

THE

Free Presbyterian Magazine

And MONTHLY RECORD

VOL. XXIX.

APRIL 1925.

No. 12.

The Great Religious Awakening in Lewis a Hundred Years Ago.

IT is now over a hundred years since the Rev. Alexander Macleod was called to the parish of Uig, in Lewis. The sphere of his labours was anything but encouraging. Mr Macleod's account of the spiritual condition of his flock may be quoted from his Diary in proof of what we have said. "The first month I laboured among this people," he says, "I observed that they were extremely attentive to the preaching of the Word. But the truth made no visible impression on them. They seemed to be much afraid, and astonished at the truths delivered. You would, at the same time, read in their appearance that they were at a loss to understand what they were hearing. Having commenced to examine several of the parents previous to my dispensing the ordinance of baptism to them, I found that they (with very few exceptions) were grossly ignorant of the truths of Christianity as revealed in God's Word. In questioning them respecting the covenants of work and grace, they acknowledged that they were perfectly ignorant of the origin, nature, and systems of both. There were but few among them that could tell me the names of our first parents, of Noah, or of any of the patriarchs and prophets, and but few could tell of the nature of our Lord's mission, and the names of His disciples and their history. In asking how many sacraments Christ appointed, the answer in general was that He instituted seven. When I enquired their hope of salvation as to its grounds and foundation, good conduct and doing the best we could was the answer, and with regard to their expectation of heaven, they said it would be a wonderful favour to be somewhere else upon the borders of that happy place, though not admitted to the society of the holy. By such interviews,

I have at once discerned their consummate ignorance of true religion, and that polluted remains of Popery, since it was the religion in this place, was the only notion they had of Christianity. Swearing, lies, and stealing were very common vices in the land, notwithstanding they were in general kind and obliging, and but few instances of drunkenness and uncleanness among them. After discovering the gross ignorance that universally prevailed in the parish, I found that I would require to begin the first principles of Christianity with them, and to make it my great care and study how to come to a level with their untutored capacities, so as to render the truths delivered intelligible to them." Yet it was upon this dry and parched wilderness that the God of Salvation was to pour out floods upon the dry ground. The long, dark night of the reign of ignorance, formality, and indifference in religion was to pass away, and the rising of the Sun of Righteousness with healing in its wings was to be accompanied by the outpouring of God's Holy Spirit upon a people dwelling in the land and in the shadow of death. Moderateism, with its cold, dead, lifeless religion, had laid its chilling hand upon the services of the sanctuary, with the result that gross ignorance prevailed, not only in regard to spiritual religion, but even in regard to some of the best known facts of Biblical history.

At the date of Mr Macleod's induction, notwithstanding what has been said in reference to the religious condition of the people, there were 1000 members on the communion roll. All and sundry communicated whether they were believers or not. Mr Macleod was not long there when his preaching began to have effect; it was so different to what the people had been accustomed. The Spirit of God began His work in the hearts of many. Hearers from the neighbouring parishes came to Uig, where the heavenly dew was falling. Two or three months after his induction at Uig, Mr Macleod notes in his Diary:—"Many young and old are in tears every Lord's Day, and several are so affected as not to be able to contain themselves or to retire." And under date 10th August he has the following entry:—"The same appearances are still increasing in our congregation every Sabbath Day. A considerable number are so affected that it is with difficulty that I can go on sometimes with the sermon." In June 1827, when the Sacrament of the Lord's Supper was dispensed for the first time since Mr Macleod's induction, the communicants had dwindled from 1000 to 20, of whom only six communicated. The fan

of truth in Mr Macleod's preaching had swept the chaff from the winnowing floor. We leave it to Mr Macleod himself to describe the interesting occasion, and the feelings with which the communicants sat at the Lord's Table, and the feelings of those looking on. "This is the first occasion," he says, "we had the Communion here in my time, and only six individuals have come forward to the Lord's Table. There were no more than twenty communicants in all. The whole of the unworthy communicants kept back, and a great many of our young converts did not take upon them to come forward. The congregation was much impressed through the whole day. When the elements were presented, there appeared as a shower of revival from the presence of the Lord through the whole congregation, and in serving the first and second tables (there being two tables only) the heavenly dew of gracious influences was evidently falling down on the people in so conspicuous a manner that, not only the friends of Christ, but also the enemies of the Lord, cannot forget an occasion and a scene so singularly remarkable, in which all acknowledge that God was of a truth among us. But all this might be called the commencement of what happened afterwards, for when our young converts saw the uncommon liberty that was granted to the pastors in addressing those who sat at the table, they were still more impressed and filled, as it were, with new wine and holy solemnity. Much disappointment now appeared among several of them that they had not taken out tokens, and so were not prepared to come forward. Pungent conviction, towards the evening, took hold of some of them for not obeying Christ's command. It was a night ever to be remembered in this place, in which the whole of it was spent in religious exercises, whether in private or together with others, in cases mingled with unusual instances of joy and sorrow. While these things were carried on, the ungodly themselves were in tears, and iniquity for a time dwindled into nothing, covered her brazen face, and was greatly ashamed. On Monday, many felt sadly disappointed when they saw that the ungodly had kept back from the table, and when they perceived that the Lord's people were so greatly refreshed in commemorating His death, that they did not timeously prepare for the duty, and that, after the Lord in every way cleared the way for them, they were not ready. This circumstance caused much sorrow, and more so as there is no doubt but some supposed that some of the most promising of the Lord's people would not com-

municate at this time. But when they saw that those went forward, and that they themselves were not ready, and when they were convinced then in their consciences that they were led to follow the example of men rather than sincere regard to Christ's command and the commemoration of His dying love, the whole circumstances of the case came home with peculiar force to their consciences, and they were humbled low in the dust. But this prepared their souls for receiving the excellent sermon preached by the Rev. Mr Macdonald [of Ferintosh] on the following day, from John xvi. 22—"And ye now therefore shall sorrow but I will see you again, and your hearts shall rejoice." The Lord's people were greatly impressed and refreshed by this sermon, and they descended from the mount with songs and praises."

The effects of this great revival were lasting and it was the beginning of a brighter day for the Island of Lewis, the effects of which are felt to this day, though those who knew Lewis in the days of old will be ready to say compared with what it is and what it was: "The glory has departed."

Scotland has been a highly favoured land as far as notable revivals are concerned. One has only to think of the Stewarton, Kirk of Shotts, Cambuslang, Kilsyth, and Dundee Revivals in corroboration of this statement, and the lasting effect of these revivals was seen in the changed lives of thousands who to the day of their death adorned the doctrine of their God and Saviour. Now and again, especially in modern times, we have been visited by so-called revivals, which caused a good deal of excitement, but which have had a disastrous, rather than a beneficial effect on vital godliness. To such the words of Dr Kennedy, in his "Hyper-Evangelism" apply and merit our serious attention:—"I have had to endure the trial of watching a darling child, during her dying hours. Spasm, succeeding spasm, was the only movement indicating life, each one as it came shattering the frame which it convulsed, and thus wearing out its strength. While the spasms lasted I knew there still was life, but I also knew that these must soon end in death. There was life, but it was dying, and the convulsions of life soon ended in death. But after the double pain came the ecstasy of a resurrection hope, and my heart could sing beside the grave, that covered for a season my dead out of my sight. With still greater grief, should I look on my Church in a spasmodic state, subject to

convulsions, which only indicate that her life is departing, the result of revivals got up by man."

It is well for us to remember the years of the right hand of the Most High, and if the recalling of these days of old will make us more earnest in pleading that God would visit not only the Highlands, but the whole world, with a day of power by the outpouring of His Spirit our meditation will not have been in vain. The Psalmist could say, "Mine eyes fail for thy salvation and for the word of thy righteousness." May it be given to us all to plead with God in the words of the prophet: "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

The Rev. Thomas Halyburton.

I ADVISE every theologian to acquaint himself with Halyburton. I have great sympathy with his mind. He neither understates nor overstates the value of the Law to the Gospel, and the necessity of the Gospel to the Law. I like his view of a man's acceptance of the Gospel as a cordial approbation of God's way of recovering man. The steps upon which he travelled on the side of the Gospel were these, as brought out in his self-examination—(1) Have I a cordial approbation of the Gospel? Am I perfectly satisfied that it both perfectly satisfies God's attributes and is perfectly adequate to my needs? (2) In all my darkness and doubt I never wished for another way different from that which is appointed. (3) I am resolved for ever to cling to this, with the expectation—sometimes more and sometimes less vivid—of a good issue. Then, on the side of the Law—(1) I do not wish the Law altered in any particular; (2) and that even when it runs most counter to my inclinations. So thoroughly did he go on and into this question of the Law, as it were upon himself, that he brought himself to this position, that he wished no alteration in the Divine procedure towards him, but only that he himself should be changed. It may seem a very simple attainment; but if I may judge from my own experience, it is not so easy to consent unto the whole law that it is good—when that means not merely an intellectual assent, but also a moral consent, the "Amen" of the will. Witsius and Halyburton were, I should say, Owenians; yet they were not so great as Owen. They were minor men; yet we get nearer to them somehow.—*Dr John Duncan.*

Short Expositions

BY THE LATE REV. JOHN ROSS, BRUCEFIELD, ONTARIO.

II.

“And he besought Him much that He would not send them away out of the country.”—Mark v. 10.

This shows (1) that the devils knew and acknowledged the power of the Lord Jesus. They knew not only that He could put them out of the man, but also out of the country and out of the world. (2) These words show the dread which the devils have of the punishment which they know is awaiting them. (3) These words show that communion with men, possession of men, dwelling in them and among them, is much relished by them. They besought Him much that He would not send them out of the country. They besought Him much, as much as a man would beseech that he might not be banished from his country and home, treasures and friends and pleasures. A man who felt himself threatened with banishment from all these by one who had full power to do it would beseech him much to be allowed to remain, and would intreat for all the mitigation of his sentence that could be obtained by entreaty. And this the Legion did in this case. The power of the Lord Jesus over them, the dread of punishment, and a passion for communion with men—wicked men—are the leading points which we see in this conduct on the part of the Legion. And this leads us to inquire, why devils desire, covet and eagerly seek to retain the society of men. That they do so is most manifest from this text, and from all parts of Scripture. And this is a fact that has too serious and important a bearing on the condition of men to be neglected by them. The Legion is not indifferent as to whether he is to dwell with men, or to be sent into the deep. They besought Him much that He would not send them out of the country. And (1) Because he and men agreed well together. They suited him and he suited them. Their habits and tastes had so much in common. The strongest likings and passions of their nature, and his strongest likings and passions altogether agreed. The body of the Jewish nation in the days of the Saviour was under his power and in his service. So that the Saviour, in the epistle to the angel of the church of Philadelphia, says—“I will make them of the synagogue of

Satan who say they are Jews and are not, but do lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee. They said they were Jews, and Jews they were according to the flesh, but Jews they were not inwardly, and true worshippers they were not, but the synagogue of Satan. They were Satan's own. They were animated by his spirit, they loved his image, and did his work, and what father would not beseech much that he should not be sent away from his children. If Satan has children, depend upon it he has a fondness and liking for them. He wants to be with them, and will try all he can not to part with them: he will beseech the Lord Himself much not to send him away from them.

