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## A Bible for Youth\*

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A NUMBER of years ago we took occasion to make reference in the pages of the Magazine to the undisguised higher critical sympathies of the Syllabus of Religious Instruction for Schools compiled by a Joint Committee representing the Church of Scotland, the United Free Church of Scotland, and the Educational Institute of Scotland. In that article we said, referring to the writers whose works were recommended in the Appendix of the Syllabus:—"We have no hesitation in saying that, if teachers and pupils imbibe the teaching of these scholars, any faith they once had in the Bible as the inallible Word of God will get a rude shock." Dr Baxter, the author of the well-known work, "Sanctuary and Sacrifice," wrote an article for the Princeton Theological Review, which was afterwards reprinted under the title, "Smooth Stones from the Brook," in which he exposed in a masterly way the strong higher critical bias of the Syllabus. In furtherance of the Syllabus scheme of lessons for religious instruction in the Scottish national schools there has been recently issued a book of selections from the Scriptures which are adopted (with additions and omissions) from the above Syllabus, under the editorship of Rev. R. C. Gillie, D.C.L., and Rev. James Reid, Eastbourne. The book, we are informed in the preface, "is an attempt to provide what may be called a Bible for youth," and the editors further say:—"The utmost we could hope to achieve in this direction within the scope at our disposal is to secure that nothing will be unlearned as the reader proceeds to further

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\* The Bible for Youth: with Introduction and Notes by Rev. R. C. Gillie, M.A., D.C.L., and Rev. James Reid, M.A. London: T. C. and E. C. Jack. Price 6s net.

study." We shall lay before our readers sufficient proof to show that the teaching in these notes is undisguisedly modernistic and along the lines of the teaching of modern Higher Criticism. Take, to begin with, the divine name Jehovah, and in leading up to their explanation how Jehovah became Israel's God the editors make reference to customs of Eastern tribes having tribal gods, and then add:—"At first the Israelites shared this idea. Jehovah, their god (*sic*), they thought of as theirs, as distinct from the gods of other tribes. But in the desert under Moses they began to learn that God cared for righteousness and reverence" (p. 5). These words speak for themselves, and if this be one of the assured results of modern biblical learning we trust it will never be taught our children in the national schools of Scotland. Dr Orr, in his "Problem of the Old Testament," says in reference to the attempts to trace the divine name to a religious tribal origin: "The one thing not proved is that it ever denoted in Israel a merely tribal god" (p. 498). Their crude ideas of inspiration are in keeping with the foregoing: we know the Bible to be inspired, the editors inform us, because its truth inspires us. To make the meaning clearer, they add:—"Every true book and every good man is in some measure inspired, because they reveal the Spirit of God; but we cherish the Bible above all books, and trust its message, because most of all it helps us to know God, and brings us face to face with God's very glory in the presence of Jesus Christ" (p. 6). Their teaching on miracles leans heavily towards Modernism. Take their treatment of the miracle of the sun standing still, and this is what they tell us:—"The first reference to it is in a poem which the writer quotes, and then goes on to treat it as if it were true." "But even if it is actually true," they say, "it adds very little to our thought of God to tell us that He interfered with the sun to help Joshua." In the same naturalistic way they refer to the fire that came down from heaven in answer to Elijah's prayer. What really convinced the Israelites, they inform us, that Jehovah was God was the truth of God shining through Elijah's courage and character. When reference is made to the mighty works of the Son of God the same poison seems to have entered the stream of their thoughts. "We are not then," they say, "to look for God in the marvellous events, but in the lives and deeds of men and women who have His Spirit. Jesus would not have us adore Him for His miracles. When He was urged to work a miracle

to show His power and impress the people He refused to do it. That is the meaning of one of His temptations in the desert" (p. 9). There is a great deal of confused thinking in these statements, as is naturally to be expected from those who have evidently been wandering among the fog-enveloped valleys of Modernism. The Lord said to the unbelieving Jews:—"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in Him" (John x. 38, 39).

In their note on the Creation the higher critical view of a two-fold story of the Creation is accepted. We need not wait to refute this, but as it has been time and again shown to be wrong, and notably by Dr W. H. Green in his "Unity of Genesis," there is no excuse for presenting this so-called assured result of the Higher Criticism to our young people, for in doing so what lies in the background of this theory—viz., the various writers—would require to be explained, and their young minds would be perplexed with numerous authors who are said to have had a hand in composing the Pentateuch. In dealing with the Fall the same naturalistic tendency manifests itself: "When this writer," they say, "makes the serpent talk and speaks of God walking in the garden, that was the natural way to make early hearers understand the big things about sin and temptation, and what God asks from men and women. We do not talk in this fashion now, but if we take a little trouble we can learn a great deal from this old story, so beautiful and so sad."

The story of the Flood is accepted as received from the Babylonians, though they admit that there are great differences between the two accounts. They recognise in all this "another example of a legend concerning some early event which a writer, guided by God, made use of to set forth the character of God" (p. 21). In reference to the meaning of "unclean" and "clean" animals in the ark, they say in a note—"It was believed that certain things were sacred to the gods; ordinary people were forbidden to touch them. Certain animals among the Jews were considered unclean and used not to be touched, partly because they were unwholesome, partly because of ancient ideas that they were sacred to the gods" (p. 29). In a footnote in reference to Jacob's question at Peniel to the mysterious Person who wrestled with him, the editors say—"If a man knew and could pronounce the name of a spirit, he could make the spirit obey him. The spirit, it was

thought, could not remain after the sun was risen" (p. 71). It would appear that the editors in their study of comparative religion and folklore are desirous of giving a naturalistic explanation of Bible usages wherever they can. One might expect such things from the author of the "Golden Bough," but better things are expected of those who set out to provide a Bible for youth.

The Plagues in Egypt were all natural occurrences, only they seemed to have happened at this time in an unusually severe form (p. 118). The Manna was a substance supplied by a plant growing in the desert, and known to the Arabs of the present day by the same name, only the Israelites were taught to look higher than the natural sources of this mysterious food in their hour of need (p. 143). As to the law given at Sinai, we are told: "It may be that Moses took the best of what he knew of the learning of the Egyptians, and used it while he taught the Children of Israel. For we have always to remember that God's Spirit has been at work in all nations, though there was a clear revelation only given to the Jews. But it is certain Moses received as much of God's enlightenment that he made a quite new beginning in national religion" (p. 154). In the case of the Bible story of Samson, we are informed that "the inspired man who put together the records of the book of Judges found this old folk-tale among the traditions of the people, and gave it a place in his book because it shows the tragedy of great gifts misused" (p. 231). The Deutero-Isaiah of the Critics is designated by the editors as "The Anonymous Prophet of the Exile," and two and a-half pages are devoted to him. It was this "anonymous prophet" who prophesied concerning the Suffering Servant of God (Is. liii.).

When we come to the New Testament, in answer to the question in connection with the authorship of the Gospel according to John—"Was he the disciple whom Jesus loved?" the editors answer—"We do not know for certain" (p. 680). There other prints to which attention might be called, but we have taken up too much of our space already.

We notice that the "United Free Church Record" bestows its benediction on this dangerous book, saying—"We know nothing better that could be put into the hands of our young people." Perhaps we should look for nothing else from that quarter; still, such a recommendation, in view of the nature of so many of the notes in the book, is ominous. In the preface, as



already noted, they indicate that the scope of their work was to secure that nothing will need to be unlearned as the reader proceeds to further study. We sincerely trust if any of our children in the national schools will ever accept the teaching given to them in so many of these notes, that they will get rid of it as soon as possible; otherwise between such teaching and that given in the Proletarian schools, there is a black outlook for Scotland.

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## Sermon.

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BY THE LATE REV. ALEXANDER MACLEOD, ROGART  
(FORMERLY UIG, LEWIS.)

“Cast thy burden upon the Lord and He shall sustain thee.”—Ps. lv. 22.

(Continued from p. 253.)

II. How we are to cast these burdens upon the Lord. Man, in consequence of his apostacy from God, labours under the most deplorable inability in a moral sense. Any one of these burdens we have enumerated would be more than sufficient to prevent his ever arriving at that rest which remaineth for the people of God. But blessed be God we are not left to have an unavailing struggle with difficulties. We have a mighty one as our defence, and underneath are the everlasting arms. To encourage our approaches, He has assumed human form, and most graciously bore Himself all these burdens. This makes a faithful and fellow-feeling High Priest. This of itself must be matter of encouragement for feeble and helpless sinners. But they are not left to conjecture. He condescends in the most endearing unequivocal manner, to invite them to His pardoning, refreshing, and supporting mercy, much readier to communicate strength than they are to ask him. “Come unto me all ye that labour and are heavy laden, and I will give you rest” (Matt. xi. 28). In this state of trial and difficulties we groan, being burdened, but we labour not alone. The Angel of the Covenant that appeared unto Jacob in the way is ever present with us. But there is such humility and condescension in God towards sinners that they find a difficulty in believing it possible—“Dost thou wash my feet?” There is no question but God is more than sufficient to uphold the most disconsolate believer under the heaviest burden which any is doomed to labour under. But the

difficulty rests on his own part. That impotency which incapacitated him for bearing under his burdens, disables him also from casting them upon the Lord. There are two hands wherewith the believing soul should cast his burdens upon the Lord: these are faith and prayer. If at any time, which often happens, one of these begins to fail, it must be cast by the other, and sometimes their joint efforts must be exercised. Like as Moses and the inferior judges managed the concerns of the children of Israel. I speak not of counterfeits. Both these must be inseparable if they be of the genuine kind. Faith may sometimes be weak, but prayer may be had recourse to in all cases. Prayer must be offered in faith; but it may be the prayer of faith, when faith itself is not in exercise. Faith, likewise, partakes of the nature of prayer. In any and in every situation when we have recourse to these, they prove effectual. There is no burden which we may groan under but can be supported in this manner. How comfortable may the soul who has freedom of access to God in prayer be in any situation. And I may appeal to the experience of some who now hear me, that not infrequently they had approached a throne of grace bitterly complaining of their many hardships and trials; but, if in the goodness of their God, they have been admitted to any intimacy there, they find themselves eased of their burdens and possessed of unexpected strength for their Christian course. A burden can never bear too heavy upon the believer while he has freedom of access to God, to make known unto Him all his complaints.

