

THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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VOL. XXIX.

NOVEMBER 1924.

No. 7

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## In a Sea of Troubles.

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TRUE religion is not a thing that is simply for show—to be put on in public and laid aside in private. It takes possession of a man's life and directs his conduct in private as well as in public. It also exercises a steadying influence on a believer's conduct in the time of storm as truly as in times of undisturbed calm. A religion that only helps a man in fair weather but deserts him when the storm begins to rage around him is scarcely the religion that the great Apostle of the Gentiles had when in the midst of a sea of troubles he could say:—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II. Cor. IV. 17-18). To the Corinthians the Apostle sets before them some of the things he endured for His Master's sake. When his adversaries challenged his apostleship and his labours as an ambassador of Christ he did not remain silent but with true Christian nobility met the challenge by the presentation of irrefutable facts which the boldest of his detractors could not gainsay. "Are they ministers of Christ?" he asks, and then answers "(I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft, of the Jews five times received I forty stripes save one. Thrice was I beaten, with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils of the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and pain-

fulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II. Cor. XI. 23-28). This was a sea of trouble sufficient to have unnerved the strongest yet above the noise of it all we hear a calm, steady voice saying: "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II. Cor. IV. 8-10). The religion of the Apostle was not a name but a living power within him graciously given him from God, and in the day of trial it did not fix his eyes on the waves but lifted them high above their restless movements and set them on the things which were not seen and eternal. It was this that made his manifold afflictions to be light. Here, on the one hand, we have no stern, stoical resolve to meet these troubles, or, on the other hand, an attempt to treat with with indifference. But we have a noble witness of Christ keenly alive to the pain involved going forward for his beloved Master's sake with a resolute will not to turn aside. The Apostle himself in writing to the Corinthians tells them the great secret of his endurance. It was this: "For we look not on the things which are seen, but on the things which are not seen." If the Apostle's eye had been fixed intently on the things which were seen he would have been like Peter, soon sinking in the deep waters. The waves after all are but the ruffled surface of the deeper waters, and the cause of the agitation was beyond the Apostle's control. Our troubles have a deeper root than appears on the surface though too often it is the agitated surface that fills us with dismay. Faith, however, fixed the eye of the Apostle on things that were not subject to the restlessness of the scene around him, and this precious gift of God saw in the things which were not seen a reality not possessed by the things which are seen. Sense says the only reality is in the things which are seen, the things which can be felt and handled. Faith says the things which are not seen are in the highest sense the only realities for they are eternal—abiding when the things which are seen have passed away. To few of the children of the kingdom has it been given to pass through so many and manifold trials as Job and Paul, and yet with what a beautiful resignation they met them all. From the one speaking out of a furnace, heated seven times, we

hear this noble confession: I know that my Redeemer liveth and though He slay me yet will I trust Him. Similarly we hear the Apostle saying:—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Roms. VIII. 18-19). So with his face set steadfastly on the distant goal he pressed on towards the mark though the road which was to bring him there was a road that was beset on the right hand and on the left with much tribulation. And as he is nearing the end of the journey he can in soberness and truth say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (II. Tim. IV. 7-8). He had wrestled (to keep by the figure he uses in the preceding words) with all the afflictions which beset his path and hindered his progress and now within sight of the goal his eye is on the crown which the righteous Judge will soon place on his head. Compared with such a life and such a glorious ending how ignoble are lives that have been wasted in worldly ease and attained to nothing greater than transient triumphs. The Apostle's source of comfort is open to all Christians, and while they may know very little of what he had to pass through in order to come into the possession of the "far more exceeding and eternal weight of glory," still they may be too ready to look at the things which are seen instead of looking at the things which are not seen.

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## Prayer for Conversion.

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**ONE** word to unconverted souls, specially to such as know they are unconverted: Pray much. (1) Pray that you may be made willing to be converted. You think you are, but you are not. It is a great step to come to that; greater than to the next thing. (2) Pray that you may be made very anxious to be converted. (3) Pray that you may be made so anxious as that an unconverted state shall be intolerable to you. (4) Pray that God will teach you what conversion is.—*Dr John Dnnan.*

## 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.

WE are all in a state of trial and probation, for a permanent and eternal existence in another world. The space in which we move is but short at best, and by several circumstances very much contracted; but short and contracted as it is, scenes of the most weighty and important nature are transacted upon it. Man in his present fallen condition is truly forlorn. He is appointed to endure many severe afflictions, which he can neither foresee nor prevent. In the distribution of afflictions there is no doubt but the unerring wisdom acts, nor can chance have any place in His vast dominions, where even a sparrow falleth not to the ground without Him. It is true that in our short-sighted apprehensions the distribution appears very unequal, but humility and entire resignation are our bounden duties; for here we know but in part. Men's natural dispositions are as different as the complexion of their faces; nor can we imagine that the same measure of afflictions will answer the end of their discipline. Hence it is that among those who are evidently the children of God we see some whose heads continually hang down as the bulrush, while others have no severe dispensations comparatively to endure. Even among the wicked this seeming partiality may be discerned. There is no question, however, but the end of these different dispensations is that they may be disciplined and prepared for a state of infinite perfection, when all tears shall be wiped away from their eyes. Those for whom these afflictions have not answered these ends, but, like Pharaoh, harden themselves in wickedness, shall be left inexcusable. It often happens that the dearest and nearest child of God feels most of the bitterness of the rod; "in this world ye shall have tribulation." We may rest assured, however, that there cannot possibly be one needless drop in their cup, for it is measured out by the unerring wisdom of their beneficent Father. A believer without afflictions and crosses has reason to doubt his sonship, "for He chasteneth every son whom He receiveth." Here the excellency of our holy religion appears, that it not only calls us to endure afflictions, but makes them productive of the most invaluable advantage to those who are



exercised therein. The inspired penman of this Psalm had to endure not an ordinary measure of these afflictions, both before and after he became king over Israel, but he was not left destitute or unaided; he had experienced that God's strength was made perfect in weakness. From the experience he thus had of the divine help in every time of trouble he gives it as his advice to all in similar circumstances to follow the same method. With God there is no respect of persons. He is equally ready to succour and help the weakest believer as He was to help David; and when they follow the same course, "out of weakness they are made strong." I presume there are some now present who have experienced the truth of God's promises, that His strength is made perfect in their weakness. There is none without his own burden. Some may think that there is none more uncomfortable than themselves; some may go so far as to suspect the safety of their condition, and speak bitter things against themselves. In order by the divine blessing to give some direction and help to these heavy-laden and weary souls, it is my design to show—

I.—Some of those many burdens which every believer may be presumed to have.

II.—How we are to cast these burdens upon the Lord, or what is implied in so doing.

III.—Clear up the import of the promise—"He shall sustain thee."

IV.—Practical inferences.

I would earnestly solicit the patient and attentive hearing of all who are now present, that they may have an opportunity of knowing whether they have a title to be numbered among the true disciples of Jesus, and hear Him invite them, saying—"Come unto Me."

I.—Some of the burdens which every believer may be presumed to have. (1) Sin is a most grievous, a heavy and a dangerous burden. This is a burden we have brought with us into the world, and while we remain here, with which we must struggle. There are many who now hear me that may have no feeling of this burden; and how can they, seeing they are all in a spiritual sense dead in trespasses and sins. They have such a weight of sin upon them as will be more than sufficient (unless they are relieved from it) to sink them down to the lowest hell, and keep them there throughout the endless ages of eternity. Like a man immersed under water, who feels no weight from a quantity the hundred-thousandth part of which he

would be unable out of the water to bear. But when the divine life is communicated by the Spirit of God, the feelings are restored to the once dead and insensible soul. While one is dead he is in the land of silence where no complaint is heard, but when life is restored the person feels and complains. The Apostle Paul informs us, that he was alive once without the law, that he thought himself a good man, and wanted a feeling sense of the burden of sin, but when the commandment came sin revived and he died. The burden he had felt brought him down to the ground, he found himself unable to bear up under it. There was a strong and, on the part of the Apostle, an unavailing struggle; the soul now quickened, felt the burden of sin, and unable either to bear it or extricate himself from it, he exclaimed: "O wretched man that I am, who shall deliver me from the body of this death." The body of sin had affected all the powers of his soul and not withstanding that it was deeply felt, he could do nothing towards rescuing himself, Rom. vii, 24. Nor was this peculiar to the Apostle only, he speaks the experience of all the people of God. Sin is their daily and most grievous burden. They would rise upon the wings of faith and make their escape from the world of troubles, but sin as a weight prevents them. They would hold spiritual converse with God, but sin intervenes. They would have their conversation in heaven, but sin prevents their mind from acquiring that spirituality of affection which is necessary for that employment. They would, with unwearied perseverance and daily advancement, go towards Zion as travellers to that happy country; but the burden of sin prevents them from making but a small progress. This burden is much more so to some than to others. And perhaps those sins which never come to light, yea, which they never committed bear heavier upon them and prove their greatest burden. The Psalmist felt this burden (Ps. xxxviii. 4.) Every believer does the same and longs exceedingly to be relieved from it," he groans being burdened." We should, therefore, lay aside every weight and more especially that sin which doth so easily beset us that we may run with patience (though not sinless) the race that is set before us (Hebs. xii. 1.)

(2) The hiding of God's countenance from the soul is a burden, weighty and unsupportable, to the believer. Sin is not only the worst of evils in itself, but also the cause of all the other evils man is appointed to endure. It is matter of no small astonishment that we are in general so fond of our greatest tormentor.

