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## Prayer Books.

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FROM the day Jenny Geddes' well-directed camp stool narrowly missed the head of Dean Hannay on Sabbath 23rd July 1637, as he read for the first time the hated Laudian Prayer Book, Presbyterian Scotland has given a wide berth to prayer books, and it is only in recent years that a movement, weak at first, but now sufficiently strong to be recognised by the General Assembly of the Church of Scotland, has borne fruit in the production of a prayer book, entitled "Prayers for Divine Service in Church and Home." The book is issued by the Committee on Aids to Devotion, and "by the authority of the General Assembly of the Church of Scotland." The General Assembly of 1922 authorised the publication of the book, which is a republication of what was formerly known as "Prayers for Social and Family Worship," and recommended it to the ministers and members of the Church. At last General Assembly the Rev. W. A. Knowles, in giving in the report of the Committee on Aids to Devotion, in the absence of the Convener (Dr Wallace Williamson) said that the work had a circulation of 1136 copies out of 2000 printed. Prof. Reid moved a resolution, which became the finding of the Assembly, that the book be examined by a special committee. It was a remarkable thing, he said, that for the first time in the history of these prayer books this volume was issued by the authority of the General Assembly. He specially singled out the section on the Holy Communion, and suggested that this section should be examined by competent theologians and others to see whether the part to which he referred could be safely adopted without very serious misunderstanding and without very serious grief and astonishment from those who had adhered to the doctrine and practice, particularly in the sacra-

ments, of the Reformed Church of Scotland. Prof. Reid's words are strong, but not too strong in view of what is to be found in this book. The whole service connected with the observance of the Lord's Supper is of a very elaborate nature, including many readings prayers, and the repetition of the Nicene Creed. The prayers include invocations, confessions, intercessions, supplications, the Lord's Prayer, the offertory prayer, the Agnus Dei, post communion prayer, etc. In one of the prayers designated in the rubric as the Great Intercession we have the words: "We remember with thanksgiving the faithful and blessed departed, and our beloved ones whom Thou hast taken to Thyself." Then there is the "Sursum Corda," with responses. To Presbyterians, accustomed to the severe simplicity of the services associated in their minds with the observance of the Lord's Supper, all this must be any thing but pleasing.

In the section dealing with the Burial of the Dead we give a quotation from one of the prayers:—"We thank Thee O Father, for all Thy faithful servants departed this life in Thy faith and fear, and especially for him whom Thou hast now taken to Thyself. For all Thy loving-kindness towards him through his earthly life we give Thee thanks. And since it was Thy will to call him hence, we thank Thee that for him all sickness and sorrow are ended, that death itself is past, and that he is entered into the rest that remaineth for Thy people." Now, this might be true in the case of one of God's people, but from an experience extending over many years we know that this prayer will be repeated at the graves of those who died in the service of the devil, and concerning whom we are not warranted in entertaining the hope that they have entered into rest. Such words only mock the living who hear them, and are a daring usurpation of the authority of Him who has the keys of hell and of death. The claims of Christian charity have no right to interfere with His prerogatives. Of the same strain are the words in the Prayer At Grave:—"Forasmuch as it hath pleased Almighty God, of His great mercy, to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through Jesus Christ our Lord, who shall change the body of our humiliation, that it may be like unto the body of His glory, according to the mighty working whereby He is able to subdue all things to Himself."

Then there is a section devoted to "Prayers for Sacred and Natural Seasons," and among these we have prayers for Christmas, "Sunday" before Easter, Monday before Easter, Tuesday before Easter, Wednesday before Easter, Thursday before Easter, Good Friday, Easter Eve, Easter Day, and Commemoration of All Saints, and the Remembrance of the Blessed Departed. We have given enough to show that Prof. Reid might have spoken stronger than he did and yet be within bounds. We shall await with keen interest the next Assembly's attitude to this Prayer Book, and while the Church of Scotland has no George Gillespies or David Calderwoods, the one with his "Dispute against the English-Popish Ceremonies intruded upon the Church of Scotland," and the other with his "Altare Damascenum," in which they gave short shrift to English Church ceremonies and festivals, still, there are some, we believe, in the Church of Scotland who will take their stand on the right side.

The Church of England also is in trouble over its Prayer Book, or, to be more correct, over its revision. The Anglo-Catholic party are making a strong effort to have the Prayer Book so revised that it will bring them a step nearer Rome, which every true Anglo-Catholic looks to as his home. In July of this year the House of Clergy approved of the Romish doctrine of reservation of the elements for the sick and dying by a majority of five, notwithstanding the fact that Article XXXIX. condemns "reservation" as contrary to Christ's ordinances. There are other matters, all preparing the way for Rome, but we refrain from dealing with them meantime. While the Church of Scotland by its Prayer Book is drifting towards Anglicanism, the Church of England by its revised Prayer Book is drifting towards Rome. The Evangelicals in the Church of England are putting up a stiff fight with their Romanising opponents, but what with Anglo-Catholicism on the one hand and Modernism on the other, they must feel faint at heart many a time because of the strength of the opposition.

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If through sovereign grace we are the doves of Christ, born of Him, we shall feel restrained, unhappy, and anxious wherever He is not; we shall take no delight in any worldly society, and worldly pursuits, as if we were at home in them; on the contrary, we are there with disquietude and weariness, the heart becomes oppressed, and lifts its wings to seek a better country.—*Krummacher*.

## Notes of a Sermon.\*

BY THE LATE REV. DUNCAN CAMPBELL, KILTEARN.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing."—(II. Tim. iv. 8).

**A**FTER reviewing the period of his life which had passed since Christ met him, the Apostle alludes to the comfortable frame of mind which he then enjoyed. As if he had said, I have wrestled and pressed toward the prize of the high calling of God in Christ Jesus; and in all my difficulties, trials, and temptations, I have by grace been able to keep the faith. In the text we have the glorious prospect which the Apostle had before him—"Henceforth there is laid up for me a crown of righteousness." I am now ready to be offered up—the time of my departure is nigh. My fightings and my wrestlings with enemies from within and without, will soon be at an end, I am ready to enter the eternal world, into the joy of my Lord. Let us now consider the following points :—I. The crown here spoken of ; II. The Person by whom this crown will be bestowed ; III. The time when it shall be given ; IV. The character of those who shall receive it.

I. The crown here spoken of, which the Christian warrior has in view, and shall attain. This is a crown of righteousness. You know that a crown is the symbol of power and dignity, and those who wear earthly crowns are raised to the very summit of earthly power and glory—to the place where all earthly happiness and power are supposed to centre. What an idea this gives of the heavenly mansions, where every saint wears an immortal, unfading, everlasting crown. The crown here mentioned signifies the whole happiness of heaven, a crown purchased by the blood of Christ ; attained by the Christian warrior in the way of holi-

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\* This sermon was preached at Rosskeen at the close of the Communion Sabbath (20th June 1858). It was felt by not a few to be singularly powerful and solemn. An aged Christian remarked that with the exception of a sermon preached by Mr Campbell at Tarbat, during the revival time, it was the most solemn he had heard from him. The Rev. John H. Fraser, Rosskeen, says :—"I can yet recall the appearance of the vast crowd, as in his closing appeals he became most pathetic, and the echo from the gable of our church seemed to second him." (Campbell of Kiltarn, pp. 67, 68).



ness. This crown signifies perfect and eternal conformity to the law of God. The gems of it are perfect holiness.

II. The Person by whom the crown shall be bestowed. Who shall give it?—"The Lord, the righteous Judge." This illustrious person is the Lord Jesus Christ. He is the righteous Judge, and is well fitted for this great and important work. He knoweth all the actions of men, and sees the motives from which they all proceed. He can distinguish the least spark of grace from the fairest profession of the hypocrite. He shall be righteous in dooming the wicked to eternal misery, and in awarding to the righteous life eternal.

III. The time when it shall be given—"On that day," that is, the day of His appearing; when in a particular sense He will place the crown of eternal glory on the head of all His followers. That, however, does not mean that they shall remain in a state of inactivity from the day of death till that of the judgment; nor that there is an intermediate state between death and judgment, to prepare for heaven. No! for no sooner is the soul of the believer released from his body, than he is with God. Jesus said to the thief on the cross, "This day shalt thou be with me in paradise." "On that day"—a day pregnant with happiness and misery; terror and joy. The last day when Christ shall raise the bodies of His saints, and fashion them like His own glorious body. That day when the elements shall melt with fervent heat. That day when Christ shall separate between the righteous and the wicked. On which hand will you be in that day? What will be the words that will be addressed to you?

IV. The character of those who shall receive this crown—"They who love His appearing." Paul loved and longed for the second coming of Christ. He knew that though his head might be cut off, and his body burnt, and his ashes cast to the four winds of heaven, nothing could separate him from his Saviour and crown. But Paul is not the only one who shall receive this crown, "but also all who love His appearing." Believers, all of them, love and long for the appearing of Jesus. For, on that day, all their enemies will be subdued; Satan shall no longer tempt, and secret sins shall no longer harass them. Death as a handkerchief shall wipe away all tears from their eyes. Sorrow and sighing shall flee away, and they will be for ever with the Lord.

In conclusion—(1) See here the blessed and happy end of believers. At the latter end they shall attain to

perfect deliverance from sin, and perfect knowledge of their God and Saviour. (2) There is a reality in religion. It is no fancy—no imaginary dream, but a spiritual, substantial reality. It supports and comforts the Christian under the trials and bereavements of this world. At the moment of dissolution it sweetly calms the mind, and supports the soul. At that dread hour, which no child of Adam can avoid, when all earthly things fly away, and eternity opens to view in all its solemnity, it assuages his fears and raises his hopes, leading him through Jordan's waters, till it conducts him safely to Immanuel's land. Friend, what think you of this? What have you been doing since you had a being? Adding actual transgressions to original sin? What have you been doing here to-day? You are journeying to eternity, you know not when you may be called to enter it. Oh! have you entered on the Christian course? Take these things to heart. Where shall this great multitude before me now be in thirty years? The greater number in heaven or hell. What a thought! Ross-shire hearers—after all your privileges, will the greater number remain despisers of the precious Saviour, and rejecters of the great salvation? Better that you had never had a being than that from listening to the voice of mercy, you harden your hearts, and delay coming to Christ. All things are ready. Yet there is room. Hear, and your soul shall live.