III. What is implied in this promise—"He shall sustain thee?" This does not imply that a belief in the all-sufficient, all-free grace of God in Christ should make us more careless in our walk through the world. This would be to sin, because grace doth abound. If a man be rescued from sudden destruction by the benevolent exertions of another, should this induce him to expose himself to the same danger, even should his former benefactor stand by; and surely no man in his sober senses would be so mad. This imputation upon the doctrines of free grace is the most unfair and unjust that can be conceived. The clearer and firmer a believer's assurance in the favour and protection of God is, the greater watchfulness and circumspection does this beget in him. Neither does this promise imply that when we cast our burdens upon the Lord we ourselves are henceforward to go free. This would not be to consult our good, which God uniformly does. Such is the corruption and deceitfulness of the human

heart that did we but for any length of time want something to humble us, we should in a short time turn wanton against the Lord, and bring upon ourselves the sorest burdens. For there are no burdens so severe as those which we have brought upon ourselves by our unwatchfulness. The promise, therefore, does not run in this way. You shall be free, but He shall sustain thee, labouring under the burden and often ready to fear that you shall fail. But the promise implies—

1st. That no unnecessary burden shall be laid upon us, that even a dog cannot bark against us without permission. The Lord is infinitely wise; He does not proportion our burdens according to our resolutions, but according to our danger; and what He has designed for us, or what He is to do by us. There are many who may suppose that a less burden might serve, and that should he have easier burdens he might make a greater progress in the Christian life. But this proceeds from ignorance. A little acquaintance with your heart will convince you that even the measure of affliction you have is scarcely sufficient for keeping down the pride and haughtiness of your heart. They are all measured out by infinite wisdom. They are necessary for preserving us right in our journey through life, lest we might make a shipwreck of faith and of a good conscience; and though we may not know it now, we shall know it hereafter. For we are yet but children in knowledge; nor do we know what the wisdom of our father intends for us. He shall sustain us; and surely if we must be indebted for strength, we should leave the manner to Himself.

2nd. This implies that we shall have every necessary direction and discipline under these burdens. When we have at first engaged in the Christian course, we are impatient of restraint: we think that nothing but comforts and uninterrupted communion and fellowship with God is to be enjoyed. But we have not gone far when we find that we are not yet made perfect. We must undergo a discipline here, that we may arrive safely and qualified for the enjoyment of the higher house. When we begin the Christian life we may have many struggles. Ephraim most emphatically compares himself to a bullock unaccustomed to the yoke (Jer. xxxi. 18). The untoward disposition of his heart was much severer than the service to which he was called. The Lord shall teach His children this discipline until they are at length brought to rejoice and joy in tribulation. They bear the yoke not of constraint, but of a willing mind. They are under the tuition of infinite wisdom and unalterable love.

3rd. This promise implies that they are perfectly secure under every burden, and that at length they shall be delivered out of them all. He shall sustain thee. He, who is the Almighty, He who is Lord of Hosts; all thy burdens are under His immediate inspection; yea, they are ordered by Himself: "Fear not, for I am with thee, be not afraid, for I am thy God." While there is omnipotence in Jehovah to sustain a fellow-feeling and grace in Christ, and the fellowship of the Spirit, the true and sincere believer cannot fail. It is true that even the most sincere believer is but weaker than frailty itself; but the appointing of the burden for believers belongs to God: troubles arise not out of the dust. Omnipotence itself cannot lay any burden which itself is not able to bear. Pray not then, O believer, that thy burden may be removed or even lightened, but in a consistency with infinite wisdom, well knowing that though of yourself you are insufficient, yet your sufficiency is of God: "His grace shall be sufficient for you, for His strength is made perfect in weakness." But think not that even God Himself is to support you under these afflictions always. He has a nobler service for you yet in the higher house. Even while we are supported under afflictions, and they are thus joyous, there is a desire of deliverance natural to man. This time of redemption draweth nigh. The end of the journey will ease us. Our salvation is nearer than when we have believed. Who would grudge a few trials and difficulties, if need be, in this world when there is the more unquestionable certainty of a sudden and certain deliverance. More especially when we reflect that these very distresses shall enhance the value of the enjoyments, and that they are, moreover, one chief means whereby we are prepared for heaven. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II. Cor. iv. 17).

IV.—Practical inferences. (1) Hence we may remark what an inestimable privilege the Gospel of Jesus is. It has among many other advantages given us clear and comprehensive notions of that great Being whose we are, and whom we serve. It has made Him, who was formerly little more than an object of terror, an object of love and unshaken confidence. Believers can now contemplate His adorable perfections and see them in the face of Jesus all exercised on their behalf encouraging their hearts, and giving them good hope and consolation through grace. Nor can any one consider God out of Christ but as an object of terror; on the other

hand, connected with this knowledge of God is our happiness. Let the advantages we enjoy be duly estimated.

(2) Hence, we may learn the true cause of our disquietudes and anxious fears. It is true that we must suffer many things in this our probation state. These are not, however, the cause of our fears. Our fears do not arise either from our sufferings or wants. Many of our fellow mortals had these to endure, and yet they were not cast down, but rejoiced in them. There is none who is in the least acquainted with the history of the saints but will know this. Have we not the same unchangeable God? Is not His goodness, His power, wisdom and love equally free to us as to them, and yet we do not find such unshaken confidence? The reason is plain, they had more real intimacy with God; were much more exercised by afflictions than we are, yet they fainted not because they believed that underneath were the everlasting arms. It is necessary in order to constitute God an object of dependence, that there be a special revelation of Him to us as individuals.

(3) Have we cast our burdens upon Jehovah? This is an important question. Sooner or later we shall all feel the need of Him. But unless it is done as an act of the will, with the consent of the mind we should not imagine ourselves safe. A reliance upon God is the believer's privilege.

(4) A word to those who have unshaken confidence and freedom of access to God. They should walk circumspectly, lest they may in their experience deprive themselves of this greatest of all blessings. They should, also, have compassion upon those that weary themselves for very vanity. They should bear with the weak. They should guard against self-sufficiency.

(5) Those who entertain doubts of an interest in God and can not say whether they have laid their burden upon Him, they should examine whether He has done anything for them in time past from which they may comfortably conclude that they are objects of His peculiar care. They should, also, endeavour to commit their ways unto God and having done so to leave the issue with Him. They should often contemplate the unchangeableness of God their Saviour.

Lastly, a word to hypocrites and self-secure sinners. It happens often that those who have least cause, are the most seemingly comfortable. But their joy is like the crackling of thorns under a pot it shall be turned into sorrow. They should examine upon what their con-

fidence is founded. If they would but listen to the voice of conscience it would inform them that it is nothing more than presumption. Real trials and severe difficulties are before them. Let careless sinners also consider the awful situation wherein they stand. Consider what is said, and the Lord give you understanding.

## Story of Andrew Lindsay.\*

### I.

OUR country has many bays and firths; but one of the finest in Scotland is the Bay of Cromarty. At its opening stands two hills, or rocky cliffs, called the Sutors of Cromarty, and up between these hills the waters of the German Ocean flow, spreading out into a wide firth for many miles. So deep is this bay that any navy could float in it, and so sheltered is it that it affords refuge to vessels from every storm. It is on the south side of the bay, and not far from its mouth, that the little town of Cromarty stands.

If you and I were taking a walk there, very likely we might first climb some height, to look all around on the waters, and the green slopes, and the rocks, and more distant hills. But we would soon return to the town, perhaps to visit the spot where the old castle stood, and then to linger among the ruins of the old chapel of St Relugas, on a green eminence east of the town. The old burying-ground is there. There are some of the tombs and tombstones more interesting than others, like that one set up in 1679, on a woman, of whom it is said:—

“Here lies at rest a faithful one,  
Whom God hath pleased to call upon.  
Her life she lived both poor and just,  
And aye in God she put her trust.  
God’s laws obeyed; to sin was loath:  
No doubt she died a happy death.”

About the middle of the burying-ground is a large, rude stone, reared on two shapeless balusters. This stone is inscribed with a brief record of the family of Lindsay, for four generations. They were once a wealthy family, well-known in that country-side; but the Lord made their riches take wings and fly away, so that the only descendant of that house, about the beginning of

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\*The original narrative from Mr Davidson’s MS. appeared in the “Gospel Magazine” (1776).

1700, was the poor boy of whom we are about to speak. He was poorer than most around him as to this world's means, but richer than any of his house before him in the things of God.

He was born about the year 1719, and lost his father when seven years old. He lived with his widowed mother, in one of the wide rooms of a huge house, fast falling into ruin, at the foot of the Chapel-hill. This was all that remained of the fine mansion of his forefathers. Perhaps he sometimes wished that he had lived in the days when the Lindsays had plenty of money and a full house; but God was preparing better things for him, as He so often does for the poorest.

Andrew Lindsay was high-spirited when at school, fond of mischief, and even of wickedness; regardless of his mother, and careless of his book, though well able to learn. But when he was about twelve years of age, a chance began. There was in the place a godly minister, Mr Gordon, who sought the good of his people, old and young. This good man preached and taught the way of salvation, and Andrew Lindsay sometimes went with his mother to his church. The Spirit of God used the minister's words to awaken him to consider his ways; for, you know, "the Spirit of God maketh the reading, but especially the preaching, of the Word an effectual means of convincing and converting sinners." He broke off from the company of his careless companions; he went alone to read the Bible and pray; he attended the weekly meetings for prayer; in short, he could not rest till he should find Christ. It was remarked, too, that now he had become most kind and dutiful to his widowed mother: as all really anxious souls are sure to be in a like case.

