal 'na smàl,

Le h-aoibhneas éiridh mi an àird.

"'S an là sin 's dàn' a sheasas mi,

Oir as mo leith cò chuireas nì?

Trid Chrìosd tha mi gu h-ìomlan saor,

O mhallachd, ciont', 'us nàir' faraon."

Agus a nis, cha tàinig sinn fathast gu dearbhachd air Slàinte.

Tha an Legion Sìoda air falbh; tha am brataichean fathast ag itealaich anns a' ghaoith, agus tha an trompaidean geallaidh fathast a' deanamh an adhair ait le binn-cheòl. Ciod an t-ath ni tha teachd? Tha nis iadsan a' teachd a tha 'n an dearbh luchd-frithealadh air Slàinte—no mar is fearr a ràdh, iadsan a tha 'siubhal anns an t-sreith dìreach air thoiseach oirre. Tha ceathrar ann dhiubh so, d' an ainm Aithreachas, Irisleachd, Urnuigh, agus Coguis mhaoth. Dìreach 'an toiseach air làn dearbhachd air Slàinte, tha Irisleachd a' siubhal. Tha i ìosal 'na sealladh féin; cha 'n 'eil i dubhach, ach cha 'n 'eil sealladh àrd aice; 's gann gu'm bheil a' chridh' aice a sùil a thogail a dh'ionnsuidh ionad còmhnuidh glòire Dhé. Tha i gu tric ag amharc ri làr, a' cuimhneachadh a staid 's an àm a chaidh seachad; a' smuaineachadh air uile shearbas agus chiont' a beatha 's an aimsir roimhe. Cha 'n 'eil i ri bòsd air son na rinn Dia air a son; tha i 'sealltuinn ri toll an t-sluichead as an do chladhaicheadh i. Tha fios aice gu'n do ghlanadh i ann am fuil an t-Slànuighir; ach is cuimhne leatha cho dubh 's a bha i mu'n deachadh ged 'tha i ri gàirdeachas anns na tha 'làthair. Tha i faireachduinn a laigse féin; cha 'n 'eil a' chridh' aice seasamh leatha féin; tha i 'leigeadh a taice air gàirdean Fir-a-gràidh; oir tha fios aice gu'n tuiteadh i gu làr mar bìodh esan an còmhnuidh 'g a cumail suas. Tha a piuthar, d an ainm Aithreachas, r'a taobh, ag uisgeachadh an làir le 'deuraibh, a chum an duslach a leagail roimh' an Rìgh. Ge b' e taobh a théid i tha i 'gul, agus ma dh'fheòraicheas tu dhi, c'arson? innsidh i dhuit nach 'eil i 'gul air son eagal ifrinn—tha sin uile seachad. Innsidh i dhuit gu'n do shiab an Legion Sìoda ud a h-eagalan uile air falbh; ach tha i 'gul air son gu'n do bhuail i an Tighearn a ghràdhaich i cho mòr; tha i 'bualadh a h-uchd, agus ag éigheach—

“ Mo pheacaibh! O, mo pheacaibh borb!

Is sibhs' a rinn a chràdh;

Gach lochd fa leith bu tarrunn e,

'S b' e 'n t-sleagh mi-chreidimh dàn'.”

Mar is mò dh'inneas tu dhi m'a Slàinte 's ann is mò tha i 'gul, le bhì smuaineachadh gu 'm urrainn i ceannaire a dheanamh an aghaidh a leithid de Shlàn-uighear. Tha i làn earbsach gu'n tug a Maighstir maitheanas dhi, ach gu bràth cha toir i maitheanas dhi féin. 'An sin, taobh ri taobh ri Aithreachas tha aon d'an ainm Urnuigh. Is sagart e, agus 'na làimh tha e 'crathadh tùiseir làn de thuis chùbhraidh, chum gu'm bi an t-slighe air a h-ullachadh air son an Rìgh; chum gu'm bi boltrach cùbhraidh ann ge b'e taobh a shiùbhlas e. Eiridh Urnuigh mu mheadhon oidheche a ghairm air Dia; air mosgladh da shùilean fàiltichidh iad a' ghrian ag éiridh, chum gu 'n tog e suas a chridhe ri Iehòbhah; agus an uair a tha 'ghrian a' dol fodha, cha leig Urnuigh le a rothan dol as an t-sealladh fo chuairt nan speur, gus an giùlain i 'athcheuinge 'na carbad. Agus anns a' chuideachd so tha Coguis mhaoth, an ceathramh aon diubhsan a tha 'dlùth fheitheamh air Slàinte. Tha eagal air a' Choguis mhaoth so aon chas a chur air thoiseach air a' chois eile, air eagal gu'n cuireadh e 'chas 's an àite chearr. Coguis mhaoth, bhochd, tha cuid ri tàir air, ach tha e ionmhuinn le cridhe an Rìgh. B'

