

THE Free Presbyterian Magazine

AND

MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

*"Thou hast given a banner to them that fear Thee, that it may
be displayed because of the truth."—Ps. lx. 4.*

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THE

Free Presbyterian Magazine

And MONTHLY RECORD.

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No. 8.

The Love of God.

THIS is a great and precious theme. The Scriptures not only of the New Testament, but also of the Old have much to say on this great doctrine. The love of God to perishing sinners is one of those Bible truths that has suffered severely at the hands of men who fail to rightly divide the word of truth. God's Word is full of the doctrine, but it is never presented there at the expense of His Holiness or His Justice. The great majority of modern preachers speak of the divine love as if it were a kind of good natured benevolence which overlooked the weighty claims of Justice, and was unconcerned of what became of Holiness. Such a presentation of this truth does grievous injury to God's revealed will. The love of God as set before us in Scripture has certain well defined characteristics. 1. It is a love that is revealed in Christ—(1) In the gift of the Son—this is God's unspeakable gift; (2) in the Son's dying for sinners; (3) in the Holy Spirit applying Christ's redemptive work and carrying on the work of sanctification in the hearts of believers. In Christ Jesus all the infinite fulness of divine love dwelt, and it is out of that unfathomable ocean that all God's people draw—"Out of His fulness," says the Apostle, "have we all received." 2. It is a discriminating love. God did not set His love upon all mankind. It is the doctrine of devils to say that God loved Judas as He loved Peter. God's benevolence is manifested to the righteous and the unrighteous, but His love is set upon those only who were chosen in Christ before the foundation of the world. Natural men may gnash their teeth at such truths, but those taught by the Spirit of God will find sufficient here to awe and solemnize their minds and to call forth from their hearts eternal gratitude for the love that was set upon them from eternal ages. The Apostle Paul loved

to take his hearers back to the fountain head of this glorious river that makes glad the city of God. It is a most precious doctrine to the Church of the living God.

3. This love was altogether unmerited. It was not because of any good foreseen in His people that God loved them. All were children of wrath as they came into the world. There was nothing in them to call forth this love. In the outgoing of human love to its object there is always some excellence or at least fancied excellence calling it forth, but there was nothing in the creature to call forth God's love. It was free, unmerited, sovereign love that visited His redeemed as they lay dead in trespasses and sins.

4. God's love is unchanging. It went out to a people while they were yet sinners. It was for such Christ died, and in dying, God was commending His love. The life they led did not make God turn aside saying—"I will take away my love; they are too much the children of the devil to be loved any longer after all they have done and still intend doing." Such is not the nature of God's love; those that He loved from all eternity He loves on to the end. But while God's love is unchanging that does not give licence to God's people to commit sin or continue in sin. The greatness of this love and its unchangeableness is a mighty incentive to be done with sin forever. A nature that plays fast and loose with renewed tokens of love and forbearance and indulges its unlawful propensities is carnal, sensual and devilish.

5. God's love being unchanging, this secures the salvation of God's people from all hazard of being castaways at last. In the concluding verses of the 8th chapter of the Epistle of the Romans, the Apostle gives expression of his assured confidence in words that have been described as the most triumphant that were ever uttered by mortal lips. He takes a survey of all the possible causes of separation in time and in eternity, and he feels assured that none of these will ever separate them from the love of God which is in Christ Jesus the Lord. The words, though so well known to our readers, may be quoted in full:—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death,

nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans viii., 35-39). All the contingencies mentioned by the Apostle, great though their power is, to cause separation, cannot divert the love of God by a hair's breadth in its outgoing to those He loved. Is it any wonder, therefore, that the love of God in Christ Jesus should call forth from the heart of the Beloved Disciple this song of praise?:—"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Rev. i., 5-6). The Psalmist of old drank from the same pure, deep fountain, and he longed for more from the same well. May we, too, tasting of the water of this river, "clear as crystal proceeding out of the throne of God and of the Lamb," join him in his prayer:—

Remember me, Lord, with that love

Which thou to thine dost bear;

With thy salvation, O my God,

To visit me draw near.

That I thy chosen's good may see,

And in their joy rejoice;

And may with thine inheritance,

Triumph with cheerful voice.

(Metrical Psalm cvi., 4, 5).

True Prayer.

It was said by the angel concerning Saul of Tarsus, after the Lord had appeared unto him, "Behold, he prayeth." Saul had no doubt been in the habit of praying from his childhood; and, without charging him with hypocrisy or formalism, it is evident that, in the true and full sense of the word, he had never prayed to God until Jesus had appeared to him. What was the difference between his former prayers and his present approach? For as a Pharisee he had prayed to the true and living God. The difference was this: Formerly, he approached having his own righteousness. As he felt it sufficient, he drew near with an imperfect thing to the Perfect One, and therefore, unconsciously, but most really, he lowered God in his idea, and brought Him down to his own level.—*A. Saphir.*

Faith's Plea Upon God's Word.

BY THE REV. RALPH ERSKINE.

I.

"Do as Thou hast said" (II. Sam. vii. 25).

DAVID was a strong believer; and it were our great advantage to imitate him in his faith. From the word—"Do as Thou hast said"—we learn that there are two ways in which faith works—

I. By believing the Divine Word.

II. By pleading the accomplishment thereof.

I. Faith works by believing His word, "Thou hast said." The object and ground of faith is the Divine saying; and faith rests upon a—"Thus saith the Lord." It is not upon a "Thus saith the man," or "Thus saith a minister"; nay, nor "Thus saith an angel." Divine faith can stand only upon a divine testimony—"Thus saith the Lord"—"Thou hast said." If you have faith, then you have received the Word, "not as the word of man, but as it is indeed the Word of God," which effectually works in you that believe. Faith acts by taking God's word, "Thou hast said; Thou has promised; Thou hast spoken in Thy holiness." Faith also acts by pleading the accomplishment of the promise: "Do as Thou hast said." God is not a speaker only, but a doer; He is not a promiser only, but a performer; and faith looks to a promising God, that He may be a performing God; and so puts Him to His word.

1. It is the business of faith to take God's words, or to take Him at His word. This is plain, because the Word is the immediate object of faith. We have no other glass wherein to see God savingly, but His Word, particularly His word of grace and promise. "Say not, who shall ascend to Heaven? (that is to bring Christ down from above;) or, who shall descend into the deep? (that is to bring up Christ again from the dead). The word is nigh thee, even in thy mouth, and in thy heart. So then faith cometh by hearing, and hearing by the Word of God" (Rom. x. 6, 8, 17). Faith is a relative word; it relates to the faithfulness of the speaker; believing relates to a word to be believed. That is the

business of faith to trust in the Word of God, is evident from the whole Scripture. How many times, in Psalm cxix., doth the Psalmist speak of trusting in His word, and hoping in His word, and rejoicing in His word, and so taking Him at His word?