Among the other great evils which sin introduced into the world, that complete and universal alienation which it has made between the Creator and His creatures is by no means the least. This of itself is misery enough. There is no happiness for a rational being but in God. Sin made God, in whom is no enmity, an enemy to us; and man, in the constitution of whose original nature there was no enmity, is now enmity itself. Nor is this all; the highly-favoured few, who, through the mercy and free love of God in Christ, have been readmitted into favour and intimate fellowship with Him, have reason with David to exclaim that God hides His countenance from them, and they are brought low. The soul-excruciating pain of desertion is felt by none except those who are admitted into nearness and fellowship with God, who upon some favoured seasons can say with the disciples it is good for us to be here; and we may observe that the degree of distress where-with the soul is affected upon the hiding of God's countenance, corresponds with the degree of intimacy enjoyed. Those who are only mere professors of religion desire no more of it than such a measure of knowledge as shall enable them to pass through the world with a reputation, but the sincere believer desires to have the life of religion, and the life of religion is fellowship and communion with God, who is not the God of the dead, but of the living. This man alone can say that it is sweeter to him than honey, than the honey-comb (Ps. xix. 10). He has not only seen, but also tasted that the Lord is good. The life of faith is the Christian's life, but the communion with God which His people enjoy with Him upon some seasons depends not upon faith. They may have a faith's view of God when they have not an experimental communion with Him; so that we have here two distinct considerations. Sometimes the hiding of God's countenance refers only to one of these: we may have faith in exercise, when we are very low in our experience. This was the case with David, as he expressed it in Psalm xlii. New converts in the day of their espousals live more by experience than by faith. Can the children of the bride-chamber mourn while the bridegroom is with them? But the day is coming when the bridegroom shall be taken away from them, and then shall they mourn in those days. Hence we are not to imagine that God's providential care shall ever be withdrawn from His people: "My presence shall go with you, and I shall give you rest." But it implies that in our experience we are not uniformly to enjoy the same sense

of His gracious presence, which upon some occasions we are permitted to enjoy. What a cloud came over the mind of the disconsolate disciples when Jesus was in the grave. Those who have been in similar circumstances can best tell. The reason why God thus withholds the influence of His Spirit in their experiences from His people is in some measure concealed from us. He giveth no account of any of His matters. We know that it proceeds from love. Some times it arises from unwatchful or unguarded action of His people. They may have forgotten it, but when they feel their souls bereaved of comfort, they then confess that it is an evil thing and a bitter, that they have forsaken the Lord. Perhaps they may not discover the reason, and yet from God's dealings towards them they know they have offended Him. Like an obedient wife whose happiness depends upon the smiles of her affectionate husband, or a dutiful son who anxiously wishes to please his father, the believer would anxiously know wherein he has offended, and would suffer any infliction rather than to want the smiles of his father and his God. But I presume that some of the desertions of believers may arise from the infinite wisdom of God towards them, in order to prepare them for some extraordinary discovery of Himself, or some change that is to happen in their situation. But from whatever cause it arises, it is an uncomfortable situation, and when a believer comes the length of losing sight of his resignation as a duty he owes to God, it becomes intolerable (Ps. lxx).

(3) The believer's doubts as to his interest in the benefits of the everlasting Covenant, well ordered in all things and sure, is another heavy burden. As another evil consequence of sin, we are under sentence of condemnation to the holy and good law of God, having lost our ability of giving that perfect obedience which it requires. We are, therefore, upon the terms of the first covenant outcasts, and have most justly forfeited every claim to any of the benefits we had secured to us in the covenant. The last breath we draw is only from the unmerited goodness of God. But the Lord was pleased to establish with His people in Christ a new and unalterable covenant. In this covenant the forfeited right and lost blessings are restored. They are sure to all the seed, and they have as unquestionable a title to them as Adam in innocence had to all that God promised him. That this covenant is made with Christ and ratified by His blood, is every believer's salvation and all his desire. But if the covenant is made with Christ as head and representative of His people,

it is but just and reasonable that while He stands according to the stipulations of the covenant, those who are interested in it, for whose sake He entered into such an engagement, should be partakers of the benefits of the covenant. Unless this had been the case, to speak with reverence, we could not say that justice would be done to the covenant Head. We find, therefore, that there is no believer but receives these covenant blessings. It is also the first concern of every Christian to know in whom he has believed, and to taste of covenant love in covenant mercies. This is as unquestionable an evidence and much more so than if an angel came from God with the same message with which he came to the blessed virgin. Yea, it is as certain as if God with an audible voice declared that one is a child of the covenant. Covenant benefits can only come to the children of the covenant. The children's bread cannot be given to dogs. Christ undertook and accomplished the work for those that the Father had given Him from eternity. Nor need any one examine into this secret mystery; let him rather know if his state bespeaks him to be among the redeemed of the Lord Jesus. There are some who have no doubt on their minds but they are God's children in the covenant of grace. It becomes them to take heed how they walk. There are others, and the greatest number, who, notwithstanding that they are as certainly interested in the covenant as the former, can scarcely believe it. They dare not say, but they may be; but they dread they are not. They are prevented from utter despair, but they are often on the brink of that pit. This is a most severe burden, and naturally resulting from the former. These doubts arise from within and from without. The experience of sin and sinful corruptions working from within; the promises so completely locked up that the believer dares not look to them. Unbelief and the evil suggestions of Satan will misrepresent the promises, and even doubt their veracity (Ps. cxvi. 11). When he considers the advanced state of other believers, he does rejoice, but instead of being encouraged, he rather concludes that, were he one of God's children, he would partake of their privileges. He can find no parallel to Himself among the people of God: he often repents and bitterly laments that ever he presumed to take the children's bread. This is a most unsupportable burden to an awakened soul, who knows and firmly believes that there is no other name given under heaven among men whereby he can be saved, but that of Jesus alone. These doubts and dismal apprehensions may be in part

constitutional. They are, however, in some degree or other felt by true believers. They should be cast upon the Lord. He shall sustain us. The manner of casting them upon Him comes to be considered under another head; but let none imagine that this case is peculiar to him alone. It is the lot of many of God's children. Be not content, however, in the condition, but believe that you may be a child of the covenant, although you may not have the appearance of it. Distinguish yourself from the formal hypocrite by not contenting yourself with a probability, but aspiring to a certainty.

(4) Their duties are a burden to believers. This may on first hearing surprise some who are not acquainted with the experience of believers. But to make this in their view a greater paradox, their duties are their burden and their pleasure. They feel an ardent, growing desire for the duties of their holy faith as they advance in the spiritual life. But their minds are enlightened to see and believe the immaculate holiness and spotless purity of God. They know that He is a Spirit, and they that serve Him acceptably must do it in spirit and in truth. They, on the contrary, find themselves under the influence of carnal and dead affections: they mourn after that fervour and warmth in devotion, which, though it cannot recommend them to the favour of God, would indicate the indwelling habitation of His Holy Spirit. They would do good but evil is present with them. They would go unto God as their chiefest joy and glory in Him, but they find a deadness and indifference. Even their most solemn duties, where they expected comfort, are rendered uncomfortable to them by the intrusion of vain thoughts; and sometimes they retire from the house of God much more burdened in this respect than when they have entered it. They are often in a strait between two: they fear that their duties may provoke the Spirit of God to withdraw, and yet they cannot refrain from duties. Nor is this occasionally: some even complain that they have reason to fear that no duty of the Christian life had ever been rightly performed. They sometimes doubt their sincerity; and any commendation from men grieves and humbles them. They exclaim from a sense of deadness—"Awake, O north wind, and come thou south."

(5) The temptations of Satan are a burden to believers. In this wilderness of their pilgrimage the people of God are exposed to many hardships; they are in themselves a poor, defenceless people. Among other things which make their journey through life often

uncomfortable, they must feel the stings of fiery flying serpents. The Apostle's complaint, in the experience of every child of God, holds still true, "and we are not ignorant of his devices." There are some of God's people who have more discernment than others to know his temptations. There are some who from their natural temper and other circumstances are less exposed than others. Some, from a long experience of his attacks, are not much disconcerted, at least till he makes use of new methods. Some are tempted to such abandoned vices as they would not communicate to their nearest connections or their most confidential friends. They find their hearts contrary to their wishes open to his attacks. They find, even, in the most solemn part of their duties, that the heart, by the evil suggestions of the enemy, is carried away. Nay, sometimes they are compelled to abandon a commanded duty. They hear his secret whisperings carrying away their attention. They pray against it and yet their smart is not eased. Upon some occasions they have relief, but after that his temptations are renewed with redoubled fury. The more seeming relation and zeal they discover for Christ they are the more distressed by the cunning and craft of the old serpent. Cast this burden upon the Lord.

(6) The present melancholy and unpromising state of the Church of Christ and its members is another grievous burden to the believer. It is an undoubted evidence of a Christian temper, to have his mind expanded and enlarged by universal philanthropy for all men. Every true believer is of a public spirit, yea, the cause and glory of Christ concerns him much more than his own private interest and even his eternal salvation. Seeing that he has a union with Christ and the members of his mystical body, he has a particular and abiding concern for his mother, the church. Thus we find the believing soul expressing himself in Song viii, 2. We justly despise that son who denies and disregards the influence which natural affection has over him; nor can the most dutiful attention repay the care and painful distress of a mother. It is no less unnatural for children of the same family to be indifferent about one another's welfare. Between Christ and believers who are begotten by the Gospel, there is a much more intimate relation. They are members of one body. They are under the influence of one spirit, they are children of one family. They are joint heirs with Christ, of the same glorious hope. Every believer feels an interest in the Church of Christ.



He rejoices over it, and mourns when the cause of Christ is not triumphing. When he perceives the marks of an angry God towards the Church; when he sees judgments drawing nigh, when he sees Satan successful then is his time to encourage, warn, and admonish, earnestly and unceasingly imploring the return of God's favour and His exercising protection over His Church. There is much reason to mourn and lament over the cause of God in our days. Who that is in any measure animated by the same Spirit but will unite with the weeping prophet in Jer. ix.,. But although the union of believers with one another exceeds that of natural affection, it by no means eradicates it. On the contrary, it raises it to a degree of which a natural person is never susceptible: it begets a concern for the immortal part. It not unfrequently happens that godly persons have very ungodly and wicked relatives. Adam had a Cain in his family, Aaron had a Nadab and Abihu, David had an Absalom, and in the Saviour's own family there was a Judas. And in general many of the people of God have cause to complain that their house is not right with God. In the distribution of God's grace it happens in families and congregations that while one is taken, the other is left. This must be matter of grief to the believer, and the more intimate the connection the heavier the burden. Cast this burden also upon the Lord, and He shall sustain thee.

(7) Poverty is a burden to believers, notwithstanding that the Lord has in a great measure alienated the affections of believers from earthly to heavenly objects; and that they expect to be made happy only when that which is in part shall be done away, yet they must feel like other men the ills of life. They are in general a poor, despised, and afflicted people. "Not many noble, not many mighty are called." From the present unrelenting state of men's mind they have in their view little lenity to expect. There is, in most cases, no mercy for a poor man. "The rich have many friends." It is likely the believer many times knows not to what hand to turn for relief. He may have others depending on him, and sees nothing wherewith to provide for them. This is a burden grievous to be borne. It may sometimes stagger the faith of a confirmed believer. The affliction wherewith his family is visited heightens the distress. In similar circumstances we find the Israelites upon their crossing the Red Sea. They had no prospect of support; they were always to move forward, and even should they settle, the wilderness would



give them no maintenance. But the Lord had provided for them. If many of us had been present, it is most probable we should have joined them in their murmuring against God and Moses. Cast this burden upon the Lord and He shall sustain thee. "They that truly seek the Lord shall not want any good."