God, in His sovereign grace, is pleased oftentimes to use more instruments than one in saving a soul. He may, in your case, use your parents' words and prayers; the instructions of your Sabbath school teacher; your minister's preaching also; and perhaps, in the end, you may be brought to a full closing with Christ through the visit of some stranger, in whose voice and manner you are interested. So also, God, in His free grace, sometimes saves souls very quickly, as He did Zaccheus and the Philippian jailor who were brought to Christ before they had even prayed one prayer to Him. At other times (and it was so with Andrew Lindsay), He lets them go on trying to do something for themselves, and occasionally it is long before they are fully freed from difficulties and fears. Such persons, whether



young or old, do not fully believe the Gospel, fancying (through their own mistake and ignorance) that Christ is not willing to receive them at once. They are unconsciously "establishing their own righteousness," dwelling on their own feelings, and wants, and weakness, instead of making haste to get all supplied out of Christ's fulness. Andrew Lindsay, we said, was one of this class; and, when opportunity occurred, went in search of help to other ministers besides his own. The people in that part of the country used to travel long distances to other places, crossing ferries and climbing hills, to hear the preachings and other services at the times when the Lord's Supper was dispensed. Andrew Lindsay sometimes did the same, hoping always to find something which might lead him to Christ.

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### The Late Rev. J. B. Radasi, Bembesi.

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IT is with sincere sorrow we announce the removal from time to an endless eternity of the Rev. J. B. Radasi, Bembesi, Matabeleland, Rhodesia, on the 4th November. Rev. John Tallach arrived there on the 6th (two days after the sad event), and sent immediately a cablegram to inform us that Mr Radasi was no more, and that he himself had a good passage, and arrived there in good health.

Mr Radasi was truly an eminently godly man. He served, with the utmost faithfulness, the Free Presbyterian Church of Scotland at Bembesi during nineteen years. The Lord set many seals to his ministry there, and, we have no doubt, received him with the words—"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." May the Lord comfort, uphold, and provide for the widow and fatherless children, and may He adapt His grace and strength to Mr Tallach's needs and the needs of all the people under his care.—N. C.

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**Organization Fund.**—This Fund, according to the Synod's finding, is to be taken up this month. As our readers are probably aware, the Fund is meant to meet expenses connected with the administration of the affairs of the Church, and it is to be hoped that our people will respond heartily to it.

## **Noted Preachers of the Northern Highlands.**

REV. ALEXANDER STEWART, CROMARTY.

**T**HE Rev. Alexander Stewart was the son of the Rev. Dr Alexander Stewart, Dingwall, and was born in the Manse of Moulin, Perthshire, where his father was then minister. Alexander was born on the 25th September 1794. His mother, an excellent and pious lady, died when he was only five years old. He received the first elements of his education at Moulin Parish School. When Alexander was about ten years of age his father was translated to Dingwall, and the young lad was sent to Tain Academy, one of the most northern educational seminaries, to continue his studies. Here he enjoyed not only exceptional educational advantages, but had the great privilege of enjoying the ministrations of Dr Angus Mackintosh, one of the noted servants of Christ in Easter Ross. He was welcomed as a relative in Dr Mackintosh's home. From Tain he proceeded to Aberdeen, where he spent two sessions at the University. His cousin, Mr P. G. Stewart, Perth, becoming interested in Alexander, asked him to enter into business with him with the view of being initiated into the business of a manufacturer. He remained in Perth about eighteen months. The training he received in his father's home stood him in good stead during this period, and in his observance of the Lord's Day and shunning of questionable pleasures, such as the theatre, he showed he had the moral courage to refuse to go in the way wherein destroyers go. In one of his father's letters, written about this time, he says :—" I do hope, dear boy ! that the Lord has made Himself savingly known to his soul. He lately sent a very pious and affecting letter to his sister Catherine, which I pray may be the appointed means of doing her good."

In 1813 Alexander went to London, and under the preaching of the Rev. C. Clayton, a true servant of Christ, the religious impressions already referred to were deepened. He now became very discontented with his commercial career, and longed to return to his studies, with a view of preparing himself for the ministry. But he had bound himself by an agreement with his master for a number of years, and there were other difficulties in the way that stood as mountains in his path. Owing to his master becoming a bankrupt, he was set free from his engagement, and in

1815 he returned to Dingwall. Dr Stewart, in a letter to his sister, says:—"I am persuaded that his (Alexander's) time and labour these last five years have not been spent in a useless manner. He has lived among strangers; he has had to think a good deal for himself. At the same time, the Lord has been teaching him the best knowledge—the saving knowledge of Himself. He has thought and read, closely and practically, on the most important points of religion. He and I have had much sweet fellowship and several turns of prayer together; and I think that I can now heartily offer him to the Lord; and in doing so, that I only give Him what is His own already." Miss Stewart, Alexander's aunt, to whom this letter was written, was matron of the Royal Infirmary, Glasgow, and took a deep interest in her nephew. It was probably owing to this interest that Alexander went to Glasgow and took up his classes in Arts at the University. On the completion of his Arts course, he entered the Divinity Hall, and it was during his first session that his tender heart received a staggering blow through the death of his beloved aunt. "To mourn for a dear beloved friend," he says, in a letter to his father, "is a painful thing; but to mourn is salutary, and surely far preferable to a state of foolish levity or callous indifference. I have lately finished a lecture on Roms. iii. 19-31, and am at present in the middle of a sermon on II. Cor. ix. 15. How much more does my dear aunt know of the subject than I do! How much better is she able to tell of the unspeakable greatness of the gift, and also to thank God for it!" While in Glasgow he was brought into touch with Dr Chalmers and Dr Love among others, and it is interesting to know that so high was Dr Chalmers' opinion of the young student that he wished him to be his successor in St John's, Glasgow. Mr Stewart's natural diffidence and self-distrust, which were marked features of his character, made him shrink from considering the proposal.

Mr Stewart was licensed to preach the gospel early in 1823, by the Presbytery of Lorn. In November of this year he was chosen to be minister of the Chapel of Ease, Rothesay. His stay at Rothesay was brief, for in the following year he was called to Cromarty, though the great bulk of the parishioners had never seen him. His friend, Dr Beith, Stirling, gives the following interesting description of Mr Stewart's appearance and preaching:—"I see him enter the pulpit with a solemnity of aspect which is the fruit of real feeling. He is a tall, clumsily-made man—five feet

eleven at least. The outline of his figure is more that of the female than the male. His limbs are full and round. There is a little tendency to stoop; a little tendency, too, to corpulence, but very little. His chest is well thrown out, his shoulders are somewhat raised, and his neck is short. The head is a curiosity. It is nearly round, with a sort of wrench to one side. It rises high, being well developed in a circular arch above his ears, which are small and beautifully formed. It is covered with thick-set hair of a lightish sandy colour, which invades the brow, covers the temples, and reaches to within an inch and a-half of the eyebrows on all sides. Instead of being brushed down in the direction of its natural set, it is brushed up, to clear it off the short brow, and so stands like a peak at right angles with the brow. The noble dimensions of that portion of the head are wholly concealed, and the effect on the beholder, at first sight, is to make him think that he is looking on one who must be a half idiot. The eyebrows are not large nor expanded, but they rise a little at the extremities towards the temples. The nose is beautifully formed; large, but not too large, aquiline and symmetrical, as if cut with the chisel. The eyes are small, grey, rather deep set, sparkling and expressive. The mouth is large, the line of the lips, which are thin, being beautifully curved. The lips shut easily, and look as if they had a superabundance of longitude. The chin is rather long, and is in a slight degree peaked, but it is neither retiring nor protruding. The skin is smooth, as that of early youth. The cheeks are not large. Taking it all in all, it is a handsome, though most uncommon, head and face. I have never seen anything to compare with it.

Well, he enters the pulpit, and after a moment's pause, rises to read the Psalm. It is not a female voice, and yet it is not the rough voice of a man of his size and form. It is deep, clear, solemn, sweet, flexible, and of great compass. Every word is uttered as if the speaker felt himself standing in the presence of God, and in the sight of the throne, and as if he desired all should feel the same. The emphasis is so laid in reading the Psalm, as to bring out a meaning I had never discovered. His prayer is simplicity itself; a child can comprehend every word, yet his thoughts are of the richest; whilst Scripture phraseology, employed and applied as I never heard it in another, clothes them all. By the time the prayer is ended, I have been instructed and edified. I have received views of

truth I had not possessed before, and have had awakened feelings which have set me on edge for the sermon, and which I desire to cherish for ever. The sermon comes. It seems to be a most deeply interesting and animated conversation on a common topic. 'We ought to think like great men, and speak like the common people,' appears to be the maxim which regulates the style. The manner is that of one who converses with a friend, and who has chosen a subject by the discussion of which he desires, from his inmost soul, to do him good. Illustration follows illustration in rapid succession, shedding light on his doctrine, and confirming it. Sometimes the illustrations seem puerile, scarcely dignified enough for the pulpit, but that impression lasts only for a moment. Some Scripture allusion, or Scripture quotation, reveals the source from which they have been drawn; and I am filled with admiration of the genius which has discovered what I never discovered, and has made a use of the discovery, which I think I and every man should have made, but which I never did. Scarcely any gesture is employed. One hand rests usually on the open Bible. The other is sometimes quietly raised, and its impressive, short motion gives emphasis to the earnest words which are being spoken. The earnestness seems under severe control. It looks as if the speaker desired to conceal the emotion of his heart in speaking for Christ to sinners—as if he thought noise and gesticulation unbecoming. The eyelids grow red, the tears apparently struggle to escape, but no tear comes. A pink spot, almost a hectic flush—but it is not so—appears like the reflection of an evening sunbeam on the cheek. Some burning words clothe some fine thought, which seems to come fresh from heaven; and the speaker, as I think, half-ashamed of the emotion which he has manifested, and which he has sensibly communicated to his hearers, returns to the calm manner from which he had for an instant departed, only, however, to be enticed from it again and again, yielding, as if by compulsion to the inspiration which ever revisits him. So he proceeds, until, to my deep regret, he closes his wonderful discourse, which has extended long beyond the hour."

Dr Beith also calls attention to the joyousness—the boisterous joyousness—in which Mr Stewart indulged in the company of congenial friends. And in this connection reference may be made here to an incident connected with a rebuke administered to Mr Stewart by "MacRath Mor" (Rev. John Macrae). "Dr Mac-

donald and Mr Stewart," says Mr Macmaster, Mr Macrae's son-in-law, "were both at Knockbain assisting at the services. At dinner Mr Stewart, on the Monday, was in the most exuberant spirits, and kept the table in a roar of laughter. At last Mr Macrae, who had been silent and impatient, interfered, and said—'Really, Mr Stewart, this is going too far; you can't call this a fitting conclusion to the work in which we have been engaged' . . . . Late in the evening, when the others had retired, Mr Stewart very solemnly observed—'Macrae, you rebuked me at dinner for my apparent levity; but with my habits, spending so much of my time alone, I think I would have been dead long ago, but that I have occasional times of relaxation when I find myself among friends.' 'I felt in his presence,' Mr Macrae afterwards said, 'as if I would be glad to hide myself in the earth.'"