There is the closest relationship existing between fallen men and fallen angels. There is an intimacy between them, and bonds of the strongest kind exist—bonds which may be called bonds of love, satanic love, that draws out all his desire towards them. Bonds such as exist between the fornicator and his harlot, between the drunkard and his cups and companions in sin, between the hunter and his game, between the lion and his prey, between the miser and his gold, between the schemer and the pliant, ready agents of his craft, between the giver and the receiver, between the speaker and his willing, eager hearers, between the king and his subjects. It cannot, therefore, be marvelled at that he besought Jesus much that He would not send them away out of the country. This would be against all his likings and against all his interests. He had schemes in hand which he had not yet developed. He was carrying on a trade the full profits of which he had not yet reaped. And to be sent away out of the country without his profits and investments gathered and reaped would be a sore loss. To have done so much and to lose all, and see all his schemes blasted and his hopes blighted when he was about to realise them was something he could not endure. All the principles of Satan's nature, all the interests which he has at stake in the world, and all that he has set his heart upon from the day he caused the fall of man is at work in him, prompting him to keep his hold of all he has got into his power. Let me try and open the subject more particularly. Why did he beseech Him that he would not send them away out of the country? (1) Because he delights in communion with men, wicked men. He has a present gratification in fellowship with them. He likes to see them, to hear

them, to dwell where they are dwelling, and mingle in all business and intercourse. Sin is his present work and delight. And men can rival him in sinning. Men take pleasure in sin, and sin with all their might, with their whole heart, in sinning lies their joy. And Satan is like them in this, that sin affords him all the delight and happiness of which his nature is now capable. No idol of fashion, no idol of society, ever dreads and dislikes expulsion from the circles in which he moves as Satan dreads the disgrace and loss which expulsion from the circles which he haunts. (2) Not only has he present gratification in human society, but he has his hands full of work among them. He finds ample employment for all his fertile and active mind among them. He is in his own kingdom, in his own fields, with all his machinery in active operation around him, with his whole heart set upon what he is doing. He is not playing nor carrying on his work with any measure of indifference as to whether he will prosper or fail in what he is doing. He means business—business at the present moment with far-reaching consequences in view, making investments and laying out much with a view to future profits, and in the midst of all this to be suddenly arrested and threatened with expulsion and lose all he has done is something he dreads. He besought Him much that He would not send them away out of the country. This would be to stop all the business he was carrying on, and lose the profits of what he had already done.

When the Lord rebuked Peter, saying—"Get thee behind me, Satan." He gave the reason in the following words:—"For thou savourest not the things that be of God, but the things that be of men," showing that to savour the things that be of men is the same thing as being of Satan. The things of men, of which men approve, relish of their own accord, are also of Satan. "And the serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood" (Rev. xii. 15).

His name is Jesus. Who originated this name? It was planned from all eternity. Deep in the recesses of the Divine mind, deep in the counsel of omnipotent love, there lay a jewel, a gem, which was to be manifested in the fullness of time, and to be the joy and glory of eternity. It was the name of Jesus. . . . It was not man who gave this name to our Saviour, but eternal wisdom and love."—*Dr Adolph Saphir*.

A Sermon.

BY THE REV. MURDO MORRISON, LOCHINVER.

Preached in the First Free Presbyterian Church of Scotland, Vancouver, B.C., 14th September 1924.

(Taken down by a Hearer.)

"And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isaiah xxv. 6.

YOU will notice that the Prophet praises God when he considers His dealings with wicked nations in the past, and how He brought down and laid low the mighty, as described in the second verse, and on the other hand, when He remembered the poor and needy, who, as His people, bore the traits of Christian character as portrayed in the fourth verse. That shows the judgments which God was pleased to inflict upon the haughty and the high and the proud in the past, and the loving kindness which He showed to those who are here described as poor, when he says, "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat." God's Word tells us that He will give grace to the humble, and that He will send away the proud empty; and there would be some hope for you were you coming here this evening, conscious of your need, your poverty, your helplessness, but so long as you think that you can do something whereby you can reconcile yourself to God and procure His favour, so long will not not enjoy any of the blessings of salvation as they are set forth before us in the everlasting Gospel.

I. Now, in directing your attention to this passage, I should like to refer, first of all, to the Maker of the feast, for he says here—"And in this mountain shall the Lord of Hosts make unto all people a feast." Who is it that makes this feast? It is the Lord of Hosts.

II. In the second place, we shall endeavour to direct your attention to the place where this feast is made—the place where the feast is made is "in this mountain."

III. In the third place, we have what is provided for in the feast. The material of the feast is two-fold. There are the "fat things" and there are the "wines on the lees."

IV. In the fourth and last place, we have the people for whom this feast is made. It is made for all people, for he says here, "And in this mountain shall the Lord of Hosts make unto all people a feast"—it is unto all people and for all kinds of people.

I. Now, we shall consider the Maker of this feast. (1) As a feast is made among men, you will notice that it is not everyone who is capable of providing a feast or of going to the expense of making one. Suppose, just now, that one on equal footing with yourselves, having no more riches behind him than you have, were to announce that he would provide a feast, and that he would invite some people to that feast, and you were among those invited, it would not raise very great hopes in you, and why? Because this person's resources could not go very far towards providing a lavish feast, and if he were to provide it for a still larger number, he would become bankrupt. He would not have sufficient resources behind him to meet the expenses involved. Further, if you heard of a very rich man announcing his purpose of providing a feast in Vancouver, and this man sent invitations to all and sundry, and that you had every warrant to come to that feast, then that would justify you in cherishing delightful hopes and expectations. You would be taken up with it. You would say to yourselves, surely this rich man will provide something very delicious and attractive. I should like to go to this feast. Now, if that man were to propose that this feast should be open, not only to the people of Vancouver, but to the whole of the inhabitants of Canada, or say, further afield, then that would mean that perhaps all his resources would be taxed to the uttermost, and he would be in danger of bringing himself to bankruptcy, however rich he might be. Now, supposing again that the Government of this country, with all its resources behind it, should undertake to provide and sustain all the subjects within its territory, and if it should say, "We shall support you, every one of you, for an indefinite period of time," it would soon collapse. It could not meet the demands made upon it. Its coffers would soon become depleted, and it would be in danger of becoming bankrupt, and all the resources that may be behind any man, or the strongest nations of the earth, would but support a small section of the population of the earth after all.

(2) This is one thing we must realise as true—that when one makes a feast, he must be rich. A poor

person could never provide a feast. But here we have one who makes a feast, and it is the Lord of Glory, and He is rich, infinitely rich, infinitely and unspeakably rich; for He is rich in His nature, in His own nature—the nature of God embracing His eternal attributes; infinitely rich and glorious in Himself, altogether lovely, and should be the object of every rational creature's adoration and admiration. For this God of the Bible is a God who is infinitely holy and blessed in Himself, and that necessarily arises from His own nature and the perfections of that nature. He is boundless in His immensity as He is self-existent in His being. He derives no existence from any, but in and from Himself, and He is without a beginning and without an end; everlastingly the same, and unchangeable yesterday, to-day, and for ever. That is the Person who provides this feast. A Person rich in His nature, and not only is He rich in His nature, but He is rich in His Providence. Ah, dear friends, the earth and all that it contains belongs unto the Lord. The whole earth, all its riches, all the minerals in its bowels, all that the earth yields on its surface, and all the creatures that move upon the face of the earth, God can claim as His own. He is the Creator of all, and His claim is by right of possession and creation. Think of His riches in His providence, when He sustains all beings. When He gives them their meat in due season, and sustains man and beast, as we were singing in the opening Psalm. He upholds them day after day, out of the riches of His providence. The earth is yielding continually its riches to man for his sustenance and support, and is it not because of Him that these have never failed? We are daily laden with His benefits. Great is His faithfulness in giving us health and life, and in providing food convenient for us from the earth and from the sea. The earth and the sea are laid under tribute to provide for the sustenance and for the support of human life. Think of His riches in His providence, how He is providing for everyone. His resources never fail; His providential resources never come to an end; He is continually meeting our wants, and yet how seldom we think of Him, the great and merciful God. We will not as much as acknowledge Him. The most of the people in Canada and upon the face of the earth to-day will not acknowledge God, in His mercies, which He is showering upon them day after day. They are ashamed to own Him. When the Heathen, the Chinese, and the Japanese, and all the devotees of false religions are not ashamed to acknow-

ledge their own false gods—the Japanese in his worship to Buddha, the Chinaman in his worship of Confucius—all have their own gods, all acknowledge them, bowing down before them, and yet, when you think of this great and mighty God whom we profess to worship, and whom the lukewarm professors of this age will not as much as own in connection with the food they eat from day to day. To-day you have an example of the most callous ingratitude. Do they ever express their thankfulness to Him for providing them with the necessities of life, and yet, on the other hand, if a present were given to you by some person, you would be profuse in your expressions of thankfulness and gratitude for such a gift, but not one word will come out of your mouth in acknowledgment to God for supplying your needs day by day. Ah, what an awful condition we are in. No wonder though our condemnation will have many aggravations at last.

(3) Let me now speak of the riches of His grace. The riches of Grace are infinite, for we read of the riches of His Grace, of His Glory; the exceeding riches of His Goodness; the riches of His Mercy; the riches of His Love; and all these riches are behind the feast that is here set before you, and these are vast and inexhaustible resources. The riches of His Love and of His Glory and of His Mercy, as revealed to us, are altogether wonderful, and should be the subject constantly of our meditation, as well as of our adoration. Fellow-sinner, is He not a rich provider? As has been said already, he who makes a feast must be rich, or else the feast might draw too much upon his resources and cause him to fail; but not so Jehovah, who giveth liberally in the riches of His Grace, and it is the riches of His Grace that are wholly responsible for this feast; that move Him to make this feast for man, for He sees man as poor and destitute; as He says here, "For thou hast been a strength to the needy in His distress; a refuge from the storm; a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." And we, friends, came all to be bankrupt in the fall of our first covenant head. God had enriched us when we came from His hand, with His own image, and He kept up communion with us by the Holy Ghost; but when we fell, we were deprived of all these rights, and we became exceedingly poor and destitute, and hopelessly ruined and undone for time and for eternity.