2. It is the business of faith to put Him to His word, or to plead the accomplishment of His word, that He would do as He hath said. This is evident from Psalm cxix.: "Remember the word unto thy servant, upon which thou has caused me to hope." And how many times doth he plead with God to do to him according to His word! "Quicken me, according to thy word." Again, and again, we have this repeated, "Strengthen me, according to thy word." "Save me, according to thy word." "Be merciful to me, according to thy word." "Deal well with thy servant, according to thy word." "Let thy merciful kindness be my comfort, according to thy word." "Uphold me, according to thy word." "Give me understanding, according to thy word." "Deliver me, according to thy word." All comes to this, "Do as Thou hast said."

3. How or in what manner faith takes the Word of God. It takes it by an intelligent apprehension of it in the understanding. The man is taught of God, and gets his eyes open to see the faithful saying, and worthy of all acceptation: he sees it to be the Word of God, and a word spoken in season to his weary soul. They will never take the word by faith who do not understand it. Philip said to the eunuch, "Understandest thou what thou readeſt?" So may we say, "Understandest thou what thou hearest?" Are your eyes open to see the wonders of His law or doctrine; to see the glory of Christ held out to you in the word?

Faith also takes the Word of God by a particular application of it to the heart; insomuch that it is a cordial apprehension, a cordial assent that is given to the word: "With the heart man believeth unto righteousness." Saving light goes to the heart. Many have only their heads enlightened, their judgments informed, but not their hearts engaged not their affections captivated. Faith is a cordial applying the word, and that particularly to the man's own benefit. Whether we call it assurance or not, it comes to the same thing. As when in conviction the threatening is applied, the man trembles under the fear of hell and wrath, because he applies the law threatening to himself, saying, I am the

man to whom this threatening is spoken ; so, in the day of conversion, or believing, the promise is **applied**, the man is relieved with the view of the grace and mercy of God in Christ, because he applies the Gospel promise to himself, saying, "I am the man to whom this promise is spoken, and I receive and rest upon Christ for salvation, as He is promised or offered to me in His Gospel. To me is this word of salvation." For if the man did not take it to himself, there would be no end in believing at all. But, then,

4. How faith pleads the accomplishment of the promise. It pleads upon the mercy that made the promise, that it is everlasting mercy; unchangeable mercy; "the Lord, the Lord God, merciful and gracious."

It pleads upon the truth that is to make out the promise; it is called "The truth to Jacob, and the mercy to Abraham" (Micah vii. 20), that His name is faithful and true. It pleads upon the power of the Promiser, being fully persuaded that He that hath promised is able to perform; that He had not out-promised His own promise, or said what He cannot do. It pleads upon the blood of the covenant, that seals all the promises thereof; hence they are all yea and amen in Christ Jesus. It pleads upon the love of God to Christ; that is to pray in His name, that God, for the love He bears to Christ, would do as He hath said. It pleads upon the unchangeableness of God, and of His word; that His word endures for ever, and that He is God, and changes not, therefore the sons of Jacob are not consumed. In a word, it pleads upon His oath. "God, willing more abundantly to show unto the heirs of promise the immutability of His council, hath confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us" (Heb. vi. 17, 18). And, lastly, it pleads upon His name: What wilt thou not do for thy great name?

5. Whence is this business of faith to take God at His word, and to put Him to His word? It is the end and design of God in giving His word: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John xx. 31). The Gospel is preached in vain, if men do not take God at His word, and then hang upon it. Because thus we glorify God; and the more we rest upon the divine word, the more

we glorify Him: "Abraham was strong in faith, giving glory to God." We give Him the honour of His truth and other perfections this way. Because thus we engage the honour of God upon our side, when we put Him to His word; His honour is engaged, He cannot deny Himself. Because faith hath no other way of living, but upon the word of God: "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." "Thy word was found of me, and I did eat it." "This is my comfort in my affliction; thy word hath quickened me."

6. In the application of the subject. Here is a fit exercise to go to God and say, O do as thou hast said. Consider what He hath said, and take Him at His word, and put Him to it, that he would do to you accordingly. Whatever your case be, surely there is some word relative to it. Some may be thinking, alas! God hath said nothing to me, that I may put Him to His word. Why, if the Gospel be preached to you, and if there be any word of grace therein suitable to your case, then put not away the word from you, but take it and plead upon it, that God would do as He hath said. If you can see any word of promise suited to your case and to your need, then put to your hand by faith, and lay hold upon His word. Oh! say you, is there any word from God about my case, who am a poor, needy creature, like to starve for want of a spiritual meal, and a hearty draught of the living waters that go out from Jerusalem? What hath God said, or hath He said anything concerning me? Yea, He hath said, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (Isa. xli. 17, 18). Hath He said so? Then take Him at His word, and put Him to it, saying, Lord do as thou hast said.

Oh! but is there any word of God for me, who have been long waiting about ordinances, and never yet seen His glory, as I would desire to see it? What hath He said concerning me? Why, He hath said that He waits that He may be gracious; that He is a God of judgment, and blessed are all they that wait for Him (Isa. xxx. 18). He hath said, "The vision is for an appointed time, but at the end it will speak, and not lie: though it tarry, wait for it: because it will surely come, and not tarry"

(Hab. ii. 3). Hath He said so? Then take Him at His word, and put Him to it, saying: Do as thou hast said.

But is there any word from God concerning my case, that finds my conscience challenging me for prodigious guilt? There never was such a guilty person on the face of the earth. Are ye groaning under guilt? Hear what He says: "I will be merciful to your unrighteousness, and your sins and iniquities will I remember no more" (Heb. viii. 12). "I, even I, am He that blotteth out thy transgression for mine own sake, and will not remember thy sins" (Isa. lxiii. 25). O, Then, take hold of His word, wherein He proclaims indemnity, and put Him to it, saying, Lord, do as thou hast said.

But, says another, is there any word from God concerning me, that am compassed about with such strong corruptions and conquering lusts, that sin gets the mastery of me? Would you be relieved? Would you be relieved? Hear what He says, "He will subdue our iniquities, and cast all our sins into the depths of the sea" (Mic. vii. 19). "Sin shall not have dominion over you; for ye are not under the law but under grace" (Rom. vi. 14). "The day of vengeance is in mine heart, and the year of my redeemed is come" (Isa. lxiii. 4). Hath He promised to take vengeance on your lusts? Then take Him at His word, saying, O do as thou has said.

But is there any word to me, a backslider, a grievous revolter, that many times after vows have made inquiry? My promises and resolutions have been but paper walls before the fire of temptation. Are you afflicted with this, and would have relief? Behold He says, "Return, ye backsliding children, and I will heal your backslidings" (Jer. iii. 22). "I will heal your backsliding, and love you freely. I will be as the dew to Israel" (Hos. xiv. 4). Hath He said so? Then let your heart say, Lord, do as thou hast said.

But what doth God say to me, that have no strength for any duty or difficulty, that am weak like water? Would you have relief in this case? God says, "My grace shall be sufficient for thee, and my strength shall be made perfect in thy weakness" (II. Cor. xii. 9). "He giveth power to the faint, and to them that have no might He increaseth strength" (Isa. xl. 29). Doth He say so? Then put Him to His word, saying, Lord, do as thou hast said.