In 1847 the congregation of Free St George's, Edinburgh, addressed a call to him, and though his sensitive mind shrank from the onerous charge, at length he was prevailed upon to accept the call. After the meeting of the Presbytery of Chanonry at which he accepted the call, Mr Stewart was walking along the street with Dr Buchanan, one of the commissioners sent north to prosecute the call, who, noticing Mr Stewart's dejected look, remarked to him—"You look as if you were carrying a mountain on your back." "No, Dr Buchanan," came the sad reply, "I am not carrying a mountain, but I am carrying my gravestone on my back." His words proved too true. An attack of fever came on. To an enquiry made by his doctor, he answered—"I am going to die. It is a solemn thing, doctor, to die, and to meet God in judgment." He quietly fell asleep, 5th November 1847, in the fifty-third year of his age.

Two posthumous works have appeared from his pen, "The Tree of Promise" and "The Mosaic Sacrifices." These books deal with the typology of Scripture, and though only skeletons of sermons, they are very useful and valuable. They give us only a faint idea what he was as a preacher. "His sermons," says Rev. D. Sage, Resolis, "were truly expressions of the character of his mind, and were powerfully intellectual. His comprehension of a subject never stopped half-way but reached over the whole of it; and any subject which he, at the outset, felt difficult fully and clearly to understand, he declined to enter upon. The language, therefore, which he employed was strictly appropriate. From the beginning to the close of his public addresses.

a single superfluous word could not be detected. His views of divine truth in general, but more especially of the deeper mysteries of redemption, were not only sound and scriptural, but vivid, striking, and impressive. He had also, in common with all great orators in argument, the happy but rare art of concentrating the whole force of his previous illustration of the subject into one short, comprehensive sentence at the close. In the fundamental doctrines of the gospel, or any of its practical precepts, I never heard a preacher so exquisitely simple and impressive." — (*Memorabilia Domestica*, p. 377, 1st Edit.).

### Lord Macaulay on Popery.

**B**UT, during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life has been in inverse proportion to her power. Whoever, knowing what Italy and Scotland naturally are, and what 400 years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no Commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality; in Switserland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilisation. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France.—“History of England,” Vol. I., p. 47.



## Gleanings from Many Fields.

### I.

#### **Man's Redemption the Joy of Angels.**

[The following is a sermon by the Rev. Alexander Stewart, Cromarty, of whom we give a brief sketch in this issue. The sermon is on the text—"Which things the angels desire to look into" (I. Pet. i. 12), and gives one an excellent idea of the power of this able minister of the New Testament to publish the everlasting gospel of our Lord and Saviour Jesus Christ.]

**T**O the man of the world the salvation of the gospel is one of the most insipid and uninteresting subjects imaginable. His apathy appears in his treatment of the Holy Scriptures, the great record of salvation. The Bible is either read very carelessly, or it is altogether neglected. He sits with listlessness under the preaching of the gospel, indifferent often as to what is said, whether it be true, or whether he understand it or not, and this want of interest, or even a more positive feeling, is but too apparent in the manner in which he makes light of the invitation to the gospel feast, offering the most frivolous excuses for not complying with it. His understanding being "darkened through the ignorance that is in him, and blinded likewise by the god of this world, he is alienated from the life of God." The gospel is hid to him in respect to its glory; he has no apprehension of its transcendent excellence, and no desire to participate in its blessings. Even those of us into whose hearts the light of the glorious gospel has in some measure shined are likewise but too apt to be infected with the same spirit. Surrounded consciously by invisible objects, which are continually soliciting our attention, and yet living among men by whom the great salvation is habitually neglected, we are ever in danger of being overpowered by these unceasing influences, and so of relapsing into a state of spiritual slumber.

There are various ways in which this spirit might be opposed. We might address your fears in the language of the mariners to Jonah—"What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon thee, and that thou perish not." Or we might exhibit to your hopes the great things which God had promised to those who love Him; and ask you, if a kingdom which cannot be moved, a crown which fadeth not away, be such trifles as not to be worth making some exertion to obtain them? Or the words of God might more be re-echoed in your hearing, and the demand made, whether he has not a right to

expect attention from his creatures. These might prove powerful considerations; but the one suggested by the words before us is different, and very peculiar. As Paul speaks (Rom. xi. 14) of provoking his brethren, the Jews, to jealousy by the Gentiles, i.e., of exciting by a holy emulation amongst the Jews that earnest attention and interest in the gospel which was felt by the Gentiles, so would we endeavour to provoke you to jealousy, by the conduct of angels, beings of a totally different order from us. Learn, then, that the salvation of the gospel, the grace manifested to you, the incarnation of God's eternal Son, the life of holiness and beneficence which He led, the miracles which He performed, the grace and truth which, like the dew from heaven, dropped from his lips, the indignities which were offered Him, the hardships to which He submitted, the complicated and unparalleled sufferings which He endured, the decease which He accomplished at Jerusalem, His resurrection from the dead, His ascension into heaven, the outpouring of the Holy Ghost, the conversion of sinners, the gospel dispensation, the restoration of the Jews, the calling in and fulness of the Gentiles, the millennial glory, the resurrection of the dead, the consummation of all things at the final judgment—all these, the sufferings of the Messiah, with the glories which were to follow, insipid and uninteresting as they may be to man, for whom the mighty interposition was made, are, notwithstanding, things which angels desire to look into.

There seems to be an allusion in the words of the text to the situation and position of the cherubim in the Holy of Holies, a species of reference to the typical service of the law which is perpetually occurring in the New Testament (Exod. xxv. 17-20.).

In further illustrating the interesting fact stated in the text, viz., that the sufferings of the Messiah and the glories which resulted from His sufferings, are a subject which strongly engages the attention of angels, it may be proper, in the first place, to advert shortly to some things respecting the nature, character, and employments of these celestial spirits; and then, in the second place, to enquire what in the mysteries of redemption, as a manifestation of divine glory, makes the subject so deeply interesting to angels.

1. Notice briefly some particulars relating to the nature, character, and employments of angels—who and what are those beings of whom the apostle speaks? This is evidently necessary in order to understand the passage, and properly to feel its force. If those who

discover a deep interest in a subject be adduced as a recommendation of the study of such subject, and an inducement to imitate in this their example, it is obvious that very much indeed depends on the character of these persons. If it is a theme in which persons of exalted genius and of most excellent dispositions find peculiar delight, the inference is that the subject itself must be peculiarly excellent and interesting.

Angels are beings of very high mental and moral endowments. The Scriptures give us sufficient reason to believe that they are in order superior to us. The Psalmist, in the eighth Psalm, although speaking of man as having dominion over this lower world, and crowned with glory and honour, still acknowledges, in the same passage, that he "is lower than the angels." The destruction of Sennacherib's army, the pestilence which wasted Israel, the death of the first-born in Egypt, and other similar events ascribed in Scripture to the ministry of angels, afford an appalling idea of that strength in which the Psalmist tells us in another Psalm they "excel," so that there seems to be more than a mere poetical imagination in the idea of our great poet that they can arm themselves with the very elements by which we are surrounded. Satan, who is described in Scripture as possessed of peculiar subtlety and power, although an instance of a sadly perverted mind, affords a high idea of the intellectual superiority of angels. The apostle speaks not of fallen angels, but of those who kept their first estate, and who are holy beings, and are expressly called in the Scriptures holy angels.

Such being the high order of intelligence to which angels belong, attend next to the very peculiar means of improvement which they possess. They dwell in heaven, in God's immediate presence, the place of His glory, and the habitation of His throne. The angels see God's face. In this expression there is a reference to the practice of Eastern kings, who admitted none but their chief counsellors and favourites into their presence. This is an honour which is not granted to any sinful mortal man, for God said to Moses, "Thou canst not see my face, for no man can see me and live." But in the conclusion of the Book of Revelation we are told that God's servants shall in heaven see His face. They shall enjoy a full manifestation of His glory, and be admitted, in a certain degree, into His counsels.

Now, this is a privilege which the angels have always enjoyed. They are represented as the immediate attendants of the King Eternal. When Isaiah saw

in vision the Lord sitting upon a throne, high and lifted up, the seraphims were in attendance, and worshipping, they cried one to another, "Holy, holy, holy is the Lord of Hosts." "God's chariots," says the Psalmist (lxviii. 17) "are twenty thousand, even thousands of angels; the Lord is among them, as in the holy place." "Take heed," said Christ (Matt. xviii. 10) "that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." In the Book of Revelation, where we have a glimpse of the heavenly world, we see that the holy angels surround the throne of God, they contemplate His glory, and they "do His commandments, hearkening to the voice of His word" (Ps. ciii. 20). They are angels of light, and they dwell in the world of light. No human being was in existence when God created the heavens and the earth, man saw not the wonders of creation. Hence God demands of Job (xxxviii. 4), "Where was thou when I laid the foundations of the earth? Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?" But when God prepared the heavens, and set a compass on the face of the deep, when thick darkness was the swaddling-band of the infant world, and when He commanded light to shine out of darkness, these sons of the morning were present, and sang together, these elder sons of God shouted for joy.

Not only did angels witness the wisdom, power, and goodness manifested in creation, they have likewise witnessed the events which have since that taken place in this world. They saw our first parents happy in Paradise, and afterwards expelled for their transgression. They saw Noah and his family enter the ark, and the avenging waters of the deluge sweep away an ungodly world. They saw Abraham leave his kindred and his father's house, and wander a stranger and a pilgrim in the land of promise. They saw Israel oppressed in Egypt, delivered by a strong hand and an outstretched arm, led through the wilderness, and settled in Canaan. They have seen the rise and fall of Empires, and interesting events of which we are in absolute ignorance. And we must take into account the advantage they had in understanding these events as a part of the dispensation of providence to them. This knowledge of the facts must be correct, because they witnessed them, and likewise had access to know

their causes. While not pretending to define the extent to which angels are acquainted with the purposes of divine providence, it is unquestionable that they have not only extensive knowledge of historical matters of fact, but likewise of the connection of such events with the general dispensation of providence as illustrative of the divine character.. They are behind the curtain which conceals the invisible world from our view. What we call the light of revelation seems to be but some scanty rays of the noonday splendour in which they dwell penetrating this curtain.