fhearr leam, mo bhràithre, gu 'n robh agaibh-se agus agam-sa tuilleadh aithne air. B' àbhaist domh aithne bhi agam air Coguis cho maoth 's gu'm bu mhiann leam a faireachduinn a ris. Cheasnaich sinn 's an àm ud a thaobh gach gnìomh, an robh e ceadaichte mu'n deanamaid e, agus an sin ged robh e ceadaichte, stadamaid a dh'fhaicinn an robh e iomchuidh, agus na'n smuainicheamaid gu'n robh e iomchuidh, eadhon an sin cha deanamaid e mur biomaid mothachail gu'm biodh e làn urramach do'n Tighearn ar Dia. B' àbhaist duinn gach teagasg a chur 'an amharus air eagal gu'n creideamaid a bhreug, gach òrdugh a rannsachadh, air eagal gu'n cuireamaid iodhal-aoradh 'an gnìomh; bu shona na làithean anns an deachaidh Coguis mhaoth maille ruinn. Agus a nis, mo luchd-èisdeachd, an aithne dhuibh ni air bith mu'n cheadh'ir so? An d'thainig *Irisleachd* riamh d' ur 'n ionnsuidh? An d'islich i riamh 'ur 'n uabhar, agus an do theagaisg i dhuibh laidhe anns an duslach fa chomhair Dhé? An d' uisgich Aithreachas riamh ùrlar 'ur eridheachan le deòir? An robh sibh riamh air 'ur toirt gu bhi 'an uaigneas air son 'ur peacanna, agus a caoidh 'ur 'n aingidheachd? An d' thàinig *Urnuigh* riamh a steach do 'ur spiorad? Cuimhnichibh, anam gun ùrnuigh gur anam gun Chrìosd e. An d' fhòghluim sibh ùrnuigh a dheanamh, cha-n ann le glaoth na piorraid, ach le ùr-chaint a' chridhe? An d' fhòghlum sibh riamh ùrnuigh a dheanamh? Agus fadheòidh, am bheil 'ur coguis maoth? Oir mur 'eil ur coguis air a deanamh maoth, cha do choinnich slàinte sibh; oir tha iad so n'an dlùth luchd-feitheamh air slàinte.

(*Ri leantuin.*)

## Literary Notices.

**Moses and the Monuments:** Light from Archaeology in Pentateuchal Times. By Melvin Grove Kyle, D.D., LL.D., Xenia Theological Seminary, Ohio. London: Robert Scott, Paternoster Row. Price, 8/6 net.

This is an able book which the Higher Critics must face and answer if their conclusions are to hold the field. Prof. Kyle's main thesis is this—if the Pentateuch was written by Moses then there will be many indications of its Egyptian environment, but if written after the Exile, as the Critics maintain, then Babylonian influences would be clearly manifest. Prof. Kyle has no difficulty in showing that the Pentateuch contains many, and some of them very striking, evidences that it was written by one who was familiar with Egypt, and that the Babylonian influence is altogether lacking. His minute knowledge of Egyptian archaeology is a most helpful weapon which he uses with the familiarity and ease of a master in overthrowing the theories of the Higher Critics. Egyptian and Babylonian archaeology are yielding valuable material which, in the hands of competent scholars of the conservative school, is gradually but surely undermining the Documentary Theory of the Critics. Prof. Kyle has been able to throw new light on Egyptian places mentioned in Books of Moses, and especially is this the case with the dual

Hebrew name for Egypt—*Mitzraim*. The “coat of many colours,” which is always associated in our minds with Joseph, he points out from the evidence gathered from the monuments, indicated rank and authority.