(To be continued.)

Regeneration.

BY REV. DAVID DICKSON.

II.

(Continued from p. 274).

AS to the fourth proposition—when the power of God is put forth invincibly for the converting of a soul—that invincible working is so far from destroying the natural liberty of the will, that it doth indeed preserve it, and sets it right on the right object, and doth perfect it. For, as when God opens the eyes of a man's understanding that he doth behold the wonders of His law, when He removes the natural blindness of the mind, and makes a man see that the Gospel is the wisdom and power of God unto salvation, which sometimes he counted to be mere foolishness, He doth no ways destroy the man's judgment or understanding; but doth correct, help, heal, and perfect it; so, when the Holy Spirit doth powerfully and effectually move and turn the will of the man to embrace the sweet and saving offers of Christ's grace in the Gospel, and make him deliberately choose the blessed way of salvation, and to renounce all confidence in his own or any other's worth or works, He doth not destroy, but perfect the liberty of the will, and raises it up from death and its damnable inclination, and makes it most joyfully and most freely to make choice of this pearl of price, and bless itself in its choice for ever. Therefore, let no man complain of wrong done to man's free-will, when God stops its way to Hell, and wisely, powerfully, graciously and sweetly moves it to choose the way of life: but rather let men beware to take the glory of actual conversion of men, from God, and either give it wholly to their idol of free-will, or make it sharer of the glory of regeneration with God; which glory God will not give to another, but reserve wholly to Himself: for all men, in the point and moment of regeneration, are like unto Lazarus in the grave, to whom God, by commanding him to arise, gave life and power to arise out of the grave where he lay dead and rotting.

As to the fifth proposition, we must distinguish the work of regeneration, from the preparation and disposition of the man to be regenerated, whereby he is made

more capable of regeneration to be wrought in him. For the material disposition of him, fitting him for regeneration, is neither a part nor a degree of regeneration; for albeit the Lord be not bound to these preparatory dispositions, yet He will have man bound to make use of these external means which may prepare him; because by the use of external means (such as are, hearing of the Word, catechising and conference), a man may be brought more near unto regeneration, as Christ doth teach us by His speech to that Pharisee, who was instructed in the law, and answered discreetly unto Christ; "Thou art not far (saith He) from the Kingdom of God" (Mark xii. 34). This preparatory disposition, in order to regeneration, is like unto the drying of timber to make it sooner take fire, when it is cast into it. For dryness in the timber is neither a part nor a degree of kindling or inflammation of it; but only a preparation of the timber to receive inflammation when the fire shall be set to it, or it be put in the fire, possibly, a long time after. In these preparatory exercises then, no man will deny, that the natural man unrenewed, hath a natural power to go and hear a sermon preached, to read the Scripture, to be informed by catechising and conference of religion and regeneration, whereof God when He pleases may make use in regeneration of the man. Wherefore, whosoever in the preaching of the Gospel are charged and commanded to repent, to believe in Christ, or turn unto God, they are commanded also to use all these external means whereby they may be informed of the duty required, and of the means leading thereunto; in the exercise of which external means, they may meet with sundry common operations and effects of God's Spirit, before they be regenerated or converted, whereof the use may be found not only in, but also after, conversion, and if any man shall refuse, slight, or neglect to follow these preparatory exercises, which may prepare him for conversion, he is inexcusable before God and man, and guilty of rejecting the offer of reconciliation; yea, guilty of resisting the Holy Ghost, of which sin and guiltiness the holy martyr, Stephen, charges the misbelieving Jews (Acts vii. 51).

As for the regenerate man, he it is who in the acknowledgment of his sinfulness and deserved misery, and of his utter inability to help himself, doth cast away all confidence in his own parts, and possible righteousness of his own works, and flees to Christ offered in the Gospel, that in Christ alone he may have true wisdom,

righteousness, sanctification, and redemption; and doth with full purpose of heart consecrate himself, and endeavour, in the strength of Christ, to serve God acceptably all the days of his life.

For the ground of this description, we have the words of the Apostle, where putting a difference between the true people of God and the counterfeit, he saith, "We are the circumcision, who worship God in the spirit, and rejoice in Jesus Christ, and have no confidence in the flesh" (Phil. iii. 3). In which description of the regenerate man the Apostle first points forth unto us three special operations of the Spirit of regeneration; then, three duties of the man regenerated.

The first operation of the Spirit of God, the only circumciser of the heart, is the humbling of the man in the sense of his sin, by the doctrine of the law, and cutting off all his confidence in his own worth, wit, free-will, and strength to help himself, so that the man hath no confidence in the flesh.

The second operation is the infusion of saving faith, making the man humbled to close with Christ in the covenant of reconciliation, and to rest upon Him as the only and sufficient remedy of sin and misery; so that Christ becomes to him the ground of rejoicing and glorifying.

The third operation is the up-stirring and enabling of the believer in Christ to endeavour new obedience, and to worship God in the spirit.

As for the three duties of the man regenerated, the first is, to follow the leading of the Spirit in the point of more and more humbling of himself before God in the sense of his own insufficiency, and eschewing of all leaning on his own parts, gifts, works, or sufferings, or anything else beside Christ: he must have "no confidence in the flesh."

The second duty is to grow in the estimation of Christ's righteousness, and fulness of all graces to be let forth to the believer, enjoying Him by faith, and comforting himself in Christ against all difficulties, troubles, and temptations: he must rejoice in Jesus Christ.

The third duty is to endeavour communion-keeping with God in the course of new obedience in all cases, worshipping and serving God in sincerity of heart: he must be a worshipper of God.

As to the last thing holden forth in the Apostle's words, which is the undoubted mark and evidence of

the man regenerated and circumcised in heart, it stands in the constant endeavour to grow in these three duties jointly, so as each of them may advance another; for many failings and shortcomings will be found in our new obedience, and worshipping of God in the Spirit. But let these failings be made use of to extinguish and abolish all confidence in our own parts and righteousness, and that our daily failings may humble us, and cut us off from all confidence in the flesh.

But let not these failings so discourage us, as to hinder us to put confidence in Christ; but by the contrary, the less ground of confidence we find in ourselves, let us raise so much higher the estimation of remission of sin and imputation of Christ's righteousness, and stir up ourselves by faith to draw more strength and ability out of Christ for enabling us to walk more holily and righteously before God. And having fled to Christ, and comforted ourselves in Him, let us not turn His grace into wantonness; but the more we believe the grace of Jesus Christ, let us strive, in His strength, so much the more to glorify God in new obedience. And in the circle of these three duties, let us wind ourselves upstairs toward Heaven; for God hath promised, that such "as wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint" (Isaiah xl. 31).