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### Gospel Offer.

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Oh! who is this that's offered  
 So freely to me,  
 To me, an heir of wrath,  
 Full of iniquity?  
 It's He that brings salvation,  
 Christ the Anointed One,  
 Jesus, King of Glory,  
 God's eternal Son.  
 Pray that your eyes be opened,  
 That you His glory see,  
 The glory of the Saviour  
 That's offered to thee.  
 Oh! that your eyes be opened,  
 That in Him you see  
 The glory of the Giver  
 That offers Christ to thee.  
 Let's seek to meet the offer,  
 Then we at peace shall be;  
 Firm on salvation's rock,  
 Safe for eternity.

Helmsdale.

J. A.

## A True Prophecy.

THE late Dr Kennedy, Dingwall, preached in 1881 at Fearn, Ross-shire, from Isaiah xxvi. 20—"Come my people, enter thou into thy chambers." In applying the teaching of the text to his own time, he said that judgment was fallen on the Church in Scotland. It was a judgment within the Church, and would manifest itself in five ways:—(1) The Lord would remove most of His living witnesses, and great blanks would be left unfilled in the Church. (2) False teaching would take the place of the Gospel. (3) Spiritual discernment would leave the people, and under their darkened understanding they would swallow the new teaching as a blind man would a dish of water, whether clean or unclean. (4) A spirit of worldliness would fill the minds of the people, and they would forsake the means of grace. Where hundreds once attended they would soon be counted by tens. (5) The Lord would deny to Scotland the work of the Holy Spirit. Though He promised to leave a seed to serve Him, he did not promise that Scotland would continue to enjoy this favour. As in days of old, the worldliness entering in would grieve Him and cause His Holy Spirit to be withheld, and then His true servants and people would be few.

## Gleanings from Many Fields.

### The Pillar.

BY THE LATE REV. HENRY LAW, DEAN OF GLOUCESTER.

[The following extract is from "Christ is All," by Dean Law, and is a short discourse on the words, "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and by night" (Ex. xiii. 21). Dean Law was one of the noted Evangelical leaders in the Church of England, and his series of volumes on the books of Moses under the general title, "Christ is All," have been very highly prized by Christians who know them. The simplicity of treatment, the keen spiritual insight and rich experience in these books have made them very helpful to God's people. Dean Law loved his Redeemer, and he delights to show Him forth under the types and shadows of the law. It was this feature of Dean Law's preaching that called forth Mr Spurgeon's witty saying—"Law is full of the Gospel." To those of our readers who have not read any of these interesting and edifying books, we very heartily commend them.]

THE children of Israel are about to tread an unknown path. A desert is before them, wide, and waste, and trackless. They have no chart to pilot. There.

are no friendly lips to counsel or to warn. They must proceed, and yet they fear to stir.

This is a common need. Perhaps you, who read, discern your very case. You have left Egypt. The hated bonds are burst. But Canaan's rest is far away. An intervening wilderness extends. Hence the sigh rises in your breast, Oh that some guide were near! How can the distant end be safely reached?

Israel's story gives the glad reply. Were they allowed to wander without beckoning succour? Oh, no. Whose hand, then, waved them forward? Did the Lord send some natives of the waste to teach where paths were safe? Did he inspire their ruler's mind with instinct of the untrodden land? No. He comes Himself. He stoops to take the office of their guide.

But by what method is His directing aid made clear? A visible form, which every eye might see, reveals the wondrous guide. A pillar descends, and rests upon the camp. When the day shines, it is a cloudy column. When darkness comes, its mass is fire. Its presence never is withdrawn. It moves, a signal for advance. It rests, to bid them pause. Such is the safeguard of the desert-march.

Do you now ask, what is the gospel of this sign? The type distinctly shows, that no believer ever moves unled. The prophet proves this, when he selects this emblem to portray Christ's care—"The Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night" (Isa. iv. 5). The conclusion, then, is sound. The Pillar preaches Christ—the preceding Shepherd of His flock. Faith gazes on it, and drinks in the comfort of an ever-leading, never-leaving God.

Reader, come now, and seek some comfort for your pilgrim-days, from Israel's Pillar.

Especial circumstances marked it. It was but one. In mid-day brightness, and in night's deep gloom, the substance was the same. Thus Christ is ever one. He, Who was shadowed out in Eden: He, to Whom Abel looked: He, Who was Abraham's seed, and David's offspring, and the sweet theme of every prophet's harp: He, Who was pierced on Cavalry, and laid in the grave, is the same Jesus, Who shall shortly come again. No sinner escapes death, but through one victim, one righteousness, one faith, one hope, one clinging to one cross, one cleaving to one Lord, one journeying in one blood-stained path. There is one only Saviour of all the saved—one only door of heaven

--one only plea before the judgment-seat--one only ransom of a guilty soul. If Israel had turned to other guidance, they would have rushed to sure destruction.

Reader, deluded men, with Cain-like pride, frame other saviours, and find Saviour none. Take heed. Look only to the one Christ of God, and of the Bible, and of the true Church. He is not divided. Be not divided from Him.

The Pillar ever rose in firm solidity. Cloudy masses bend quickly before a driving breath. The storm beats on them, and they vanish. But this Pillar mocked the lash of hurricanes, and watery floods. Amidst the roar of elements, it smiled unmoved, immovable. It was quiet, as a rock among unquiet waves.

Thus no assaults can shake salvation's column. Satan has done his worst. Each weapon which hell can point, has been hurled at Him. The might and craft of man have marshalled all their forces. But every shaft of shrewdness, ridicule, and wit: the strong man's strength: the great man's greatness: the prince's power, and all plotting wiles, have fallen baffled at his feet. Reader, you may act confidence in your Guide's strength. The heavens may crumble into dust. But He cannot be shaken.

But the Pillar, in unchanging form, yet changed its aspect. In day its look was dark. In night it shone in brilliant blaze. It put on the fittest garb to gain observance. Here is the tender grace of Jesus. Mark His unwearied efforts to draw minds towards Himself. It is with this design, that every Bible-page proclaims some feature of His saving truth. For this, heaven-born, heaven-taught, heaven-sent heralds in pulpits, and by dying beds, in public teaching and in private converse, call men to behold Him, as the only way of life.

When night's mantle wrapt the earth, the Pillar clad itself in robes of fire. It shone that all might see. It shone, that all in seeing might rejoice. Such is the love of Jesus. When is His presence most clear, most cheering? Surely in the dark hour of need. When gloom oppresses, when mists of horror rise, when prospects blacken, when the beclouded eye discerns no safety and no peace on earth, then Jesus' smile gives light. Unwonted glories then illumine the road.

The Pillar had an upraised arm. Its ascending spire directed to the skies. So Jesus calls us to an upward flight. How solemnly He warns to rise above the mire and filth of a soul-murdering world! How faithfully He tells that all its baits are poison, its touch pollution, and its wages death! How tenderly

He cries, Come unto Me, and leave such vanities below:—lean on My arm, and climb the hill of peace—mount by My side, and I will bring you to a reconciled Father's throne, and the high mansions of your God! Thus Jesus points. To look to Jesus is to soar to heaven.

Such were its peculiar properties. But its main purpose was to lead. When it preceded, the willing host advanced. When it stood still, their camps were fixed. They were not called to reason, or to ask, or doubt. All wish to go or tarry submitted to the ruling column. Their guide was God. His will was love. His way was knowledge. His end was safety. Nothing was left for them, but to observe and follow.

Shall twilight types outshine the Gospel sun? It cannot be. The heirs of grace are cared for as truly now as then. Their leader is the same. Be it so, that Christ directs not now by visible display of manifested presence. Be it so, that the eye of nature sees not a moving or a halting mass. Still faith can trace an unseen hand, and the enlightened mind can read the warnings of a heavenly Lord.

Christ guides now by His word. The Book of books is always by our side. It is a present and a perfect chart. The upward path, the downward slopes, the hidden snares, the plains of safety, the meadows of repose, are all here pencilled with inspired skill. This is the blessed handbook of the blessed route. The humble pilgrim meekly prays, "Speak Lord, for Thy servant heareth (I. Sam. iii. 9). The answer tarries not, "This is the way, walk ye in it" (Isa. xxx. 21). Is it not pledged, "When thou goest it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee; for the commandment is a lamp and the law is a light" (Prov. vi. 22, 23). The believer's daily walk attests the truth. When perils have been near, and pitfalls have gaped, and by-ways have enticed the steps, a beacon from the word has warned and saved.

Reader, would you reach Canaan? Then cling to this ever-living guide. Search it day and night. Make it your chosen friend of every hour. Engraft it by prayer into the soul of every thought. Let it direct the helm of each desire. Think, as it thinks—speak, as it speaks—move, as it beckons—rest, as it counsels. Your steps will then be safe and pure. For the light

of Scripture is the light of life. It is Christ's hand, Christ's heart. What was Israel's Pillar to our open Bible's page?

But Jesus multiplies His guiding help. He extends the superadded hand of Providence. He moves the ever-moving wheels of circumstances. No sparrow falls, no leaf decays, but in accordance with His ordering mind. He wills, and things occur. Chance is a figment of a dreaming pillow. It never was. It never can be. Thus to the child of God there is no trifle or unimportant event. Momentous issues often hang on rapid words—on sudden looks—on unintended steps. It is so; because the Lord's direction plans and overrules life's every concern. Hear Eliezer's grateful witness, "I being in the way, the Lord led me to the house of my master's brethren" (Gen. xxiv. 27). When Joseph's brethren thirsted for his blood, who caused the pit to hold no water? Who brought the Ishmaelites to bear him into Egypt? Who gave the sleepless night to Persia's King? (Esther vi. 1). Who brought the aged Simeon, the pious Anna, at the fit moment, to the temple? (Luke ii. 25, 36). Who led Onesimus to hear Paul's saving words at Rome? (Philem. 10).