Lastly, the want of a burden is a most grievous and weighty burden. However strange this may seem to some present, this is the most unsupportable of all the burdens we have mentioned. It is so in its own nature, and more especially as it unfits us for having it removed. Owing partly to the believer's constitutional habits, the delusion of sin, the temptations of Satan, and the corruptions of his own heart, he finds himself in a state which he cannot describe. There is such a deadness and indifference seizing him that he cannot with any degree of precision trace any work of grace in his soul; any corruption, any need of a Saviour, any danger, any desire for an alteration of state, and yet he feels a most uncomfortable uneasiness in that situation. In this state such indifference may take hold of him, that unless restrained by the unseen agency of God, he would commit any sin to which he is tempted. But in the goodness of God Satan is restrained in a great measure. The believer would mourn and lament his sins before God, but he cannot. He would pray, but knows not how. He would meditate, but knows not on what. He would believe, but feels himself under an utter inability. Sin, like a delirious fever, has seized all his soul, and he can scarcely feel or describe anything in its true light. We should be cautious that we do not create such a state for ourselves. Cast thy burden upon the Lord.

(To be continued.)

### THE SPIRIT OF TRUTH.

The Spirit of God in man's heart is not deceitful. It is too holy to deceive, and too wise to be deceived in this point of assurance. We plough with the Spirit's heifer, or else we could not find out this riddle: Where there is an object to be seen, and an eye to see, and light to discover the object to the eye, sight must needs follow. In a true believer, after he is enlightened, as there is grace to be seen, and an eye of faith to see, so there is a light of the Spirit discovering that grace to that inward sight. In the bottom of a clear river, a clear eyesight may see anything. Where nothing is, nothing can be seen.—*Sibbes*.

## Sanctuary Sins.

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### 1. Irregular Attendance

**O**CCASIONAL absence from church, or even regular half-day hearing, is counted a small thing by many. A wet Sabbath, or even a shower, will keep them away. A headache, a little extra fatigue on the Saturday, or perhaps the prospect of hard work on Monday, are counted good reason for absence by many. And if there be any slight ailment through the week, Sabbath is selected as the day for taking medicine, as it can be spared without any pecuniary loss.

### 2. Late Attendance.

There are some people who make a point of being late. They get up late on Sabbath morning; they breakfast late; so that the bells are ringing ere they have finished their last cup of tea. They hurry out, and they hurry along, and they hurry into church after service is begun. They see no sin in losing part of divine worship themselves, nor in disturbing the worship of others.

### 3. Sleeping in Church.

There was some excuse for Eutychus falling asleep, for "Paul was long preaching," and it was midnight. But there is no excuse for our modern sleepers; especially as most of these are not occasional, but regular sleepers, who seem not to feel the shame or the sin of the practice. Few things are more unpleasant to a minister than to see eyes closed and heads nodding, in this pew or that other pew. If he were to stop and name the individuals before the congregation he would do well. But what offence it would give! What a noise it would make! Sleepers in church! Beware, it is Satan who is rocking you to sleep. And those who make a profession of religion ought to guard themselves against this habit. How disgraceful would it appear to see an elder sleeping in the lateran or a minister in the pulpit!

### 4. Staring in Church.

One does not like to mention smiling or laughing in church, for it seems such an outrage on decency and a mockery of devotion. But there are many who won't laugh in church, who do not hesitate to look about, to turn this or the other way, staring at strangers, or occu-

pied with their neighbours' dresses. If a person happens to come in late, they turn round to see who he is. Starers in church ! learn to keep your eyes as well as your mind from wandering.

### 5. Restlessness in Church.

Some people seem to sit on nails or nettles, their body is so constantly in motion. Others take out their watches, and count the length of sentences in the sermon, twirling or twisting their watch-chain or ribbon all the while. Others seem as if taking the census of the congregation, or counting the number of panes in the window. They are drinking in everything but the sermon, and seem as if relieved from the stocks when the service is over.

### 6. Transacting Business in Church.

I don't mean that they actually move about buying and selling; but their minds are occupied with business, not with worship. Many a summation is performed, and much mental arithmetic is practised in church; not the heavenly arithmetic of "numbering our days that we may apply our hearts to wisdom," but the arithmetic of common business. The farmer ploughs his fields; the merchant drives his bargains; the shop-keeper sells his goods or takes stock; the lawyer threads his way through a client's case; the politician speculates on parliamentary tactics or sketches a reform bill; the sailor takes the helm, and lays his vessel to the wind; the soldier forms squares or deploys into line; the mechanic plies the loom, or the needle, or the trowel, or the hammer. Thus men who come together to worship the great God of heaven and earth, mock Him in His own house.

"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools" (Eccles. v. 1). On which passage Matthew Henry weightily says, "Religious exercises are not vain things; but if we mismanage them, they become vain to us."—*Selected.*

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The law is that hammer, that fire, that mighty and strong wind, and that terrible earthquake rending the mountains and shivering the rocks. But it behoved that the tempest, the fire, the wind, the earthquake should pass before the Lord should reveal Himself in the still small voice.—*Luther.*

## One of the Sutherland "Men."

MR HUGH MACKENZIE, CREICH.

**MR HUGH MACKENZIE** was born in Kilmuir-Easter, in 1728, and, when a very young man, he was brought to know the truth. After enjoying for a time the peace and rest of the Gospel, he was assailed with dark temptations, tending to infidelity and atheism. Having gone to his minister, Mr Porteous, and told him of this, he received the following rather singular answer:—"Ah, are you assailed with these dreadful temptations? I had thought that Satan reserved these for us ministers. You must look to God Himself, man can do nothing for you. One comfort, however, I can give you. Whilst these temptations continue, you are in no danger of becoming careless—the wheels of your soul will gather no rust." After a severe struggle, he was not only delivered from these temptations, but a foundation was laid for that strong, child-like faith which was, all his life, the most striking feature in his character. At the age of twenty-five, he was advanced to the eldership; and some years after, he left Ross-shire, and came to reside in Sutherland. He there enjoyed the ministry of the late godly Mr Rainy, father of Dr Rainy, of Glasgow University. On Mr Rainy's death, a Moderate minister was settled in Creich at the point of the bayonet, and the whole population, with Hugh Mackenzie at their head, deserted the parish church. They did not, however, leave the Church of Scotland. When the weather permitted, they went to neighbouring parishes to hear the Gospel; and when this could not be, Hugh Mackenzie, who was now near eighty, assembled the people on the Lord's Day at a well-known "rock" in the parish, and there he and others engaged in devotional exercises, and read the Scriptures and evangelical sermons—frequently those of Boston. This, of course, excited the wrath of the parish minister, and for some years no other minister was permitted to admit Mr Mackenzie to the Lord's Supper. Having two sons in the ministry, he went to reside with one of them, and there I met him for the first time. I was at once struck with his cheerfulness, and the marvellous confidence he had in God. It is this that has led me to refer to him specially; and I must give some examples of it. An eminent minister, who had often met him, was struck with his habitual assurance, and, that he might know the foundation of

it, he went to visit him a distance of thirty miles. To draw him out, he said to him—"Mr Mackenzie, you are a man to be envied; you know nothing of doubts and fears; you always enjoy the full assurance of hope." The old man replied at once—"Yes, yes, I understand you. Many a man speaks of my strong faith that does not know all it has to struggle with. But I shall tell you what my faith is. I am the emptiest, vilest, poorest sinner I know on the face of the earth. I feel myself to be so. But I read in His own Word that He heareth the cry of the poor; and I believe Him, and I cry to Him, and He always hears me, and that is all the faith or assurance that I have got." The venerable minister, on telling me the incident, made the remark—"If I know anything of true faith, Mr Mackenzie's faith is a most scriptural and a most rational one." Some years before his death, I happened to be at his son's house when the Lord's Supper was dispensed in the parish. On Monday, Mr Mackenzie went to the tent to hear an old minister with whom he had been long intimate, and the text was, "He will speak peace to His people, and to His saints." The wind happened to be high, and when the sermon was over, the minister said to him—"I fear, Mr Mackenzie, you were not hearing well." "Yes," was the answer, "I was hearing all day, and believing too." In the evening I accompanied his sons to call for the old man. When the question was put, "How do you feel to-night?" his answer was, "My case is more easily felt than described. You read that there is a 'peace of God which passeth all understanding,' and a 'joy unspeakable and full of glory,' and that is just my case to-night." When further questioned, he remarked—"I got into this state of mind whilst hearing that precious sermon to-day;" and then, addressing his sons, he said, "Don't think that I despise your preaching. You preach the Gospel, and I bless God for it; but you have not the experience of the old minister. The preaching we had to-day about the 'peace,' is what suits my soul." In 1829, he began to sink, and his son was sent for. On being asked by his son what his views were now as to the things of eternity, he answered, with beautiful simplicity, "I leave it all in His own hands. I am not able to think much; but I know He won't send me to hell." When his end was evidently near, and when asked how he felt, he was able to whisper, "He has been entertaining me with a promise," and soon after he breathed his last, in the one hundred and first year of his age.—Rev. A. Macgillivray's *"Sketches of Religion and Revivals in the North Highlands during last Century."*

## Memoirs of Elizabeth Cairns.

(Continued from p. 195.)

But some passages I shall record as they occur to my mind. The first two years were very pleasant for the most part, and that which made it so pleasant was grounded on the following reasons, namely—1. It pleased the Lord to give me both health of body and peace of mind; for during this time I had few clouds, and spirituality was my element. 2. I had much pleasure and freedom in secret prayer and meditation. 3. The Gospel was to me the daily food of my soul, for I had formerly known the receiving of the Spirit by the reading of faith, and by the prayer of faith; but till now I had never known so much of what it was to receive the Spirit by the hearing of faith. 4. There was a connection or an agreeableness between the sermons I heard and my present exercise. 5. These exercising providences brought forth some things, both in my own and the church's case, that let me see my prayers written on the return of them. These things I remark in general, and as they were branched out in particular in my experiences, made my life sweet and comfortable.