In the conjunction of these three duties, the evidence of regeneration is found. If there be not a sincere endeavour after all these three duties, the evidence of regeneration is so much darkened, and short for probation: for it is not sufficient to prove a man regenerated, that he is driven from all confidence in his own righteousness, and filled with the sense of sin and deserved wrath; because a man that hath no more than that may perish in this miserable condition; as we see in Judas, the traitor, whose conscience was burdened with the sense of sin, but did not seek mercy and pardon. Neither is it sufficient to boast of acquaintance with Christ, and profess great respect to Him; because many do cry, "Lord, Lord!" who neither renounce their confidence in their own righteousness, nor worship God in spirit; for, of such Christ saith, "Not everyone that saith to me Lord, Lord, shall enter into the Kingdom of God" (Matt. vii. 21). Neither is it sufficient to pretend the worshipping of God in spirit: for all they who think to be justified by their own works do esteem their manner of serving God true and spiritual service and worship;

as may be seen in the proud Pharisee glorying before God in his own righteousness, and acknowledging that God was the giver unto him of the holiness and righteousness which he had. "I thank thee, O God," saith he, "that I am not like other men, extortioners, unjust, adulterers, or even as this publican" (Luke xviii. 11). For, of this man, Christ saith, he returned to his house unjustified, that is, a man lying still in sin, unreconciled.

Neither is it sufficient to prove a man regenerated, to confess sin and begone unrighteousness, and to promise and begin to amend his ways and future conversation; for, so much may a Pharisee attain. And there are many that profess themselves Christians who think, to be justified by the merits of their own and other saints' doings and sufferings, and do disdainfully scoff and mock at the doctrine of the imputed righteousness of Christ. How many are they also who think their bygone sins may be washen away, and be recompensed by their purpose to amend their life in time to come? How many are they who, being wilfully ignorant of the righteousness of God, which is of faith in Jesus Christ, go about to establish their own righteousness, as the Jews did? (Rom. x. 3). And how few are they who follow the example of the Apostle, who carefully served God in spirit and truth, but did not lean to his own righteousness, but sought more and more to be found in Christ; not having his own righteousness, which behoved to be made up of his imperfect obedience of the law, but that righteousness which is by faith in Jesus Christ (Phil. iii. 9).

But that man, who daily in the sense of his sinfulness and poverty flees unto Jesus Christ, that he may be justified by His righteousness, and endeavours by faith in Him to bring forth the fruits of new obedience, and doth not put confidence in these his works when he hath done them, but rejoices in Jesus Christ, the fountain of holiness and blessedness, that man, I say, undoubtedly is regenerated, and a new creature, for so doth the Apostle describe him (Phil. iii. 3).

Sin may dwell with the same excellent natural gifts under the same roof; I mean, in the same heart.—*Flavel*.

He is such a Judge, that there is no appealing from sentence.—*Caryl*.

Notices of the Martyrs and Confessors of Lesmahagow.

BY THE REV. CHARLES THOMSON, OF NORTH SHIELDS
(LATTERLY FREE CHURCH MINISTER, WICK).

I.

THE Highlands of Lesmahagow, Muirkirk, Avondale, and Douglas, form a wide and dreary tract of bleak mountains, desert muirs, and almost impassable bogs and morasses. To the agriculturist, or the lover of the grand, the picturesque, or the beautiful in landscape, those cold and misty mountains, and the dull and dismal wastes, stretching out for miles around their base, present no attractions whatever; neither are there any classic reminiscences associated with them. But not without interest are the Muirlands of Lesmahagow to the "Westland Whig," for, in their brown and barren deserts his forefathers found refuge from the fury of their persecutors: and, frequently from their rugged ravines, and almost inaccessible morasses, the cry of him that was ready to perish, or the psalm of praise or of supplication, commingled with the bleatings of flocks, the wailings of the wild curlew, and the roar of the mountain storm, ascended, and entered into the ears of the Lord God of Sabaoth; who is at once the God of nature, and His people's God—the God of their salvation.

Innumerable anecdotes are still told respecting those holy men, by their descendants, not a few of whom yet inhabit the district; and the shepherds, as they follow their peaceful occupations, still converse with horror about "Bludie Claverhouse," and the "killing times"; and are delighted to point out to the Christian antiquary the retreats of the "Martyrs"; and to show the places where God hid his servants in the shadow of his hand, when the ministers and elders of his Church met to consult and pray for "Scotland's covenanted work of Reformation"; and where

"Leaning on his spear—

The lyart veteran heard the word of God,
By Cameron thunder'd, or by Renwick pour'd
In gentle stream."

The people of Lesmahagow, generally, were in those fearful days, steadfast and immoveable in the work of the Lord; and were much honoured in being accounted worthy to suffer for His name. The venerable historian of the "Sufferings of the Church of Scotland" informs us that they were pillaged by finings, and "spoilings of their good"; and that a strong garrison was placed in that parish to overawe the people, and to prevent them from giving assistance to the persecuted Presbyterians; and that moreover the whole inhabitants, above sixteen years of age, both men and women, were ordered, in 1680, to appear before appointed authorities, and make oath whether they had, or had not, received into their houses, or otherwise relieved, any of those who had been proscribed by the Government. Wodrow further gives us a list of thirty-nine who had been compelled to flee from home for their lives; and informs us that, in the rolls of the period, he found the names of sixty who stood criminally charged with having "resetted," that is, received into their houses their persecuted brethren; or, with having held conversation with them, which action the persecutors, in their rage against the saints of the Most High, had converted into a heinous offence; or, with having absented themselves from the ministrations of the wicked and "feckless" curates, who had been obtruded into the pulpits of their own rightful, able, and holy ministers. The words "bishop" and "curate" are used, to this day, in the vernacular dialect of Clydesdale, in a manner which sufficiently denotes the opinion entertained by our covenanting forefathers, of the two classes of episcopal clergy with which they were best acquainted. A mother will often address a fretful, discontented boy, whom nothing will please or pacify, by the style and title of "cankert bishop"; and, of a slothful, dronish person, it is said that he is a "perfect curate"; or, of a maundering individual, who speaks much, but little to the purpose, that he is a "puir claverin' curate."—(See Jamieson's Supp. to Scott. Dict.—Word Bishop). The following is a character of those curates, drawn by a bishop who was much employed in endeavouring to saddle episcopacy on Scotland, and must, therefore, be as favourable as truth could possibly warrant—"They were generally very mean and despicable in all respects. They were the worst preachers ever I heard; they were ignorant to a reproach, and many of them were openly vicious. They were a disgrace to their orders and to the sacred functions,

and were indeed the dregs and refuse of the northern parts. Those of them who rose above contempt or scandal were men of such violent tempers that they were as much hated as others were despised.—(Burnet). When to this is added the consideration that they were willingly employed by Government, as informers against those holy men, into whose pulpits they had intruded themselves, could it otherwise be that they should be abhorred—and that justly—by the Presbyterians?