But perhaps some mind may sometimes doubt, Is this event the leading of my Lord? There are sure rules. No opening is safe, which contradicts the word. Christ's voice abroad, at home, without, within, is always one. It calls to seek God's glory: to promote redemption's kingdom: to conquer self: to tread down sloth: to flee the world's applause and lusts: to lift the standard of the cross: and to march boldly in the path of righteousness. If the path leave these lines, avoid it. Christ leads not here. Some foe misleads.

But Christ is a Pillar with more than skill to guide. There is a virtue in Him to open eyes, that they may see—to quicken feet, that they may follow—to tear reluctance from reluctant hearts. All this He mightily effects by His almighty Spirit. Without such light, the Bible-page is a dark chaos—and wheels of Providence an intricate confusion. Sin has benumbed right sense in souls. Sin has brought blindness on the inner man. But Jesus speaks. The Spirit heals. Sight is restored. A new creation lives: and new-born powers perceive, and love, and tread the heavenly road.

The Pillar, too, had power to screen. It is written, "He spread a cloud for a covering" (Psa. cv. 39). The scorching rays of the sandy desert were thus warded from the journeying host.

Reader, I trust that you well know the cool retreat, and sheltering covert, of a Saviour's wings. The pilgrim's day is often long and hot; and darts of Satan burn with fiery sting. How soon the heart would faint—how soon the worn-out strength would fail, unless our Pillar cast a grateful shade. But it is true, "The sun shall not smite thee by day, nor the moon by night" (Psa. cxxi. 6).

The Pillar never failed. Provoking sins abounded. Ungrateful murmurs sent forth hateful sound. But still no wrath withdrew the guidance. It only vanished, when Jordan's stream was reached.

Here is the boundless grace of Jesus. If hard iniquity could quench His love, who would not long ago have mourned His absence, and found life to be a starless night? But no. He loves, and lovingly He guides, unto the end. The Pillar leaves not, until the full blaze of heaven breaks forth. Like Bethlehem's star, it brings to the very place where Jesus is. The beacon shines, until the haven be attained. Christ leads to where Christ reigns.

Reader, whom do you follow? Think, Oh think, whom do you follow? There are hell-ward leaders—not a few. There are downward ways, alas!—too many.

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## Transubstantiation Exposed.

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A pretty maid, a Protestant, in ignorance was led  
 To think she might with comfort live, though to a Papist wed :  
 But Rome decrees no peace they'll have who marry heretics,  
 Until their households have been made submissive to her tricks.  
 It sorely grieved this husband that his wife would not comply  
 To join "the mother Church" of Rome, and heresy deny,  
 Day after day he flattered her, but still she held it good  
 That man should never bow his knee to idols made of wood.

The mass, the priest, and miracles, were made but to deceive,  
 And Transubstantiation, too, she never could believe.  
 He went unto his clergyman, and told him his sad tale—  
 "My wife's an unbeliever, sir, try if you can prevail ;  
 You say you can work miracles—she says it is absurd—  
 Convince her and convert her, and great is your reward."  
 The priest went with the gentleman—he thought to gain a prize.  
 He says, "I will convert your wife, and open quite her eyes."



So when they came unto the house, "My dear," the husband cried,

"The priest is come to dine with us," "He's welcome," she replied.

The dinner being ended, the priest to teach began,

Explaining to the lady the sinful state of man ;

The kindness of our Saviour—this modern priests deny—

Who gave Himself a sacrifice, and for our sins did die,

"He by His priest still offers up Himself a sacrifice."

The lady only answered this by expressing great surprise.

"I will return to-morrow—prepare some bread and wine—

And then dispense the sacrament to satisfy your mind."

"I'll bake the cake," the lady said. "You may," replied he ;

"And when you see this miracle, convinced I'm sure you'll be."

The priest returned accordingly, the bread and wine did bless,

The lady said, "Sir, is it changed ?" His reverence answered

"Yes !

It's changed now from bread and wine to real flesh and blood ;

You may depend upon my word, that it is very God."

Thus having bless'd the bread and wine, to eat he did prepare ;

The lady said unto the priest—"I would have you take care ;

For one half-ounce of arsenic I have mixed in that cake,

But as you have its nature changed it may no difference make."

The priest stood all confused, and looked as pale as death,

The bread and wine fell from his hands, and he did gasp for breath.

"Bring me my horse," his reverence cried, "this is a cursed place !"

"Begone ! begone !" the dame replied, "you're of a cursed race !"

Her husband stood confounded, and not one word could say—

At last he spoke, "My dear," said he, "the priest has run away.

Such mummery and nonsense no Christian can approve :

Thank God, I've seen this shameful trick unmasked by you, my love !"

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It is a good sign when the Lord blows off the blossoms of our forward hopes in this life, and lops the branches of our worldly joys to the very root, on purpose that they shall not thrive. Lord, spill my fool's heaven in this life, that I may be saved for ever.—*Rutherford.*

One heaven cannot bear two suns, nor one soul two kings; when Christ takes the throne, sin quits it.—*Flavel.*

## Short Gleanings from Bunyan.

### I.—Of the Lord's Day Sermons and Week-days.

(Continued from p. 129.)

**H**AVE a special care to sanctify the Lord's Day, for as thou keepest it, so will it be with thee all the week long. Make the Lord's Day the market of thy soul, let the whole day be spent in prayer, repetitions, or meditations, lay aside the other affairs of the other parts of the week. Let the sermons thou hast heard be converted into prayer; shall God allow thee six days, and wilt thou not afford Him one? In the church be careful to serve God, for thou art in His eyes and not in man's. Thou mayest hear sermons often, and do well in practising what thou hearest; but thou must not expect to be told in a pulpit all that thou oughtest to do, but be studious in reading the Scriptures and other good books, what thou hearest may be forgotten, but what thou readest may better be retained. Forsake not the public worship of God, lest God forsake thee, not only in public but in private.

On the week day, when thou risest in the morning, consider—(1) Thou must die; (2) Thou mayest die that minute; (3) What will become of thy soul? Pray often. At night consider—(1) What sin thou hast committed; (2) How often thou hast prayed; (3) What hath thy mind been bent upon; (4) What hath been thy dealings; (5) What thy conversation; (6) If thou callest to mind the errors of the day, sleep not without a confession to God and a hope for pardon. Thus every morning and evening make up thy accounts with Almighty God, and thy reckoning will be less at last.

### II.—Of the Love of the World.

Nothing more hinders a soul from coming to Christ than a vain love of the world; and till a soul is freed from it, it can never have a true love of God. What are the honours and riches of this world, when compared to the glories of a crown of life? Love not the world, for it is a moth in a Christian's life. To despise the world is the way to enjoy heaven, and blessed are they who delight to converse with God by prayer. What folly can be greater than to labour for the meat that perisheth, and neglect the food of eternal life. God or the world must be neglected at parting time, for then is the time of trial. To seek yourself in this life is to be lost, and to be humble is to be exalted. The epicure

that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

### **III.—On Suffering.**

It is not every suffering that makes a man a martyr, but suffering for the Word of God after a manner; that is not only for righteousness but for righteousness sake; not only for God's Word, but according to it; to wit, in that holy, humble, meek manner as the word of God requireth. It is a rare thing to suffer aright, and to have my spirit in suffering bent against God's enemy, sin; sin in doctrine, sin in worship, sin in life, and sin in conversation. Neither the devil nor men of the world can kill thy righteousness or love to it, but by thine own hand, or separate that and thee asunder, without thine own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto be tempted to exchange it for the good-will of the whole world. I have often thought that the best of Christians are found in the worst trials; and I have thought again that one reason why we are not better is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions! and yet who so idle as they in the time of their prosperity.

### **IV.—Of Death and Judgment.**

As the devil labours by all means to keep out things that are good, so to keep out of the heart as much as in him lies, the thoughts of passing out of this life into another world, for he knows if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins. Nothing will make us more earnest in working out the work of our salvation than a frequent meditation of mortality. Nothing hath a greater influence for the taking off our hearts from vanities, and for the begetting in us desires for holiness. O, sinner! what a condition wilt thou fall into when thou departest this world; if thou depart unconverted thou hadst better have been plucked one limb from the other. Thou hadst better have been made a dog, a toad, a serpent, than to die unconverted, and this thou wilt find true if thou repent not. A man would be counted a fool to slight a judge before whom he is to have a trial of his whole estate. The trial we are to have before God is of uttermost importance, it concerns our eternal happiness or misery, and yet dare we affront Him. The only way for us to escape that

terrible judgment is to be often passing a sentence of condemnation upon ourselves here. When the sound of the trumpet shall be heard, which shall summon the dead to appear before the tribunal of God, the righteous shall hasten out of their graves with joy to meet their Redeemer in the clouds. Others shall call to the mountains and hills to fall upon them, to cover them from the sight of their Judge. Let us, therefore, in time be posing ourselves which of the two we shall be.

#### V.—Of the Joys of Heaven.

There is no good in this life, but what is mingled with some evil; honours perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredients to embitter; with everything to sweeten it. O! who is able to conceive the inexpressible, inconceivable joys that are there. None but they who have tasted of them Lord help us to put such a value upon them here, that in order to prepare ourselves for them, we may be willing to forego the loss of all those deluding pleasures here. How will the heavens echo for joy, when the bride, the Lamb's wife, shall come to dwell with her husband for ever. Christ is the desire of all nations, the joy of angels, the delight of the Father. What solace then must the soul be filled with that hath the possession of Him to all eternity. O! what acclamation of joy will there be when all the children of God shall meet together, without fear of being disturbed by the anti-Christian and Cainish brood. Is there not a time coming when the godly may ask the wicked, what profit they have in their pleasure, what comfort in their greatness, and what fruit in all their labours? If you would be better satisfied what the beatifical vision means, my request is that you would live holily and go and see.