Certain points brought forward and tentatively accepted by Prof. Kyle, such as a cuneiform original of the Books of Moses, and his treatment of the Plagues and some others might have been left out with no lessening of the force of the general argument: The same may be said about Lecture VI., which deals with “Light from Archaeology on the Mosaic System of Sacrifices,” and in which he combats the theory that these sacrifices had a Babylonian origin. In establishing this position he is in danger of making too much use of the Egyptian usage. This is a weapon which is only too apt to wound the hand of those who use it.

At the same time he is very careful to guard against the inference that these sacrifices had a naturalistic origin. “When we turn to critical questions,” he says, “concerning the sources of the Hebrew sacrificial system, the vast and *essential element of revelation* in that system shines out the moment we see Moses, the lawgiver, standing in the presence of the Egyptian sacrificial ceremonies. The materials of sacrifice were about the same, almost the only materials available; but not a single one of the great underlying ideas of the Hebrew system of sacrifice is found in the Egyptian system. The only apparent exception, the shedding of blood, is only apparently an exception; for, while the shedding of blood and the sprinkling of blood were so important and so conspicuous in the Hebrew system, in the Egyptian sacrifices the shedding of blood seems to have been only an incident in the preparation, and little or no account whatever was taken of the blood. *In the presence of the great truths of the Mosaic sacrifices we are face to face with God*” (p. 271).

**The Guide of my Youth.** By the Rev. Ewan Macleod, Minister-Emeritus of the Free Church of Scotland. Edinburgh: W. F. Henderson, 19 George IV. Bridge. 5/ net.

Mr. Macleod, formerly Free Church minister of Dornoch, has presented in this volume the ripe fruit of his ministerial experience in regard to the training of the young. This is a subject of vast importance, and any sound advice given—and Mr. Macleod has given much sound advice—is specially valuable in our days. There are one or two statements and sentiments, however, with which we do not agree.

**Chimes for the Times.** By Mrs. M. A. Chaplin. London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E.C.

This is the second edition of Mrs. Chaplin’s *Chimes*. She is a lover of sound, scriptural truth. She delights in singing of the free and sovereign grace of God and His wonderful providence. There is a fine, true Protestant ring about the poems dealing with the Church of Rome and ritualism. It is interesting to know that Mrs. Chaplin still sings sweetly on her earthly journey, though now for her the shadows are lengthening. A poem from her pen appears in this issue of the Magazine.



## Our Edinburgh Congregation.

BY REV. ALEXANDER MACKAY, OBAN.

OUR readers will have observed in the last Magazine an appeal from our Edinburgh congregation for help to defray the cost of the church they have lately purchased.

Many of our present readers were not born when the Free Presbyterian Church made its stand for the truth, and some who sympathise with and support us for the sake of the stand we then made know but little of the difficulties with which some of our congregations have had to contend. We therefore consider this a fitting time to give a brief account of the history of our Edinburgh congregation.

Owing to the passing of the Declaratory Act by the Free Church in 1892, which gave licence to ministers and others to teach and maintain Higher Critical views of the inspired Scriptures, not a few people left the Edinburgh Free Church congregations. They saw clearly that the constitution of the Free Church of Scotland, in the nature of things, could no longer be held by men who remained in the Declaratory Act Church, whatever name they might retain. Those who thus separated began at once to hold services of their own in a hall in George IV. Bridge. These meetings were at first conducted by a student, who spoke the English language only. When the now Rev. Professor J. R. Mackay, of the Free Church, visited this little band of witnesses, and explained to them the Free Presbyterian position as distinct from that of the then Free Church, they at once identified themselves with our Church. On the motion of a gentleman—not a Gaelic speaker—the Edinburgh congregation of the Free Presbyterian Church decided to become an English-Gaelic charge. The student already referred to, who spoke English only, objected to this naturally sane decision. In such a centre as Edinburgh, however, where there are so many Gaelic-speaking people, it was but reasonable that Gaelic as well as English services should be held. Notwithstanding this, the student hived off with about a dozen, and thus began the struggles of our Edinburgh congregation at its very inception; but this opposition was merely a flash in the pan.