Here, then, you have God providing a feast. Man is in a spiritually starving condition. His soul is

starving, and he will inevitably die eternally, unless there is a provision made such as the prophet says, "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Think now of His riches, for there are no bounds to them. They are incalculable. They cannot be searched. They are incomprehensible; Jehovah's riches, which are behind this wonderful feast for man's soul, are exhibited in the everlasting Gospel.

(4) There is another thing which is always associated with the maker of a feast, and that is, he is not only rich, but he is also kindly disposed and liberal-handed, for when he makes a feast, it implies that he is a very kindly disposed person, and not only kindly disposed, but exceedingly liberal with his resources. He is not niggardly at all, and there is something noble about a person who, when under no obligation whatsoever to do so, provides a great feast. It reveals his liberality and his generous disposition, and that he likes to share with others his possessions. Is there not something noble in this feast? Oh, friends, think of God, the Lord of Heaven, desiring to share with us His own possessions, His own blessings, and His own happiness; His own grace, His love, His truth, and all that He has He desires to share with us. He is so liberal-minded and so liberal-handed, as it is said in Isaiah, 32nd chap., 8th verse—"But the liberal deviseth liberal things, and by liberal things shall he stand," and here is One who is exceedingly liberal in His nature, desiring liberal things for us, and by these liberal things He is ready to say that He will stand, and does He not give proof of it in the Gospel, of the feast He is making, otherwise, the Word of God is meaningless. It is said that He giveth liberally unto all and upbraideth not. He says, "Ask and ye shall receive; seek and ye shall find, knock and it shall be opened unto you." Here is liberality and generosity of an unusual kind on the part of God towards men; so you shall have no excuse at last, if you continue in a Christless state and in the state in which you came into the world.

II. I come, secondly, to notice the place where this feast is made. (1) It is made "in this mountain," and you will observe that the word "this" as a demonstrative pronoun, lays emphasis upon the word "mountain" in the phrase "in this mountain shall the Lord of Hosts," as if He were pointing out a certain location as distinguished from every other place. Now, when

you come to look upon a mountain, you will find that the word is invariably used in the Word of God to mean great difficulties and trials which the Church of God meets with in the world; secondly, it is taken to mean the nations and powers of this world; but here it is used in a different sense. It is used to mean the Church of God, and it is the Church of God that is represented by "this mountain," or in other words, the kingdom that Christ was to set up when He would appear in the fulness of the times, and it was to be a mountain. We have a wonderful display of mountains beyond this City of Vancouver, and I could not but be very impressively struck with the picturesque grandeur exhibited by these mountains when passing through them. I was exceedingly impressed with the awe-inspiring spectacle which the Rockies presented to my gaze. Think of the wonderful display of infinite power and of wise design we find in these mountains. What design is there, and what power was put forth to call them into being in such wonderful array and order. There is no confusion or disorder there, peak after peak rising in constant succession, and they impressed us with the thought of the infinite being of God who formed them. What a puny creature man is after all. You have only to go and read the book of creation, and you should then have your mouth for ever closed; never more to speak against God or charge Him with folly. The mountain here to which our attention is directed represents the Church Christ was to set up in the world, or the Kingdom He was to found. A mountain is, in its formation, something rising high above the ordinary plain, and begins from its base to gradually taper towards its summit, and when you contrast the mountain with the level plain, what thought will strike you? What but the thought that there is a vast difference between the mountain and the plain below. Well, that is the way with the true Church of God in the world. The world is down in the swamp and in the plain, wallowing in sin, corruption, and lust; lying in wickedness. It is an enemy to God, to truth, to the salvation of man—an enemy to all that is good. "If any man love the world, the love of the Father is not in him, for the things that are in the world are the lust of the flesh, the lust of the eye, and the pride of life," and these are the things you find in these lower plains, in the swamp. But here you have the true Church of God. I am not speaking of the churches of Vancouver, Canada, or Great Britain. The true Church of Christ is where two or

three are gathered in His name and He in their midst. As godly Alexander Peden, the Scottish Covenanter, said, "Where you find a poor lass behind a dyke, praying to the Lord for the Kirk of Scotland, that is the true Church of God." The Church is a mountain that cannot be moved. It is the mountain that rises majestically above the earth and the things of the earth, and wherever you find a poor soul praying to God, looking to Him for salvation, depending upon Him for happiness in time and throughout eternity, you find there the true Church of God. Not the cathedrals of the Roman Catholic Church or of the Church of England, or the beautiful edifices which are reared by the Presbyterian Churches of Canada, and the Methodist and Congregational and all other sects you find here—these are not like the Churches of Christ. No, they are more like nurseries of the enemy, leading people astray. Much of what they are concerned about is fine music, or anything but the truth, so much so that music is becoming idolised. "He was a lover of music." That is the praise that is very often given to young men who die, by ministers at funerals. That is Roman Catholicism. That is an evidence of the fact that we are turning into the ways that will lead to destruction. They are doing as the Jews did in the time when Christ Himself entered into His Father's House, and took a scourge of small cords, and said, "It is written, my Father's House shall be called a house of prayer, but ye have made it a den of thieves." That is what we have to-day. Every kind of theatrical amusement and form of recreation is set up in connection with the present-day churches. The world would plead that if the Church came more and more into line with it, that she was likely to win the world. The Church began to pander and cater to the fancies and notions of godless men and women in congregations, until, at last, they took down the Church to the level of the theatre and the concert hall. The Church will never succeed in raising the world to its plane and level, but the world will succeed in bringing the Church down to its level. The Church should be high above the world and its ways, its fashions and its wickedness.

Then again, it is true about this mountain that the higher you go or the more you frequent Gospel ordinances, the more you see of the glory of God, and the less you will see the world to be. When you rise upon the slopes of the mountain peaks beyond Vancouver, you will see the city very small, but when you

are down in the plain, then the peaks appear small. That is the way with the true Church of God. Go into the Church of God, and if you have a spirit of worship at all, you will see how little is the world and everything in it, compared with the one thing needful. They fade into insignificance when compared with the things of God. The higher you go up, the smaller you see the objects down below; the lower you are down, the smaller you see the objects above you. The eye of faith is like a telescope, the one end of which magnifies, the other diminishes. So the enlightened mind or the eye of faith views the things which are above great and the things below small. You remember that the Psalmist envied the condition of the wicked, they prospered always, but then he says he went into the House of God, and he saw the end they would have, and so his envy came to an end. He saw vanity written upon the things of the world. But, my friends, come you unto the mountain of the Lord of Hosts, for "where two or three are gathered together in My name, there am I in the midst of them."

(2) In the second place, this mountain is immovable. Its foundations are deep in the earth, and if you should happen to see a person go to move even a small mountain, you would say that he was mentally unbalanced. It has never yet been attempted. No creature has ever gone the length of imagining he could remove a mountain. Well, we may say that this is a mountain which cannot be moved, the true Church of God, as Christ says, and as it is written in another place, "Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear." This is the kingdom which cannot be moved, and if it were possible for those who have seen these mountains two or three hundred years ago, to see them again, they would immediately say, "I know them; they are not changed," and that is the way with the truth of God and His Church. Man may change and people may want new religions, but the things of God never change, they are the same yesterday, to-day, and for ever. The Church, unchangeable in truth, government, and discipline, is like a mountain that cannot be moved, and when a sinner is born again, you will find that he also is like those of God's people hundreds of years in the past—no change in them. Wicked generations are changing, but God will visit them with calamities; they are turning aside from the truth, unto

vanities and lies, but God's truth shall endure for ever.

(3) In the third and last place under this head, it is awe-inspiring to behold a mountain. Its majestic appearance strikes you with awe and dread. Well, when was the Church of God an object of majesty and dread and of fear to man? Just when she was keeping to the truth, and when she was giving obedience to Christ and acknowledging His rights as the Redeemer in Zion. That is when she became awful, and an object that caused fear and dread in the minds of men. As Mary Queen of Scots said, she feared the prayers of John Knox much more than she feared 10,000 armed soldiers. Just because that man of God was so near to the Lord and was destitute of fear and full of the cause of Christ, and was ready to offer himself for his God. He was awful to behold, and was like a mountain in his steadfastness. In the Song of Songs the Church is in the following words viewed as terrible: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" That is the Church or the bride of Christ, looking terrible as an army with banners. Mountains are terrible to behold, and excite due feelings of dread and awe as you approach them.

III. I proceed now to consider the material that is provided in the feast. It is made up of two things, of wines on the lees and the feast of fat things. (1) I should like to speak now of the "wines upon the lees," and you will notice that it is repeated and further amplified, to show the wonderful qualities of the wine set before us in the feast. You never saw a feast without wine and fat things. Rich people have their cellars filled with the best wines, and the older these wines are, the better they are in value and in quality. With regard to a feast made by man, it costs an extraordinary sum of money, but then it is only for one diet. It might be as there have been in England, feasts costing many hundred pounds, but only one diet. But here is One who is providing a feast for all time, yea, and through all eternity, and He never fails. His resources never came to an end, and He is providing here wine on the lees, well refined; wine calculated to make one merry and cheerful. We have seen people who have been at death's door with weakness and faintness, and when wine was administered, the person received strength and felt cheered, as wine is a means of restoring health at times. The everlasting Covenant between Father and Son embraced this very material for the

feast He proposed to make for sinners. In the Gospel you will find this often compared to a supper or dinner. Christ says a certain King made a marriage for his son, and he killed the oxen and everything was ready, and he sent his servants to ask them that were bidden to come to the marriage.

In another place, in the 9th chapter of Proverbs, God's provision in the everlasting Covenant for perishing sinners is declared in the words, "Wisdom hath builded her house, she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens. She crieth upon the highest places of the city, whoso is simple let him turn in hither." Now that idea was brought out in the Proverbs by Solomon, and the Saviour Himself is, as it were, putting light upon it when He says, it is like a dinner or a supper a certain man made, and you know a supper or a dinner is the last meal, and very often feasts are made at dinner-time or supper-time. Then, as the supper is the last meal, I may say this feast is the last provision, which is the Gospel. God made other arrangements in Old Testament times. He gave the Law and He gave the Prophets, as meals going before, but now He has given a feast in the everlasting Gospel; a last supper or dinner, and He will make no further provision. The feast of the Gospel is God's last gracious dispensation until the end of time, and if you do not come to partake of the material of this feast, then there is no other provision for you. Ah, think just now of this wine! What is the wine on the lees, well refined? It is just the love of God. The love of God is compared to wine. It is like wine on the lees, well refined, very old wine—old as Eternity. God loved them with an everlasting love, and with loving kindness has He drawn them, and this aspect of God's character is the most wondrous of all, namely, that He should have loved sinners, and that this love should be manifested in the gift of His dearly beloved Son.