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I think the sense of our wants, when withal we have a restlessness and a sort of spiritual impatience under them, and can make a din, because we want Him whom our soul loveth, is that which maketh an open door to Christ; and when we think we are going backward, because we feel deadness, we are going forward; for the more sense the more life, and no sense argueth no life.—*Rutherford.*

The whole life of a Christian should be nothing but praises to God.—*Silbes.*

## **Report of Lord's Day Observance Society.**

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**D**URING the year the Committee of the Lord's Day Observance Society (18 Buckingham Street, London, W.C.), have noticed an increase in the readiness with which highly placed officials, public bodies, and public men turn to their everyday business on the Lord's Day. When all allowance is made for accidental and pressing matters of necessity the Committee are persuaded that much of this time has been misspent to the loss of the individuals concerned, as well as to the detriment of the country and of the national character. Nevertheless the more prominent evils are not always as serious in their effects as those which push their insidious ways in the background. The former are readily recognised, and often stir up a widespread resentment and opposition, while the latter are left to pursue their hurtful course almost undisturbed.

The Committee have noticed with much regret the growing practice of carrying on State Business on the Lord's Day, and, from time to time, have approached those responsible, e.g., a letter was sent to the Minister for Foreign Affairs regretting that a Note sent to Germany was dated on a Sabbath.

A protest was sent containing an expression of sincere regret that the British Legion Conference commenced its work on Sabbath, May 20.

Representations from many, including the Lord's Day Observance Society, were made to the London County Council concerning the mistake and wrong of allowing games in the parks and open spaces on the Lord's Day, but the permission has been continued.

The most prominent struggle of the year has been in connection with the British Empire Exhibition. Some persons have loudly demanded that opening on Sabbath should be permitted, and the Committee deeply regret that the greater part of the leading newspapers, and not only those of a secular nature, have energetically urged this irreligious course. As might have been expected the true Christian conscience was aroused, and numerous protests were made. The Committee of the Lord's Day Observance Society, in various ways, did what seemed possible to prevent so grievous a wrong being done in connection with such a splendid Exhibition. Letters were written to the Board of the Exhibition, Archbishop of Canterbury, Middlesex County Council, Prime Minister, President of Board of

Trade, Premiers of Australia, Canada, Newfoundland, New Zealand, and South Africa, to persons occupying prominent positions in London and Wembley, and to the press. To show forth what is due to the blessing of God, and at the same time to ignore His Word and His Day, would have been a wrong beyond words to describe. The Committee are exceedingly glad and thankful that the Board have decided against opening on the Lord's Day.

Notwithstanding the very regrettable example set by the London County Council in sanctioning and providing facilities for games on the Lord's Day within the area of their jurisdiction, and notwithstanding, also, the very sad attitude of some ministers of religion in the same direction, the Committee are very thankful for the unflinching stand taken by others, e.g., the St Alban's City Council, who refused to allow games on the Lord's Day in their park by 19 votes to 4; and E. H. Liddell, the British 100 and 200 yards champion, and who broke the world's record in the 400 metres race, and Scottish Rugby Internationalist, who was prepared to sacrifice the honour and distinction of representing his country at the Olympic Games in Paris rather than compete on a Sabbath.

The natural consequences of these innovations, such as entertainments upon the Lord's Day, are becoming more and more evident. The worthlessness of the pleas by means of which some persons were overborne is becoming very apparent. More Sabbath toil is required on the part of firemen, and servers in tea rooms, for it is now found to be desirable to have places of refreshment at hand for the pleasure seekers. The cloak of charity is becoming too heavy, and it is being asked, Why should anybody want to open his halls on Sabbath for the simple pleasure of being able to help the local infirmary. And it is rightly said, "If it is inimical to public interests and social welfare for cinemas and theatres to open on the Lord's Day, then it is no less inimical because part of the proceeds are allocated to charity." The Committee hope that Councils and Charitable Institutions may soon be able to see this matter in the true light.

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As a sinner, then, you deserve death; and every man that sins deserves it also. And sinners, at the judgment-day, will be condemned, not because they were decreed to be damned, but because they did revolt from God, and broke His righteous laws, and sought no hearty refuge in Jesus Christ.—*John Berridge.*

## Protest against Sabbath Games.

THE Town Council of Margate some time ago permitted the playing of tennis, bowling, and golf after 2 p.m. on Sabbath, and in connection with this decision the following letter by Mr W. Scott Sisterson, D.Litt., appeared in the "Margate Gazette":—"It seems to me that this is the time to discuss the subject, as we stand between the temptations to break the Sabbath by excursions and the other temptation which is right ahead of us of going to concerts, tennis, golf, and other amusements on the Lord's Day. We hear a great deal about the people's rights, but it seems that the Lord has some rights. A father is at the head of his family, and he has a right to govern them. The Governor is at the head of the State, and he governs it. The President or King is at the head of the nation—he governs the nation. The Lord God is at the head of the universe, and He has a right to lay down an enactment, 'Remember the Sabbath day to keep it holy.' Whether popular or unpopular, I declare that the people of Margate have no rights except those which the Lord God Almighty gives them, and I am opposed to this secularisation of the Sabbath, because it is an attempt to import a foreign 'Sunday.' I speak from some observations of a Continental 'Sunday,' which I spent in Paris a few years ago. I was awakened by a loud shouting in the street, and asked 'what the matter was.' They told me that 'it was "Sunday."' All the vehicles of the city came out for a holiday—great crowds of people surging through the streets with baskets and bundles to catch the trains. There was a mob of pleasure seekers, football matches, punch and judy shows in scores of places, each one with a shouting audience; pedlars hawking their knick-nacks through the streets; hand-organs grinding, cymbals clapping, and all kinds of racket, musical and unmusical. Then at eventide I saw the people come back fagged out—men, women, and children—a great gulf-stream of fatigue, irritability, and wretchedness. The men looked cross at the women, and the women looked cross at the men, and they both looked cross at the children. If the people of England allow the Sabbath—the day of rest—to go down, the British Empire will fail. Sabbath-breaking is dissoluteness, and dissoluteness is incompatible with self-government. If this bad work of secularisation of the Sabbath goes on, the sun of our prosperity will go down."—"Lord's Day Quarterly."

## Noted Preachers of the Northern Highlands.

### Rev. Alexander Stewart, D.D., Dingwall.

"At Moulin, a village four miles from Killiecrankie, I called," says the Rev Charles Simeon, "to see Mr Stewart, to whom I had a letter of introduction; and it was the day of preparation for the Lord's Supper, which in Scotland is observed with peculiar solemnity and long public services. I agreed to visit the Pass, and return for his services, and spend the Sabbath with him. Mr Stewart, the minister, was a man of high repute, both for amiableness of manners and learning; but he was very defective in his views of the Gospel and in his experience of its power. When we were all retiring to bed, I had him with me alone in my chamber, and spoke such things as occurred to my mind with a view to his spiritual good, and it pleased God so to apply them to his heart, that they were made effectual for the opening of his eyes, and bringing him into the marvellous light of the Gospel of Christ. From the moment he changed the strain of his preaching, determining to know nothing among his people but Jesus Christ and Him crucified, and God has now for these fifteen years made his instructions most eminently useful for the conversion and salvation of many souls." The Mr Stewart referred to above was the Rev. Alexander Stewart, youngest son of the minister of the neighbouring parish of Blair. He had been ordained at Moulin in 1786, at the age of twenty-two years. He had been minister of the parish for ten years before the important change referred to by Mr Simeon took place. It is right to point out, however, that the change was not so sudden as Mr Simeon's words would lead us to believe. Mr Stewart himself says:—"I think, however, I was in a state of preparation. I was gradually acquiring a knowledge of divine truth. It was given me to see that such truths were contained in the Scriptures; but I did not feel them. . . . I know nothing to which I can so fitly compare myself as to Ezekiel's dry bones, when they were covered with flesh and skin, but were without life or sensation. It was reserved for Mr Simeon to be the man who should be appointed to prophesy to the wind and say, "Come from the four winds, O breath, and breathe upon this dead body, that it may live!" It would appear it was through the rehearsal by a brother minister, the Rev. Mr Black, St Madoes, of the death bed experiences of his sister that the first



serious questionings were awakened in Mr Stewart's mind. He felt there was something seriously lacking in his religion and he set himself to read his Bible with greater interest than ever and also such books as Scott's "Force of Truth," Newton's "Letters," and Haweis' Sermons. In a letter to Mr Black we get a glimpse of the struggle going on in his heart. "Your answer to my complaints of insensibility to divine truths seems perfectly just. Steady, resolute obedience, or the conformity of the will to the will of God, is no doubt the most unequivocal and therefore the most satisfactory evidence of faith and love. But still, we are told that 'with the heart man believeth.' This expression has always struck me strongly as marking the difference between speculative belief and operative faith, that faith which worketh, either by love or by any other passion which it awakens and puts in motion. Perhaps, however, this same interval of insensibility may have its use. When those emotions and desires, of which I now find the want, come to be felt, I may be the more strongly convinced, that however belief might be supposed to be a natural act of the understanding, yet faith in its full extent must be confessed to be the immediate gift of God." When the great change came Mr Stewart in a letter to his friend tells of his new experience. "I have little other news to tell," he writes, "or subject that I care to write about, except of the Lord's goodness to me, and how He has been multiplying His favours. Ever since the blessed period of Mr Simeon's visit, my thoughts have continued more steadfastly fixed on divine things and my communion with God has been more lively by many degrees than I can remember to have experienced before . . . My views of the Lord's goodness and mercy in the work of redemption are clearer—at least they are much more impressive than they used to be. Indeed, they quite confound and overpower me at times."

There was now a new note in his preaching and he taught his hearers "that all men are by nature enemies to God, disobedient to His law, and on that account exposed to His just indignation and curse." The change in his preaching awakened attention and made the people think more of what they heard from the pulpit, but Mr Stewart adds: "I did not yet know of any deep or lasting impressions having been made."