Yet still the present case of the church was very exercising to me, so that I was led back to the remembrance of the forty-sixth and forty-seventh year of my life, as above recorded; and what I was then made me to seek and wrestle for, and impressed with as to the church's case, is now in some measure accomplished, in what is fallen out in this church betwixt the years 1732 and 1736.

There was a passage in the forty-sixth year of my life as already hinted. On the fast-day in that year appointed by the Synod, I was pitied with more than an ordinary gale of the Spirit's influences, which led me out in confession and supplications, unto which I was answered with that word, "That there was hope in Israel concerning this matter." After this I was made to pray, hope for, and believe that there would be a reviving of a work of reformation in this church and land.

And in the forty-seventh year of my life I was impressed that something was to fall out in providence that would be instrumental in the Lord's hand for bringing about something more than ordinary, both as to my own case in particular, and the case of the church in general.

In the middle of this year the Rev. Mr Ebenezer Erskine was transported and settled in the place where I

lived, and he was made instrumental in both the above particulars.

I shall not repeat what is above remarked, but shall take notice to some events that have followed on this providence. There was one great event that much concerned the church, namely, a judicial testimony unto the cause and truths of Christ, and against the errors and defections of this church, emitted by the Associate Presbytery; unto which testimony a remnant of private Christians did adhere, and did accede unto the said presbytery. The like appearance had not been in this church for many years past. This appeared to me as the lifting up of a standard for bewildered souls, seeing many things contained in that testimony have been buried and much out of mind for some years past.

As to the proceedings of the judicatories against Mr Ebenezer Erskine and his brethren that joined in the same cause with him, I shall say nothing, a full and particular account being already abroad in the world. Yet here, as I have seen the Lord in His providence, by these instruments, bring forth His great event to the church; so, 1st, I see much of my former experiences cleared and confirmed by it, together with the return of many prayers. 2nd, There was a concern laid on my soul in every step the brethren went through, as if I had been a present actor with them. 3rd, What I was made to pray for and believe concerning them, I saw it made out in their proceedings. 4th, I am made to see an agreeableness betwixt this event and what I was impressed with, and made to pray for, in these two years formerly mentioned. 5th, I have experienced and yet find the power and presence of God accompanying both word and sacraments to the consolation of my soul as dispensed by them, and this is a confirming evidence to me that it is the Lord's work they have in hand; and although at this day the clouds of calumny and reproach be covering them from both enemies and blinded friends, yet I am persuaded, by what the Lord hath shown me from His Word in the light of the Spirit, that this is the Lord's work that is set on foot by those ministers, together with a wrestling remnant joining with them through the different corners of the land. Yea, I look upon this as a begun work of reformation, although we should go to Babylon before the Lord's work be fully revived and our spiritual captivity returned.

From 1736 till 1741, I have been sore broken both with personal affliction, and also under the impressions of God's judgments long threatened, and in a spiritual and

even in a temporal sense much inflicted on the generation, so that I may say with the prophet Habakkuk, "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself," etc.—(Hab. iii. 16). Oh, how awful are His righteous judgments.

But that which supported me under all these awful things was the faith of the covenant as standing fast with the glorious head Christ Jesus, and through him I believe it was fatherly anger to me; and I was helped to cry for mitigation of strokes, and mercy mixed in with our judgments, and so there was to the believing observer, although it be ground of lamentation that few at this day observe the operation of His hand either as to mercy or judgment.

Here her narrative ends. We believe she intended to continue it, but was prevented by affliction. Of her death-bed experience we know nothing, but it is of little consequence. It is not by our death we shall be judged at last, but by our life. Those who live well cannot die ill. They enter into the joy of their Lord, and are blessed for evermore.

Now, dear friend, having read the foregoing pages, what estimate do you form of your own religion? If hers is true religion, then very much that is called religion has nothing to justify its claim to that title. Are there not many who have a religion of forms? What will it avail them when they go where there are no forms? Beware of a lifeless, dull, cold, unspiritual religion. There must be a great change experienced at the very outset of our religious course, and constant renewing thenceforward. "Ye must be born again." There must be a work of the Spirit of God, a deep, transforming, continued work, if you would be saved.

The prophet complains of his people, "There is none that calleth upon thy name, that stirreth up himself to take hold of thee: therefore thou hast hid thy face from us, and hast consumed us, because of our iniquities." If we would have national, ecclesiastical, or spiritual prosperity, we must "call upon the name of the Lord, and stir up ourselves to take hold of Him." Then "come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will he revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."—(Hos. vi. 1-3).



## How Billy Bray, the Cornish Miner, Resisted the Devil.

AFTER his conversion, Billy Bray, who had been a willing slave to the devil in his unconverted days, was not left ignorant of his devices, as the following shows. This is Billy's own account of how he overcame the Enemy:—"Friends, last week I was a-diggin' up my potatoes. It was a very poor yield, sure 'nough. There was hardly a sound one in the whole lot. And while I was a-diggin', the devil came to me, and he says, 'Billy, do you think your Father do love you?' 'I should reckon He do,' I says. 'Well, I don't,' says the old tempter in a minute. If I'd thought about it I shouldn't have listened to him, for his opinions ben't worth the leāstest bit of notice. 'I don't,' says he, 'and I tell thee what for: if your Father loved you, Billy Bray, He'd give you a pretty yield of potatoes; so much as ever you do want, and ever so many of them, and every one of them ās big as your fist. For it ben't no trouble to your Father to do anything; and He could just as easy give you plenty as not, and if He loved you He would, too.' Of course, I wasn't going to let he talk of my Father like that, so I turned round upon him. 'Pray, sir,' says I, 'who may you happen to be, comin' to me and a'talkin' like this here? If I ben't mistaken, I know you, sir, and my Father, too. And to think of you comin' a-sayin' He don't love me! Why, I've got your written character home in my house; and it do say, sir, that you be a liar from the beginnin'!' And I'm sorry to add, that I used to have a personal acquaintance with you some years since, and I served you faithful as any poor wretch could, and all you gave me was nothing but rags to my back, and a wretched home, and an achin' head, and no potatoes, and the fear of hell-fire to finish up with. And here's my Father in heaven. I have been a poor servant of His, off and on, for thirty years. And He's given me a clean heart, and a soul full of joy, and a lovely suit of white as'll never wear out; and He says He will make a king of me before He has done, and that He'll take me home to His palace, to reign with Him for ever and ever. And now you come up here a-talkin' like that.' Bless thee, my dear friends, he went off in a minute, like as if he'd been shot—I do wish he had—and he never had the manners to say, good mornin'."

## Searmoinean leis an Urramach Ìonghas MacMhaolain.

Corintianach, viii. Caib., 9 Rann.

### Searmoin VII.

(Air a leantuinn o t.-d. 232.)

Cha robh Crìosd cosmhuil ri mòran do dhaoine beartach an t-saoghail so, a tha cumhann, cruaidh, doighiolach ann am meadhon am pailteas; oir bha esan fial a reir meud a shaoibhreas, bha e tròcaireach agus maitheasach, ealamh gu roinn agus compàirteachadh. 'S e meud a shaoibhreis a rinn bochd e, 's e shaoibhreas a ghràis agus a thròcair a bhrosnaich e gu teachd a dh' ionnsuidh an t-saoghail so, agus e féin a dheanamh bochd chum a phobull a dheanamh shaoibhir. Tha cuid do dhaoine shaoibhir an t-saoghail, a tha shaoibhir ann an deadh oibribh, a tha toileach a bhì compartachadh d' an storas talmhaidh, a leasachadh uireasbhuidh nam bochd. Bha Sacheus air a dheanamh toileach leth a mhaoin a thoirt do na bochdaibh, agus bha cuid do dheisciobluidh Chrìosd, ann an laithibh nan Abstoil, a reic tighean agus fearann chum an luach a roinn air a mhuinntir a bha ann an uireasbhuidh. Ach gu cinnteach, cha 'n 'eil iad lionmhor anns an t-saoghal chruidh, pheacach so, a tha toileach iad féin a dheanamh bochd, chum muinntir eile a dheanamh shaoibhir; gidheadh, 's e so a cheart ni a rinn an Tighearn Iosa Crìosd. Bha 'chridhe-san co fial, iochdmhor, tròcaireach, agus ghràdhaich e a phobull bochd co mòr, as gu robh e toileach a shaoibhreas a roinn orra gus an fheòrling dheireannach; seadh, bha e toileach e féin fhalmhachadh, e féin a dheanamh bochd, chum iadsan a dheanamh shaoibhir.

II. Ach tha na nithibh so g' ar treòrachadh a dh' ionnsuidh an dara ceann teagaisg, gu bhì toirt fa 'near an doigh anns an robh an Tighearn Iosa Crìosd air a dheanamh bochd.

I. Anns a cheud àite, bha e air a dheanamh bochd le nadur na daonnachd a ghabhail air féin, le bhì air fhoillseachadh air thalamh ann an coslas feòil pheacach. Cho fhad 's a bhunaich e 'na cheud staid, bha e ann an seilbh air shaoibhreas neo-chrìochmach; cha 'n fhac e bochdainn, agus cha do mhothaich e uireasbhuidh a riabh, gus an robh e air fhoillseachadh anns an fheoil; ach an uair a thainig coimhleanadh na h-aimsir, dh' fhàg e uchd an t-saoibhreis agus an t-sonais, agus thainig e nuas chum

comhnuidh a ghabhail, car tamull, ann an saoghal na bochdainn agus na trioblaid. Ach ged tha tomhas mòr do bhochdainn agus do thruaighe anns an t-saoghal pheacach so, cha 'n 'eil luchd-àiteachaidh na talmhainn uile bochd; oir tha lionmhoireachd do dhaoineibh saoi bhir agus inbheach a gabhail comhnuidh air thalamh, gidheadh, cha b' e crannchur na roghainn Chrìosd, a bhi 'na dhuine saoi bhir, ach 'na dhuine aimbeartach is bochd, co fhad 'sa bhuan-aich e anns an fhàsach so. Cha b' ann le bana-Phrionnsa, no ann an lùchairt rioghail, no ann meadhon stòrais an t-saoghail, a bha Crìosd air a bhreith, ach le òigh air bheag inbhe, ann an staid iosal, agus uireasbhuidheach. Amhairceamaid gu Betlehem, gus an ionad anns an robh an leanamh so air a bhreith, am Mac so air a thabhairt! Faicemaid an staid iosal anns an d' fhosgail e a shùilean an toiseach air thalamh! Faicemaid e air a bhreith ann an stabull, paisgte le brat spèilidh, agus 'na luidhe am prasaich! O cia bochd, cia uireasbhuidheach, a reir cos-lais, a tha 'n Ti a bha saoi bhir o bhith-bhuantachd! C' àite a nis am bheila shaoibhreas? C' àite am bheil a ghlòir, a ghlòir a bha aige mun robh an saoghal ann? Bha ghlòir so nis gu h-ìomlan air a folach o rosgaibh dhaoine! An uair a bha Mac Dhé air fhoillseachadh anns an fheòil, bha ni nuadh air a dheanamh air thalamh, ni nach robh a leithid eil' ann o thoiseach an t-saoghail! Bha 'n Ti a bha gun tùs laithean air a bhreith le mnaoi, bha 'n Ti a bha saoi bhir o bhith-bhuantachd air a dheanamh bochd, bha oighre nan uile nithe air a chuairteachadh le uireasbhuidh! Bha 'n Ti is "maisich na clann nan daoine," "mar fhreumh a talamh tioram, gun géimh na grinneas" aige gu 'n amhairceamaid air, na gu 'n iarramaid e.