Now, apply these remarks to our present subject. The angels, we have seen, are superior beings of very high powers of mind. They are furnished likewise with most ample means of improvement and of increasing their knowledge. At what time they were created we are not told; but as Adam was tempted by a fallen angel, there can be no doubt they were created before man. For these six thousand years at best, then, with minds which were never darkened by sin, free from all the imbecility of infancy or of age, or the infirmity of mortality, with the wide field of creation, and with a most extensive view of the dispensations of providence before them, God Himself being their instructor, they have been contemplating his character, as illustrated by the wonders which He is continually performing. And what, think you, is the subject which rivets the attention of these exalted spirits? It is the sufferings of Christ, and the glorious consequences. The stable at Bethlehem, and the garden of Gethsemane, and the hill of Calvary, furnish illustrations of the divine character which they find nowhere else. And the angels, the inhabitants of heaven, leave its glories for a season. to learn, from what is taking place in the earth, new songs of adoring praise.

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### **Is Calvinism Doomed?**

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BY REV. PROF. A. A. HODGE, D.D.

**I**T is now-a-days frequently predicted in high places that the distinctive doctrines of Calvinism are doomed. The future is uncertain, the rôle of the prophet is unprofitable and unbecoming. But the history of the past stands fast. The doctrine of predestination, with its associated system of truths, has had a wonderful history. All world movers have believed it surely and taught it clearly—Paul, Augustine, all the

Reformers without exception. During the eleven hundred years which elapses from the time of Augustine to Luther, all the best of the Schoolmen, all the great missionary movements, the revivals of true religion, the extension of popular education, and all great healthy political reforms, had their common inspiration in Augustinian theology. All the great national movements in France, Germany, Switzerland, Italy, and Britain in the era of the Reformation, and all the great national leaders, as Luther, Zwingli, Calvin, Cranmer, and Knox, were distinctively Augustinian, and were rooted in predestination. The most moral people of all history, the Puritans, Pietists, Huguenots, Reformed Dutch of Holland, and German of the Palatinate, and the Scotch and Scotch-Irish of Ulster and the United States, were all Calvinists. Calvin, William of Orange, Cromwell, and the Presbyterian and Congregational founders of the government of the United States, and all the great creators of modern civil liberty, were Calvinists. All modern provision for universal education sprang from the Scotch parochial school and the New England College. The patriots, free-state makers, martyrs, missionaries of all the modern era, have been, in nine hundred and ninety-nine parts out of the thousand, distinctively Calvinist.

This history is glorious and secure, past all contradiction. It is natural also—a natural outgrowth of consequences out of principles. Predestination exalts God, and abases man before God. It makes all men low before God, but high and strong before kings. It founds on a basis of eternal rock one absolute Sovereign, to whose will there is no limit, but it levels all other sovereigns in the dust. It renders Christ great, and the believing sinner infinitely secure in Him. It establishes the highest conceivable standard of righteousness, and secures the operation of the most effective motives to obedience. It extinguishes fear, it makes victory certain, it inspires with enthusiasm, it makes both the heart and arm strong. The Ironsides of Cromwell made the decree of predestination their base; hence they never lost a battle, and always began the swelling chorus of victory from the first moment that the ranks were formed. The man to whom in all the universe there is no God is an atheist. The man to whom God is distant, and to whom the influence of God is vague and uncertain, is an Arminian. But he who altogether lives, moves, and has his being in the immanent Jehovah is a Calvinist.

## Short Gleanings from Thomas Brooks, the Puritan.

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### 1. A Crucified Christ.

“**L**ET the thoughts of a crucified Christ,” said one, “be never out of your mind. Let them be meat and drink unto you. Let them be your sweetness and consolation, your honey and your desire, your reading and your meditation, your life, death, and resurrection.”

### 2. No Paradise for Man in this World.

Ah, believer, it is only heaven that is above all winds, storms, and tempests; God did not cast man out of paradise that he might be able to find himself another paradise in this world. The world and you must part, or Christ and you will never meet. “Ye cannot serve God and mammon.”

### 3. To-day the Acceptable Time.

There is no time yours but the present time, no day yours but the present day; therefore, do not please and feed yourselves with hopes of time to come; that you will repent, but not yet; and lay hold on mercy, but not yet; and give yourselves up to the Lord next week, next month, or next year; for that God who promised you mercy and favour upon the day you return, has not promised to prolong your lives till that day comes.

### 4. Pride.

Pride grows with the decrease of other sins, and thrives by their decay. Satan is subtle; he will make a man proud of his very graces—he will make him proud that he is not proud.

### 5. The Acceptable Sacrifices to God.

It is very observable that the eagle and the lion, those brave creatures, were not offered in sacrifice unto God, but the poor lamb and dove, to denote that God regards not high and lofty spirits, but meek, poor, contemptible spirits God will accept.

### 6. Christians Borrowing Spectacles.

It is a sad thing when Christians borrow spectacles to behold their weak brethren's weaknesses, and refuse looking-glasses wherein they may see their weak brethren's grace.



### **7. Three Precious Things.**

Three things are called precious in the Scriptures:—"Precious faith" (II. Pet. i. 1); "precious promises" verse 4); "precious blood" (I. Pet. i. 19). All our precious mercies twine to us in precious blood, as may be seen by comparing these Scriptures together, Rom. v. 9; Eph. i. 7; Col. i. 20; Heb. ix. 7, 14; x. 19; I. John i. 7; Rev. i. 5. It was an excellent saying of Luther, "One little drop of this blood is of more worth than heaven and earth."

### **8. Zeal.**

Zeal is like fire; in the chimney it is one of the best servants; but out of the chimney it is one of the worst masters. Zeal, kept by knowledge and wisdom in its proper place, is a choice servant to Christ and the saints; but zeal not bounded by wisdom and knowledge is the highway to undo all.

### **9. Sleeping Christians Easily Overcome.**

The strongest creature, the lion, and the wisest creature, the serpent, if they be dormant, are as easily surprised as the weakest worms. So the strongest and wisest saints, if their graces be asleep, if they be only in the habit and not in the exercise, may be as easily surprised and vanquished as the weakest Christians in all the world; witness David, Solomon, Samson, and Peter. Every enemy insults over him that has lost the use of his weapons.

### **10. Living upon Christ's Righteousness.**

All the sighing, mourning, sobbing, and complaining in the world, do not so undeniably evidence a man to be humble as his overlooking his own righteousness, and living really and purely upon the righteousness of Christ. This is the greatest demonstration of humility that can be shown by man.

### **11. The Sins a Christian Should Fear.**

Those sins shall never be a Christian's bane that are now his greatest burden. It is not falling into the water, but lying in the water that drowns. It is not falling into sin, but lying in sin that destroys the soul. If sin and thy heart are two, Christ and thy heart are one.

### **12. God's Gold.**

God scatters giftless gifts, the honours, riches, and favours of this world, up and down among the worst of men; but as for His gold, His Spirit, His grace, His

Son, His favour, these are jewels that He only casts into the bosoms of saints, and that because He dearly loves them.

### 13. The Grace of Christ.

"But go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you" (Mark xvi. 7). O admirable love! O matchless mercy! Where sin abounds, grace does superabound. This is the glory of Christ, that He carries it sweetly towards His people, when they carry themselves unworthily towards Him. Christ looks more upon Peter's sorrows than upon his sin; more upon his tears than upon his oaths. The Lord will not cast away weak saints for their great unbelief, because there is a little faith in them. He will not throw them away for that hypocrisy that is in them, because of that little sincerity that is in them. He will not cast away weak saints for that pride that is in them, because of those rays of humility that shine in them. He will not despise His people for their passions, because of those grains of meekness that are in them. A wise man will not throw away a little gold because of a great deal of dross that cleaves to it; nor a little wheat because mixed with much chaff; and will God?

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### Blameless and Harmless.

O, how unwise is wrath in argument! What shallowness of mind is indicated by an assumption of infallibility! And is not this a common feature of controversy? Does it not indicate, and even prove, a lack of that knowledge of self and of others which is the parent of humility, courtesy, wisdom? And does not this smallness of mind lead persons who differ to misunderstand each other, and greatly to magnify their differences? There may very rightly be real and even vital differences; yet, surely a wise regard presiding over the pen and pervading the argument will prevent discourtesy and wrath. It is both unjust and mean to insist upon forcing on an opponent a meaning or an opinion he expressly, repeatedly, and positively disclaims. It is true that to exaggerate or misrepresent the views of an opponent makes arguing more easy; but a real regard for truth will make a writer generous—at least just—as well as earnest. And it cannot be considered just to hold a man up to opprobrium because of the mud which only the throwing makes to stick to his clothes.

WILLIAM WILEMAN.

## Searmoinean leis an Urramach Eòghanas MacMhaolain.

Corintianach, viii. Caib., 9 Rann.

### Searmoin VII.

(Air a leantuinn o t.-d. 267.)

A nis, bha 'n Tighearn Iosa Crìosd co maith ri ghealladh. An uair a dh' fhoillsicheadh e anns an fheòil, choimhlion e 'n lagh, agus thug e dioladh do cheartas Dé an àite a phobuill; agus le so a dheanamh, phaigh e 'm fiachan gus an fheòrling dheireannach. Cha 'n fheud neach sam bith a bhi saoi bhir, co fhàd 's a tha e fo uallach trom do fhiachaibh nach comasach e féin air chor sam bith a dhioladh; ach 's e so an cor anns an robh am pobull a ghabh Crìosd mar Fhear-saoraidh air a chùram; agus air an aobhar so, bha e feumail dha-san chum an saoradh o chionta agus o pheanas, dioladh iomlan a thabhairt air an son; ach so ni nach robh furasda dheanamh, so ni chosd suim mhòr do 'n Tighearn Iosa Crìosd; gidheadh, ghràdhaich e a phobull air a leithid a dhoigh as gu robh e toileach iad-san a shaoradh, iad-san a dheanamh saoi bhir agus sona, ciod air bith a chosdadh e dha féin. Bha e toileach e féin irioslachadh, e féin a dheanamh bochd, fhuil féin a dhortadh, seadh, a bheatha féin a leagadh sìos mar éric air an son. O cia iongantach gràdh Chrìosd d' a phobull! Cia mòr an t-suim a chosd e dhasan an saoradh o chionta agus o thruaighe, agus an toirt gu seilbh air beatha mhaireannach!