On the 19th March, 1903, the Rev. Alexander Stewart, Oban, was inducted as pastor of the congregation. Shortly after his settlement a church was purchased. But in the year 1905 Rev. Alexander Stewart joined the present Free Church of Scotland, and took the Free Presbyterian property along with him. About half of his congregation followed him. Those who remained steadfast had to do the best they could to find a place in which to worship, although they and Free Presbyterian friends had contributed handsomely and heartily to the purchase of the church now become Free Church property, partly through

defective title deeds. It may be said here and now that such a state of matters will be impossible in the case of our lately purchased Edinburgh church, since the title deeds for it retain the property (with provision to sell) to the Southern Presbytery of the Free Presbyterian Church, even should our Edinburgh congregation cease to exist—a contingency we have no cause to anticipate.

After the split in the congregation in 1905 our people met in halls in Chambers Street, and it can be testified that if ever a congregation had cause to believe that God acknowledged their faithfulness to His Word they certainly did, in the wonderful manner in which He there blessed them. Unfortunately for them the halls in Chambers Street were sold some years after to a commercial company, and from then till now our people have been more or less driven from pillar to post, as far as a suitable place of worship was concerned. They have at last secured a suitable, not to say excellent, building in their new church in Gilmore Place.

It will now be abundantly plain to our readers that the Edinburgh Free Presbyterian congregation has had to struggle all along against trials and disadvantages; and, although they have obtained the church, the writer need hardly add that the price of all such property has advanced enormously. Consequently they, being only a small congregation, require the material help of all friends of the cause of Christ. Their appeal, therefore, is not only human, but scriptural. Subscriptions and donations are to be sent to the writer, as their Moderator *pro tempore*, who will gratefully acknowledge the same in the *Magazine*.

Their position is as follows:—The price of the church was £3000—there is no feu duty. At the date of purchase they had only £500 in their Building Fund, but three friends in the congregation loaned £1500 at deposit receipt interest, and the Trustees, who sold them the church, very generously gave it to them for £2000 cash down at date of taking over the property. The remaining £1000 is to be paid, free of interest, within one year. So they require £1000 within a year, and we feel sure it will be forthcoming. The loan of £1500 will be afterwards repaid as God, in His bountiful providence, shall provide.

It may be said that Rev. Alexander Stewart has had occasion to join another congregation of the Free Church in Edinburgh. The Free Presbyterian Church building, which he took over to the Free Church, and for which not a penny of all that was contributed by Free Presbyterians was refunded, was sold to be used as a motor garage, without even being offered, at any price, to the Free Presbyterians.

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ANTIQUITY without truth is a cipher without a figure.—*Verulamius.*

### Hugh Ross.\*

'TWAS in the days when Scotland held  
 God's truth with grip of steel,  
 When saints were very reverent,  
 And even sinners *real*;  
 When one could talk of inwrought grace  
 Without profession's smear,  
 And men were not ashamed to drop  
 The penitential tear.

That, Sabbath after Sabbath, came  
 A youth in pensive mood,  
 Who by the threshold of God's house  
 In anxious tremor stood;  
 For the sharp arrow of the King  
 Had pierced his hostile soul;  
 Nor could he, in his anguish, see  
 How he could be made whole.

He listened, listened with his heart,  
 But peace was long in coming;  
 And all the time he waited there  
 Eternity was looming;  
 Yet, fierce might be the northern blast,  
 Or mountain torrents swelling,  
 Neither could tempt that lonely lad  
 To step *within* God's dwelling.

Still, in God's time, a piteous friend  
 Who gauged his secret sore,  
 With sudden movement pushed him in,  
 And closed and locked the door;  
 Then, through the shadows of the kirk,  
 God's light came streaming clear,  
 And there he saw the Saviour's face,  
 And then he lost his fear.

Soon after, he was called to teach  
 God's grace to all around,  
 And straight among his audience  
 Three godless youths were found.  
 Sons of the friend who pushed him in,  
 And there they both did prove  
 The power of their father's God,  
 And, presently, His love.

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\* Hugh Ross, Kilmuir, was one of the most famous of the Ross-shire "Men." It was under the preaching of Mr. Porteous, Kilmuir, that he was awakened to a sense of his lost state; while under deep concern it was his habit to stand outside the building listening to God's messenger. The remarkable incident referred to in the poem is mentioned by Dr. Kennedy, in his *Days of the Fathers in Ross-shire*, p. 99, 1897 Edition.—EDITOR.