2. Rinn an Tighearn Iosa Crìosd e féin bochd, le a bheatha chaitheadh air thalamh ann an staid iosal agus uireasbhuidheach. Tha e 'na ni gle chinnteach agus ro-shoilleir, nach robh mòr mheas aig Crìosd air saoi bheas an t-saoghail so; cha d' rinn gaol an airgid, an ni is e freumh gach uile, a riamh a chridhe neo-thruaillidh-san a ribeadh. Nam biodh mòr mheas aig air ionmhas talmhaidh, dh' fheudadh e gu cinnteach, ionmhas a bhi aige ann am mòr phailteas, dh' fheudadh an neach a thionndaidh uisge gu fion, agus a bheathaich milte do shluagh le àireamh bheag do bhuillionnaibh, dh' fheudadh an neach aig an robh dùilean na cruithreachd gu h-ìomlan fo a uachdaranachd, òr agus airgid a chruinneachadh mu thiomchìoll, ni bu phailte na bha iad ann an Ierusalem ann an laithibh Sholamh: dh' fheudadh e so a dheanamh gun spàirn air bith, nam biodh a chion air stòras an t-saoghail a ta làthair. Ach chuir Crìosd ionmhas agus onoir an t-saoghail so gu h-ìomlan ann an neo-shuim; cha b' e "cìod a dh'

itheadh, na dh'òladh e, na chuireadh e uime," a bha idir air a chùram, ach toil ann Ti a chuir uaith e a dheanamh, agus obair a choimhlionadh. B' e so a bhiadh 's a dheoch, a chùram 's a thoilinntinn, o là gu là.

An uair a tha daoine dol air imrich o 'n dùthaich fèin gu dùthaich eile,—gu dùthaich chéin, 's ann anns a choit-chionn le dùil ri buannachd fhaotainn, ri stòras a chruinneachadh, no air a chuid is lugha, ann an dòchas an cor a dheanamh ni 's fearr a thaobh nithibh aimsireil. Ach cha robh uireasbhuidh sam bith air Crìosd 'na cheud staid, a dh'fheudadh an saoghal so leasachadh; cha 'n ann ann dùil sam bith ri stòras talmhaidh a thainig e idir a dh'ionnsuidh an t-saoghail, ach a chum a shaoibhreas do ramnsachaidh féin a roinn air a bhoichd, 's air an fheumach; agus chum 's gu 'm biodh comh-fhulangas aige r' a phobull bochd féin 'nan uile thrioblaidibh. Bha Crìosd air a bhreith ann an staid iosal chuirse e féin ann an co-inbhe riuth-san a bha iosal, roghnaich e mar chompanaich, mar dheisciobuil, iadsan a bha iosal, agus chaith e laithean féin air thalamh ann an staid iosal agus uireasbhuidheach. Ged bu leis an talamh agus a làn, gidheadh, bha e ann an comain a luchd-leanmhinn féin air son a theachd an tìr, air son aran lathail. Bha e 'ur fhalamh do stòras an t-saoghail so, gun òr, gun airgid, gun mhaoin, gun fhearann, gun ionad fein comhnuidh air bith a dh'fheudadh e ràdh a bu leis féin. An uair a bha tuill aig na sionnaich, agus nìd aig eunlaith an adhair, cha robh aig Mac an duine, aig oighre nan uile nithe, ionad anns an cuireadh e cheann fuidh.

3. An uair a bha 'n Tighearn Iosa Crìosd air fhoill-seachadh anns an fheòil, bha e, cha 'n e mhain bochd, ach mar an ceudna, fo dhi-meas aig daoine. An Ti a bha ann an cruth Dhé o shiorruidheachd, agus nach do mheas na reubainn, e féin a bhi comh-ionann ri Dia, chuir se e féin ann an di-meas, an uair a ghabh e cruth seirbhisich air féin, agus a bha e air a dheanamh ann an coslas dhaoine. Tha di-meas gu tric a leantuinn na bochdainn anns an t-saoghal pheacach so. Ma tha neach air a bhreith ann an staid iosal, agus air àrach ann an teaghlach bochd, agus neo-inbheach, is leòir so a tharruing di-meas air a measg dhaoine uaibhreach, àilghiosach an t-saoghail so. Bha 'n Tighearn Iosa Crìosd, ann an staid irioslachaidh, air a chuairteachadh le peacaich uaibhreach, fhéin-spèiseil, a bha deanamh tàir air, air sgàth bochdainn an teaghlach o 'n d' thainig e. "Nach e so mac an t-saoir?" a dubhairt na h-Iudhaich, "nach e ainm a mhàthar Muire? nach iad a bhràithre Seumas agus Ioses, agus Iudas, agus a pheathraiche, nach 'eil iad uile maille ruinn? agus fhuair iad oilbheum ann."

Bha 'n Tighearn Iosa Criosd, mar dhuine, làn do shubhailcibh spioradail, bha e naomha, neo-lochdach agus dealaichte o pheacadh; bha e macanta, agus iriosal ann an cridhe; bha e làn do thròcair, agus a ghnath a dol mu 'n cuairt a deanamh maith; gidheadh cha bu leòir a shubhailcean, agus a dheadh oibre uile, chum a dhìon o tharcuis nan uaibhreach, do bhrìgh gu 'm b' e mac an t-saor. Ach nam biodh an Tighearn Iosa Criosd 'na dhroch dhuine, nam biodh e 'na dhuine co olc ri Iudas am brathadair, na ri Barabas a' mortair, na ris na gaduichean a cheusadh maille ris air Calbhari, bochd 's mar bha e, cha bhiodh e 'na chuspair fuath agus fàicid co mòr aig na h-Iudhaich; ach do bhrìgh gu 'm b' e "an t-Aon naomh agus am Fìrean," agus do bhrìgh gu robh naomhachd a theagaisg agus a chaithe-beatha, a toirt fianuis an aghaidh nan Iudhach, agus a dearbhadh gu robh an cridhe agus an gnìomharran olc, bha fuath aca dha, bha iad air ghoil le naimhdeas 'na aghaidh. Bha Criosd co fàireil ann an sealladh nan Iudhach anns a choitchionn, as nach b' àill leo gu 'm faigheadh e cead a bhi beò, na 'n talamh imeachd na measg; agus ni mò a b' àill leo gu 'm faigheadh e cead a an saoghal fhàgail ach le bàs maslach a chroinn-cheusaidh. 'S ann a thaisbeanadh an di-meas air gus a chuid a b' fhaide, chuir iad gu bàs e eadar dà ghaduich air a chrann; ach "air-solh an aoibhneas a chuineadh roimhe, dh' fhuiling e 'n crann-ceusaidh, a cuir na nàir ann an neo-shuim."

4. An uair a bha 'n Tighearn Iosa Criosd air fhoillseachadh anns an fheòil, bha e bochd ann an spiorad, co maith agus a thaobh a staid o 'n leth a mach. Cha robh e cosmhuil ri daoine saoi bhir an t-saoghail so, a tha anns a choitchionn mòr 'nan sùilean féin, a tha àrd-inntinneach, uaibhreach, agus ullamh gu deanamh tàir air a bhochd, 's air an uireasbhuidheach. Cha 'n e so an inntinn a bha ann an Iosa Criosd idir; oir ged bha shaoibhreas mar Dhia neo-chrìochnach, gidheadh mar dhuine bha e air a sgeadachadh le h-irioslachd, o mballach a chinn gu bonn a chois. Tha spiorad an uaibhir nadurra do dhaoine mar pheacaich, agus gu tric ag oibreachadh anns an duine bhochd co maith as anns a bheartach; feudaidh an neach a tha iosal agus uireasbhuidheach o 'n leth a mach, a bhi làn do n àrdan mhòr san leth a steach, agus a bhi taisbeanadh gu tric 'na ghuth, 's na ghnìomh, gu 'm bheil e 'na choigreach do bhochdainn spioraid. Ach bha 'n Tighearn Iosa Criosd cha 'n e mhaìn ann an staid iosal o 'n leth a mach, ach làn do spiorad na h-irioslachd san leth a steach; cha robh aon neach a riamh air thalamh co iriosal agus féin àicheil ri Criosd. Cìod air bith co bochd 'sa bha e, cha d' rinn e riamh monmhur an aghaidh a chrannchuir, cha robh e riamh neo-thoilichte le a staid.

Ma bha e aimbeartach 'na chor, bha e bochd 'na spiorad, ma bha e iosal a thaobh staid, bha e do chridhe iriosal mar an ceudna; bha cordadh iomlan eadar a chor o 'n leth a mach, agus fonn diomhair a chridhe. Fo gach deuchainn agus trioblaid troimh an deachaidh e anns an t-saoghal pheacach so, bhuanaich e ciùin, macanta, agus iriosal ann an cridhe.