The day of blessing, however, was near at hand. In a neighbouring village there dwelt a pious, infirm woman who was unable to attend the public means

of grace. Two young persons, awakened to concern for their soul's salvation, used to visit her and thus originated a prayer-meeting which was ultimately joined by Mr Stewart, and from this humble home there went up earnest pleadings to God for a blessing. The first sign of the coming blessing at Moulin, was similar to that at Uig, Lewis, in Rev. Alexander Macleod's time, there was a very noticeable decrease of communicants. The new preaching was pricking the consciences of unworthy communicants and they dreaded eating and drinking to their condemnation. There was now unmistakable signs of a religious awakening. The concern manifested itself chiefly among the younger people under twenty-five or thirty. "A natural shyness often hindered them long," says Mr Stewart, "from discovering to others what they thought and felt . . . One might observe now at church, after divine service, two or three small groups forming themselves round our few more advanced believers, and withdrawing from the crowd into the adjacent fields, to exchange Christian salutations and hold Christian converse together." In March 1799 Mr Stewart began a series of sermons on Regeneration, and these were instrumental in bringing about a more general awakening than any which had yet been experienced. In regard to the effects produced Mr Stewart writes: "The work of conversion has been begun and carried on among this people in a quiet manner, without any confusion, and without those ungovernable agitations of mind, or convulsions of body, or shrieking, or fainting, which have often accompanied a general awakening in other places." In reference to the results he adds: "Of those truly enlightened with the saving knowledge of Christ, I find, as I think, about seventy. The greater part of these are under thirty years of age; several above forty; six or seven above fifty; one fifty-six; and one above seventy. Of children under twelve or fourteen there are a good many who seem to have a liking to religion; but we find it difficult to form a decided opinion in their case."

In 1805 Mr Stewart was presented to the parish of Dingwall and laboured there until 1820 when he was translated to the Canongate, Edinburgh. Here there was not the same manifest tokens of blessing. The religious condition of the people was far from encouraging—"Irreligion, indifference about spiritual concerns, attachment to the world, the intemperate use of spirituous liquor, prevail to a melancholy extent." Still he laboured on and set an example before his

people and he was not without seals to his ministry.

Mr Stewart was one of the outstanding Gaelic scholars of his time. While at Moulin he had translated the Shorter Catechism into Gaelic. He also gave assistance in the revisal of the metrical Psalms in Gaelic and helped in comparing the Gaelic translation of the prophetic books with the original Hebrew. He was also the author of a Gaelic Grammar which was long recognised as a standard authority. In recognition of his scholarship the University of Aberdeen conferred on him its doctorate of divinity in 1819.

Owing to ill health he was compelled in 1820 to seek medical advice in the south, and the incident is commemorated in one of Dr Macdonald's Gaelic poems. It was while he was on this visit to Edinburgh that he was offered the charge of the Canongate. He was translated from Dingwall to Edinburgh in July 1820, and occupied the charge about nine months, dying in March 1821, aged fifty-seven years.

A volume of sermons with a memoir was published after his death, and a small book on "Hints on Faith and Hope," by Alexander Stewart and John Brown, D.D., was published in Edinburgh, in which his views on the nature of faith are set forth. These were similar to those afterwards held by Dr Thomas Chalmers and Dr John Brown of the United Secession Church, and are known as Sandemanianism. It is right that this should be pointed out as some who may have read the above mentioned book may be misled by the views on faith set forth in it.

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### **The Sun Dial.**

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**T**HE Bible is like a sun-dial—it requires light from heaven to make it of any practical use; that is to say, you might as well expect to learn the true time by holding a candle to a sun-dial as to learn the mind of God and the way of salvation by mere human reason, unassisted by God's Holy Spirit. The most brilliant artificial light that could be thrown upon a sun-dial would be perfectly useless for determining the hour. If the dial were of curious and beautiful workmanship, such a light might be of use to show its beauties, but would be utterly powerless to turn the dial to the purpose for which it was especially constructed; whereas the faintest gleam of light from the sun, though it had to force its way through the clouds or mist, if it were only just bright

enough to cast a perceptible shadow, it would indicate accurately the right time, and the purpose for which the dial had been made would be effected. In the same manner the most brilliant human abilities are perfectly useless for determining the spiritual truths of the Bible. They are of use, indeed, to show the beautiful and curious workmanship of the Word of God; and learned, but unenlightened men, have written much and well upon this subject, but have shown themselves utterly powerless to use the Scriptures for the purposes for which they are intended; whereas, if the true light from heaven shine upon them, the wayfaring man, though a fool, shall not err therein. The light may have to force its way through clouds of ignorance, or mists of scepticism, or prejudice; but if the true light shine, though ever so faint a ray, then the purpose for which the Bible was given is effected—the mind of God is revealed, and the soul is made wise unto salvation. “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned” (1st Cor. II., 14.). “For God, who commanded light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2nd Cor. IV., 6).—The Rev. Hely H. A. Smith’s “Foundation Stones,” published by the Sovereign Grace Union.

## Disabilities of Roman Catholics.

THE Roman Catholics have not been idle since their procession at Carfin was prohibited. Their latest move is to introduce a bill into Parliament with a view of removing certain disabilities.

There is in existence an Act of 1549, says the “Glasgow Herald” (8th August), which forbids books of Roman Catholic ritual ever to be kept in this realm. Another passed in 1791 excludes from its benefits any priest who officiates in any place of worship with a bell and steeple, or at any funeral, or exercises the rites of the Roman Catholic religion, or wears the habits of his order not within a Roman Catholic Church or private house. The repeal of these and various other disabilities on Roman Catholic citizens is sought by a bill, the Roman Catholic Relief Bill, which has been presented to the House of Commons by Mr Blundell, the Conservative member for the Ormskirk Division. Mr

Blundell is a Roman Catholic, but his backers include Church of England members belonging to both the Liberal and Labour Parties. The bill, the text of which was issued on 7th August, leaves undisturbed the provisions of the Bill of Rights and the Act of Settlement, which preserve the succession of the Crown in the Protestant line, and does not entitle a Roman Catholic to present to a benefice of the Church of England. In addition to the disabilities already mentioned, the repeal is proposed of an Act of 1559 which characterises religious orders as superstitious, any disposition or trust for the benefit of such orders being liable to be declared void as a superstitious use; and of one of 1715 which characterises property given to any abbey or convent as given for a Popish or superstitious use, any such gift being liable, therefore, to be declared void. Another section of the Act of 1791 provides that nothing in the Act shall make it lawful to establish a society of persons professing the Roman Catholic religion, and that all uses, trusts, and dispositions which would have been deemed superstitious and unlawful before June 24, 1791, shall continue to be so deemed. The repeal of this provision is suggested.

The Catholic Emancipation Act of 1829 provides that Roman Catholics must still make the declaration against transubstantiation before they can exercise certain offices—e.g., that of Lord Chancellor; that if any priest exercises any of the rites of the Roman Catholic religion or wears the habits of his order save within the usual place of worship of the Roman Catholic religion, he shall forfeit £50 for each such offence; that members of religious orders must register with the Clerk of the Peace of the county, and forfeit £50 for every month during which they remain in the United Kingdom without having so registered; that any member of a religious order coming into this realm is to be banished for the term of his natural life; that any such person admitting any other person to become a member of a religious order shall be guilty of a misdemeanour; that any person so admitted shall be sentenced to banishment for life, and that any person sentenced to be banished and found at large after the end of three months shall be deported for life. These obsolete provisions would also be repealed if the bill becomes law.

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Our aim is not to preach nicely arranged essays; we have to do with man's conscience, with heaven and hell, with God and salvation.—*J. H. Evans.*

## Searmoinean leis an Urramach Alonghas MacMhaolain.

### Searmoin VII.

Lucas, vii. Caib., 42 Rann.

“ Agus do bhrìgh nach robh aca nì leis an dioladh iad, mhaith e gu saor dhoibh araon. Innis dhomhsa, uime sin, co dhiubh is mo a ghràdhaicheas e?”

(Air a leantuinn o t.-d. 150.)

3. Tha 'n dream a fhuair aithreachas agus maitheanas peacaidh, air an deanamh deonach, toileach, a bhi cuir onoir air an Tighearn Iosa Crìosd. Thaisbean a bhana-pheacach so, a fhuair le trècair folach air a cionta 's eas-aontas, gu robh i ro-thoileach onoir a chuir air a Fear-saoraidh;—thaisbean i so 'n uair a dh' ionnlaid i a chosan le a déuraibh, a dh' ung i iad le oladh chùbhraidh, agus a thiormaich i iad le folt a cinn. Dh' fhuiling Crìosd mòran do mhasladh, agus do eas-onoir air son a phobuill,—bha e fo dhimeas agus charcuis dhaoine fad aimsir a chuairt air an talamh. Anns a cheart àm an robh e dol mu 'n cuairt a deanamh maith, a leigheas gach eucail, agus a dearbhadh gu robh e airidh air cliù, urram, agus onoir o a luchd-duthecha féin gu h-ìomlan, 's ann a bha e 'na aobhar fuath agus fanoid aca. Co is comasach a chuir an ceill, cìod e 'n tomhas do dhimeas, agus do mhasladh a dh' fhuiling Crìosd, o 'n àm san do thuit e 'n lamhan ainigidh dhaoine, gus an d' thug e suas an deò air a chrann-chéusaidh! Nach robh Sgrìobhaichean is Phairisich, nach robh seirbhisich is sagartan, nach robh maoir is saighdearan, nach robh Pilat agus Heròd, agus an Diabhul air an ceann uile,—'carnadh suas masladh agus eas-onoir air an Uan so. Gidheadh, air son an aoibhneis a chuireadh roimhe, dh' fhuiling e na nithe so uile, a cuir na nàire ann an neo-shuim.