The first act of flagrant persecution to which the servants of God in Scotland were subjected, after the restoration of Charles the Second—which event was greatly brought about by the loyal exertions of the Presbyterian ministers, and which exertions, Charles requited, by persecuting, even unto death, the very men who had set the crown upon his head—was the seizure, and imprisonment, by the Committee of estates, of ten ministers, and two ruling elders, one of whom was Andrew Hay of Cragneithan, who had met to draw up a humble address and supplication to his majesty on matters affecting religion. This illegal and unprecedented step was taken, on that very day on which, a hundred years before, the religion of popery was abolished in Scotland, and the blessed Reformation established in its stead: and from that day forward, for twenty-eight long years, Charles II. and his brother James, scrupled at no measure, how lawless soever, or satanic, it might be, to enslave the free kingdom of Scotland; and to subjugate her independent and glorious church to the yoke and bondage of the Ruler of the darkness of this world—that fallen spirit who wrought so powerfully in those two children of disobedience, and led them captive at his will.

Andrew Hay made his escape when his brethren were apprehended; but he was afterwards taken, and imprisoned. In 1685, the council allowed him to be liberated in consequence of sickness, but confined him to the town of Edinburgh, under a bond of 10,000 merks, to appear when called; and ordered his former bonds, granted at Glasgow to be given up.

In 1666, numbers of the Presbyterians of the West, goaded to madness, by the most atrocious oppression, rose, and marched upon the capital, claiming redress of their intolerable grievances. They passed through

Lesmahagow, and were met by William Lawrie, the laird of Blackwood, who vainly strove, at Lanark, and twice afterwards during their march, to induce them to lay down their arms. For these peaceful services, he was, after several imprisonments, tried in 1683, for countenancing the "rebels." The crimes laid to the charge of Blackwood, are manifest, says the indictment, from the circumstance, that by far the greater number of his tenants were in the "rebellion;" and were, after the defeat of the "rebels" at Pentland, actually received back by him, and allowed to farm his lands as before. Among those tenants (who thus are stigmatized as "rebels," merely because they neither would tamely allow their liberties to be trampled in the dust, nor change their religion, at the beck of a profligate king, and of his equally profligate courtiers, were John Alston, son of John Alston, miller, who is charged with having murdered, that is, slain in battle, Cornet Graham, one of the persecutors; Thomas Allan, in Mungriehill; John Rae, in Kirkmuirhill; John Rae, his son; and Thomas Watson, in Chapel, who was afterwards killed at Ayrs Moss. William Lawrie was, of course, found guilty; and was adjudged to be "taken to the merk-at-cross of Edinburgh; there to have his head severed from his body; his name, memory, fame, and honours to be extinct; and his lands to be forfeited to his majesty, for ever"—a sentence for which the shameless and greedy king formally thanked the lords who passed it. Lawrie was, however, respited from time to time, till at last, about a year after, his sentence was, upon a petition from the Marquis of Douglas, which procured the intercession of the Council, remitted.

James Thomson was farmer of Tanhill, on the west side of Leshmahagow parish, from which farm the family departed about 1780, having, it is said, possessed it as "kindlie tenants," for about 350 years. No particulars are known respecting him, except that he fell at Drumclog, and was interred in the church-yard of Stonehouse, where the Thomsons, formerly of Tanhill, have their burying-ground. On his tomb is the following inscription:—

"Vive memor lethi, fugit hora.

"Here lies James Thomson, who was shot in a rencounter at Drumclog, June 1st, 1679, by bloody Graham of Claverhouse, for his adherence to the word of God,

and Scotland's covenanted work of Reformation. Rev. xii. and 11th. Erected, 1734.

"Memento mori.

This hero brave, who doth lie here,
In truth's defence he did appear,
And to Christ's cause he firmly stood,
Until he sealed it with his blood.
With sword in hand, upon the field,
He lost his life, yet did not yield.
His days did end in great renown;
And he obtained the martyr's crown."

James Thomson's decendants, of whom the writer of these "Notices" is one, have been very numerous; and the God of providence and of grace appears not to have deserted the children of the righteous. In 1832, sixty-eight males and sixty-eight females had legitimately descended, in the male line, from this Christian; of which numerous offspring, it may be said, that, though chiefly in the lower walks of life—peasants, as James Thomson himself was—none of them have been forsaken, nor any of his posterity

"For bread we have beggars been."

Many of them have been ruling elders of the Church of Scotland, to which they have continued devotedly attached, and, proud of their descent from

"Parents passed into the skies,"

they have caused their ancestor's tomb to be renewed, at their mutual expense, and the ancient inscription, which had been much effaced, to be restored. "The just man walketh in his integrity, his children are blessed after him." Of this martyr, Thomas Thomson, of Whiteside, Lesmahagow, is the great-great-great-grandson and representative.

John Thomson, farmer in Tanhill, the only child of James, just now mentioned, was, along with his wife, imprisoned for religion in the castle of Blackness.

Thomas Weir lived at Waterside, on Logan Water. He was at Drumclog, and fought on horseback. When Claverhouse and his dragoons fled before the small band of Covenanters, the reins of Weir's bridle broke, and he lost the command of his horse, which carried him into the midst of his enemies, by whom he was instantly shot. His body was interred in the church-yard of Lesmahagow, where his son Gavin, who was proclaimed a

fugitive and a "rebel," in 1684, subsequently occupied the same grave. On the tomb-stone is the following inscription, which is a little effaced:—

"T. W. B.

16-0.*

"Here lies Thomas Weir, who was shot, in a rencounter at Drumclog, June 1st, 1679, by bloody Graham of Claverhouse, for his adherence to the Word of God, and Scotland's covenanted work of Reformation. Rev. xii 11

"As also Gavin Weir, in Waterside, who departed this life, July 25th, 1732, aged 79."

George and Robert Weir, who probably were relatives of Thomas, were, with George Draffan, taken prisoners at Bothwell Bridge, and sentenced to banishment. The ship was wrecked off the Orkneys, and the two Weirs, along with one hundred and ninety-eight other sufferers, being closed under hatches, were drowned. George Draffan escaped, and was carried to America.

The Marion Weir of Cumberhead, who was the first to visit the widow of John Brown of Priesthill, after he was martyred by Claverhouse, and Mary Weir, the wife of David Steel of Skellyhill, were probably connections of the same pious family.

John Wilson and John Smith, of Lesmahagow, were shot in February, 1685, by Colonel Buchan and the Laird of Lee. In the beginning of March following, Lieutenant Murray shot John Brown of Blackwood, in the same parish, who had quietly surrendered himself, upon promise of quarter. The white snow was crimsoned with the martyr's blood. His body was buried, under the cloud of night, in the field before Blackwood House, where he had been so treacherously murdered; and the following epitaph was engraven upon his tomb:—

"Murray might murder such as godly Brown,
But could not rob him of that glorious crown
He now enjoys. His credit, not his crime,
Was no-compliance with a wicked time."

In the summer of the same year, Joseph Wilson of Lesmahagow, the brother, it is probable, of John, already

*A piece is broken off the stone in this date. T. W. B. probably denote "Thomas Weir, born," but, if so, the date of his birth is obliterated.

mentioned, was shot, along with other two men, at Knockdon Hill, near the Water of Kyle, by a party of soldiers who overtook them, and learned from their own admission that they were returning from Galloway from hearing James Renwick preach in the fields. They were not allowed time even to pray; but the safety of their souls did not depend upon their prayers, but upon their interceding Head.