2. Tha 'n Tighearn Iosa Crìosd a deanamh a phobull saoi bhir le bhi gan tarruing d' a ionnsuidh féin, agus gan aonadh ris féin, trid beò-chreidimh. Tha iad uile bochd a thaobh naduir, saor o fhireantachd, falamh do ghràs, agus 'nan coigrich do naomhachd, "as eugmhais dòchais, agus gun Dia anns an t-saoghal;" agus tha iad uile buanachadh anns an staid bhrònach, uireasbhuidheach so, gus am bheil iad air an dùsgadh, air am beothachadh, agus air an tarruing a dh' ionnsuidh Chrìosd trid oibreachadh an Spioraid Naoimh. 'S ann anns an uireasbhuidh, agus ullamh gu bàsachadh le gort, a bha 'm mac struidheach, an uair a phill e dh' ionnsuidh athar agus 's ann bochd, uireasbhuidheach 'nam faireachduinn féin, a tha fìor iompachain ann gach linn a teachd a dh' ionnsuidh Chrìosd; ach co luath 's a tha iad a gabhail ri Crìosd, agus air an ceangal ris tre chreidimh, tha iad air an deanamh 'nan

luchd-compairt d' a shaoibhreas, do 'n t-saoibhreas do-rannsachaidh do bheannachdaibh spioradail a cheannaich e air son a phobuill le a umhlachd, le fhulangasaibh, agus le bhochdainn anns an fhàsach so.

Tha atharrachadh staid, a' measg dhaoine, gu tric gan toirt gu saoihbreas agus onoir anns an t-saoghal so féin. Feudaidd bean bhochd a bhi air a deanamh saoi bhir, le bhi air a pòsadh ri duine saoi bhir. 'S ann 'na h-uireas-bhach bochd a thainig Rut o thìr Mhoib gu tìr Israèl; ach an uair a bha Rut air a ceangal anns an dàimh phòsda ri Boas, a bha 'na dhuine beartach, agus urramach ann an Israèl, bha i féin air a h-àrdachachadh gu saoi bheas agus urram. Air an amhuil cheudna, 'n uair a tha peacach chiontach air an iompachadh, agus air an ceangal ri Crìosd tre chreidimh, tha iad air an deanamh 'nan luchd-compairt do shaoibhreas Chrìosd, agus do gach sochair agus urram a bhuineas do chloinn Dé. Cheannaich Crìosd oighreachd bhreagh nach gann d' a dheisciobluibh uile. "Is leo na h-uile nithe: ma se Pòl, no Apollos, no Cephas, no 'n saoghal, no beatha, no bàs, no nithe a ta làthair, no nithe a ta ri teachd, is leibhse iad uile," deir an t-Abstol Pòl, "agus is le Crìosd sibhse, agus is le Dia Crìosd."

3. Tha 'n t-iomlan do dheisciobluibh Chrìosd air an deanamh 'nan luchd-compairt do shaoibhreas a ghràis. "As a lànachd-san," a dubháirt an t-Abstol Eoin, "fhuair sinn' uile, agus gràs air son gràis." Tha ionmhas do-thraoghaidh do bheannachdaibh spioradail air a thasgaidh suas anns an Tighearn Iosa Crìosd, agus tha 'n t-ionmhas so air a thasgaidh suas, cha 'n ann a mhaire air son a bhuanachd féin, ach air son buannachd a phobuill, chum a bhi air a roinn orra-san o linn gu linn, anns gach àm feuma. 'S e Crìosd tobar slàinte na h-eaglais, an tobar o 'm bheil gach beannachadh spioradail a sruthadh a dh' ionnsuidh bochdan a shulaigh, agus tha gu leòir anns an tobar so chum an deanamh uile saoi bhir agus sona gu sìorruidh. Ach ged tha 'n t-iomlan do dheisciobluibh Chrìosd 'nan luchd-compairt do shaoibhreas a ghràis, cha 'n e 'n tomhas ceudna do ghràs a th' aig na h-uile, oir tha e soilleir gu bheil tomhas is àirde aig cuid na cuid eile; tha cuid do chlann Dé anns gach linn a cinneachdainn, a fàs, agus a giùlan toraidh ni 's pailte gu mòr na cuid eile. Tha gràs an cuid beathail, làidir, agus gnìomhach, an uair a tha gràs an cuid eile annhunn mar a chuile bhrùite, na mar lion na caol smuid. Ach ciod is acbhar do 'n eadar-dhealachadh so a tha measg pobull an Tighearn, a' measg clann an acin teaghlach? Co aig am bheil a choire gu bheil cuid co annhunn ann an gràs, co iosal ann am misneach, agus fo chaoile co mòr, an uair a tha cuid eile

sultimhor le deadh bhlàth, agus a toirt mòr mheas a mach, Tha e 'na ni cinnteach nach ann aig Criosd a tha coire na h-anmhuinneachd, agus na caoile so. Tha Criosd co saobhir ann an gràs 's a bha e riamh, agus co toileach, air an là 'n diugh, a bhi compartachadh a ghràis, a bhi leasachadh uireasbhuidh a phobuill, 's a bha e anns na linn-tibh a chaidh seachad. Co, uime sin, is coireach, gu bheil mòran diubh co anmhunn, agus uireasbhuidheach? O a chreidmich bhochd, anmhunn, na fàg a choire air Criosd. Rannsaich gu géur, agus gheibh thu choire ann do chridhe, agus ann do chleachdainnibh féin. Tha thu ag altrum a pheacaidh, a toirt fàrdoch do d' nàmhaidibh, do na h-ana-miannibh truallidh a tha cogadh an aghaidh t-anama. “Cuir an aghaidh an Diabhuil, chum 's gu 'n teich e uait.” “Céus an fheoil, maille r' a h-an-tograidh agus a h-ana-miannaibh.”—“Cuir deadh chath a chreidimh,” gus an crìochnaich thu do thurus air thalamh. Thig fathasd le dànachd gu rìgh-chaithir nan gràs, agus dean cruaidh-spàirn ann an ùrnuigh, gus am faigh thu 'n tomhas sin do ghràs a ni thu saobhir agus sona. Iarr agus gheibh, buail aig dorus na tròcair gus am fosgailair dhuit. Tha gu leòir ann an Criosd a leasachadh t-uireasbhuidh, a dh' ath-nuadhachadh do neart, gu leòir chum an lag a dheanamh “làidir mar Dhaibhidh, agus tigh Dhaibhidh mar aingeal an Tighearna.”

4. Tha 'n t-iomlan do mhuinntir shaorta an Tighearna fa' dheòidh, air an togail os ceann gach bochdainn agus trioblaid, agus air an toirt gu seilbh air saobhreas neo-chaochluidheach ann an saoghal nan spiorad. “Thig iad,” deir am fàidhe, “gu Sion le caithream, agus aoibhneas siorruidh air an cinn, gheibh iad gairdeachas, agus aoibhneas, agus teichidh bròn agus osnaich air falbh.” Bha Criosd bochd ann an staid irioslachaidh, agus ri linn a bhochdainn cheannaich e saobhreas siorruidh air son a phobuill, agus tha e'gan toirt uile gu làn sheilbh air an t-saobhreas so ann an rioghachd nèimh. Anns an t-saoghal a ta làthair, tha iomad trioblaid aca, tha aobhar aig mòran diubh a bhi gu tric a gearan gu bheil an creidimh lag, an gràdh fuar, agus an dòchas fann; seadh, gu bheil “uile do àireamh ag iadhadh mu 'n t-imchioll,” gidheadh tha iad nan oighreachaibh air sonas buan, agus mar an ceudna, anns an t-slighe a tha treòrachadh a dh' ionnsuidh an t-sonais so. Ach anns an t-saoghal so, tha iad mar oighreachaibh fo aois, mar oighreachaibh ann an atharrachadh dreach; cha 'n eil e fathasd soilleir ciod a bhith-eas iad, gidheadh tha Dia, trid fhocail agus a spioraid, gan glanadh, agus gan ullachadh air son na h-oighreachd a tha neo-thruaillidh, agus neo-shalach, agus nach searg as,

a tha air a coimhead 's na neamhaibh dhoibh. Tha 'n Tighearn Iosa Crìosd a toirt iomad beannachadh luachmhor d' a phobull anns an t-saoghal so fèin; ach cha 'n 'eil aig a mhuinntir is mo sonas 'nam measg air thalamh, ach ceud thoradh an t-sonais a tha feitheamh orra ann an rioghachd nèimh. "Cha d' rainig iad cheana, agus cha 'n 'eil iad fathasd foirfe" ann an naomhachd, no ann an sonas. Ach an deigh dhoibh saoghal na trioblaid so fhàgail, agus dol a dh' ionnsuidh an dachaidh bhuan, "cha bhi acras orra tuille, no tart ni 's mo, agus cha mho a bhuailleas a ghrian orra, no teas air bith. Oir beathaichidh an t-Uan a tha 'm meadhon na rìgh-chaitheach iad, agus treòraichidh e iad gu beò-tbobraichibh uisge, agus tiorraichidh Dia gach dèur o' n sùilibh." "Cha 'n fhaca sùil, cha chuala cluas, agus cha d' inntig e ann an cridhe duine smuaineachadh," meud an t-saobhbheas do ghlòir agus do shonas a tha air a thasgaidh air son muinntir shaorta an Tighearna, anns an t-saoghal ri teachd.

(Ri leantuinn.)

## Creideamh Mar Mheadhon Aonaidh Ri Crìosd.

LEIS AN URRAMACH BHALTAIR MARSHALL.

Dh' fhoillsich Dia dà mheadhon tre bheil an Spiorad a' coimhlionadh aonadh diamhair agus co-chomunn eadar sinn agus Crìosd.