Ach an uair a bha na h-Iudhaich anns a choitichionn a deanamh di-meas air, agus a toirt eas-onoir dha, bha 'threud bheag féin,—bha fhìor dheisciobuil féin,—ro mheasail air, agus deonach, toileach, a bhi toirt urram dha. Thug iad so an cridheachan dha, thréig iad na h-uile nithe air a shon, agus bha iad toileach a leantuinn tre mhi-chliù, agus tre dheadh-chliù, gu h-uair am bàis Mheas iad gu'm bu mho an saoihbheas masladh Chrìosd, na uil' ionnhas an t-saoghail a ta láthair. Ach tha fìor iompachain anns gach linn 'nan luchd leanmhuinn air an tréud bheag so,—seadh, tha iad a leantuinn Buachaille

na tréud, toileach an t-Uan so leantuinn, ge b'e áite an d'theid e, a bhi cuir onoir air, a bhi ga ghlórachadh o lá gu lá, le 'n cuirp, agus le 'n spioradaibh as leis féin. Cha 'n 'eil aobhar, na onoir sam bith air thalamh, co luachmhor 'nan sealladh ri aobhar agus onoir Chrìosd: b'fhearr leo a bhi faicinn a chumhachd, agus a ghlòir, air am foills-eachadh anns an eaglais, agus a rioghachd a soirbheachadh air thalamh, na bhi faicinn an soirbheachadh is mo do madur aimsireil, a dh'fheudas a bhi a' measg rioghachdan an t-saoghail so. Tha 'n spiorad ceudna aca a bh' aig an t-Salmadair, an uair a thubhairt e—"Leanadh mo theangadh ri m' ghial mur cuimhnich mi ort,—mur fearr leam Ierusalem na m' aoibhneas as àirde.

4. Anns an àite mu dheireadh air a cheann so, tha gràdh do 'n Tighearn Iosa Chrìosd, 'na thoradh a tha leantuinn aithreachas agus maitheanas peacaidh. Tha so soilleir o eisimpleir an iompachain mu 'n do labhair mi cheana gu tric anns an t-searmoin so. Bha miann dùrachdach a cridhe 'n geall air a bhi dlùth do Chrìosd, agus a cuir onoir air; a dearbhadh gu 'n do ghràdhaich i gu mòr, gu robh i tinn le gràdh. Anns a cheart àm an robh a ceann mar uisge, agus a sùilean mar thobar dhéur, bha cridhe lasadh le gràdh do 'n Fhear-shaoraidh, a rinn tròcair oirre, a dh' fhosgail a sùilean, a mhaith a peacanna, agus a spion i mar àithne as an teine mu 'n robh i air a caitheadh. Bha 'm mothachadh a bh' aice air a cionta féin, agus air meud na tròcair a fhuair i, a leaghadh a cridhe le taingealachd do Chrìosd, nach do bhuin rithe a reir a peacanna, ach ann am meadhon na feirg' a thoill i, a chuimhnich oirre ann an tròcair. Co fhad 's a tha daoine buanachadh 'nan staid neo-iompaichte, tha 'n cridheachan cruaidh agus fuair mar chloich, gun aon srad do ghràdh Dhe a gabhail combhuidh anna: tha iad marbh ann an eu-ceartaibh, agus ann am peacaibh, agus co falamh do ghràdh ris a mharbh a th' anns an uaigh. Aca anns an ath-ghineamhuinn, tha anail na beatha air a séideadh anns an anam mharbh, tha 'm marbh air a bheothachadh, tha chridhe gabhail teas, agus a tòiseachadh air lasadh le gràdh dha-san a ghràdhaich an eaglais, agus a thug e féin air a son. Agus tha e gu tric a tachairt, gu bheil an dream a tha 'nan cinn-fheadhna anns a pheacadh 'nan staid neo-iompaichte, an deigh dhoibh a bhi air an iompachadh, ni 's teotha ann an gràdh, ni 's dùrachdach ann an seirbhis Chrìosd, agus ni 's eudmhoire air son soirbheachadh a rioghachd, na muinntir eile, nach robh fo fhiachan co mòr. "Far an do mheudaich am peacadh, bu ro mho mheudaicheadh gràs," agus far an do mhaith-eadh mòran, tha 'n gràdh agus an taingealachd mòr d' a



reir. Bha 'n t-Abstol Pòl 'na pheacach ni bu mho na na h-Abstoil eile 'na staid neo-iompaichte; agus air an aobhar so, bha e féin a meas nach b' fhiù e Abstol a ghairm dheth; ach an deigh dha bhi air a ghairm o dhorchadas gu solus, shaothraich e ni bu mho na iad uile. Bha gradh Chrìosd ga cho-éigneachadh, 's ga dheanamh toileach caitheamh, 's a bhi air a chaitheamh, gu uair a bhàis ann an seirbhis an t-soisgeil.

1. Anns a cheud àite, tha aobhar mòr irioslachaidh againn ann am truailidheachd ar nadur féin. Tha 'n nadur a thug Dia dhuinn an toiseach naomha, neo-lochdach, agus dealaichte o pheacadh, a nis air a thruailleadh gu h-iomlan. Cha 'n 'eil buaidh do 'n anam, na ball do 'n chorp, nach 'eil air an truailleadh leis a pheacadh: "tha 'n ceann uile tinn, agus an cridhe uile fann; o mhullach ar cinn gu bonn ar coise, cha 'n 'eil fallaineachd spioradail idir annainn." Rinn am peacadh, cha 'n e mhaire ar nadur a thruailleadh, ach dh' fhàg e sinn mar an ceudna fo chorruich an Uile-chumhachdaich, agus buailteach do thruaighe shiorruidh anns an t-saoghal ri teachd. A nis, nam biodh mothachadh ceart againn air truailidheachd ar naduir, agus air cunnart ar staid mar pheacaich, bhith-eamaid ullamh, leis a chis-mhaor, gu bhi bualadh air ar n-uchd, agus ag éigheach. "A Dhia, dean tròcair oirne peacaich."

2. Tha e soilleir o 'n teagasg so, gu bheil na h-uile dhaoine fo fhiachan do lagh, agus do cheartas Dé, nach comasach iad féin, air chor sam bith an dioladh. Bha Adhamh 'na cheud staid, comasach fhiachan féin a phaigh-eadh. Cha robh an lagh ag iarraidh ni sam bith uaith ach nadur naomha, agus umhlachd iomlan; ach bha nadur Adhamh 'na cheud staid, foirfe ann an naomhachd, cha robh easaonachd air bith eadar a nadur féin agus nadur an lagha, agus ni mo bha anmhuinneachd air bith mu thimchioll a bha ga dheanamh neo-chomasach an lagh a choimhlionadh. Ach an uair a thuit e gu staid peacaidh agus truaghe, dh' fhàs e na chreutair anmhunn agus truailidh, neo-chomasach an lagh a choimhlionadh, na ni maith sam bith a dheanamh. Ged bhiodh beatha mhair-eannach air a tairgse do 'n duine a's subhaileich air thalamh, air chumha umhlachd iomlan a thoirt do 'n lagh, fad ceithir uaire fichead, cha rachadh e 'm feasd a steach do rioghachd néimh air a chumhnant so. Cha 'n fheud feòil sam bith a bhi air a fireanachadh tre oibribh an lagh am fianuis Dé.

3. Tha aobhar taingealachd ro mhòr aig a mhuinntir a fhuair maitheanas 'nan uile pheacann', a fhuair le tròcair folach air an cionta 's easaontas. Tha fìor chreidmheach



an comain Chriosd air son na tròcair so. 'S ann le fuil Chriosd a bha maitheanas peacaidh, agus gach beannachadh spioradail eile air an ceannach dhoibh. Agus an uair a bheir sinn fa 'near, gu bheil na beannachdan a chosd co daor do Chriosd, a bha air an ceannach le luach co mòr, air an tairgse, agus air an compairteachd ri creut-airibh ciontach mar a ta sinne, gun airgiod agus gun luach, O cia mòr aobhar ar taingealachd! Tha aobhar aig an dream a rinneadh 'nan luchd compairt do 'n tròcair so, a bhi 'g àrd mholadh an Ti a ghràdhaich iad, agus a dh'ionnlaid iad o 'm peacaibh 'na fhuil féin, an uair a bha iad mi-dhiadhaidh, agus gun neart. Gidheadh tha e soilleir nach bi e 'nan comas tre bhith-bhuantachd, iocadh do 'n Tighearna, a reir na rinn e dhoibh do mhaith, ann ann saoradh o chionta, agus o thruaighe.

4. Tha e iomchuidh gu 'm bitheamaid gar ceasnachadh féin leis na nithibh a bha air an ainmeachadh, air an treas ceann teagaisg, mar thoradh fìor aithreachais.

1. Anns a cheud àite, Ceasnaich, a leughadair, an d' fhuair thu riamh dearbhadh spioradail air ole a pheacaidh? An robh am peacadh air a dheanamh searbh dhuit —'na-eire thruim—'na thinneas cridhe? An robh thu ga aideachadh le tùirse—ga chaidh le déuraibh aig cosan Chriosd—agus air t-irioslachadh anns an dùslach air a shon? An d' fhuair thu 'n cridhe briste, agus brùite, tha 'na iobairt thaitneach do n' Tighearna?

2. Ceasnaich le mòr chùram, am bheil beò-mhiannan spioradail an geall air Criosd, ag oibreachadh ann a t-anam? Tha thu 'g eisdeachd an t-soisgeil, a feitheamh air meadhona' nan gràs, a coimhlionadh dleasdanasan spioradail; ach am bheil thu 'n geall air Criosd—air a làthaireachd, agus air a bheannachadh anns gach dleasdanas? Am bheil meas àrd agad air Criosd—am bheil e 'na neamhnuid ro luachmhor ann ad shealladh?—agus am bheil thu toileach na h-uile nithe a reic air son coir shlàinteil fhaotainn ann?

3. Ceasnaich, an e miann dùrachdach do chridhe bhi cuir onoir air Criosd? An d' fhosgail thu riamh do chridhe dha? An do shuidhich thu t-aignidhean air? An e t-iartas a bhi ga ghlòrachadh le d' chorp, agus le d' spiorad a 's leis féin. An e miann dùrachdach do chridhe bhi faicinn rioghachd, agus aobhar Chriosd a soirbheachadh air thalamh?—a chumhachd, agus a ghlòir air am foillsachadh?—gach iomal tìr a pilleadh d' a ionnsuidh, a strìochdadh dha, agus a cuir onoir air? Am bheil thu 'g iarraidh rioghachd Dhé an toiseach air do bhuannachd thalmhaidh féin?—agus a meas Ierusalem thar t-aobhneas a 's àirde?