Oh, never slight the lingerer,  
 For God still works by means;  
 Though 'twixt the act and the reward,  
 A life oft intervenes;  
 Force where you dare, speak where you may,  
 Lure if you have the skill,  
 And leave the Lord of circumstance  
 To follow as He will. —M. A. CHAPLIN.

## Notes and Comments.

**Progress of the Church of Rome in Scotland.**—In the year 1837 there were in Scotland 74 priests, and 70 Roman Catholic churches. In the present year (1921) there is the startling total of 601 priests, and 428 churches, with a hierarchy of 6 archbishops and bishops. The progress made by the Papacy is further demonstrated by the following particulars (taken from *The Catholic Encyclopedia*) referring to the period from 1878 to 1911:—

|                               | 1878    | 1911    |
|-------------------------------|---------|---------|
| Congregational Schools, - - - | 157     | 213     |
| Monasteries, - - - - -        | 13      | 26      |
| Convents, - - - - -           | 21      | 58      |
| Population, - - - - -         | 380,000 | 520,000 |

Of the Roman Catholic population, over 90 per cent. are of Irish origin, and it is to Irish immigration therefore that the great increase in the numerical strength of Romanism is attributable. But as Irish Roman Catholics are more devoted to the interests of the Papacy, and more ready to yield a blind obedience to its behests than any other people, they are the best fitted to carry out the Romish propaganda.—*Bulwark*.

**The Home of Lost Causes.**—The Rev. J. R. Fleming, writing in the *Scotsman* (13th July) of a visit paid to Princeton Theological Seminary, makes reference to that world-famous theological school as still accounted the stronghold in America of Westminster orthodoxy. Its professors, he says, are bound by a solemn oath to teach nothing either "directly or impliedly" that would contradict the Confession or Catechisms, and the heirs to the Alexander and Hodge tradition stand inflexibly by the absolute inerrancy of Scripture and the Mosaic authorship of the Pentateuch. One would have thought that the existence of such a school of sacred learning would have gladdened the heart of a Scottish Presbyterian. But Mr. Fleming is afraid that this well-equipped seminary will become the "home of lost causes" unless it yield to the liberating (*sic*) tendencies of the times. Are the absolute inerrancy of the Scripture and the Mosaic authorship of the Pentateuch lost causes? And has it come to this that a Scottish Presbyterian minister can speak of the great Reformed



doctrines of the Confession as lost causes? We know and feel that many of the theological schools of Scotland have drifted far from their moorings, but we refuse to look upon the truths for which Princeton still contends as lost causes.

**Sabbath Fishing.**—At a recent meeting of the Executive of the Scottish Herring and Drift Net Fishermen's Association, the question of fishing on the Lord's Day was raised in connection with the proposed scheme for the control of the supplies at the English fishing. The proposed scheme has a clause allowing English fishing boats to go to sea on Sabbath, though not on Saturday, night. As is known to many of our readers, Scottish fishermen honourably observed the Day of Rest. Mr. Brown, Fraserburgh, advised the meeting to accept the scheme notwithstanding this clause. We are pleased to know that a number of representatives from northern ports strongly opposed the objectionable clause, but on a vote being taken the scheme was adopted. A Peterhead skipper said that in that case he and others from his port would go to sea on the Sabbath when engaged at the English fishing. On the motion of Mr. D. Buchan, Peterhead, it was agreed to press for an additional clause being inserted allowing Scottish, as well as English, boats to fish on Sabbath. We trust that our Scottish fishermen will sternly set their face not only against the boats going to sea on Saturday, but also on Sabbath, night.

**A Well Administered Rebuke.**—The *Glasgow Herald*, in a leaderette, administered a sharp rebuke to the radical theologians who recently met at Cambridge, and to whose opinions reference is made in our opening article. "One rather fancies," says the writer, "that the ordinary man, professing Christian or the reverse, will read the report of the Modern Churchmen's Congress with very mixed feelings, for if its findings were to command universal assent it would be very difficult to draw any distinction, not merely between believers and believers, but between believers and unbelievers. It was, as the chairman remarked, an evaporative session, but to most people it will seem as if what had evaporated was simply all that made a Church Christian, including the doctrine of the divinity of Christ, surely the pivotal doctrine of any Church calling itself Christian. . . . To remain inside the Church to reform it is comprehensible, but, when reformation goes the length of radical abolition of all that the Church has stood for, it is difficult to see how they can reconcile their signed adhesion to orthodoxy with this open championship of Unitarianism. Surely the loyal course, if the doctrines to which they subscribed are found to be untrue, is not to abolish the doctrines, but to leave the Church which is, and cannot but be, founded upon them. Mr. Anson was on far sounder ground when he urged the adoption of a moral as well as a theological line of demarcation. That is a defensible position,