(To be continued.)

Resolution by Southern Presbytery on Sabbath Desecration.

THE Southern Presbytery of the Free Presbyterian Church of Scotland strongly protests against the daring profanation of the Sabbath Day by the L.M.S. and the L.N.E. Railway Companies, and such as use 'buses or street cars, despite God's explicit command—"Remember the Sabbath Day to keep it holy—on it thou shalt not do any work—nor thy man servant nor thy maid servant." They would seriously warn them of the enormous guilt they incur before God, and are also bringing upon a thoughtless and irreligious public by catering to their sinful propensities.

The Presbytery would seriously warn the employees of these companies of their awful guilt in working on the Sabbath Day (except works of necessity and mercy), and would humbly but very seriously advise them to form themselves into a Sabbath Observance Union in order to put an effective stop to such sinful practices.

All true Christian shareholders in these Sabbath-desecrating concerns should withdraw their money from them because they are incurring guilt by allowing it to be used in such a God-dishonouring way.

The influx of Roman Catholics has greatly augmented this degrading sin, and would-be Presbyterian churches, though they declaim against it, countenance it at the same time. Such are warned to keep clean hands.

He is such a Judge, that there is no repealing of His sentence.—*Caryl.*

Bartimeus An Dall.

(Air a leantainn).

Ann an so tha an ath-ghineamhuinn air a h-eadar-dhealachadh o iompachadh. Tha Dia a pilleadh an duine, ach tha an duine fein, air dha bhi air a ghluasad mar so a pilleadh le uile chridhe. Is e so latha cumhachd mòr Dhé, agus an latha sam bheil am peacach air a dheanamh lanthoileach (Salm cx. 3). Tha Fisher 'na leabhar cheisdean, ag radh " Gur e iompachadh gluasad spioradail an duine gu h-iomlan a dh'ionnsuidh Dhé, ann an Criosd, mar an toradh, tha air ball a leantuinn an atharrachaidh mhoir is a's ceann nàduir tha oibreachadh san ath-ghineamhuinn." Tha an teine a dhuisc a ghrian, ag iarraidh gu'n dàil chum na greine. Is i an ath-ghineamhuinn dùsgadh na làsair neamhaidh so: is e iompachadh a gluasad suas, a chum Dhé. Is i an ath-ghineamhuinn gnìomh Dhé; tha iompachadh a teachd a ghnàth 'na lorg. Far am bheil gràs na beatha, ann an sin bithidh beatha gràis.

3. Cha'n e an solus a dh'fhosgail suilein Bhartimeus; agus cha dean an fhirinn dhith fein am peacach ath-nuadhachadh. Cha leighis e suilibh dalla solus a dhorthadh orra. Cha'n ath-nuadhaich e peacach firinn ghloirmhoir Dhé, a sparradh air àire. Bha Bartimeus cho dall aig teas a mheadhoin latha, is a bha e, ri dorchadas na h-oidhche. Feudaidh am peacach bhi cho dall fuidh sholus an t-soisgeil is a tha e am measg duaichnuidheachd iodhol-aoraidh. Tha am peacach a fuathachadh an t-soluis. Tha e ga fhuathachadh do bhrìgh gur solus e. Tha e fuathachadh Dhé, agus is solus Dia. Tha an fhirinn a taisbeineadh cliu Dhé, agus tha i air a fuathachadh 'nuair tha esan air fhuathachadh. Tha an inntinn fheolmhor 'na naimhdeas an aghaidh Dhé (Rom. viii. 7), agus uime sin cha'n 'eil i umhail do thoil Dé, ni mò tha 'n comas di bhith. Nach làidir a chainnt so! Nach eagalach an coimh-cheangal tha eadar na nithibh sin. Naimhdeas iomlan an aghaidh Dhé, agus eas-umhlachd d'a thoil a sruthadh bho sin. Uime sin mu'n comasach e gu'm biodh Dia is a lagh naomha air an gràdhachadh, feumaidh feoilmoireachd an anama bhi air a sgrios, agus is e sin obair an Spioraid Naoimh a mhàin. Ciod sam bith oifig na firinn 'sa chùis, cha dean an fhirinn dhi fein cruthachadh nuadh; is e Dia a mhàin a ni sin.

II. Dh'iarraidh'n a nis labhairt mu mhéud, is mu ghlòir, an atharrachaidh so. Tha mi a ris labhairt a mhain mu'n atharrachadh bha air oibreachadh leis a mhiorbhuil so air corp Bhartimeuis. Cha'n 'eil e idir ri shamhlachadh ris a so, 'nuair tha a ghrian a dearsadh a mach o na neoil, a's deigh moran laithibh stoirme, ged tha an sin slios duthcha air a dheanamh maiseach le a glòir, na h-eoin a briseadh a mach le ceiliridh, agus cridheachan mhorain a' deanamh aoibhneis ann am faicinn na speuraibh a nis rèidh is ciuin. Tha an ni so a giulan 'ar smuaintibh air an ais a chum an latha, 'nuair a thubhairt Dia "Biodh solus ann (Gen. i. 3)," agus a thaisbein e do bheachd nan ainglibh aoibhneach saoghal nuadh màiseach le dealradh a ghnuisse fein. Is e so an samhldh is freagarraiche. Oir ann an so mar an ceudna ann an uchd an deoraidh bhochd so, bha saoghal do dh'fhairichidhean, is do mhothaichidhean, tha ni's gloirmhoire eadhon 'na oidhche, is 'na leirsgrios, na an talamh no a ghrian; oir ciod e an cruthachadh marbh ciod sam bith a mheud, ann an coimeas ri ànam neo-bhàsmhor? Rinn dorchadas gu'n teagamh sam bith a chòmhdach fada, agus tha gliocas air a dhùnadh a mach bh'uaith. Ach a nis labhair am focal cumhachdach ceudna, agus tha an saoghal beò so, air a shoillseachadh gu h-obann trid a dhoimhneachdan gu h-iomlan. Saoil sibh, an e nach robh òran molaidh aig na h-aingil air son mar an ceudna!