5. Bha 'n Tighearn Iosa Criosd air a dheanamh bochd air doigh àraidh, an uair a strìochd e do 'n bhàs, do bhàs maslach a chroinn-cheusaidh. Bha e air a bhreith ann an staid iosal, air a dheanamh fo 'n lagh, buailteach do thruaighibh na beatha so, agus air a chuartaichadh le an-mhuinneachdaibh neo-chiontach naduir na daonnachd. Anns na nithibh so uile, rinneadh e ré ùine bhig, ni b'isic na h-èinglibh, ach bha e 'na chéim irioslachaidh a bu mho fathasd, strìochdadh do namhaid deireanach, am bàs. Feudaidh duine th' ann an àrd-inbhe agus urram anns an t-saoghal so, a bh' gu mòr air ioslachadh, mu 'm bheil e co iosal ris a bhàs; feudaidh a thiodalan dealachadh ris, feudaidh e bh' air a lomadh d' a stòras talmhaidh, feudaidh e slàinte cuirp a chall, agus fo chumhachd euslainte agus uireasbhuidh a bh' dluthachadh gach là ris an duslach, ach an uair a tha e air a chur fo chosaibh a bhàis, air a chàradh fo 'n fhòd, agus air a thasgaidh anns an uaigh thòsdach tha e co iosal 's is comasach e bh' anns an t-saoghal so. A nis, chrom Criosd gus an staid iosal so. Dh' irioslaich se e féin gu duslach a bhàis, chum saorsa agus saobheas sìorruidh a cheannach d' a phobull.

'S ann lomnochd a tha na h-uile dhaoine teachd a dh' ionnsuidh an t-saoghail, agus 's ann lomnochd a tha iad a fàgail an t-saoghail. Ciod air bith saobheas a dh' fheudas a bh' aig duine 's an t-saoghal a ta làthair, cha lean e ris a dh' ionnsuidh saoghal nan spiorad; aig doruis bàis 's éig-in da dealachadh ris an iomlan d' a mhaoin, agus d' a stòras talmhaidh. "An uair a theid e sìos do 'n éug, aon seud cha toir e leis." Bha 'n Tighearn Iosa Criosd falamh do stòras an t-saoghail so, mar thug mi cheana fa'near; bha e gun òr, gun airgid, gun mhaoin, gun fhear-ann, gun ionad anns an cuireadh e cheann fuidh, agus uime sin, cha 'n fheudadh am bàs féin a dheanamh mòran ni bu luime na bha e rè laithean a bheatha; cha robh ni sam bith 'na sheilbh a bhuineadh do 'n t-saoghal pheacach so ach a thrusgan amhain, agus bhuin a naimhdean so féin uaith. "Roinn iad a thrusgan eatorra, agus thilg iad croinn air a bhrat;" agus mar so bha e air fhàgail bochd, agus lomnochd gus a chuid a b' fhaide, chum 's gu'm biodh a phobull air an deanamh saobhair tre bhochd-zinn-san.

III. Ach tha na nithe so g' ar treòrachadh chum an treas ceann teagaisg, gu bhi toirt fa'near na crìch air son an d' rinn an Tighearn Iosa Crìosd e féin bochd. Tha briathra ar teagaisg ag innseadh dhuinn, gu 'n d' rinn se e féin bochd, chum a phobull a dheanamh saoi bhir.

I. Anns a cheud àite, rinn Crìosd e féin bochd le fiach-aibh a phobuill uile phaigheadh. Bha pobull taghta Dhé air an toirt do n' Tighearn Iosa Crìosd, air an cuir air a chùram le Dia an t-Athair o bhith-bhuantachd; ach bha iad 'nam pobull ro bhochd, dh' fhàg am peacadh iad dall, agus bochd, agus lomnochd, dh' fhàg e iad cha 'n e mhan bochd agus lomnochd, ach mar an ceudna fo fhiachaib trom do lagh 's do cheartas Dé, nach bu chomasach iad féin air chor sam bith an dioladh. Bha 'n lagh ag iarraidh umhlachd iomlan uatha, agus bha ceartas ag iarraidh lan dioladh air son eas-umhlachd, ach cha robh iad-san comasach lagh na ceartas a riarachadh; uime sin bha iad ann an cunnart a bhi air an toirt thairis leis a Bhreith-eamh do 'n mhaor, agus air an tilgeadh do phrìosan domhain, dorch ifrinn, as nach tig neach air bith a mach gus an ioc e 'n fheòrling dheireannach. An uair a ghabh Crìosd air a chùram iad, ghabh e os laimh am fiachan uile phaigheadh; thubhairt e mar gu 'm b' ann r' a Athair,— “O Athair, tha 'm pobull so a thug thu dhomhsa 'n am pobull ciontach, agus uireasbhuidheach, ach tha mise ri freagair mar urras air an son:” “Ma dhligheas iad ni sam bith dhuit-sa, cuir sin as mo leth-sa;” iarr orm-sa gach ni a tha lagh is ceartas ag again 'nan aghaidh, agus diolaidh mi e gus a chuid as fhaide.”

(Ri leantuinn.)

## The Sun and the Lantern.

**I** WAS walking full of gladness  
 'Neath the azure dome,  
 In the splendour of the noontide,  
 Heading straight for home ;  
 In the sun which since creation,  
 Through unnumbered years,  
 In its undiminished brightness  
 Still our planet cheers.  
 When a courteous stranger offered  
 To enhance my view,  
 From the candlelight which flickered  
 In his lantern new.  
 “May I know thy name, kind stranger?”  
 “Modern Thought,” said he.  
 Said I: “When yon sun is finished,  
 I will send for thee !”

MAX I. REICH.

## A Whithorn Procession.\*

By D. HAY FLEMING, LL.D.

At a Conference arranged by the Western Committee of the Scottish Reformation Society, and convened at Glasgow on the 23rd September, the following address was delivered:—

In the Church of Rome, Protestantism has an enemy, sleepless, watchful, alert, remorseless, and unscrupulous. She seldom, if ever, misses an opportunity of self-advertising, and in that advertising is not ashamed to claim what is not her due. Of this phase of innate impudence, she gave a striking illustration at Whithorn, barely five weeks ago, when, according to "The Dumfries and Galloway Standard," "bishops and other dignitaries of the Church walked in solemn procession garbed in the picturesque robes peculiar to their various offices. In the van of the procession was a richly bejewelled cross, inset into which were relics of the bodies of Scotland's patron saints, St Andrew and St Margaret." "A special place of prominence was allotted to a gorgeously wrought banner of silk embroidered in pure gold;" and which bore, *inter alia*, the words, "St Ninian, Apostle of Galloway, pray for us." "Solemn high mass in honour of St Ninian was sung by the combined choirs." It is rather remarkable that from her countless repositories she did not produce, for the occasion, a tooth or a toe of St Ninian, or at least a morsel of his gown. The prayers of such a relic might have been fervently invoked by such pious devotees.<sup>1</sup>

The saint is believed to have been born about the year 350, and to have died about 432; but the dates are uncertain. The first historian who mentions him is Bede, and Bede was not born until 240 years after the reputed date of Ninian's death. As Hill Burton has said:—"There is a gulf between the narrator and his facts; and it is only an exceptional respect for Bede, as an extremely honest narrator with a strong sagacity for finding historical truth, that will induce one in this instance to relax the usual canons of historical evidence, and believe that Bede had reason for what he says about St Ninian's ministrations in Scotland."<sup>2</sup> It is in his brief account of the coming of Columba to the Northern Picts that Bede interjects the statement that the southern Picts "had long before (as is reported) forsaken the errors of idolatry, and embraced the truth, by the preaching of the Word by Ninias, a most reverend bishop and holy man of the British nation, who had been regularly instructed at Rome in the faith and mys-



teries of the truth; whose episcopal see and church, named after St Martin the bishop (wherein he and many other saints rest in the body) is at this time in the possession of the English nation. The place belongs to the province of the Bernicians, and is generally called the White House, because he there built a church of stone, which was not usual among the Britons."<sup>3</sup> The "Catholic Encyclopedia" (xi. 84) acknowledges that "the facts given in this passage form practically all we know of St Ninian's life and work;" and that "his work among the southern Picts seems to have had but a short-lived success. St Patrick, in his epistle to Coroticus, terms the Picts 'apostates,' and references to Ninian's converts having abandoned Christianity are found in the lives of Saints Columba and Kentigern."

The life of Ninian compiled, four centuries after Bede's death, by Ailred, Abbot of Rievaulx, in Yorkshire, supplies many details; but Bishop Forbes, with every wish to deal fairly with it, was amply justified in pronouncing it to be "almost worthless as a historical tract."<sup>4</sup> Some of its marvellous miracles are obviously inventions. Needless to say, Dr M'Carthy, the Popish Bishop of Galloway, in addressing the pilgrims, numbering nearly a thousand, did not confine his account of Ninian and his labours to Bede's modest dimensions.

If it were possible to interview Ninian, by wireless or otherwise, there is not the slightest reason to suppose that he would approve of the recent pilgrimage, procession, and mass in his honour, or that he would own the apostate Church of Rome as the Church of Christ. There is good reason to infer that he would promptly disown and refuse to recognise Dr M'Carthy as being in any sense his successor. The late Bishop Dowden pointed out that, in Ninian's time, "there was perhaps no Church in Christendom more free from doctrinal corruptions than the Church of Rome," and that its Bishops "had not then put forward the monstrous pretensions to universal jurisdiction that appear in latter days, nor had the doctrines which they inculcated yet taken the unscriptural and uncatholic shapes that some of them assumed in mediæval times."<sup>5</sup>

There were no pilgrimages in the Apostolic Church, and, after they came into vogue, it was found that, sometimes at least, they led to immorality. Lecky says:—"The evil reputation of pilgrimages long continued; and, in the eighth century, we find St Boniface writing to the Archbishop of Canterbury, imploring the bishops to take some measures to restrain or regulate the pilgrimages of their fellow-countrywomen; for there were few towns in central Europe, on the way to Rome,

where English ladies, who started as pilgrims, were not living in open prostitution."<sup>6</sup> With its worldly astuteness, the Church of Rome turned the craze for pilgrimage into a source of money-making; but its astuteness has sometimes met with serious drawbacks. Dean Stanley was convinced that the levity, the idleness, the dissoluteness produced by promiscuous pilgrimages, provoked that sense of just indignation, which was one of the most animating motives of the Lollards, and was one of the first causes which directly prepared the way for the Reformation."<sup>7</sup> The idolatry and immorality associated with pilgrimages in Scotland were trenchantly denounced by Sir David Lyndsay<sup>8</sup>; and the exposure of a fraudulent cure of blindness, at Loretto near Musselburgh, was a mental eye-opener to many<sup>9</sup>.