but to remain on the one side of the theological boundary, while declaring that the truth lies on the other, is scarcely compatible with either moral or intellectual honesty. The obvious course for Dr. Baker and his colleagues is to come out, to create a fresh schism and a new heresy. Both, from the Church's point of view, are deplorable; but from the ordinary man's standpoint there are things worse than either heresy or schism, and one, at least, is the failure of honest men to pay the price of being honest."

**The late Mr. Allan Maclauchlan, Kames.**—It is with deep regret that we have to record the death of another of our worthy and highly-respected office-bearers, Mr. Allan Maclauchlan. A fuller notice will appear in a later issue. Meantime, we extend our heartfelt sympathy to the widow and family.

## Church Notes.

**Communion.**—North Tolsta (Lewis), first Sabbath of October; Gairloch and Ness (Lewis), second; Scourie (Sutherland), third; Lochinver, fourth; Wick and Glendale, fifth. Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythswood Square), second.

*N.B.*—It is respectfully requested that moderators and interim-moderators of congregations send notice to the Editor of the dates of Communion in the respective congregations under their charge.

**Home Mission (Missionaries and Catechists) Fund Collection.**—This Collection, according to the Synod's arrangement, is to be taken during the month of October.

**Kafir Metrical Version of the Psalms.**—The following extract from the proceedings of the Synod of Kaffraria (United Free Church of Scotland, South African Mission) has been sent by the Rev. J. Lennox, Clerk of Synod to Rev. N. Cameron:—"Metrical Version of the Xosa Psalms—Dr. Henderson reported that in conjunction with the Free Presbyterian Church of Scotland a Metrical Version of the Psalms in Xosa had been prepared, mainly by the Rev. J. K. Bokwe with the assistance of the late Mr. W. Kobe, and that it was hoped to have this published through the financial assistance of the Free Presbyterian Church. It was resolved to express indebtedness to the Free Presbyterian Church for this service to the common cause in South Africa."

## Acknowledgment of Donations.

It is respectfully requested that all lists of Acknowledgment of Donations (other than money sent direct to the General Treasurer) intended for insertion in the following issue of the Magazine should be in the Editor's hands before the middle of the month.

Mr. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 20th September:—

**Sustentation Fund.**—Widow George Mackay, Skelpick House, Betty Hill, £5; Mr. Jonathon MacBrae, Island of Soay, 25/-; Miss Mary Macdeirmid, Island of Soay, 6/-; "A Friend," Tokomaru Bay, New Zealand, 40/-.

**Home Mission Fund.**—Widow George Mackay, Skelpick House, Betty Hill, 50/-.

**Jewish and Foreign Missions Fund.**—"A Well-wisher," in memory of departed wife, £5. Per Rev. Neil Cameron—"A Friend," Skye, 40/-; M. M., 5/-; J. M'L., 5/-; Widow George Mackay, Skelpick House, Betty Hill, 50/-; Nurse B. MacLeod, Boston, Mass., U.S.A. (for Kafir Bibles), 60/-.

**College Fund.**—"A Well-wisher," in memory of departed wife, £5.

**For Radasi Mission.**—Mrs. Forbes, South Clunes, 10/-.

Correction on Tabular View.—Gairloch Sustentation Fund should be £200, not £199.