4. Ceasnaich le mòr chùram, am bheil gràdh agad do Chrìosd? Chuir Chrìosd aon uair a cheisd so air Simon Peadar,—“A Shimoìn, a mhic Ionais, an toigh leat mise?” A nis, ged bha Peadar 'na pheacach, agus air a chuartaichadh le iomad anmhuinneachd, gidheadh bha e comasach a ràdh le firinn, gu 'm bu toigh leis Chrìosd, gu 'n robh gràdh aige dha. Am bheil thusa, 'leugadair, comasach an ni ceudna ràdh? Am bheil thu comasach a ràdh le firinn, gur toigh leat Chrìosd?—gu bheil gràdh agad dha? Ceasnaicheadh gach neach againn, am bheil gràdh aige do Chrìosd, agus thugadh gach neach a tha 'g aideachadh a ghràidh so, oidheirp air a ghràdh a dhearbhadh, le bli coimhead àitheantan.

(Ri leantuinn.)

## Crìosd mar an Ròs.

LEIS AN URRAMACH LACHLAN MACCHOINNICH.

Tha Crìosd 'n a dhaonnachd naoimh coltach ris na blàthan maiseach sin, oir tha fionnarachadh 'n faileadh cùbhraidh. 'Nis tha faile o thrusgan Chrìosd do Alos, Mhìr, 's do Chasia. Dhòirteadh gràs 'n a bhilibh. Ni teagasg 'Fhocail agus ghràsan a Spioraid an cridhe a mhisneachadh, agus a neartachadh. 'N uair a tha an cogais 'g an diteadh, agus iad fo iomaguin troimh mhothachadh air am peacaidhean, bheir a gheallaidhean fois dhoibh-san a tha aìrsnealach. 'N uair a gheibh duine sealladh air a pheacaidhean, agus a chreideas e 'n a staid chailte, tha an t-eas creidimh ro-bhuailteach air a bhàthadh ann an cuan an eu-dòchais. Ach aig a' cheart uair sin thig geallanna an t-Soisgeil le fuasgladh, 's beothachadh d'a chridhe anfhann. Agus mar a thug an Soisgeul air tùs misneach dha a thighinn agus a dhòchas a shuidheachadh air an t-Slànuighear, 's e daonnan bunait a dhòchais agus 'earbsa. Ma gheibh duine e féin trom-inntinneach, agus mi-shunndach, ni deadh thàile nam blàthan a bheothachadh. Mar sin cuiridh am focal treòir anns a' chridhe, agus beatha anns an anam.

'S e bh' ann an Saron ainm àite sònraichte, na earrainn dùthcha. B' àite e a réir nan sgrìobtairean, a bha ro-bhriagh agus ro-thorach, agus a bha ainmeil air son a chluaintean, agus a lusan. Cha 'n ann ri ròs a' ghàraidh, ach ri ròs o Sharon a tha e 's a shamhlachadh féin. Tha a ghràs saor, agus a thairgse do na h-uile; agus cha dean e maoidheadh. Cha 'n 'eil fùr a' ghàraidh ach air son 'a bheagan, ach tha blàth na mhacharach saor do na h-uile, agus mar na blàthan maiseach sin, anns an

achadh, tha Crìosd, ann an raon farsuinn an t-Soisgeil, saor do na h-uile, ach gu h-àraidh do na peacaich sin uile, aig am bheil an cridhe leònta leis a' pheacadh. Co am fear a' siubhal troimh Sharon ag amharc air a leithid so de mhaise, nach bitheadh air a thogail 'na inntinn le aoibhneas. Ach na 'm bitheadh lan-ghealltanais aige, gu 'm b' ann leis féin a bha na bha 'na shealladh, cia mo gu mòr a bhitheadh 'aoibhneas. Is amhuil a bhitheas esan, a gheibh sealladh spioradail air racintean farsuinn an t-soisgeil. "Bheirear gloir Lebanon dha, maisie Charmeil agus Sharoin." Mar sin, tha Crìosd mar an ròs, agus an lili 'na fhàile cùbhraidh, agus 'na mhaise; agus 'nuair a chi sinn a ghloir, agus a bhlaiseas sinn a mhisleachd, nach prìseil a' naigheachd do pheacaich air an gairm, agus gur e 'm beatha tighinn thuige.

## Memoirs of Elizabeth Cairns.

(Continued from p. 32.)

AFTER this I began to reflect on the Lord's visits to me, and of His withdrawing from me again; and when I was meditating, that passage was brought to my mind concerning the spies that were sent to search the promised land; some of them brought not only a good report, but also some of the fruits of the land. This I may allude to, that when the Lord draweth near to my soul, faith and love are like those spies, who leap over, as it were, into the promised land, and bring good reports of the land, with a part of the fruits, as an earnest of the full possession. This is like the white stone, and the new name that none know but they who receive it.—Rev. ii. 17.

My recording the Lord's visits to my soul is to me like the pot of manna that Israel laid up for a memorial before the Lord; so I desire to remember what He hath made known to me and done for me, as a memorial of His goodness, to His praise and glory, but not to my own.

There fell out a providence that was a great trial and exercising to me. I left some passages of my life, that I had writ in my young days, together with my clothes, in a Christian friend's house, and while they lay there, it fell out in providence that a fire broke out in a neighbouring house, which occasioned the carrying-out of all that was in my friend's house, and what belonged to me among the rest, at which time these experiences of mine, so many

as were then writ, were copied, and so went abroad unknown to me, and were hid from me for the space of twelve years. I having got my own copy with my clothes, never thought that any had known of it, until some strangers, whom I never knew before, came and told me. Upon this I was surprised with amazement and confusion, so that I could not get it borne; and these reasons were weighty on my mind :—1. That what was recorded there, I never told mortal of, and was fully of the mind to have kept these secrets between God and my own soul. 2. I having lived so long among the brute creatures, without either Christian converse or hearing of the Gospel, as also the want of education, I had so ordered things that others could not understand them according to my own meaning; and some expressions would seem at least very unguarded, on which account I was persuaded religion would be exposed to ridicule and reproach. 3. Those copies, in many expressions, differed from mine, for my write being so bad, none could copy it according to my meaning. This hath exceedingly wronged both truth and me.

This will oblige me to let my original copy stand as a witness against those incorrect copies that are gone abroad. This I am constrained to do, although I was fully resolved to have buried this original in my own day. Not that I think that some of those more uncommon experiences were delusions, so as to be ashamed of them; but, all along, I never had freedom to discover the secrets of religion to the world. The Lord knows I never loved to make appearance this way.

The consideration of these reasons, and others I forbear to mention, raised such a storm of confusion in my mind, that thereby my sleep went from me in so great measure, for fifteen months, that few would credit how little sleep I got. During this time unbelief and temptation did much prevail, for the enemy suggested that I had disgraced religion by exposing it to ridicule and contempt. I was also tempted to go to a desert, and there to live as a hermit, and so break up correspondence with all living. I was also tormented with the fears of the sad effects of so long a want of sleep, and vexation of mind.

But glory to a sovereign, merciful and gracious God, in my dear Redeemer, who hath all along my life appeared for my relief, and made my extremity always His opportunity, in a seasonable appearance for me. And in His appearance for me at this time, He sent that word with power and light into my mind, "For so He giveth His beloved sleep."—(Ps. cxxvii. 2). With this

blessed promise, there came a composing virtue along with it, and I was helped to believe and pray for sleep.

At this time I heard a lecture on the first chapter to the Hebrews, and particularly on the second verse, where Christ is brought in as the heir of all things; on which it is observed, that He layeth a ground for His people to seek every necessary thing that they stand in need of, by which I was encouraged to believe that, seeing He was the heir of all things, He would not withhold so necessary a thing from me that I could not live without, viz., sleep.

After this I got refreshing sleep, and so I came to consider how to get my mind reconciled with the providence that had been so exercising to me. And here I observe, that until the Lord sent a humbling and subduing power, by which I was made to submit to the will of providence, I could do nothing but fret and repine against the Lord, and the instruments that copied these experiences of my life. And here I remark—1. That He that knoweth all things, knows I had no hand, directly or indirectly, in making my copy known to the world. 2. I was helped to pray and believe that the same God, who had, in His providence, permitted this to fall out, would so order it in His infinite wisdom as to preserve religion from being disgraced by it. 3. I saw the devil and unbelief made liars, who all along, through my want of sleep, tormented me with fears of my head going wrong; but, blessed be the Lord, all my natural faculties have been, and yet are, as distinct as ever. 4. I was helped to go to God by prayer, and after this manner I expressed myself: That as He had in His love, mercy, and mere good pleasure, chosen me out of the quarry of black nature, and hath brought me into a state of grace and reconciliation, so now I desire anew to make a surrender and resignation of myself, my name, and all that concerns me, for time and eternity, to the keeping and conduct of that sovereign grace manifested in Christ. 5. I got a renewed discovery of the virtue of the death of Christ, and was enabled to believe and apply the same for the pardon of all the sins I had committed while under the bygone trials.

There were some things discovered to me at this time I had not noticed formerly, and so I saw that, by faith looking to the death of Christ, the power of sin is more broken, and the evils of sin more wasted or done away, than by any means or duties whatsoever, and so I believed that, by virtue of the death of Christ, sin will be utterly extinguished out of the soul at death.

And while I was in meditation on these things, my soul was so captivated with the faith's views of the love

and glory of Christ, that I was allowed, as it were, to swim in His infinite fulness and grace for some hours; but what I enjoyed here I will neither word nor write, for come and see will best declare it. But alas! there was a turning back of my soul, and a stripping out of this enjoyment; yet there was a part of a wrestling spirit allowed me for myself and for the generation, and I was helped to spread the libel of my own and the generation's guilt, with the present case of the Church of Scotland, before a mercy-seat and throne of grace.