When a man makes a feast, he is impelled by love and kindness towards those for whom he provides it, and we may say God was impelled by everlasting love in His heart to make this feast for sinners. Oh, what a wondrous provision! How old? As old as Eternity; before man had a being. Think of this provision! Think of God loving sinners from Eternity! Now, friends, I say the love of God, shed abroad in the heart, is just as you take wine out of a cup literally; you feel the effect in your soul, you feel it affect-

ing your whole being; your body as well as your soul. The whole being of man feels the effect of this love, like wine well refined, well refined in the cross of Christ, in Christ's dying upon the accursed tree. Could there be any higher manifestation of the love of God? That is the greatest proof you have of this love; God giving His own Eternal Son, and that Son coming to die upon the cross, and remaining under the power of death for a time. Well, friends, think of this wine upon the lees, well refined.

(2) Let me now consider the second part of this provision of the feast, which though mentioned first in the verse, I take up last, that is, "A feast of fat things." It is again Christ in His death and suffering. Christ took our nature unto Himself, for as God He could not suffer. He could not offer the sacrifice required until He became man. I may say that Christ exhibited the sap and marrow of divinity in all His words, for "He spake as never man spake." The people wondered at the gracious words that came out of His mouth. The words of the Saviour when He preached on earth were like a sweet-smelling myrrh. People were conscious of a wonderful fragrance in His word; they felt that no man ever spake like this Man, yet the Pharisees resented the Lord of Glory. They felt great authority accompanying His words: they felt their consciences disturbed as they listened and realised the authority with which the Son of God spake; the Grace that was in every word that came out of His mouth; in every step of obedience on earth; every step He took in obeying the law and satisfying justice. The Psalmist, in reference to this, says:—"They with the fatness of thy house shall be well satisfied," and again, the 63rd Psalm reads—"Even as with marrow and with fat my soul shall filled be." Ah, when a creature partakes of this marrow and this fat provided by God it is like filling and satiating the hungry soul. Nothing else will satisfy the hungry soul. Are you hungering for Christ? Here is a feast provided—a feast of fat things, full of marrow. The offerings of lambs under the Mosaic economy were typical of the Saviour, the Lamb of God. In the Old Testament the fat of animals was roasted and the smell inhaled by the priests was altogether appetising and savoury. Here you have Christ offering Himself in His body and soul, a sacrifice to satisfy divine justice, and reconcile God to us. That is the feast here for you to-night; a feast of fat things, full of marrow. There is nothing else like it.

What is marrow? Marrow is that which every living creature must have in its bones. A creature without marrow in its bones would not be able to move. If its bones were to break, without marrow, they would not heal. Well, we have all broken bones. All fell in Adam. We can do nothing. We are hopelessly helpless, like a maimed man who cannot move. Such is man, as he is in himself. He has nothing whereby he can move towards God or make himself acceptable to God. Therefore, this marrow is provided to heal man and to give strength to the poor, and to bring him nigh to God. Here we have a feast of fat things, full of marrow, and this is what you need—that marrow might be put into your bones, and that you might be raised up to serve the Lord and to obey His commandments; to cleave to His truth, and to walk in His ways, and to delight in His ordinances. Faith from heaven will enable you to partake of this feast. This is the feast of fat things; for Christ says—“My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me,” and you have life in you if you partake of Him. And how are you to partake of Him? By faith. What is faith? Faith is a firm, full, and whole-hearted persuasion of the veracity of the Word of God, and of the truthfulness of these things that are set before you. Remember, it is not in a corporal way at all you are to partake of this. Not as you take ordinary bread and wine. You are to partake of it in a spiritual manner, and the soul has a mouth, and that mouth is faith, and it is this you are to put into the mouth of faith and which comes into the soul, just as if you were swallowing your ordinary food which goes into yourself and becomes part and parcel of your body. The Christian comes to be like Christ, and assimilates Christ, or the Divine nature to himself. It is in this way they grow up unto the full stature of a perfect man in Christ Jesus.

The more a creature partakes of Christ, the more spiritual he becomes. Ah, then, it is by faith we are to partake of this feast. What a wonderful feast it is. Think of this feast this evening. I invite you in the name of the Lord to partake of it, and if you will not partake of this feast, you will perish and you will die eternally. You have resisted God's way of salvation too long. You would have none of this provision in the everlasting Covenant. But yet once more Christ is offered to you here. Ah, friends, seek that God would

beget in you this faith, and remember that it is Christ set before you in His humiliation, by taking our nature unto Himself, and in our nature obeying the law and satisfying the demands of justice, and dying upon the accursed tree, and coming under the power of death for a time; rising again on the third day, ascending into Heaven and sitting on the right hand of God—that is the provision set before us, and you must take it spiritually and by faith your soul must feed upon it, and you never tasted such a sweet portion as Christ in the Gospel; and remember He is set before you at this table, and the most costly dishes placed thereon, and the material of the feast is placed there, so, my friends, the table we have here is the everlasting Gospel and Christ offered there for sinners. As Dr Duncan said, sitting at the Lord's Table at a Communion in Edinburgh, when he heard behind him a woman sobbing and weeping as the elements were being distributed, and when the minister brought them to this poor woman who was weeping, as she was in the act of putting out her hand to take the elements, he turned round and said, "Tak' it, woman, tak' it; it is for sinners."

This provision is for needy sinners, and I invite you to come to this table, and there is no bar set before you. You have nothing to pay for it; without money and without price, as it is said in Isaiah, "Wherefore do you spend money for that which is not bread and your labour for that which satisfieth not? Harken diligently unto me and eat ye that which is good and let your soul delight itself in fatness. Incline your ear and come unto me, hear and your soul shall live, and I will make with you an everlasting Covenant, even the sure mercies of David." Oh, what a feast of fat things, of wines on the lees well refined, is the love of God set forth here! God under all aspects under which He reveals Himself as Saviour, as the feast of fat things full of marrow, will give health and life to you and will restore you to the image of God and will give you a title to eternal happiness.

IV. For whom is this feast made? For all people. It is not only to some as distinguished from others. No, it is for all alike. It is for the Jew not more than for the Gentile. It is for both and all. It is for black and for white and for the yellow. It embraces all races. Ah, yes, this feast has been made, and it is for all people, as it is said, "and they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God." Thus the Jews that rejected Christ, when

they were bidden to come to the feast, are suffering the consequences of that rejection in their descendants unto this day, for the Jew is still outside, and he is still refusing to acknowledge this Christ, and he will die eternally for his sins. It is for you and for such as you. a sinner, a great sinner, a hell-deserving sinner. It is for high and low, rich and poor, young and old, no matter what they are. This is the only thing that will meet the condition of all classes of people, the only thing to meet your needs as a sinner.

Who is at the head of the feast? God himself. What does He do there? You know that the person, who makes a feast, condescends to the condition of those whom he has invited to the feast and mingles with them and places himself on the same level. In this feast have we not marvellous condescension? He was high and lofty, He also dwells with him who is of a broken heart and contrite spirit. He shows every token of loving kindness and gives every expression possible of hearty welcome to this feast and He says, "eat O friend, drink abundantly." Oh, what a wondrous Jehovah our Jehovah is! What is to become of you if you reject him? I put it to your poor soul personally this night. The only hope for you if you are to be saved is that you partake of this feast. As I close my discourse, I leave my subject with you. Are you a sinner? You are invited and none are excluded but those that exclude themselves. As the maidens sent forth crying, "Come ye simple ones and eat of my flesh and drink of my wine which I have mingled." If you obey His command to come, oh what a feast we have here! I leave these words with you, and eternity alone will reveal what responsibility attaches to you in connection with this truth in which I endeavour to set forth the provisions of His love and grace. If you wilfully refuse its terms, I say if you continue as you are, a Christless sinner, steeped in your wickedness, there is no other hope for you but to be cast away where the worm dieth not and the fire is not quenched. I press upon you this evening the command to flee from the wrath to come to where God has made this wonderful provision in the everlasting Gospel, and which is here displayed in its wondrous riches and glory, and may the Lord, in His mercy, give you a taste and appetite for this feast, for I yearn that you are more for the world and for the things of time, and that you are grovelling in the flesh and the world, and never rising higher to think and to meditate on that which is of supreme moment for time and for eternity. May the Lord bless His Word. Amen.

Dr Duncan's Sermons, Lectures, and Addresses.*

THE rich spirituality of Dr Duncan's utterances, both in the pulpit and from the professor's chair, combined with extraordinary depth of intellectual grasp, are well known to many of our readers. Dr Duncan was ill-equipped owing to his erratic mind, genius though he was, to sit down and commit to paper the noble thoughts that passed through his mind. Fortunately there were some who did for the Doctor what he could not do for himself, and so in Prof. Knight's "*Colloquia Peripatetica*," and Dr Moody Stuart's "*Recollections*," we have a collection of the remarkable sayings of this humble follower of the Lamb, endowed with mental gifts of the highest order in certain departments. In Dr Brown's "*Life*" we have an account of Dr Duncan as a man, preacher, and professor, while in the volume of sermons and addresses, edited by Dr Brown under the title, "*In the Pulpit and at the Communion Table*," we get some idea of what he was as a preacher. The extraordinary activity of a mind so richly endowed was continually pouring forth material of the richest mould. Some of this material had been noted down by friends, some of it appeared in speeches and addresses which were hidden away in Assembly blue-books, etc. In order that these might not be lost to the religious public, the late Rev. James S. Sinclair, with keen enthusiasm, set about collecting material that has now been published under the title, "*Rich Gleanings after the Vintage from 'Rabbi' Duncan*." Some of our readers will remember the enthusiasm with which our late friend set out on his task, but it pleased God to leave it to others to see through the press that on which his heart was so much set. Mr Alexander Ross, Liverpool, under whose inspiration this work was undertaken, and who

* *Rich Gleanings After the Vintage from "Rabbi" Duncan*, being Evangelical Sermons, Lectures, and Addresses by the late Rev. John Duncan, LL.D., Professor of Hebrew and Oriental Languages, New College, Edinburgh (Hitherto Uncollected and in part Unpublished). Edited, with Biographical Sketch, by the late Rev. James Steven Sinclair, Glasgow. London: C. J. Thynne & Jarvis, Ltd., Whitefriars' Street, Fleet Street, E.C. 4. Price 5s 6d post free.