In 1581, the General Assembly requested Parliament to make an Act against those who went on pilgrimage, and used superstition at wells, crosses, images, or other Papistical idolatry.<sup>10</sup> Next month Parliament enacted that none of the lieges should take part in such things. For the first offence, a landed gentleman or his wife was to be fined £100; an unlanded one, 100 merks; a yeoman, £40. For a second offence, the penalty was "deith as idolateris."<sup>11</sup> This severe Act did not put a stop to the superstitious practices. Probably, it was not enforced. At any rate, thirty-five years later, the General Assembly had still to lament the "great abuse in peiple passing to pilgrimages, to wells, to trees, and to auld chappells."<sup>12</sup> The Act of 1581 was revived, ratified, and confirmed in 1700<sup>13</sup>; but both were expressly and specifically repealed in 1906, by the Statute Law Revision (Scotland) Act.

Processions like that at Whithorn are, however, still illegal. The Act of 1829, entitled "An Act for Relief of His Majesty's Roman Catholic Subjects" (known technically as 10 George IV. ch. 7), provides that any Roman Catholic ecclesiastic, or member of any religious order or community or society, of the Church of Rome, bound by monastic or religious vows, who exercises any of the rites or ceremonies of that religion, or wears the habits of his order, save within the usual places of worship or in private houses, shall forfeit for every such offence £50, on being convicted by due course of law. If that penalty were exacted from each of the culprits in the Whithorn display of ecclesiastical millinery, a right goodly sum would be realised.

It is reported that "there is now every prospect of the journey to Whithorn becoming as popular as the pilgrimages to Lourdes and Carfin." Lourdes owes its origin to a girl of fourteen, described by the gushing

Lasserre as "a poor, miserable object," who could neither read nor write, who had never learned her Catechism and knew no prayers except her rosary.<sup>14</sup> To this child, it is solemnly alleged that the Virgin Mary appeared eighteen times, in 1858, although crowds of people, who were sometimes present, neither saw the Virgin nor heard her voice. The place has since become famous for its alleged miraculous cures. Carfin, it seems, is merely an imitation Lourdes. When it can equal its Pyrenean prototype in reputed wonders, a Lasserre will doubtless arise to puff its praises.—"The Bulwark."

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## The Way to the Castle on the Hill.

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A CASTLE stands on the top of a steep cliff: the owner is a kind and hospitable man; it is known he keeps open house and receives all comers. Many persons living at the foot of the hill determine some day or other to visit him and share his hospitality; they think that all they shall have to do will be to climb the ascent. True, it looks rather steep and difficult, and it is too much trouble to attempt it just at present; but they mean to attempt it some day, and doubt not that they will succeed, and that the owner, pleased with the effort they have made to reach his house, will give them a kind welcome. Now this might appear tolerably reasonable unless we knew some further particulars. But what if the hill were infinitely more difficult to climb than it looked from the bottom—what if, at the top, between the brow and the castle walls, there were a great and impassable, unbridged chasm—what if the greatest pains were taken to inform would-be visitors of these facts—what if the words, "No road," "No thoroughfare," were written up in conspicuous characters at the foot of the hill—and more than this, if at a great expense and ingenuity the proprietor had made a road by which an easy access was to be had to the castle—if he had a sign-post and messengers to point to this road, and yet this way was despised, and persons still persisted in attempting to reach him by the

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\*1 A pilgrim to Treves in 1891 was struck by the cry of the pilgrims—"Heilige Rock bitte fur uns," "O Holy Coat pray for us" ("The Shrines," by R. N. Cust, 1892, p. 71). 2 "History of Scotland," 1876, i. 68. 3 "Church Historians of England," i. 393. 4 "Historians of Scotland," 1874, v. p. x. 5 "Celtic Church in Scotland," 1894, pp. 28, 29. 6 "History of European Morals," 1911, ii. 152. 7 "Historical Memorials of Canterbury," ninth edition, p. 240. 8 Laing's "Lyndsay's Poetical Works," iii. 29, 30, 40-42. 9 Row's "History," Woodrow Society, pp. 450-455. 10 "Booke of the Universall Kirk," ii. 535, 538. 11 "Acts of Parliament," iii. 212. 12 "Booke of the Universall Kirk," iii. 1120. 13 "Acts of Parliament," x. 215. Lasserre's "Our Lady of Lourdes," pp. 29-32.

inaccessible cliff: should we then say that they were reasonable? They would be just as reasonable as men trying to climb to heaven by their own good works. The path of perfect obedience is steeper than is imagined by those who have never tried to ascend it. If any man could reach the summit of obedience, there would still be between him and heaven an impassable abyss—the chasm between the holiness of God and the nature of fallen, ruined, sinful man. The notice, “No road,” God has written in conspicuous characters in His Word, and has also pointed to the “new and living way” of access, which He in such wonderful wisdom and at such a cost has opened. “By the deeds of the law shall no flesh living be justified.” “If there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. “I am the Way: no man cometh unto the Father but by Me,” said Christ Himself. Therefore, although it may sound reasonable that God will justify us if we endeavour to keep His laws, it has the objection that justification by the law is impossible, and is declared by God Himself to be so; and that He has made another way, which He declares is the only way: and He is the best Judge. Hence, to endeavour to earn justification by good works is itself a bad work, and defeats its own object. — Rev. Hely H. A. Smith’s “Foundation Stones.”

### **King William IV., Sir George Sinclair, and the Sabbath.**

In the life of Lady Colquhoun of Luss there is the following interesting reference to her brother, Sir George Sinclair of Ulbster:—

“**MY** brother George is also with us. He gave a noble proof to-day of devotedness to the King of kings. When an invitation from the palace came for him to dine with our monarch on this sacred day, he did not hesitate a moment to send a refusal, which he did in most respectful and affectionate terms. How this will be taken it is impossible to say; but I rejoice that an opportunity has been afforded my brother of showing his sincerity at the court, and that I have a brother capable of acting thus. May the Almighty bless and preserve him!”

The incident to which the foregoing extract relates afforded great delight to Lady Colquhoun. Her brother was staying with her at the time, and as valued relics

she preserved the card of invitation, dated, "Pavilion, Jan. 15, 1832," and a copy of the answer, which she sought leave to transcribe. And we are sure that Sir George Sinclair will forgive the publication of that letter if it contribute, however, remotely, to a cause which he has much at heart: "Sire,—No one can value more highly than I do, the honour and privilege of being at any time permitted to enjoy that social intercourse with which your Majesty has, on so many occasions, been pleased to indulge me for so many years. But I am fully aware with how much consideration your Majesty enters into the feelings and sympathies with the wishes of those whom you honour with your friendship. I have for some time past been led to entertain very different notions from those which I once cherished as to the observance of this day, and subscribe fully to the views which the Church, and I may add the legislature, have laid down with respect to its importance. Encouraged by the latitude of discussion which your Majesty has so long and so kindly vouchsafed, I lately took the liberty, though in opposition to your Majesty's opinion, to maintain that not merely a "part" but the "whole" of this day should be devoted to those great purposes for which divine authority has set it apart. I may be permitted to add, from grateful experience, that this decision has its reward even here. I have found that God honours those who honour him, and though encompassed with sin and infirmity, I can testify, that He is not an austere Master, that He has strength for all our weaknesses, indemnity for all our sacrifices, and consolation for all our troubles. I feel bound, on principle of conscience, to deny myself, what is always one of my most valued gratifications, that of paying my humble and most affectionate respects this day, and must rest satisfied with renewing in my retirement those earnest supplications for your Majesty's health and happiness, which are equally dictated by regard for the public welfare, and by a thankfully cherished remembrance of much distinguished and unmerited kindness.—I have the honour," &c.

The sequel was no less worthy of the King. Next morning, whilst they were seated round the breakfast table, a royal messenger arrived charged with an invitation to the Pavilion that evening. His Majesty made no allusion to the letter; but to show how perfectly he appreciated the motives of his guest, he went beyond even his usual urbanity and kindness; and to the close of his reign no interruption occurred in a friendship equally honourable to the accomplished commoner and to the frank and warm-hearted monarch.

## The Teacher's Daughter.

(Continued from p. 73.)

In accordance with her own request, made when her speech was failing her—that I would not leave her until I saw her “over”—I stood beside her, crying to the dear Lord on her behalf, and was not only enabled to do so with much freedom, but also with much comfort, to part with her for a season. This is now the fourth time within the last few months that it pleased the Captain of my salvation to assign me the same post, and, blessed be His Name, with the same strength and comfort. On the Thursday following, her remains were interred at Dores, beside those of her beloved mother and two sisters. They were lovely in life, and in death they were not divided.

Thus died, at the age of seventeen years and six months, my dear and good Mary Ann. She was five feet nine inches high, well formed, and of a lovely and pleasing aspect. She was naturally clever, and her mind, as far as cultivated, showed itself to be of a superior order. From her childhood, she was much given to her Bible and to prayer. She read much, and being blessed with a singularly retentive memory, she could draw supplies for every hour. She had a good assortment of suitable books, but latterly her chiefest favourites were Marshall's “Mystery of Sanctification” and Fisher's “Marrow of Modern Divinity.” With the Bible and these two books, she used to say, she could not conceive how any in reason could perish for lack of knowledge, and wished that one of each would be in every family. In attending church she was equally attentive; and for the benefit of others, as well as for her own, she was enabled to take with her the most of the sermons she heard. Often of a Sabbath evening did I find her in some solitary corner, with the other little ones about her, imparting unto them of the good instructions she herself had gotten that day in church. On her beloved Jesus alone she built all her hopes of salvation. A few days before she died, she being in a rapturous frame at the time, I said to her, “Would you now dare venture to depart, grounding on that joyful frame?” She replied, with much emphasis, “On nothing but Christ—on none but Christ;” and in a while said, “Frames and feelings are sweet, but trusting on them is like fixing the anchor in the ship instead of in the rock.” Equally humbling were her thoughts and views of herself. Once I said to her, “I am afraid that

in the abundance of such gracious manifestations, you will forget what you are in yourself, or be puffed up above measure." "Impossible," she replied; "but rather the more I see of His love, the more am I humbled in myself; but 'tis hardly worth while to complain, but rather rejoice." Like her Saviour she would frequently illustrate what she meant by a suitable simile, and in reference to her state, she said, "Like a piece of cork tied to a stone in the bottom of the sea, so am I here; but my dear Lord will soon order the cord to be cut, and then shall I mount with joy on high, leaving behind me for ever the body of this death, and the regions of darkness and trials." And never did the way-worn traveller long so much for his good bed at night as she longed for the grave. "There," she would say, "shall I rest from sin and suffering; there shall my dew be as the dew of herbs; and there in union with my lovely Jesus shall my body sweetly rest until the Resurrection."