Agus co a ghabhas air labhairt gu h eutrom mu'n obair sin, anns an do dh'àithn Dia do'n t-solus soillseachadh a dorchadas, a thoirt dhuinn solus eolas a ghloire ann an gnais Iosa Crìosd (2 Cor. iv. 6). Nach cainnt chothromach e, a radh gu'm bheil an ath-bhreith 'na h-atharrachadh mòr? Nach ni air an coir dhuinn a ghnath beachdachadh le iongantas, agus labhairt uime le urram? Nach aobhar iongantas siorruidh e, gu'm biodh truaghan ciontach, tha marbh fo chorruidh Dhé, 'na fhear comh-pairt do bheatha Dhé, is do nàdur na diadhachd (2 Peadar i. 4), agus a bhi air uchd-mhacachadh chum na teaghlaich neamhaidh? gu'm biodh e air a thogail o dhuslach a bhàis gu suidhe maille ri prionnsaibh air a bheinn neamhaidh; gu'm biodh e air a thogail suas, o thruaillidheachdan trailleileachd ifrinneil chum saorsa, is urram, chum naomhachd is sonas mic an Ti a's airde? Seadh, tuilleadh gu'm biodh e 'na chomh oighre maille ri Crìosd (Rom. viii. 17), agus gu'n suidheadh e maille ris air a Rìgh-chaithir (Taisbean iii. 21), agus gu'n riogh-aicheadh e maille ris ann an aonadh neo-sgaruichte ris agus ann an comh-pairt maille ris gu siorruidh air onoir a rìoghachd, agus a shàgartachd (Taisbean i. 6) O nan robh

eadhon aon eiseimpleir air a so ann, nach biodh e air son gloir Dhé, agus 'na iongantas ann an neamh gu siorruidh? Agus am bheil e deanamh an iongantais ni's lugha, 'nuair nach 'eil againn ach 'ar suilean a thogail suas, agus feuch aireamh mòr nach urrainn neach air bith aireamh, de na h-uile chinnich agus threubhaibh, agus shluaghaibh, agus theangannaibh nan seasamh an làthair na rìgh chaithreach, agus an làthair an Uain (Taisbean vii. 9)?

Is maith a dh'fheudas abstol a ghràidh èigheach a mach le iongantas air nach urrainn dha cainnt a chur;—Feuchaibh cìod a ghné ghràidh a thug an t-Athair dhuinne gu'n goirteadh clann Dè dhinn? Agus mar tha anam a lasadh suas ann am beachdachadh air a ghloir ri teachd, am feadh tha tha e ag aideachadh gu'm bheil e na ni tha dol thar tuisgse, tha e ris ag eigheach, A'mhuinntir mo ghràidh, a nis is sinne mic Dhé, agus cha'n 'eil e soilleir fathast cìod a bhitheas sinn ach a ta fhios againn 'nuair a dh'fhoillsichear esan gu'm bi sinn cosmhuil ris; oir chi sinn e mar a ta e (Eoin iii. 1, 2).

Is maith a dh'fheudas na naoimh, ann am beachdachadh gu siorruidh, air an Uan bha air a mharbhadh, mar bhonn an sìthe agus mar am bràthair a's sinne, a sheinn ann an òran a bhios gu siorruidh nuadh, " Dhasan a ghràdhach sinn, agus a nigh sinn bho 'ar peacaibh na fhuil fein, agus a rinn rìghrean agus sagartan dhinn do Dhia, is dà Athairsan, dhasan biodh gloir agus cumhachd gu saoghal nan saoghal " (Taisbean i. 5, 6).

Agus nach mol sinn le cliu co-ionnan Spiorad maith 'ar Dé, o'n robh sinn air 'ar breth a ris (Eoin iii. 5), agus na threorachadh anns am bheil dearbhadh againn air 'ar n-uchdmhacachd (Rom. viii. 4) agus le a chumhachd èifeachdach, a bhitheas sinn air 'ar cumadh ris an iomhaigh air son am bheil sinn ag osnaich? An e nach cluithaich sinn esan is e Spiorad nan uile ghràs (Sech. xii. 10); na beatha (Rom. viii. 2), an uchd-mhacachd (Rom. vii. 15), na h-urnuigh (Rom. viii. 26), na saorsa (2 Cor. iii. 17), na comhfhurtachd (Eoin xiv. 16, 17), an naomhachaidh (I. Cor. vi. 11), an tarruing am fagus (Eph. ii. 18), na gloire, agus Dhé (1 Pead iv. 4). An urrainn 'ar moladh a bhi thar tomhas, air an obair sin air an robh uile chumhachd na Diadhachd air a cleachdadh, agus leis am bheil iomlaineachd buadhan an Athar, a Mhic, agus an Spioraid Naoimh gu bhi ann an rathad sonruichte ri fhaicinn gu siorruidh? Cha'n 'eil Neander a labhairt air mhodh ro laidir 'nuair tha e ag radh, mu phàirteachadh beatha Dhé ri daoineibh "gur

e so am miorbhuil is mò, fìor sheadh, agus crìoch gach miorbhuil eile, is na mhiorbhuil tha ri fhaicinn 'sna h-uile linn."

III. Mar a fhuair Bartimeus a shealladh air ball, is ann mar sin tha e tachairt 'san ath-bhreith, is atharrachadh grad e. Tha aon mhòmaint shònruichte 'nuair tha an duine dall faotainn a radhaire, agus 'nuair tha beatha nuaidh a pheacaich a toiseachadh. Feudaidd e bhi annmhunn, ach thoisich e, is air son an toiseachadh a's lugha tha feum air gnìomh cruthachaidh. Tha cùis an duine dhoill ud eile, a chunnaic air tùs daoine ag imeachd mar chraobhan (Marc viii. 24), a cuir solas air an atharrachadh so, mar air a dheanamh a chuid 'sa chuid. Cho lath is a b'urrainnear a ràdh gu'm bu leir dha, cìod sam bith cho fann, bha an tatharrachadh mòr air a dheanamh. Cìod 'sam bith cho dorcha, is cho làg is a bha a shealladh, bha e faicinn ann am fìrinn. Bha e roimhe dall; tha e nis a faicinn. Tha a stàid gu lèir air a h-atharrachadh, agus iomlan dealaichte bho'n nì a bha e roimhe. Roimhe sud, cha'n fhac' e nì sam bith, nì mò bha e'n comas dà nì fhaicinn, a nis is lèir dha. Cha'n 'eil atharrachadh cho mòr so gu bhi tuilleadh air a dheanamh ann an tòmhas a dhoille, agus a bha, nuair ò bhi dall, a fhuair e léirsinn idir.

Agus is ann mar so tha tachairt ann an 'nithibh spioradail: cha'n 'eil àite meadhonach ann, eadar rioghachdan an dorchadais agus an t-soluis, far am bheil dorchadas agus solus a measgachadh ri cheile (Mata. vi. 24). Tha iad gu h-iomlan dealaichte o cheile, agus an aghaidh a cheile. Cha'n urrainn do neach a bhi aig an aon àm na iochdaran do Chrìosd, is do'n t-Sàtan, no a bhi ann an suidheachadh eadar mheadhonach gu'n a bhi deanamh seirbhis do neach dhiubh. Feumaidh e bhi fo fheirg, no fo ghràs, a bhi màrbh no beò.