has seen the volume through the press, says in a prefatory note in reference to Mr Sinclair's work:—"It is a gratifying reflection that on the eve of the completion of his vineyard work on earth he wrote to the writer of this note, saying that he derived much spiritual blessing in preparing and revising the matter for the press, as who, of a gracious mind, would not, from contact with the mental and spiritual product of the saintly, scholarly, and intellectually masterful John Duncan, LL.D., whose prevailing sentiment ever since he passed from death unto life, was—"To God be the glory?" The book opens with a biographical sketch by Mr Sinclair, which is followed by Sermons, Communion Table Addresses, Expository Lectures (I. Pet. i. and ii. 1-6), Theological Lectures, and Assembly Addresses. It is not our purpose to single out any special sermon or lecture for notice, but we cannot help calling our readers' attention to the remarkable addresses delivered by Dr Duncan to the Free Church General Assembly when the Report of the Mission to the Jews was before the house. In reading some of these one feels as Dr Kennedy felt when listening to a discourse by Dr Duncan. "I heard a sermon," says the Doctor, as reported by Mr Alexander Ross, "that did not seem to have been prepared on earth, but felt as if one of the old Prophets had come from within the veil to tell us what was going on there. Nothing more heavenly did I ever hear from human lips." That is high praise from one who himself in presenting the truth of God in its majestic beauty awed and solemnised his hearers as they felt themselves standing at the portals of the unseen world and heard of the wonders of that salvation God had provided in His dear Son. One regrets that we have not more of Dr Duncan's expository lectures, as those on the first chapter of Peter's first epistle show that in this department he was a master in the first rank. His linguistic attainments, his deep penetrative mind, his childlike simplicity and beautiful humility, and submission to the revealed Word of God, all fitted to equip him as an able expositor of the Scriptures. His communion table addresses are of a very high order, and leave the impression on the reader that here is one who has come forth from communing with the Lord of the Table with all the fragrance of the precious oil with which he was anointed. The book has been well entitled, "Rich Gleanings After the Vintage," and we trust many will buy it with the purpose of reading it from beginning to end. And we cannot do better in

heartily recommending this book than conclude in the words of Mr Sinclair's preface :—"It is the writer's sincere desire and earnest prayer that God may abundantly bless the precious Gospel doctrine of the discourses, now published, to the edification and comfort of His people, and to the conversion of many who have been hitherto 'afar off.' Dr Duncan, though dead, yet speaketh, and may his words come home to many hearts 'in power and in the Holy Ghost, and in much assurance.'"

The publishers deserve a word of praise for the excellent way in which the book is presented to the reading public. It contains three excellently produced photographs.

Searmoinean leis an Urramach Aonghas MacMhaolain.

Searmoin IX.

Ephesianaich, iii. Caib., 19 Rann.

"Agus air gràdh Chrìosd aithneachadh, a chaidh thar gach uile eòlas."

(Air a leantuinne o t.-d. 431.)

2. Tha feum air solus agus teagasg an Spioraid Naoimh, a bharr air solus an t-soisgeil, chum daoine thoirt gu eòlas slainteil air gràdh Chrìosd. Feudaidh solus an t-soisgeil a bhi dealradh, an soisgeal a bhi air a shearmonachadh gu treibhdhireach, agus tomhas mòr do eòlas litireil a bhi air a chraobh-sgaoileadh a' measg dhaoine, far nach 'eil an tomhas as lugha do eòlas spioradail agus tearnaidh. Feudaidh teagasg dhaoine, teagasg ministeirean, agus leabhraichean maithe, daoine thoirt gu eòlas cinn air nithe spioradail; ach tha teagasg an Spioraid Naoimh gu neo-fhailnichte feumail, chum an toirt gu eòlas tearnaidh air gràdh Chrìosd. Bha tomhas àrd do eòlas litireil aig Pol air focal an Tighearna, anns a cheart àm an robh e air boil le naimhdeas an aghaidh Chrìosd; agus tha tomhas àrd do eòlas cinn air firinnibh an t-soisgeil aig na mìltibh air an là 'n diugh, a tha 'nan naimhdean do chrann-céusaidh Chrìosd. Uime sin, tha e soilleir, nach dean minis-treileachd an fhocail, as eugmhais teagasg an Spioraid, daoine thoirt gu eòlas slainteil air na nithe a bhuineas d' an sith; cha 'n 'eil fuil agus feòil comasach na nithe so fhoillseachadh, air doigh éifeachdach, do inntinnibh dorcha dhaoine.

Ach an uair a tha 'n soisgeul air a shearmonachadh leis an Spiorad Naomha air a chuir a nuas o neamh, tha mothachadh spioradail air a thoirt do dhaoineibh air ole a pheacaidh, air an staid chaillte mar pheacaich, agus air am feum air Criosd mar Shlànuighear; agus tha 'm mothachadh so a dùsgadh suas iomaguin, agus cùram 'nan cridheachan mu thimchioll slàinte 'n anama féin, ionnus gu bheil iad ullamh gu bhi cuir na ceisd chudthromach so, "Ciod a ni sinn gu bhi air ar tearnadh?" Ach cha 'n 'eil an Spiorad Naomha stad aig a phuing so, oir tha e giùlan air aghaidh obair mhaith féin beagan ni 's fhaide fathasd, tha e fosgladh na tuigse, a soillseachadh na h-inntinn, agus a dealrachadh a steach anns a chridhe gu saor, le eòlas air gradh do-labhairt an Tighearn Iosa Criosd. 'S ann an cuideachd gràs iompachaidh, a tha eòlas slaint-eil air gradh Chriosd a teachd a steach do 'n anam; tha 'n gradh a bha roimhe air fhoillseachadh o 'n leth a mach, trid ministreileachd an fhocail, a nis air fhoillseachadh san leth a steach, air a dhortadh anns a chridhe, trid an Spioraid Naomh. Tha eòlas aig gach fìor iompachan air gradh Chriosd, cha 'n e mhain o na nithibh a chual e, 's a leugh e, 's a dh' aithris muinntir eile dha mu thimchioll, ach o fhaireachdainn féin; oir bhlaiss e 'na anam féin co maith, 's co mìlis, 's a tha toradh a ghraidh so.

3. 'S e dleasdanas pobuill Dé a bhi gu dìchiollach, dùrachdach, ag iarraidh eòlas àrd air gradh Chriosd. Bha tomhas pailt do eòlas aig Pòl air Criosd, agus air luach-mhoireachd a ghraidh, an uair a sgriobh e 'n litir so; agus bha tomhas do eòlas aig na Ephesianaich, a dh' ionnsuidh an dò sgriobh e, air a ghradh cheudna; ach bha 'n t-Abstol a tagair gu dùrachdach, gu deonaicheadh Dia dhoibh tomhas a b' àirde, agus tha e cinnteach gu 'm b'e 'n dleasdanas féin, agus gur e dleasdanas deisciobuil Chriosd anns gach linn, a bhi gu dùrachdach ag iarraidh tomhas àrd do 'n eòlas cheudna. Thaisbean Criosd a ghradh do shliochd ciontach Adhamh, le e féin irioslachadh, le theachd a dh' ionnsuidh an t-saoghail so, a dh' iarraidh, agus a thearnadh an ni a bha caillte,—thaisbean e ghradh ann an umhlachd do 'n lagh, anns an lagh a choimhlionadh, agus àrdachadh ann an àite a phobuill,—thaisbean e 'ghradh ann a fhulangasaibh, anns na nithe geur, agus amhgharach a dh' fhuiling e 'na anam, 's na chòrp, air son peacanna a shluaigh,—agus thaisbean e 'ghradh le fiachan a phobuill a phaigheadh, agus ann an saorsa shiorruidh cheannach dhoibh-san le cosd co mòr dha féin. O 's iongantach an dearbhadh a thug Criosd air a ghradh d' a phobull anns na nithibh so. Ach tha e foillseachadh a ghraidh, mar an ceudna, ann an oibribh a ghràs, ann a bhi dùsgadh, ag

iompachadh, agus a cruinneachadh d' a ionnsuidh fèin, na muinntir air son an do dhoirt e fhuil, agus a leag e sìos a bheatha; agus tha e ga fhoillseachadh le bhi glanadh, 's a naomhachadh a phobuill, agus gan ullachadh o la gu la, air son sonas buan anns an t-saoghal ri teachd. Ach tha àirde agus doimhne, fad agus leud, anns a ghradh a tha air fhoillseachadh anns na nithibh so gu léir, a chaidh thar gach uile eòlas, nach comasach creutair sam bith anns a chruitheachd a lan rannsachadh, no thuigsinn, no luadh. Gidheadh tha 'n Spiorad Naomha faicinn, a tuigsinn, agus a rannsachadh nithe doimhne. Dhé, agus comasach an dean-amh aithnichte do 'n dream as isle tomhas do ghibhtibh nadurra ann an teaghlach Chrìosd. Uime sin, do bhrìgh gu bheil an Spiorad Naomha comasach eòlas àrd a thoirt dhuinn air nithe diomhair Dhé, 's e ar dleasdanas, agus ar gliocas, a bhi gu durachdach ag iarraidh gu fosgladh e ar tuigse, gu soillsicheadh e ar n-intinnean dorcha, agus gu 'n d' thugadh e dhuinn eòlas àrd, farsuing, spioradail, air gradh do-labhairt Chrìosd, chum 's gu 'm bi sinn a tuigsinn, o ar faireachdainn fèin, co maith 'sa tha toradh a ghraidh a chaidh thar gach uile eòlas.