And when I was thus making my supplication, the third of Jeremiah was brought to my mind, and so I compared the case of that people and our case together, and was strengthened to pray and believe that the same unchangeable God, that dealt so with Israel and Judah, and manifested such sovereign grace to them, might so do to the Church of Scotland. Also the fourteenth of Hosea was laid before me with application to the case in hand. Oh! thought I, if but a remnant of ministers and Christians would join hand, and do something in order to testify against the wrongs done to Christ, both as to doctrine, discipline, and government of His house, who can tell what sovereign God-like steps may yet be made in our case, for as wrath-like as it is at the time. And that which Mordecai said to Esther, "That though she should hold her peace, there should come deliverance to the Jews."—(Esther iv. 14.) From this, and other things which I forbear to mention, I am persuaded that there is a remnant in this church and land, to whom the Lord will be gracious, and though those who have the power in their hands should do nothing for the Lord's work, yet God, in His time and way, will bring about a reviving to His work, and a deliverance to His church, although we should go to Babylon before we be delivered; for since ever the Lord made me concerned for Zion, He persuaded me from His word of His relation and good-will to the Church of Scotland; and I think I would count it the greatest honour and pleasure I am capable of in this world to get liberty of soul and enlargement of heart to wear my knees and tongue in supplications for the Churches of Christ, but especially the Church of Scotland. The Lord knows my life is like a death when this hope is shaken.

As for reflections on the fore-mentioned trial—1. I see that something uncommon has been mixed in my lot, and the Lord's way with me along my life, for which I cannot account, but I desire to lay all at mercy's feet, till Infinite Wisdom see fit to unriddle the dark scene of His providence, and make me to understand His

mind in them. 2. I see an insufficiency in creature-help, and those that I expected sympathy from were made instruments of my greatest trial. 3. I see a glory in this, the less of the creature, the more of God. 4. I see there is a necessity of stripping me out of all human help, in order to the manifesting the glory of the divine perfections, in carrying me through my trials and giving me an outgate from them. 5. I see there is new scenes of mercy, grace, and love to be manifested in Christ to the soul in the turn of every difficulty. So it pleased the Lord to end this year with three months of more than ordinary allowances. Thus passed the forty-and-seventh year of my life, being the year 1731.

The uncorrect copies of my younger years' experiences, according to my information, being now gone abroad in the hands of severals, being so great a trial to me, as above recorded, I resolved that I would write no more. In this resolve I continued for some time, but as to this resolution, I am persuaded the enemy had a great hand, for I found myself at a great disadvantage on the following reasons:—1. As to anything I met with, whenever the impressions went off I forgot it. 2. I found a heedless, lazy temper of spirit prevailing, and like to overcome me; yet I came to be resolved that I would record somewhat of the Lord's way with me. Yet as to what passed in that time, as to my exercise, namely, from the year 1731 to the year 1736, I cannot give a full account of it.

(To be continued.)

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## Literary Notice.

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LIGHT FROM OLD TIMES, by Bishop J. C. Ryle. London: Sovereign Grace Union, 98 Camberwell Grove, S.E. 5. Price 5s net, post free. Illustrated. Pp. 493.

This excellently printed edition (5th) of a very useful and informative book is issued by the Sovereign Grace Union at the very cheap price of five shillings. Bishop Ryle's biographical and other writings are so well known to many of our readers that we need not say much about them here. The volume before us is made up of a series of papers written in Dr Ryle's best style, in which simplicity, instruction, and edification are happily blended. The papers deal with John Wycliffe; 'Why were the Reformers burned?' John Rogers, Martyr; John Hooper, Bishop and Martyr; Rowland Taylor,



Martyr; Hugh Latimer, Bishop and Martyr; John Bradford, Martyr; Nicholas Ridley, Bishop and Martyr; Samuel Ward; Archbishop Laud; Richard Baxter; William Gurnall, Author of "The Christian in Complete Armour"; and James II. and the Seven Bishops. It is in such volumes that our young people will find instruction as to the vital issues involved in the great religious struggles of the past. Bishop Ryle, being an Episcopalian, is naturally influenced in his outlook by his ecclesiastical connection, hence his defence of William Gurnall remaining in the Church of England in 1662, and of Reynolds' acceptance of a bishopric, while expressing regret that Baxter and Calamy refused similar offers, and Bates and Manton deaneries. Our sympathies, however, are with those Puritans who went out in 1662, and also with those who refused preferment in the Church of England. But Bishop Ryle, it should be pointed out, is not a believer in the divine right of Episcopacy, and he is broad-minded enough to honour all those who loved the Lord Jesus in sincerity and in truth, though holding to his own church connection. He loved those who contended for the truth of the Gospel, and it is not with an unfeeling heart he records their contendings.

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Can we think that God's children, who are so near and dear to Him, shall always be trampled upon by the powers of darkness? No, certainly. He is interested in all their quarrels, and takes their injuries as done to Himself. When we can be more subtle than the devil, or more strong than God, we may think to thrive against them.—*R. Sibbes, D.D.*

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### Notes and Comments.

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**Northern Ireland Education Act.**—In a recent issue we had a note referring to the above Act. At the last meeting of the General Assembly of the Presbyterian Church in Ireland much dissatisfaction was expressed with the Act inasmuch as it stipulates that "the education authority shall not provide religious instruction in any elementary school." A resolution calling on the members of the Church to make every effort to have the Act amended so as to conserve to the Protestant people of Ulster the rights which they have hitherto enjoyed, was adopted by the Assembly. The Rev. Henry Montgomery spoke out very strongly, saying they must delay no longer, and say in a clear, firm way



that the regulations must be changed, so that local authorities should have power to select their teachers, and that Bible instruction must be in the curriculum for each day. It would be well that the Presbyterian Churches in Scotland would take up the same firm attitude in regard to religious education in our national schools.

**Lord Kelvin.**—The celebration of the birth centenary of Lord Kelvin at Glasgow University on 25th June was a notable, impressive, and worthy affair. Full testimony was given to his genius by Dr Russell, Principal of Faraday House, London. He said it was difficult for the younger generation to realize the tremendous vitality of mind and body that characterized Lord Kelvin. Dr Russell said Kelvin's name would be world-famous if he had written on one only of the following subjects: thermodynamics, electricity, magnetism, electricity, telegraphy, heat, electrical engineering, dynamics, or navigation; but he had written on and illuminated them all. His works were a gift to universal humanity. Had it not been for Kelvin the world would have been perceptibly poorer to-day. To him it was given to throw light upon dark places, and as the years rolled on our debt to him grew ever greater. This noted scientist when the camp followers of science were seeking to rid the universe of its Creator boldly met their speculations with the assertion: "Scientific thought is compelled to accept the idea of creative power." We were specially interested in learning of his zeal to deliver his brother, also a Glasgow professor, from the Arian views he adopted, to the orthodox views of the divinity of Christ. God does not need men to defend him from the cavils of the creatures He has made, but when men like Lord Kelvin speak as he did it becomes the lesser lights to put a bushel upon their flickering candles.

**The First Protestant President of France.**—Gaston Doumergue, who has recently been elected, is the first Protestant President of France, says the "Churchman's Magazine." A lawyer by profession and a southerner, he is 61 years old. He is an expert in colonial affairs, having lived for many years in Algeria and Indo-China. He is shrewd, calculating and eloquent, and has had a long political career. He was a deputy from Nîmes, the town of his birth, in 1893, minister in 1902, senator in 1910, Premier in 1913, and President of the Senate in 1923. He is a descendant of the Huguenots. We trust his Protestantism is of a more virile type than that of so many British Statesmen.

**Church Union in Canada.**—According to a Reuter's cable, dated 7th August, an official manifesto issued by the Presbyterian Church Association, representing the parties who are opposed to Church Union, declares that the Presbyterian Church of Canada will continue as a separate entity in carrying on missionary and other cognate activities, despite legislative union between the Methodist, Presbyterian, and Congregational Churches, which comes into effect in June next. The statement says:—"Plans are being perfected for a meeting of our General Assembly in June for the preservation of the work of the Presbyterian Church."

**Sermons by the late Rev. Alexander Macleod, Rogart.**—In our next issue we hope to print the first of three sermons of this noted servant of Christ, whose labours were so signally blessed in Uig, Lewis, and whose ministrations were so highly appreciated by the Lord's people. These sermons were taken down by Mr David Ross, elder, Evelix, one of the noted "Men" of Sutherland, and were placed at our disposal by Mr Malcolm Fraser, The Mound. The other two sermons will appear in successive issues of the Magazine.

**Sabbath Papers.**—According to Mr Alexander MacLaren, General Secretary, of the National Federation of Retail Newsagents, nearly 30 million newspapers are distributed in Great Britain and Ireland every Sabbath, and only 20 million each weekday.—Bulwark.

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## Church Notes.

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**Communion.**—September — First Sabbath, Ullapool and Vatten; second, Strathy; third, Applecross, Tarbert (Harris), and Stoer; fourth, Laide. October—First Sabbath, Tolsta; second, Ness and Gairloch; third, Scourie; fourth, Lochinver and Wick. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Dornoch, and Helmsdale.

**Induction at Ullapool.**—At a meeting of the Western Presbytery, held in Ullapool Church on the 9th July last, the Rev. D. N. Macleod, formerly of Harris, was inducted to the pastoral charge of the Lochbroom congregation. There was a good attendance, all the various districts included in the charge being represented. The Rev. James Macleod, Glendale, presided, and preached the induction sermon from

the words of John ii. 5, in which he dwelt principally on the obligations which the placing of a minister laid upon a congregation. Thereafter the appointed questions having been put and answered, and the formula signed, Mr Macleod's induction was formally proceeded with. Throughout, the proceedings were most harmonious, and were witnessed with manifest interest on the part of the congregation, a fact which, added to that of the unanimity of the call, served to indicate that the people were of one mind in welcoming their new minister. We sincerely trust that both pastor and people will be signally blessed in their newly-assumed relationship, while we pray that the Holy Spirit may be poured forth upon them in rich measure to the glory of God and the salvation of immortal souls.

R. MACK.

**Church's Deputy in Canada.**—In our last communication from Rev. M. Morrison, he informed us he intended preaching in Saskatoon, and thereafter going west to Vancouver. It is his intention to return to Winnipeg for a few Sabbaths, and thereafter to preach in Detroit and New York on his homeward journey. Should we receive the dates when Mr Morrison will be in these cities in time for insertion in the Magazine, intimation will be duly given in our pages.

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## Acknowledgment of Donations.

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