**St. Jude's Sustentation Fund.**—Per Rev. N. Cameron—"Anon.," Lochcarron, £1; H. M'K., Boston, £1; Mr. M'V., Uist, £1.

**Tolsta (Lewis) Church Building Fund.**—Per Rev. N. MacIntyre—Mrs. and Miss Moffat, Glenelg, 9/-; John Fraser, Culrigian, Stornoway, 20/-; A. M. M., Glasgow, 20/-; Mr. Roderick Mackenzie, M.A., divinity student, 20/-; "Two Sisters," 10/-; "Friends," Balblair, 40/-; Mr. John M. Mackenzie, M.A., Greenock, 21/-; Mr. Murdo Mackenzie, Inverness, 21/-; Mrs. MacSween, Laxdale, 21/-; "George Macd—," Kirkhill, 10/-; Malcolm Mackay, Manchester, 20/-; Angus Fraser, Plockton, 20/-; "A Friend," Ullapool, 20/-; Mrs. Macleod, Ullapool, 5/-; Donald Macrae, Gairloch, 20/-; Mrs. Margaret Macdonald, Ullapool, 20/-; William Maclean, Ullapool, 20/-; Roderick Maclean, Laide, 10/-; Alexander MacGregor, Ardmail, 10/-; Mrs. Angus, Ullapool, 10/-; Mrs. Mackenzie, Scorraig, 5/-; John Maciver, Scorraig, 20/-; Mrs. John Mackenzie, Opinain, 4/-; Mr. James Maciver, Oban, 20/-; Mrs. Mackenzie, Ullapool, 20/-; Mrs. Malcolm Maciver, Scorraig, 20/-; Mrs. Mackay, London, and Relatives, Ardmail, 20/-; John Mackenzie, Udrigill, 12/6; Roderick Graham, Coigach, 10/-; A. Maclean, Laide, 5/-; Miss Maggie Campbell, Ardmail, 5/-; Widow Matheson and Family, Ullapool, 10/-; Mrs. Maclean and Family, Ullapool, 7/6; Mrs. Capt. Mackenzie, Ullapool, 10/-; John Matheson, Ullapool, 4/-; George Macleod, Ullapool, 20/-; George Mackenzie, Inverness, 20/-; Mrs. Macleod, Ullapool, 10/-; Per J. Campbell—Miss Morrison, Dellness, 20/-; Per D. Mackenzie—Mr. and Mrs. Macleod, Portnaguaran, 30/-; Per John Mackenzie, merchant, Badachro—Colin Mackenzie, 10/-; Kenneth Gunn, 5/-; Duncan Fraser, 2/6; Mrs. Maciver, 2/6; Kenneth Macpherson, 2/6; John Watson, 2/6.

**Glendale F. P. Church Building Fund.**—Mr. Murdo M'Askill acknowledges, with sincere thanks, from Mr. Allan M'Pherson, Waterstein, Glendale, 50/-; Miss Gillies, Leiphein, Glendale, 20/-.

**Edinburgh Church Purchase Fund.**—Per Mr. Maclean, Edinburgh—Miss Mackenzie, Edinburgh, £5; Mr. Macleod, Edinburgh, £1; Mr. Colin Mackenzie, Port Henderson, Gairloch, 10/-; "Two Sisters," Gairloch, 10/-; J. M. K., Glasgow, £1. Per William Day, 15 Shandon Place, Edinburgh—"Glasgow Free Presbyterian," 20/-; "A Friend," 5/-; Per Peter Anderson, 24 Robertson Avenue, Edinburgh—Miss Katie Maclellan, Glasgow, 40/-; Miss Jemima Macleod, Partick, Glasgow, 5/-; "A Friend," Greenock, 10/-; Miss Bessie Mackenzie, Edinburgh, £5. Per James Mackay, 18 Warrender Park Terrace, Edinburgh—D. Macleod, Duartbeg, Scourie, 20/-; Miss Mackenzie, Fiunier, Shandon, Glasgow, 20/-; Miss May Mackay, Toronto, Canada, 49/-; Per Rev. N. Cameron—A Mother and Daughter, Gairloch, 20/-; "A Friend," Glasgow, £5. Per Mrs. James Mackay—Thomas Hymers, Lake Coleridge, New Zealand, —. Per General Treasurer—"A Well-wisher," in memory of departed wife, 10/-.

**Kafir Psalms.**—Miss May Mackay, Toronto, 24/2. Per Rev. N. Cameron—"A Friend," Skye, 40/; per Mrs. MacRae, Dingwall, 5/; Mr. S. F., 20/; Sympathisers, Skye, 20/; "A Friend," per Rev. Neil Macintyre, 40/; "A Friend," Glasgow, £5; per same, 24/2. Per General Treasurer—Mr. D. Sutherland, Castleton, Thurso, 21/; Mr. A. Campbell, Diabaig, Achnasheen, 10/; "A Friend," Toronto, Canada, 40/; F. P., Spinningdale, 5/; "A Well-wisher," 7/6.