4. 'S ann ann an gràs iompachaidh, a tha toradh graidh Chrìosd an toiseach air a chompartachadh ri anamaibh dhaoine, agus uime sin, tha àm iompachaidh air a ghairm, anns na sgriobtuiribh, "à m a ghraidh." Tha e 'na àm anns am bheil gradh Chrìosd air fhoillseachadh, agus air a dhortadh ann an cridhe 'n fhìor iompachain leis an Spiorad Naomha, agus tha e, mar an ceudna, 'na àm, anns am bheil gradh do Chrìosd air a bheothachadh, agus air a lasadh suas ann a chridhe, a tha ga chomh-éigneachadh gu bhi beò dha-san a bhasaich air a shon, agus a dh' éirich a ris. Tha gradh 'na nì a tha cosnadh graidh. Ghradhaich Chrìosd an eaglais, mar a ghradhaich e anam fèin, agus tha gradh Chrìosd a cosnadh gradh na h-eaglais, a tarrauing cridheachan agus aignidhean a phobuill d' a ionnsuidh fèin. Thaisbean Chrìosd a ghradh air doigh shonruichte do 'n bhana-pheacach mhoir, a nigh a chosan le a déuraibh, agus a thiormaich iad le folt a cinn. Bha bhean so ro-thuirseach air son lionmhoireachd a peacanna; ach thaisbean Chrìosd a ghradh agus a thròcair, ann a peacanna bha lionmhor a mhaitheadh dh' ith; agus uime sin, ghradhaich i gu mòr, bha 'cridhe leaghadh, agus a lasadh, le teas ghradh do Chrìosd. Thaisbean Chrìosd a ghradh, air doigh araidh, do Abstol mòr nan Cinneach, an uair a ghairm se e o dhorchadas gu solus, agus bha 'n gradh so na aobhar iongantais, agus taingealachd do 'n Abstol rò aimsir a chuairt air an talamh. Ann a staid neo-iompaichte, bha Pòl 'na dhuine eucorach, ri geur-leanmhuinn,

agus a labhairt toibheun, ach fhuair e tròcair, agus bha e ga fhaicinn féin gach la an comain Chriosd air son na tròcair so. Uime sin, ghradhaich e gu mòr, agus bha 'ghradh ga chomh-eigneachadh, ga dheanamh toileach, caitheadh, 'sa bhi air a chaitheadh, ann an seirbhis an Ti a ghradhaich e, 'sa thug e féin air a shon. Tha na h-uile dhaoine gu nadurra, fuar, falamh do ghradh spioradail; ach an uair a tha peacaich air am fiosrachadh le gràs iompachaidh, agus air an soillseachadh ann an eòlas air gradh do-labhairt Chriosd, tha 'n cridheachan a gabhail teas, agus a lasadh le gradh d' am Fear-saoraidh, a tha 'g an deanamh toileach a chuinge a ghabhail orra, agus a lean-tuinn tre mhi-chliù, agus tre dheadh chliù, gu uair am bàis. Agus 's ann mar as mo tha gradh do Chriosd a lasadh, agus a rioghachadh 'nan cridheachan, is tograiche tha iad gu dol a dh' ionnsuidh an dachaidh bhuain, chum a bhi gu siorruidh maille ri cuspair an graidh.

1. Anns a cheud àite, feudaidd sinn gradh do-labhairt Chriosd d' a phobull fhoghlum o 'n teagasg so. Ghradhaich Chriosd a phobull le gradh neo-chriochnach, le gradh anns am bheil àirde agus doimhne, fad agus leud, a tha dō-rannsachaidh do chreutair sam bith, le gradh a tha co fad 'sa ta o bhith-bhuantachd gu bith-bhuantachd, a tha ni 's farsuinge na 'n saoghal, ni 's àirde na na neamhan, agus a tha co domhain as gu bheil e saoradh nan ciontach o dhol sìos do 'n t-slochd is isle th' ann. Ghradhaich, e iad le gradh a tha saor, a tha fial, a tha durachdach, agus neo-chaochlaidheach, le gradh nach comasach creutair sam bith anns a chruitheachd, a lan rannsachadh, no thuigsinn, no luadh.

2. 'S ann le mòr iongantais a thigeadh dhuinn a bhi beachdachadh air gradh Chriosd d' a phobull. Ged nach 'eil sinn comasach air a ghradh so a lan rannsachadh, gidheadh, feudaidd sinn a bhi beachdachadh air le sùil a chreidimh, gus an gabh ar cridheachan teas, gus an las iad le gradh dha-san is maisiche na clann nan daoine, agus a tha gu h-ìomlan ionmhuinn. Bha gradh Chriosd na aobhar iongantais anns an eaglais o linn gu linn. Tha e 'na aobhar iongantais gu 'n do ghradhaich e creutairean co ciontach, truailidh, agus neo-airidh ri sliochd Adhamh; tha e 'na aobhar iongantais gu 'n do bhunaich a ghradh gun atharrachadh no sgàile tionndaidh, fo gach aobhar brosnachaidh a dh' fhuiling e o dhaoine ceannairceach anns an t-saoghal so; agus tha e 'na aobhar iongantais, agus 'na ni a tha moladh a ghraidh gu ro mhòr, gu 'n d' fhuiling e 'm bàs air son a phobull, an uair a bha iad fathasd 'nam peacaich, agus neo-airidh air an tròcair as lugha.

3. 'S e ar dleasdanas a bhi gu dùrachdach a tagair Dia, gu soillseachadh e ar n-inntinnean dorecha ann an eòlas air g radh do-labhairt Chrìosd. Tha e fìor, cha 'n 'eil neach sam bith air thalamh comasach air gradh Chrìosd a rannsachadh gu h-iomlan a mach; gidheadh 's e ar dleasdanas a bhi gu dìchiollach ag iarraidh eòlas ard, agus spioradail, air a ghradh so, agus le bhi air ar gnàthiachadh air an doigh so, fò sheòladh an Spioraid Naoimhe, feudaidd sinn a bhi fàs ann an eòlas air a ghradh a chaidh thar gach uile eòlas. Tha àirde, agus doimhne, fad agus leud, ann an oibribh faicsinneach na cruithreachd, nach comasach neach sam bith am faotainn gu h-iomlan a mach; gidheadh, cha do sguir daoine o bhi rannsachadh nan oibribh so. Tha mòran do dhaoineibh foghlumte an t-saoghail, mar gu 'm b' ann, gun fhois, a streap suas gu tomhas as àirde do eòlas air na h-oibribh mòr agus iongantach so, agus tha gach tomhas do eòlas nuadh a tha iad a faotainn orra, 'na aobhar uail, agus gairdeachas 'na' measg; ach, O mo chairdean, cha 'n 'eil eòlas air ni sam bith talmhaidh, no faicsinneach, r' a choimeas ri eòlas air gradh do labhairt Chrìosd. Tha buannachd, tha tairbh do 'n anam neo-bhasmhor anns an eòlas so, os ceann gach eòlas eile as urrainn dhuinn ainmeachadh, na chuir an ceill. Uime sin, iarramaid le dùrachd cridhe, bhi fàs ann an eòlas air Chrìosd agus air a ghradh, gus am bi tomhas neo-iomlan an t-saoghail a ta lathair, air a shlugadh suas le tomhas iomlan an t-saoghail ri teachd.

4. Tha e feumail dhuinn, mar an ceudna, bhi 'g iarraidh le dùrachd cridhe, gu 'm bitheamaid air ar deanamh 'nar luchd-compairt do thoradh a ghraidh so. Tha toradh a ghraidh so gu sonruichte a comh-sheasamh anns an t-saorsa cheannaich Chrìosd air son a phobuill, agus tha 'n t-saorsa so air a compairteachadh ri anamaibh ciontach dhaoine, tre oibreachadh an Spioraid Naoimhe. An uair a tha peacaich air an gairm gu h-èifeachdach, air an aonadh ri Chrìosd, agus air an sgeudachadh le a fhìreantachd, tha iad cheana, ann an tomhas éigin, 'nan luchd compairt do 'n t-saorsa so. A nis, tha e feumail dhuinn uile bhi rannsachadh, le mòr churam, an robh sinn féin fathast air ar deanamh 'nar luchd-compairt do na nithe so. Cha bhi tairbh sam bith dhuinn anns an t-saorsa cheannaich Chrìosd, mur bidh i air a compairteachadh, mur bi sinn air ar n-ionnlaid, air ar fireanachadh, agus air ar naomhachadh ann an ainm an Tighearn Iosa, agus trid Spiorad ar Dé-ne-Uime sin, thugmaid an aire nach bi sinn toilichte le ainm, le aideachadh, le coslas, no le sochair sam bith o 'n leth a mach, as eugmhais toradh spioradail a "ghraidh a chaidh thar gach uile eòlas."

5. Tha e feumail dhuinn a bhi 'g iarraidh, le mòr dhùrachd, gu 'm biodh gradh Chrìosd air a dhòrtadh ann ar cridheachan trid an Spioraid Naoimhe, chum 's gu 'm bi eòlas againn, o ar faireachdainn féin, air a ghradh a tha ni 's fearr na fion sam bith; agus chum 's gu 'm bi e gar comh-éigneachadh gu bhi beò do Chrìosd, agus g' ar deanamh toileach an t-Uan so leantuinn, ge b' e àite an teid e, gus an crìochnaich sinn ar turus air an talamh. Amen.
(Ri leantuinn.)

Crìosd mar an Lili.

LEIS AN URRAMACH LACHLAN MACCHOINNICH.

Mar an crann-ubhal, ann a' maise agus toradh, is amhuil tha esan. Cha 'n 'eil toradh, fionnarachd, na fàsadh ri fhaotainn o chraobhan eile, ged is lionmhor na tha 'dol thuca, a' dh' iarraidh bheathachadh agus ùrachadh d' anam. Theid cuid gu craobh an eòlais, chum iad fein a' lionadh le a toradh gun bhrìgh; agus labhraidh iad mu 'n t-soisgeul, ged nach do bheathaich an anam riamh air. Cha 'n 'eil ann an nì sam bith eile, anns am bheil iad a' cur a' muinighin, ach cuile bhrìste; ach ann an craoibh na beatha tha lòn, agus fàsadh do 'n anam. Is e Crìosd am fìor chrann-ubhall a tha giùlan dà ghnè dheug thoraidh, agus a tha toirt a thoraidh uaithe gach uile mhios; agus tha a dhuilleadh chum leighis nan Cinneach. Is lionmhoir ar n-eugailean, ach aige-san tha iocshlaint air son euslaint ar 'n anama. Tha beatha aige ann fein, agus bheir e beatha d'a shluagh. Agus 'nuair a dh' ath-bheothaicheas e iad chum 's gu 'm bi tlachd aca ann am beatha nan gràs, bithidh a thoradh 'na aran na beatha d' an anamaibh truaighe gun treoir.