Is e aon diubh soisgeul gràs Dhé anns a bheil Dia a' foillseachadh saobhbheas do-rannsachaidh Chrìosd, agus Crìosd annainn, dòchas na glòire (Eph. iii. 8; Col. i. 27), agus anns a bheil e 'g ar cuireadh agus ag àithne dhuinn creidsinn ann an Crìosd a chum slàinte. Tha e 'g ar misneachadh le gealladh saor na slàinte sin dhaibh-san a chreideas air (Gnìom. xiii. 38, 39; Rom. x. 9, 11.) Is e so meadhon Dhé fhéin leis a bheil e tairgse—leis a bheil e cur Chrìosd d'ar n-ionnsuidh a chum ar beannachadh le slàinte (Gnìomh. iii. 26). Is e so ministrealachd an Spioraid agus na fireantachd. Tha creideamh a' tighinn tre a bhi ag éisdeachd so, agus air an aobhar sinn is e am meadhon mòr tre bheil sinn air ar gineamhuinn ann an Crìosd agus Crìosd air a dheilbh annainn. Tha am facal am fagus duit, facal a' chreidimh, anns a bheil Crìosd e fhéin gu gràsmhor 'g a irioslachadh fhéin gu thighinn faisg oirnn, air chor 's gu faod sinn a thighinn thige ann an sin, gun a dhol na 's fhaide, ma 's miann leinn a bhi air ar n-aonadh ris (Rom. x. 6-8).

Is e am meadhon eile creideamh a tha air oibreachadh annainn leis an t-soisgeul. Is e so am meadhon leis a bheil sinn a' gabhail—am meadhon a tha sinne a' cleachdadh tre bheil aonadh air a choimhillionadh eadar sinn agus Crìosd—le bhi gabhail Chrìosd d'ar n-ionnsuidh le uile lànachd.

Tha dà ghnìomh anns a' chreidimh theàrnaidh: a bhi creidsinn firinn an t-soisgeil; agus a bhi creidsinn ann an Crìosd, mar a tha e air ghealltuinn dhuinn gu saor anns an t-soisgeul air son slàinte iomlan. Leis an darna gnìomh tha e a' gabhail ris a' mheadhon tre bheil Crìosd air a thoirt do ar n-ionnsuidh, agus leis an fhear eile tha e gabhail ri Crìosd e fhéin agus a shlàinte anns na meadhonan. Tha an darna fear coltach ris a' chich no ris a' chopan anns a bheil am bainne no am fion, agus am fear eile coltach ri deoghal a' bhainne as a' chich, no ri òl an fhìona as a' chopan. Agus feumaidh an dà ghnìomh so a bhi air an deanamh gu cridheil, le gràdh gun cheilg do 'n fhìrinn, agus miann air Crìosd agus air a shlàinte os cionn nan uile nithean. Is e so ar càil spioradail gu bhi ag ithe agus ag òl Chrìosd, biadh na beatha. Cha 'n 'eil a' cheud ghnìomh 'g ar n-aonadh ri Crìosd air ball, a chionn gu bheil e crìochnachadh air a' mheadhon-giùlan—an soisgeul. Gidheadh, is e gnìomh teàrnaidh a tha ann, is e air a dheanamh gu ceart, a chionn gu bheil e a' cur an anam ann am fonn gu bhi a' deanamh an ath ghnìomh, tre bheil Crìosd e fhéin air a ghabhail a steach anns a' chridhe. Cho cinnteach 's a tha neach a' creidsinn an t-soisgeil le gràdh agus le tlachd cridhe, mar an fhìrinn as ro-òirdhearc, tha e mar an ceudna a' creidsinn gu cridheil ann an Crìosd a chum slàinte. Cuiridh iadsan d'an aithne ainm an dòchas ann (Salm ix. 10). Uime sin tha an Sgrìobtur a' labhart mu chreidimh teàrnaidh, an darna h-uair mar nach biodh ann ach a bhi creidsinn an t-soisgeil (Rom. x. 9), agus an uair eile mar a mhàin a bhi creidsinn ann an Crìosd (Rom. x. 11).

Tha cuid a' dol am mearachd a thaobh fìor àite a' chreidimh ann am beatha nan gràs. Cha téid sinn air seachra dh'a thaobh ma chumas sinn air chuimhne gur e am meadhon tre bheil sinn a' gabhail Chrìosd 'n ar cridheachan, agus tre bheil againn naomhachd cridhe agus slighe, cho maith ri fireanachadh, tre aonadh agus co-chomunn ris-san. Tha ni no dhà a dhearbhas sin:

1. Tre chreidimh tha seilbh dha-rìreadh againn air Crìosd e fhéin, agus cha 'n e mhàin air maitheanas ach air beatha, agus mar sin air naomhachd. "Ionnsu gu 'n gabh Crìosd còmhnuidh ann 'ur cridhe tre chreidimh (Eph. iii. 17). Tha sinn beò do Dhia, gidheadh cha 'n e sinne, ach Crìosd a tha beò annainn, tre chreidimh Mhic Dhé (Gal. ii. 19, 20). ?



2. Tha an Sgrìobtur a' cur an cèill gu soilleir gu bheil sinn a' gabhail Chrìosd tre chreidimh—'g a chur umainn—air ar freumhachadh ann—a' gabhail an Spioraid, maith-eanas peacaidh, agus oighreachd maille rìusan a tha air an naomhachadh. Tha e a' samhachadh so le ithe agus òl, nì tha ciallachadh a bhì creidsinn ann an Crìosd. Tha esan a tha a' creidsinn ann an Crìosd ag òl uisge beò, no a Spiorad. Is e Crìosd aran na beatha. Is biadh gu fìrinn-each fheoil. Mar sin tha sinn a' gabhail còmhnuidh ann an Crìosd, agus Crìosd annainne, agus tha a' bheatha mhaireannach againn.

3. Tha Crìosd, le uile shlàinte, air a thoirt gu saor tre ghràs Dhé dhaibh-san uile a chreideas ann. Is e an aon chumha a tha air saor thiodhlac: Gabh agus sealbhaich. Is leòr tairgse shaor de Chrìosd gu còir a thoirt dhuit gabhail ri Crìosd agus a shlàinte mar do chuid fhéin. Agus a chionn gu bheil sinn a' gabhail ri Crìosd tre chreidimh mar shaor thiodhlac faodaidh sinn a mheas gur e creidimh am meadhon—an làmh—leis a bheil sinn 'g a gabhail.

4. Chaidh a dhearbhadh a cheana gu bheil a' bheatha spioradail gu léir agus naomhachd air an tasgaidh suas anns an làrachd a tha ann an Crìosd, agus air an co-pàrteachadh ruinn tre aonadh ris-san. Is e ceud obair gràis anns a' chridhe a bhì coimhlionadh an aonaidh sin ri Crìosd.

5. Tha creideamh 'n a mheadhon ro-fhreagarrach air a bhì ag aonadh ar n-anam ri Crìosd; agus air nàdur nuadh agus naomh a thoirt do 'n anam; agus air cleachdadh naomh tre aonadh agus co-chomunn ris. Tha e a réir gné a' chreidimh—is e sin earbsa chridheil ghràdhach ann an Crìosd air son a shlàinte uile, is e air a ghealltuinn gu saor—gu 'n lèibhadh e sinn, agus gu n' deanadh e comasach sinn air a bhì cleachdadh naomhachd, a chionn gu bheil e gabhail a steach earbsa gu bheil sinn, tre Chrìosd, marbh do pheacadh agus beò, do Dhia, agus gu bheil ar seann duine air a cheusadh (Rom. vi. 2-4), agus gu bheil sinn beò tre 'n Spiorad (Gal. v. 25), agus gu bheil maith-eanas peacaidh againn agus gu re Dia ar Dia-ne (Salm xxxi. 14), agus gu bheil againn anns an Tighearna fireantachd agus neart, tre bheil sinn comasach air na h-uile nì a dheanamh (Isa. xlv. 24; Phil. iv. 13).

An deigh sin thug e iad do lios, far an robh iomadh gnè luibhean; agus thuirt e, Am faic sibh iad sin uile? Thuirt a Bhana-chrìosduidh ris, Chi. An sin thuirt e a ris, Faicibh mar tha na luibhean eugsamhuil an airde, am feothas, an dath, am faile, agus buaidh; tha cuid is fearr na cheile; agus fanaidh iad far an suidhich an Garadair iad, gun chuir a mach air a cheile.—*Turus a' Chrìosduidh.*

## Books Worth Reading

A CORRESPONDENT has written us asking if we could see our way to make some reference in the Magazine to sound religious books indicating where these may be obtained and at what price, and as requests are made to us now and again about books of this kind, we purpose in this short article to direct attention to a few of these. In a short notice like this it is only a very few that can be mentioned, and it may happen that some of the most useful and most interesting will, through oversight, be omitted. Most of the good old religious books are long out of print, but those who are in search of them may be successful in obtaining them on applying to Mr W. F. Henderson, George IV. Bridge, Edinburgh; Mr Charles Higham, Farringdon Street, London; Messrs Farncombe and Son, 30 Imperial Buildings, Ludgate Circus, London, E.C. 4; or Mr Clement Wileman, 5 Redcross Street, London, E.C. 1. Rutherford's Letters, which stand alone in religious literature, may be obtained second-hand. The best edition is Dr Bonar's. Another famous Scottish religious classic is Boston's "Four-fold State," which was at one time so well known in Scotland, but which is now suffering undeserved neglect. Bunyan's "Pilgrim's Progress" and "Holy War" may be also had second-hand at a very cheap rate. Those who appreciate the writings of the Erskines and Boston may pick up copies of their works at the above-mentioned second-hand book shops. The works of Dr Duncan, such as "In the Pulpit and at the Communion Table," and also Dr Hugh Martin's "The Shadow of Calvary," "Christ's Presence in the Gospel History," are somewhat difficult to obtain, and sell consequently at rather a high price. His "Prophet Jonah" and "The Atonement" are not difficult to get. In biography, Dr MacCrie's Life of Knox and Life of Andrew Melville are still standard works, and are full of the most valuable information. In the same category may be mentioned Boston's "Memoirs," a work of the deepest interest. The "Select Biographies," published by the Wodrow Society, also contain material of the most interesting kind. Halyburton's "Memoirs," another notable biography, may be had very cheaply.