**Claddach Mission House Fund.**—Per John Macdonald—Mrs. MacCuish, Harris, 10/; Mrs. Morrison, Tarbert, 5/; Miss K. Macdonald, Harris, 5/; Mrs. Mackay, Harris, 10/; Mr. D. Ross, Sollas, 5/.

Mr. Macdonald regrets mistake in crediting only 5/ to Mr. D. Mackenzie in last issue, it should have been 10/.

## The Magazine.

OWING to Mr. William Sinclair having to return to England, the Magazine Committee have appointed Mr. ALEXANDER MACGILLIVRAY, Woodbine Cottage, Glenurquhart Road, Inverness, the General Treasurer, to receive all subscriptions to the Magazine after 31st October.

All contributions to the different Church Funds should also be sent to Mr. MacGillivray, and not to the Editor.

Subscribers who are in arrears will much oblige by paying their accounts, to allow the finances of the *F. P. Magazine* to be squared up to date. Subscriptions for the current year are now due, and subscribers, who have not already forwarded the same, will oblige by doing so with as little delay as possible.

The Magazine is supplied one year, post free, for 5/- *prepaid*; six months for 2/6 *prepaid*.

All literary communications should be sent to Rev. D. BEATON, F.P. Manse, Wick, Caithness.

**Subscriptions Received for Magazine.**—"Anonymous," Glasgow Postmark, Stamps, 5/; Miss M. Campbell, Warehouse Buildings, Ullapool, 5/; Mrs. Ross, Tomich Farm, Invergordon, 2/6; John M'Leod, Holman, Raasay, 5/, and Magazine Fund, 1/; C. Mackay, 4 Hill Street, Inver, by Fearn, 5/; Mrs. John M'Rae, Kilburn Cottage, Kishorn, 10/; A. Livingstone, Fernabeg, Shieldaig, 5/; Mrs. A. Mackay, 76 High Street, Invergordon, 2/6; Miss C. M'Gregor, 26 Sandwick, Stornoway, 5/; Per A. Fraser—Miss F. Collam, Harris, 5/; Mrs. M'Intosh, Tordarroch Mains, Farr, 15/; Don. M'Iver, 6 Breasclete, Stornoway, 5/; Miss M'Kenzie, Temperance Hotel, Kyle of Lochalsh, 5/; F. MacRae, butcher, Kyle of Lochalsh, 5/; D. MacRae, Craigard, Kyle of Lochalsh, 5/; D. MacRae, Cairnbank, Gairloch, 5/; Malcolm Beaton, Dunhallin, Waternish, 9/6; Chris. Kerr, Achinture, Lochinver, 5/; Murdo MacRae, Ardroe, Lochinver, 5/; Mrs. Mary Bott, Buxton, Derbyshire, £1; John MacDonald, Coul Gardens, Strathpeffer, 5/; Mrs. MacDonald, Ardmair, Ullapool, 15/, and Magazine Fund, 5/; Mary M'Leod, The Falls, Clashnessie, Lochinver, 10/; Mrs. M'Donald, Badcoll, Scourie, 6/; William M'Leod, Little Assynt, Lairg, 5/; John Matheson, Clashmore, Clashnessie, 5/; Mr. M'Kenzie, of Boston, U.S.A., the Magazine Fund, 5/; Miss M'Kenzie, 5/; Alex. Macaskill, Lochmaddy, 5/; A. Gaskell, Stockwell, London, 5/; N. MacRae, Isle of Soay, 5/; K. MacLean, Otangiwai, New Zealand, 5/, and Magazine Fund, 15/; J. Hymers, Weydale Mains, Thurso, 5/; A. M'Neilage, Kilcreggan, 5/, and Magazine Fund, 5/; Mrs. D. M'Donald, Upper Lapan, Dunbeath, 5/; J. Adamson, Helmsdale, 6/4.

**Free Distribution to Soldiers and Sailors.**—Per Rev. D. Beaton—Duncan Macintyre, Carman, Manitoba, 24/2.

(A number of Subscriptions are held over till next month.)