Tha an lili tlachdmhoir do 'n t-sùil, cùbhraidh, agus mìn, ach mu 'n droigheann cha 'n 'eil so fìor. Tha gràs Dhé aig na fìor chreidich, agus nàdur nuadh a tha 'na thaisbeanadh fein 'nan caithe-beatha, 's na giùlain. Tha a nadur naomh, 's tha an caithe-beatha a réir an t-soisgeil. Mar a dh' aithnichear le fhàile cìod e an stuth a tha ann an am soitheach, mar sin aithnichear le 'bhriathraibh, is le ghiùlain, cìod e an gnè spioraid do 'm bheil duine. Ma tha duine ann an Crìosd is creutair nuadh e, agus tha a ghiomhara comh-fhreagaireadh ri 'nàdurra. Theid a' t-uain a dh' ionnsuidh an fheadir agus an tinnag do 'n uisge, oir 'se so an nàdur; ach taisbeanadh an sìonnach a dhéigh air fuil. Tha an nadur, agus na gnìomhara a tha a' sruthadh uaithe, maiseach agus tlachdmhor mar an lili; ach tha na h-àingidh mar an droigheann; cha bhuin thu dhoibh gun chròn dhuit

fein. Is mòr an t-eadar-dhealachadh a tha eadar an lili's an droigheann; agus mar is faisge iad air a chéile 's ann is soilleire bhitheas so. Shaoileadh thu gu 'm bitheadh deadh bhuaidh aig easeamplair mhaith a' chreidich air an aingidh, ach cha 'n e so idir a chi sinne a' tachairt. Oir ged a bha Lot a' gabhail còmpaich e iad. Nochd Noah mar an ceudna eiseamplair mhaith do 'n t-sean saoghal. Bha iad sin mar na lilibhean am measg droighnich, agus gidheadh an deadh eiseamplair bhuanaich na h-aingidh nan aingidheachd. Bithidh an droigheann 'na droigheann dhain-dheoin cho dluth 's a bhitheas e air an lili. Feudaidh thu aolach a chur ri 'bhun, agus mòr shaoithair a' chaitheamh air, ach cha dean sin a chaoidh lili de 'n droigheann; mar an ceudna feudaidh thu muinntir a' sgitheachadh le ùrnuighean 's searmoinean, feudaidh thu òirdheirceas subhaice, agus uamhasan an lagha agus geallaidhean priseil an t-soisgeil a chur ri an aghaidh, ach cha 'n 'eil iad an ach na 'm peacaich neo-iompaichte—na droigheann. Ach thoir fainear briathra an t-Slànuighear ag radh A Ghradh ris an lili, a tha e faicinn ann am measg an droighnich. Tha a shùil air a shluagh ann am measg an t-saoghail aingidh agus thruaillidh, ge be air bith a their daoine mu 'n timchioll.

Useful Gaelic Books.

IN our December issue we directed attention to a number of useful and edifying religious books in English, and it has occurred to us that a similar service might be done to our Gaelic-speaking readers. All the books mentioned in the following list may be supplied by John Grant, 31 George IV. Bridge, Edinburgh, and the prices of each, including postage, are stated within brackets after each book. Among translations into Gaelic may be mentioned the following works of Bunyan:—"Grace Abounding to the Chief of Sinners" (2s 5d); "Come and Welcome to Jesus Christ" (2s 4d); "The World to Come" (2s 3d); "The Water of Life" (2s 3d); "Sighs from Hell" (2s 5d); and "The Heavenly Footman" (2s 3d). Boston's "Fourfold State" may be had for 3s 3d; Alleine's "Alarm to the Unconverted" for 2s 3d, and Guthrie's "Christian's Great Interest," 2s 5d. Gaelic Editions of "The Mother's Catechism" (3d), "The Shorter Catechism" (4d), and "The Confession of Faith" and "Larger and Shorter Catechisms" (2s 4d), are also to be had at the prices mentioned.

Editions of original Gaelic works, such as Dugald Buchanan's "Spiritual Songs" (4s 11d) and Dr Macdon-

ald's "Spiritual Songs" (2s 4d), in which the reader will find some of the sublimest and finest spiritual poetry of the Gael, may also be had from the same bookseller.

It is to be regretted that so many of the translations of some of our finest experimental theology, such as Bunyan's "Pilgrim's Progress" and Boston's "Crook in the Lot," are long out of print, and very seldom appear in the second-hand booksellers' catalogues, but any of the works mentioned at the beginning of this article may be obtained by writing to the bookseller's address given, and those in search of out-of-print Gaelic religious books might have their wants supplied by writing either to the above or the following booksellers:—Messrs Alexander MacLaren and Sons, 360 Argyll Street, Glasgow; or Malcolm C. MacLeod, 183 Blackness Road, Dundee.

The Late John Banks.

THE ancestors of John Banks belonged to the nobility of England. His father, John Banks, held the position of a commissioned officer in the British Army. For some misdemeanour he was discharged. This affected his mind so seriously that, for the rest of his life, he became a poor, wandering pedlar. The story is told that he visited a brother of his in England, and that his brother placed £1600 in gold on a table, took John into the room, and offered him all that money, providing he would settle down in a home of his own. John put forth his hand and took four coins, saying at the same time, "This will do for me; keep thou the rest." He met a pedlar woman in his travels and married her. They continued in their life of wandering through the country to the end of their earthly pilgrimage.

John Banks was born in the year 1847, in a tent on the shore of the Kyle of Sutherland, to the south of Ardgay, in Ross-shire. His father taught him to read and write. He could speak the Gaelic language very well. The correctness with which he spoke English did much credit to the erudition of his father. But it seems poor John lost both his mother and father while he was a young lad, so that he continued a tramp all his days.

He came often to the hospitable house of that eminently godly man, James Matheson, Clash-nan-cnamh. On a certain day he came and went out to take a look round. He saw a new wheelbarrow that Mr Matheson

had just got from a joiner a few days before. He took the barrow up to the top of a steep brae at the back of the house, and pushed it with all his might down the brae, with the effect that it was broken to splinters against the back wall of the house. When James heard the crash he went out, and saw his new barrow in pieces. He asked John Banks, "What made you do this, John?" He answered, "Satan made me do it." To this James replied, "I believe you are telling the truth." James's housekeeper made a shakedown for John as usual in the corner of James's bedroom. She noticed that James went out after family worship three times, as she understood, to pray. When he came in the third time he said to her, "I will sleep on the shake-down, and John will sleep in the bed." When she objected to this, he said—"John will be for ever with Christ in heaven whatever will become of me." However, she prevailed on him to sleep in his own bed. This is a clear proof of the Scripture, which says—"The secret of the Lord is with them that fear Him," for John Banks continued a careless sinner many years after this incident, and after James Matheson went to his everlasting rest.

The first time the writer saw John Banks was at a communion at Lairg, in connection with the Free Presbyterian Church of Scotland after 1893. He lodged during that solemn season, as he often did, in the very hospitable house of Mr Donald Mackay, Saval. It was then that the Holy Spirit shined the light of the glorious Gospel of Christ into the neart of John Banks. His joy was so great that he could not conceal it. He told them that, since yesterday, he was enjoying peace of conscience and joy of heart in believing that he was now a saved man.

A few years after this, he came before the Kirk-Session, at the time of the Creich Communion. After he was examined, the Session decided that, as they were fully satisfied with the knowledge and experience of John, he should be admitted to the Lord's Table on the morrow for the first time. When he was informed of this decision, he asked the writer to speak to him privately. He then said that he had been a slave to giant lusts, but that, with the exception of one of these lusts, the Lord had subdued them, and gave him the victory by His grace over them. "Do you not think," he said to the writer, "that until I will see whether the Lord will conquer in me this lust, it would be better for me not to sit at the Lord's Table, for fear I may bring a scandal on His name and cause?" The writer

answered that he would agree with this on condition that he would let him know how he felt at the time of the Lairg Sacrament. To this he agreed. This took place at the tent in godly Helen Logan's croft, on the Saturday of that communion season.

At Lairg that year, on Saturday, after the Session had distributed tokens to intending communicants, John requested the writer to speak a word or two. He then told the writer that the "giant lust" of which he was so much afraid was now subdued, and then said, "What shall I do now?" To this the answer was returned that he should go there and then for a token, and sit at the Lord's Table on the morrow. He did, and sat on the Sabbath there at the Lord's Table. Each year after that to the end of his life he attended the Communion at Lairg. On the Friday of a Communion there, he was asked to speak to the question for the first time. He said:—"I will be comparing the struggle between the flesh and grace in the souls of the converted to Esau and Jacob. Esau was a strong fellow, covered over with red hair, while Jacob was a thin, sinewy, bare fellow. Esau made a desperate effort to murder Jacob before they were born; but notwithstanding Jacob's want of strength, he had a very tenacious grip. He got a hold of Esau's heel, came into the world holding on to it, and he never let go his grip till he overcame Esau. He took from him his birth-right, and overcame him at last, the night he wrestled with the Lord till break of day, and received the name of Israel. Such, in my opinion, is the struggle between grace and the flesh, and such will be also the end of the struggle."

He was in the habit, after his conversion, of holding meetings in the outlying places of Sutherlandshire. We have not heard of how he handled the Word of God at these meetings, but, judging by what he said in speaking to the question, his discourses would be original, experimental, thoughtful, and scriptural.

During his last years he often expressed his great sorrow that he did not work for his living while he was young; but that he had got so heavy and stiff in his old age that he could not work, and so had to continue going about among friends to the last.

He was on his way to attend the Lairg Communion in the year 1907, when an attack of influenza seized him at Brimsdale, in the Parish of Kildonan, Sutherlandshire. After suffering for three weeks, he passed away to his everlasting rest on the 25th day of May, and in the sixtieth year of his age. His mortal remains were

buried in the burying-ground of Kinbrace, at the head of Kildonan Strath, and in the near vicinity of the Kinbrace Railway Station. He will, at the blast of the last trumpet on the great day of Christ's second coming to judge the quick and the dead, lift up his head with joy, and will ascend to meet the Lord in the air, and to be for ever with the Lord.

The case of John Banks shows the sovereignty of God's grace, as it is written—"For you see your calling, brethren, now that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption. That, according as it is written, he that glorieth, let him glory in the Lord." N. C.

Short Gleanings from Rev. Richard Sibbes, D.D.*

I.—Affliction.

AFFLICTIONS make a divorce between the soul and sin. It is not a small thing that will work sin out of the soul. It must be the spirit of burning, the fire of afflictions sanctified. Heaven is for holiness, and all that is contrary to believers affliction works out, and so fits the soul for further and perfect communion with God.

II.—Artificial Christians.

The weights of a clock move all the wheels, so artificial Christians are excited by things without them. They want an inward principle to do good freely. But the Spirit of God works a kind of natural freedom.

III.—True Zeal.

True zeal for God's glory is joined with true love to men. Therefore, let all that are violent, injurious, inso-

* Richard Sibbes was one of the noted Puritan preachers. Owing to his sweet presentation of the Gospel he was known as the "heavenly Richard Sibbes." He died in 1635.

lent, never talk of glorifying God, so long as they despise the meanest of men.

IV.—The Discouragement of Unbelief.

Discouragement rising from unbelief and ill-report, brought upon the good land by the spies, moved God to swear in His wrath, that they should not enter into His rest. Let us take heed a spirit of faint-heartedness, rising from seeming difficulty and disgrace, cast upon God's good ways, provoke not God to keep us out of heaven. We see here what we may look for from heaven. O! beloved, it is a comfortable thing to conceive of Christ aright, to know what love, mercy, strength we have laid up for us in the breast of Christ. . . . Lord Jesus, thou hast promised not to quench the smoking flax, nor to break the bruised reed; cherish thine own grace in me, leave me not to myself, the glory shall be thine.

(To be continued.)

The Church of Scotland Bill.