Those who are interested in the great Second Reformation Struggle will find in the "Scots Worthies" of John Howie, Lochgoin, something to deeply stir their feelings, and make them thankful that Scotland

produced such men and women, who willingly laid down their lives for the Lord Jesus' sake. Belonging to this class, without mentioning any of the more recent publications, may be noted A. B. Todd's "The Scottish Covenanters."

As far as Scottish Church history is concerned, there is no really good church history covering the whole field from the Reformation to the present time, but readers interested in the period from 1560-1690 will find in "Sketches of Church History," by the younger MacCrie, and the more recently issued and up-to-date publication, Dr King Hewison's "Covenanters" (2 volumes for 14s), much to instruct and enlighten them. The history of the Disruption struggle is vividly set before us in the "Annals of the Disruption"; and in the "Disruption Worthies" and "Disruption Worthies of the Highlands" we have biographical sketches of the men who played a prominent part in that great struggle. For those interested in the religious life of the Highlands, Dr Kennedy's "Days of the Fathers in Ross-shire," and Rev. Alexander Auld's "Ministers and Men of the Far North" (unfortunately very difficult to get), may be recommended. In connection with the Reformation, D'Aubigne's history gives a graphic account, and the book may be had very cheaply. Another historical work of absorbing interest is Motley's "Rise of the Dutch Republic," in which the life story of the good and noble William Prince of Orange is given. The account of his calm trust in God and the struggle against the Roman Catholic Spanish power is very inspiring. We find, as we proceed with our subject, so many books coming before our mind that to mention them all would unduly lengthen this article, which is not intended to do more than give a fragmentary list.

As many at this season of the year find it difficult to make choice of suitable books for gifts of a useful and edifying religious nature, we mention a number of books which may be had new. In the Silver Library, published by Messrs Longman's, London, there are Köstlin's "Life of Luther," and Conybeare and Howson's "Life and Epistles of Paul," both standard works. Messrs Melrose, 16 Pilgrim Street, London, E.C., publish in their "Books of the Heart Series," "David Brainerd's Journal" and "Religious Affections," by Jonathan Edwards; Bunyan's "Grace Abounding," and Guthrie's "Christian's Great Interest." The Sovereign Grace Union, 98 Camberwell Grove, London, E.C. 5, have issued Boston's "Crook in the Lot" (2s), and

Bishop Ryle's "Light from Old Times" (5s), both of which are very cheap as books sell in these post-war days. Another book of fascinating interest is Dr John G. Paton's "Autobiography" (published by Messrs Hodder and Stoughton, London), in which he tells the wonderful story of the progress of the Gospel among the cannibals of the South Sea Islands. The last edition of Dr Kennedy's "Days of the Fathers in Ross-shire" may still be had new from the "Northern Chronicle" Office, Inverness (price 5s).

In giving the above list of books it is not to be understood that we agree with everything in every one of them, but, taken generally, the writers keep to the good old ways, acknowledging the Scriptures to be the Word of God, and recognising the absolute necessity of the Spirit's work in regeneration and God's power to keep His elect safely to the end.

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### Liberty and Equality.

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**T**HE Rev. Mr Shirra, Kirkcaldy, an eminent minister of the Gospel of Jesus Christ, died at Stirling on 12th September 1804. During his ministry the subject of Liberty and Equality began to assert itself in our large manufacturing towns, Kirkcaldy included. It was seriously proposed to overturn all the existing British institutions, and establish liberty and equality on the French model. Some of the members of Rev. Mr Shirra's congregation waited upon him, and desired to know his opinion on the subject. He told them he could not answer them off-hand that day; but would take the matter into serious consideration; and, on the following Sabbath give his views publicly from the pulpit. The news somehow got abroad that Mr Shirra was to preach on Sabbath on Liberty and Equality, and a great multitude flocked to hear him. At the close of the service, Rev. Mr Shirra said:—"My friends, I had a call from some of you the other day, wanting to know my opinion about liberty and equality, when I told you, if you came here to-day, I would let you know it. Now, since that time I have travelled in the spirit all over the world, and I shall just tell you what I have seen in my travels. I have travelled over the earth—its frozen and burning zones, mountains and valleys, moist places and dry, fertile lands and deserts; and I have found grown men and children, big and little, strong and weak, wise and ignorant, good and bad, powerful

and helpless, rich and poor—no equality there. I have travelled through the sea—its deeps and shoals, rocks and sandbanks, whirlpools and eddies—and I have found monsters and worms, whales and herrings, sharks and shrimps, mackerels and sprats, the strong devouring the weak, and the big swallowing the little—no equality there. I have ascended to heaven, with its greater and lesser lights, its planets and comets, suns and satellites—and I have found thrones and dominions, principalities and powers, angels, cherubim and seraphim—no equality there. I have descended to hell, and there I have found Beelzebub, the prince of the devils, and his grim counsellors, Moloch and Belial, tyrannising over the other devils, and all of them over wicked men's souls—no equality there. This is what I have found in my travels, and I think I have travelled far enough, but if any of you are not saustied with what I have told you, and wish to go in search of liberty and equality yourselves, you may find them if you travel somewhere that I have not visited. You need not travel the same road that I have done. I can tell you positively you will never find them on the earth, neither in the sea, nor in heaven, neither in hell. If you can think of anywhere else, you may try. Meanwhile I have given you all the information I can. It rests with you to make a proper use of it."

In view of the advance of infidel Socialism and Communism, all should study more and more the Bible, and be in all things guided by it; and to ponder well the views given expression to by the Rev. Mr Shirra. Socialists are open, determined, and persistent violators of the fourth Commandment. It is their habit to hold political and other secular meetings on the Lord's Day. "If ye love Me, keep My Commandments," is the language of the Lord Jesus Christ. Those who support Socialists are neither the friends of the Lord Jesus nor of the Bible. "Ye are My friends if ye do whatsoever I command you." The Socialists also covet their neighbour's property. They thus come under the ban of the Tenth Commandment. They possess the spirit of Ahab, who coveted Naboth's vineyard.

D. MACK.

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A Christian's graces are but Christ's picture, Christ's image; and therefore do not you worship His image, and in the meanwhile neglect His person. Make much of His picture, but make more of Himself; let His picture have your eye, but let Himself have your heart.  
—*Brooks.*

## Notes and Comments.

**The General Election.**—The British people have given expression in no uncertain way to their distrust of government of this country by Socialists. It is not for us to enter into the reasons that may have influenced the electorate to so emphatically express their distrust, but all friends of constitutional government have rejoiced in the victory. As to the purely political aspect of the questions involved, we offer no opinion here, but there can be no hiding the fact, whatever may be said about some individuals, that Socialism has its driving power in its setting aside well-known and important rules and laws set before men by God in His own word. That many Socialists do not go the length of the extremists is willingly admitted, but the best of them are in dangerous company. It ought to be the prayer of every Christian patriot that God would give wisdom to the party in power, so that while opposing Socialism, they would also oppose Socialism's great ally—the Church of Rome. Unwise use of power may produce a reaction that will throw the country into the throes of revolution, and there is therefore great need that every one who loves his country should pray to God that the Constitutional party in the State may be wisely led in their legislative enactments.

**Socialism and Roman Catholicism.**—In the Church of Rome we have one of the most intensely autocratic institutions in the world, while in Socialism we have the opposite extreme. Yet, strange to say, these two are working hand-in-hand, and there can be little doubt that as far as Scotland is concerned that the strength of the Socialist vote, especially in the industrial areas, is largely due to the support received from the alien Irish vote. John Welsh's wife (Knox's daughter), with womanly smartness met King James's retort that the devil never made such a match as Welsh and Knox by saying—"It's right like, sir, for we never speired (asked) his advice." But we are not left in doubt that the devil had a good hand in joining together Socialists and Roman Catholics, in view of the end towards which both are working.

**American Youth.**—The fearful, cold-blooded crime recently committed by two University lads of Chicago, sons of millionaires, gave occasion to many writers in the press to make references to lack of moral training of the young in America. Recently, Judge Talley, in welcoming a new colleague in the busiest criminal tribunal



in the States—the Court of General Sessions in New York—said that his colleague would be broken-hearted to find that the vast majority of those brought before him would be under twenty years of age. “We have been so much afraid,” he added, “that one religion would gain an advantage over another that we have adopted the cowardly course of eliminating all religion from our schools. Our young criminals, without religious instruction, have grown up as pagans. Of course, Judge Talley may be a Roman Catholic for all we know, but we certainly hold that Bible instruction in the day schools is a good thing. But if the insidious poison of the Higher Criticism is instilled into young minds, or if they are reared in the false doctrines of the Church of Rome, we need expect no blessing or any lessening of youthful criminals.

**A Forward Move by the Devil.**—Satan is ever busy—he does not believe in saints or sinners living a humdrum life if he can help it. One of his latest moves is to get the vicar of St Paul’s Church, Covent Garden, London, to have afternoon drama services on the Lord’s Day. A new play, entitled “Gold,” was produced by the Mystical Players. Satan has been paving the way skilfully for many years for services like this. He was careful to introduce the new order gradually, and whenever he heard the slightest whisper of objection, he had always some one ready to put the question—“What harm is there in it?” The services were well attended and highly appreciated. Surely the chaste bride has become a harlot when a professing church of Christ can be guilty of such conduct.

**France and the Vatican.**—The abolition of diplomatic relations with Rome, according to the “Morning Post’s” own correspondent is evidently fully determined on by the French government. Another question in which M. Herriot is likely to get into a great deal of trouble is his attempt to banish the Roman Catholic Church from teaching religion in the Alsace-Lorraine schools which by the fortunes of war are now under the French government. Alsace does not appear to favour this move.

**No Bibles for Russia.**—The Rev. Wellesley Jones of Chester at a meeting of the British and Foreign Bible Society held at Corwen, Merioneth, said the Society had been forbidden to send Bibles to Russia. Up to last year the Society sent 600,000 Bibles to Russia every year. Poor Russia! Her rulers have shut the doors against God’s word reaching her down-trodden sons and daughters.



## Church Notes.

**Communion.**—January—Last Sabbath, Inverness. February—First Sabbath, Dingwall. March—First Sabbath, Ullapool; second, Portree; third, Lochinver; fourth, Kinlochbervie.

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