(To be continued.)

### **The Loveliness of Jesus.**

**F**ROM every point our well-beloved is most fair. Our various experiences are meant by our heavenly Father to furnish fresh standpoints from which we may view the loveliness of Jesus. How amiable are our trials when they carry us aloft, where we may gain closer views of Jesus than ordinary life could afford us! We have seen him from the top of Amana, from the top of Shenir and Hermon, and He has shone upon us as the Sun in his strength; but we have seen him also "from the lions' dens, from the mountains of the leopards," and He has lost none of His loveliness. From the languishing of a sick bed, from the borders of the grave, have we turned our eyes to our soul's Spouse, and He has never been otherwise than "all fair." Many of His saints have looked upon Him from the gloom of dungeons, and from the red flames of the stake, yet have they never uttered an ill word of Him, but have died extolling His surpassing charms. Oh, noble and pleasant employment to be for ever gazing at our sweet Lord Jesus. Is it not unspeakably delightful to view the Saviour in all His offices, and to perceive Him matchless in each? to shift the kaleidoscope, as it were, and to find fresh combinations of peerless graces? In the manger and eternity, on the Cross and on His throne, in the garden and in His kingdom, among thieves or in the midst of cherubim, He is



everywhere "altogether lovely." Examine carefully every act of His life and every trait of His character, and He is as lovely in the minute as in the majestic. Judge Him as you will, you cannot censure; weigh Him as you please, and He will not be found wanting. Eternity shall not discover the shadow of a spot in our Beloved, but rather as ages revolve, His hidden glories shall shine forth with yet more inconceivable splendour, and His unutterable loveliness shall more and more ravish all celestial minds.—*C. H. Spurgeon.*

### Literary Notices.

WORDS OF COUNSEL: : BEING ADDRESSES TO YOUNG PEOPLE ON VARIOUS IMPORTANT SUBJECTS, by H. T. Stonelake, minister of Chaucer Street Chapel, Nottingham. London: C. J. Farncombe and Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C., 4. Illustrated. Price 2s 6d. Post free 2s 10d.

We have in this well-printed book a series of addresses on such subjects as Remember Thy Creator; The Holy Scriptures; Where the Holy Scriptures are Unknown; A Word to Parents and Teachers; The Glorious Reformation; Sufferings of the Waldenses; The Protestant and Roman Catholic Standards of Faith; Poisonous Religious Literature; Spiritualism and Fortune Telling; The Sabbath Day; A Few Thoughts on Repentance, etc.. These addresses appeal strongly to us, being of that sound, solid, Scriptural stamp which are so useful for the young, but which, unfortunately, is too often lacking in addresses to the young in our day. We very heartily commend, though disagreeing with the author on the question of infant baptism, this book to our readers as one they will find very useful in placing in the hands of the young.

SCRIPTURE TEXT CALENDARS.—Messrs Pickering and Inglis, Bothwell Street, Glasgow, have sent us a number of their Scripture text calendars for 1925. These are tastefully got up, and are offered at very reasonable prices. Those with Scripture texts for each day in the year—"Daily Manna" (1s) and "Young Folks" (1s), and "Golden Text" (1s 3d) (with text for morning and evening) appeal most to us. "Golden Grain" (1s 3d) and "Daily Meditation" (1s 6d) have not only a text, but quotations from different writers. Their "Daily Light" (1d) and "Bible Almanac" (2d), and "Home Almanac" have all Scripture texts for each day in the year.



## Notes and Comments.

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**Biblical Archæology and the Critics.**—In his recently issued "Reminiscences," Prof. Sayce has the following paragraph:—"Just as the archæological discoveries in the Mediterranean had given a death-blow to the "critical" theories about Homer and the early traditions of Greece, so similar discoveries were now giving the same death-blow to the theories about the Old Testament and its contents which had been imported from Germany. Subjective fantasies must make way for the solid facts of science which were at last being recovered. One after another the foundations upon which such theories had been built had been shown to be baseless; first came the discovery of the Tel-el-Amarna tablets and its revelation of the use of writing in the pre-Mosaic age, then that of the legal code of Khammurabi, the contemporary of Abraham, and finally that of the Aramaic papyri of Elephantine. With hardly an exception the archæological discoveries of the last thirty-five years in the Nearer East have been dead against the conclusions of the self-appointed critic and on the side of ancient tradition." It is of special interest that two of the most distinguished Biblical archæologists, Prof. Sir William Ramsay and Prof. Sayce, whose whole out-look to begin with was strongly against the traditional views of the Bible, should be forced by the hard facts of archæology to become two of the strongest opponents the Higher Critics have to face—Prof. Sayce in the Old Testament field, and Sir William Ramsay in the New Testament.

**Modernists Rebuked by a Coloured Preacher.** — At the Church Congress (Church of England) held at the beginning of last month at Oxford, the Rev. W. Granville Burgan, a coloured clergyman, vicar of Belladrum, Berbice, British Guiana, spoke out strongly against Modernist teaching in the Church of England. "We are not getting a lead," he said, "from you in the Colonies. What we want is real old English religion—we don't want the modernist Jesus Christ there. One minute we are told that Jesus Christ was not born, as we have it in the Gospel story, and that He did not rise from the dead. Another minute it is something else. You can't expect people to be stable in their belief if this sort of thing goes on in the Church of England. I

think," he concluded, "that a great deal of the weakness of the English Church to-day has come about because of the weakness of the bishops. The bishops ought really to lead." It has often been said if things go on much longer at home as they have been going we will require missionaries from abroad to teach us the truths of the Bible, and it is refreshing to read these words from one who has come from so far to Oxford, where the Modernists recently proclaimed their anti-Scriptural views, and who was not ashamed to lift up his voice against these traitors to the faith.

**London's Roman Catholic Civic Heads.**—For the first time, says the "Daily Mail," since Protestantism was restored to England by the accession in 1558 of Queen Elizabeth the City of London's Lord Mayor and Sheriffs who take up office on November 8, will be Roman Catholics. The Lord Mayor-elect is Sir Alfred Bower, and Sheriffs Mr F. J. Barthorpe and Mr H. G. Downer. While it is remarkable for all three to be Roman Catholics, it is not thought in official circles that any difficulty will arise in the discharge of their duties. Already they have appointed as their chaplains clergy of the Church of England. It was also stated that all official religious functions will be attended when necessary by Sir Alfred and the two new Sheriffs.

**The Higher Critics on their Defence.**—Dr Gore, in his recently issued "The Doctrine of the Infallible Book," says "there is a revival to-day of the position that faith in Christianity, as really the divinely given gospel for the world, is bound up with the old-fashioned belief in the Bible as the infallible book." So deeply concerned is he lest this view should drive back the often trumpeted assured results of the higher critical learning, that Dr Gore has written this book for the Student Christian Movement. It is an ominous sign of the times that so many of the books issued under the auspices of this Movement should be tainted with the new views of the Bible. It is interesting to learn from that faithful propagator of the higher critical views—the "Expository Times"—that "the necessity for maintaining, in the interests alike of truth and religion, the rights of a reasonable and temperate criticism, has been once more abundantly evidenced by the vigour of the Fundamentalist controversy which is raging in America." It is encouraging to learn that the Fundamentalist struggle in America is making itself felt in this country, and we trust, though in a different sense from the "Expository Times," that it will be in the interests of truth and religion.

## Church Notes.

**Communion.**—November—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Dornoch, and Helmsdale; fourth, Halkirk. January—Last Sabbath, Inverness. February—First Sabbath, Dingwall.

**Theological Classes.**—The classes in Hebrew and Systematic Theology will begin (D.V.) on Tuesday, 2nd December. The prayers of the Lord's people are solicited for tutor and students.

**Church's Deputy in Detroit.**—As intimated in our last issue, the Rev. M. Morrison will (D.V.) preach in Detroit the first Sabbath of November, and for the three Sabbaths following. The services are to be held in the Hall, Eastern Temple Building, 69 Edmund Place. Mr Morrison hopes to preach in New York on the last Sabbath of November. The place of meeting and hours of service may be ascertained from Mr F. Macleod, 219 West 83rd Street, New York.

**Death of Mr Duncan Gillies, Elder.**—It is with sorrow we record the removal by death of Mr Duncan Gillies, elder of St Jude's congregation, Glasgow, on the 4th day of September, after a short illness. He died at Sandwick, Stornoway, Lewis. A longer notice will appear in a later issue. The following tribute to his memory, recorded in the Kirk Session Records of St Jude's Glasgow, has been sent us for publication:—*Inter alia*—"The Kirk Session of St Jude's resolve to place upon their permanent records the sincere sorrow they feel, and also their sense of the great loss sustained by the cause of Christ, through the removal from time to eternity of their beloved brother and fellow-elder, Mr Duncan Gillies, who fell asleep in Jesus at Sandwick, Stornoway, Lewis, on the 4th day of September 1924. Mr Duncan Gillies held the office of an elder in the St Jude's congregation of the Free Presbyterian Church of Scotland for many years with fidelity in his attention to all the duties of his office; he acted also as a Christian and as a gentleman towards all his fellow office-bearers, and all the members and adherents in the congregation. (The Deacons' Court desire to express their concurrence in this statement of the Session.) The Moderator was instructed to forward a copy of this statement to Mrs Gillies, with whom and with her family the Session express their deepest sympathy, and would pray that the Lord would comfort and sustain her and them in their sorrow, and that He would sanctify this painful bereavement to them, and to all in St Jude's congregation."—Extracted by Norman Mackay, Session Clerk, from the Kirk-Session minutes.

## Acknowledgment of Donations.

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**ACKNOWLEDGMENT.**—Rev. N. Cameron thankfully acknowledges £7 received from Anonymous, Argyll, which will be used as directed.

**EDINBURGH CHURCH PURCHASE FUND.**—Per Rev. N. Macintyre—M. McK., Diabaig, 5s.

## The Magazine.

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