IN the debate in the House of Commons in Committee on the Church of Scotland (Property and Endowments) Financial Resolution, Mr Ian Macpherson, M.P. for Ross and Cromarty, referred at length to the Treasury's request to redeem the moneys embodied in the Consolidated Fund. Mr Macpherson said he was struck by the fact that most of these sums were originally devoted to the purpose of enabling the Church to perform and maintain the rites of the Church in the more inaccessible parts of Scotland. As one of the representatives of those inaccessible parts, he wanted to make a suggestion. He was not prepared to vote for the resolution unless he could get some guarantee from the Lord Advocate that the point he was going to make would be considered by him and by the joint Churches. The funds which were redeemable now were funds which were originally used in the maintenance of the ordinances in the North of Scotland. A great part of the North of Scotland was provided for by the Free Church of Scotland. That Church claimed, and he thought justly claimed, that it was mainly responsible for the maintenance of the ordinances of the Church in accordance with the old standards for the vast majority of the Gaelic-speaking population. They said rightly that in any re-allocation upon the redemption of funds their claim ought to be considered. They said that they had right along throughout their history maintained the old standards of faith since the origins of the patrimony

of the Church, and that they were responsible in the main for the maintenance of the religious ordinances in the more inaccessible parts. A point was made by Mr Barr, added Mr Macpherson, that the more they gave of State grants the more likely churches were to be erected which were totally unnecessary from the point of view of numbers or anything else. His (Mr Macpherson's) point, on the other hand, was that, if they had sums of this kind, the proper thing to do was to devote part of those funds in any case to those localities where one church or perhaps two and no more were necessary in order to make it easy for those even to maintain their congregations and the ordinances of their Church. He would suggest, therefore, that the Lord Advocate should use every endeavour to recognise the claims of those congregations in the North of Scotland, and ask the joint Church to enter into an arrangement with the Free Church of Scotland to have a committee appointed to review the religious position and the religious needs in the North of Scotland, and to find out how much could properly be given to them for maintaining, and in certain parts maintaining alone the ordinances of those churches. He considered that something in this nature was necessary.

Sir J. Gilmour, in the course of his reply, said Mr Macpherson had asked that some pledge might be given that certain of the outlying portions of the Highland areas might receive some benefit from those moneys. He was not in a position to give anything in the nature of a pledge, but he would say that he felt fairly satisfied from his knowledge of the Church and those who controlled her destinies that they would be very ready to recognise the facts and their duty as a National Church, and he would express the hope that if, and when, they came to consider these matters, if they did not deal directly themselves with these problems, they might do it through the sister Church.—“Northern Chronicle.”

Notes and Comments.

Broadcasting by the Church of Rome.—The Church of Rome is quick to recognise an opportunity for propaganda through wireless broadcasting. In a recent communication to the “Times,” it is stated that for the purpose of “acquainting the public with the Catholic point of view upon current affairs, the Paulist Fathers intend to instal a broadcasting station at the headquarters of the organisation, the Church of St Paul the Apostle, New York. The installation marks the first

step in the movement by Roman Missions, inaugurated with the jubilee year celebrations, for teaching Americans the truth about the Roman Catholic Church. It is planned to broadcast lectures and instructions by well-known priests and laymen and also concerts by the Paulist choristers, and probably Cardinal Hayes will henceforth broadcast his messages to the New York arch-diocese. The Church contemplates erecting similar stations in several cities."

Was Darwin a Christian?—The following letters which Sir Francis Darwin sent to Mr A. Le Lievre, Secretary of the Protestant Press Bureau, should be a sufficient answer to this question, which would probably never have been raised had it not been for Lady Hope's statement. The two letters were reprinted a few months ago in the "Life of Faith," and are as follows:—(1) "I have to-day received your letter, dated November 23rd [1917]. Lady Hope's account of her interview with my father is a fabrication, as I have already publicly pointed out. I have no reason whatever to believe that he ever altered his agnostic point of view, as given in my 'Life of Charles Darwin' in vol. I., p. 55.—Yours faithfully, Francis Darwin." (2) "Lady Hope's account of my father's views on religion is quite untrue. I have publicly accused her of falsehood, but I have not seen any reply. My father's agnostic point of view is given in my 'Life and Letters of Charles Darwin,' vol. I., pp. 304-317. You are at liberty to publish the above statement. Indeed, I shall be glad if you will do so.—Yours faithfully, Francis Darwin."

An Interesting Testimony.—Sir William Willcocks, the famous Eastern irrigation engineer, in a recent issue of "Life and Faith," tells how "living in the contentious atmosphere of the critics" his past life for thirty-two years has been sterile and barren. "As a Modernist," he says, "my motto had been 'We have not so much as heard whether there be any Holy Spirit.' I spent my time discovering new evidences of the incompetence and duplicity of those whom the Holy Spirit has inspired to write the Scriptures." Then Dr Dick Wilson's "Are the Higher Critics Scholarly?" fell into his hands. "This settled me," he says. "During my studies of Bible facts in the valleys of the Nile and Euphrates I had often proved the accord of the Bible accounts with observations by level and compass, with observations of the behaviours of the rivers, with the ideas of the time and with the mode of expression

of the time in the spoken language." Sir William further adds:—"I have returned to my old faith in the Word of God and literally live in it."

The Free Church and the Church Bill.—A statement made by Dr White, Glasgow, recently at a meeting called forth a good deal of comment, and led to a statement being presented in private to the Commission of the Free Church by the Committee on the Claim of Right. The Committee desired to make it known that in anything done by or on behalf of the Church or its Committee there had been no compromise of principle embodied in the Claim of Right, nor was there any intention to enter into the proposed Union of the larger Churches. The Committee, while maintaining their protest against the Bill, have resolved to take no further action on the Bill.

Church Notes.

Communions. — April — Second Sabbath — Lochgilphead; fourth, St Jude's (Jane Street, Blythswood Square), Glasgow, and Wick. May — First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June — First Sabbath, Coigach; second, Shieldaig; third, Dornoch, Glendale, and Lochcarron; fourth, Gairloch and Inverness. July — First Sabbath, Lairg and Beauldy; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton and Bracadale. August—First Sabbath, Dingwall; second, Portree; third, Bonar-Bridge; fourth, Stornoway.

Home Mission (Missionaries and Catechists) Fund Collection.—The Synod appointed the second annual collection for this Fund to be taken up in April. Our missionaries are paid out of this Fund, and it is desirable that it should meet with a liberal response.

London Communion.—The Sacrament of the Lord's Supper will (D.V.) be dispensed on Sabbath, 12th April, when the Rev. Neil Macintyre, Edinburgh, is expected to officiate. The following hours have been arranged:—Thursday (9th April), 7 p.m. (English); Friday, 3.30 p.m. (Gaelic); 7 p.m. (English); Saturday, 3.30 p.m. (English). Sabbath, 11 a.m. (English); 3.45 p.m. (Gaelic); and 7 p.m. (English). Monday, 7 p.m. (English). We take this opportunity of asking those who have friends in London or its vicinity to call attention to these services.

Acknowledgment of Donations.

John Grant, 30 Duncraig Street, Inverness, General Treasurer, acknowledges, with grateful thanks, the following anonymous donations up to 10th March 1925.

SUSTENTATION FUND.—A Friend, Glasgow, £1; Well-Wisher, Toward Point postmark, 10s; a Friend of the Cause, £8.

HOME MISSION FUND.—N. M., London, £5; a Friend of the Cause, £8; a Friend, Glasgow, 10s.

JEWISH AND FOREIGN MISSIONS.—A Friend, Glasgow, 10s; A. M., Lochgilphead, 4s; a Friend of the Cause, £8; "Thy Kingdom Come," per Rev. N. Cameron, 10s; a Friend, Applecross, per Rev. E. Macqueen, £1; a Friend, Tain (for Mrs Radasi), per Miss Munro, Tain, 5s.

Rev. E. Macqueen, Inverness, thankfully acknowledges £1 from a Friend, Portree, for Church Funds.

EDINBURGH CHURCH PURCHASE FUND.—A Friend, Coigach, £1.

The Magazine.

Notice to Subscribers.—Subscribers are respectfully reminded that their subscriptions for the year 1925-26 are now due, and Mr Grant, Treasurer, 30 Duncraig Street, Inverness, will feel greatly obliged by an early remittance. The annual subscription is 4s, paid in advance. The subscription for Canada and the United States is 1 dollar. Subscribers should carefully read the instructions on page two of the cover.

SUBSCRIPTIONS RECEIVED FOR MAGAZINE—4s SUBSCRIPTIONS.

Miss H. Livingstone, Kentra, Acharacle, Argyll; Miss Ina Matheson, Tanera, Achiltibuie; Neil Munro, 14 Cross Street, Partick; D. Macdonald, Luibnaclach, Corrour; Miss M. Mackay, 874 Fifth Avenue, New York; Charles Macleod, Calder Park, Anderson Terrace, Ardrossan; D. J. Macleod, South Arnish, Raasay; John Macleod, Riverside Cottage, Inchnadamph; A. Macleod, 256 Achmahard, Coigach; Mrs William Macleod, Droman, Balchrick, Lairg; John Macpherson, 16 Midtown, Inverasdale, Poolewe, Ross.

4s 6d SUBSCRIPTIONS.

Miss M. Graham, Schoolhouse, Mellon Laide; Miss Janet Hendry, 4 Caticol, Lochranza, Arran; Miss Jamieson, Lochgilphead; Robt. Sutherland, Clatequay, by Thurso; T. Moulder, 189 Laagmolenstraat, Rotterdam.

OTHER SUBSCRIPTIONS.

J. B. Gillies, 3830 Park Blvd., Oakland, California, £1; Miss Lucy Graham, Culkein, Drumbeig, Lochinver, 5s; Miss M. Macdonald, Schoolhouse, Scalpay, Harris, 2s; Miss Jessie Mackenzie, Ardessie, Dnndonnell, 6s; Miss B. Mackintosh, Shildaig Lodge, Gairloch, 5s; Rod. Macleod, Badralloch, Dundonnell, 9s; Mrs M. Macsween, Stroud, Leverburgh, 7s; Alex. Macpherson, Point, Gairloch, 10s; Miss Dora Polson, c/o Lady Thomson, Inverdon, Bridge of Don, 4s 4d; Mrs M. Stewart, Cregan, Tobermory, 2s; W. P. de Zonge, Schoolstraat 13, Lisse, Holland, 5s 3d; Rev. John Sinclair, Free Presbyterian Manse, Myers Street, Geelong, Australia (2 copies), 13s; Comdr. H. D. Grant, 549 Riverside Drive, New York, 5s.

FREE DISTRIBUTION.

Robt. Sutherland, Clatequay, by Thurso, 15s 6d; Miss S. A. Urquhart, Balblair, Conon, 10s.