Ach gu muinntir a ghleidhèadh ò cho-dhùnaidhean eil, agus neo-mhisneachail, feumar cuis an duine dhoill 'ud eile a thoirt fa'near gu cùramach. Feudaidd daoine bhi mall ann an teachd a chum dearbhadh air an ath-bhreith. Feudaidd daoine bhi mall ann an teachd a chum dearbhadh air an ath-bhreith. Feudaidd ceò is dorchadas a bhi crochadh os cionn a chrùthachaidh nuaidh. Tha am peacach gu tric a cumail ris fein, riaghailt iompachaidh, a dh'aobha-raicheas dha a bhi càll a mhisnich. Tha a mhac-meanmhuin fein, agus an eachdaraidh tha e cluinntinn mu mhuinntir eile a cur dathan ro mhaiseach air an fhaireachadh ris am bheil suil aig. Ach tha an Spiorad aig àmaibh a deonachadh faireachadh a tha do nàdur, nach 'eil an duine

tuigsinn re uine fhada, gur i so an obair air son an d'fhèith e uine cho fhada. Ann an cùis mhoran, gu sonruichte far am bheil gràs a rioghachadh nan òige, tha obair an Spioraid 'na cheumaibh fa leth, bho dhearbhadh peacaidh gus am bheil an t-anam a sealbhachadh gu faireachdail gràdh maitheanais peacaidh, sàmhach, air a thoirt air aghaidh a chuid, 'sa chuid, agus air mhodh nach mothaichear dha. Aig amaibh tha an Spiorad 'na àrd-uachdranachd a stiuradh sùilibh a pheacaich, 'nuair tha e air a shoillseachadh, gu sònruichte a dh'ionnsuidh cionta a chuid a chaidh seachad dhe bheatha, no stigh a chum doimhneachdan a chridhe, no a chùim mòralachd uamhasaich; agus agraidean lagha Dhé, agus mar sin g'a lionadh as ùr le àmaghar. Cha'n e comhfhurtachd aig amaibh, tha mar cheud thoradh air an ath-bhreth. Feudar gur e fuaim gùl, a cheud fhuaim tha air a chluinntinn.

Aig amaibh eile, tha an dorchadas a sgapadh gu ro mhall, agus tha iomadh neul is duirche a dol troimhe gus am bheil an t-anam ullamh air tuiteam ann an eu-dòchas. Ach cha'n 'eil e air fhàgail ann an cùis dhiubh sin, gu'n dearbhadh air ath-bhreth a bhi idir comasach dha.

Is lionmhor iad a dh'fheumas a radh le Ioseph Fletcher naomha " Bha e gu tric na aobhar doilghios dhomh, nach b'urrainn mi àite, àm, no meadhoin m'ìompachaidh ainmeachadh."

Bhiodh e taitneach gu'm b'aithne dhuinn na nithibh sin, ach na biodh neach sam bith ro iomaguineach umpa. Deanadh iad na h-uile dìchioll air an gairm is an tàghadh a dheanamh cinnteach (2 Pead i. 10). Is e an ni is cud-thromaiche air son na h-uile peacach, bonn maith a bhi aige air son a radh, " air aon ni tha fhios agam air dhomh bhi dàll, tha mi 'nis a faicinn (Eoin ix. 25). Ma's urrainn dha so a ràdh, is mu tha fianuis an Spioraid aige air fhirinn (Rom. viii. 16), tha e'n coimeas ri sin, na ni beag ged nach b'urrainn dha a ràdh, air a leithid so do latha, le leithid so do mheadhoin, bha mo shuilean air am fosgladh.

Tha lòn loidir air a briseadh leis an stoirm. Tha an crànn, an stiur, is a chairt-iuil, air an càll. Tha an stoirm air a dhol seachad, ach tha an long bhriste air a fuadach tre'n oidheche, is tre'n cheò. Tha fadheoidh na h-uile ni foisneach, agus tha na maraichean le iongantais a feitheamh ri teachd an là. Tha an latha a soilleireachadh gu fàdalach, agus mar tha na neoil a teicheadh, tha gach suil ag oidhear-pachadh fhaotainn a mach c'ait am bheil iad. Tha aon duine ag aithneachadh sgeir air an robh e eòlach, tha neach

eile a faicinn làmh-ruig air an do sheas e gu tric, tha an treas fear a faicinn an eaglais lamh ri am bheil a mhàthair a codal ann an tosdachd na h-uaigh, agus a nis air do'n ghrèin briseadh a mach, tha iad uile ag èigheach le aoibhneas gu'm bheil iad 'sa phort bu mhiannach leo. Gu diomhair, is gu'n chuideachadh uatha-san thug fear-riaghlaidh nan gaothaibh an sud iad, agus tha iad uile a deanamh aoibhneas 'nan teasairginn iongantaich. An urrainn dhuìt a smuaineachadh gu'm biodh aon neach dhiubh, nach robh sùbhach, do bhrìgh nach b'aithne dha an uair san do thearnadh iad, no co aca a b' ann le gaothaibh, no le sruthaibh a chuain a bha iad air an toirt gu port.

IV. Air beannachd an atharrachaidh so air Bartimeus —samhladh beannachd spioradail an anama sin a bhlàis gu'm bheil an Tighearna gràsmhor, is gann gur h-urrainn dhomh a bheag a radh. Tha briathraibh an t-soisgeulaiche, "air ball fhuair e a shealladh," a toirt dhuinn eachdaraidh aithghearr air aobhar aoibhneis chaidh thar labhairt. Is màith tha Solamh ag radh. "Tha solus nan sùl a cur aoibhneis 'sa chridhe (Gnathfhocal xv. 30)," agus a ris ag èigheach mar neach air an robh maduinn gun neoil a dealradh. Gu deimhin is milis an solus, agus is taitneach do na suilibh sealltuinn air a ghrèin (Ecclesiastes xi. 7). Nach maiseach an ni e gur gann a tha suilibh naoidhean air am fosgladh air an t-saoghal, 'nuair tha e leanntuinn an t-soluis le a shuil, agus a geurbheachdachadh air le mòr iongantas. A's deigh dha am beathachadh fhaotainn air am bheil e cur feum, is e a cheud shòlas, an solus fhaicinn. Agus d'ar taobh fein, a's dèigh dhuinn a bhi fada 'nar prìosanaich ann an seomar tinneis, tha sinn a ris dol a mach le 'ar taice feudaidd o bhi air gairdean caraid, a mhealtuinn na gaotha 'urair, agus a dheanamh aoibhneis ann a bhi ris a gluasad fo speuraibh Dhé, nach 'eil a mhaise leis am bheil, a ghrian a sgeadachadh an t-saoghail, a lionadh an anama le solas ro mhor.

Ach ciod so uile do dh'iongnadh, is do dh'aoibhneas Bhartimeuis 'nuair a chunnaic e air son na ceud àm oibribh miorbhuileach Dhé. Dhasan bha comas lèirsinn, na ni nuadh, agus a nis aig focal Chrìosd, tha solus a teachd mar shruth, is air son na ceud àm, is na lànachd a dh'ionnsuidh dhùine bha dall o rugadh e, is ga lionadh le aoibhneas tha dol thar labhairt. Gu deimhin air an là ud, bha solus na gealaich, mar sholus na grèine, agus solus na greine mar sholus seachd laithibh (Isaiah xxx. 26).

Ri leantainn.

Christian Overtakes Faithful.

BY JOHN BUNYAN.

III.

(Continued from p. 20).

NOW when I had got about half way up, I looked behind, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Christian—Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom. Faithful—But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First: and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So, when I came to myself again, I cried him mercy; but he said, I know not how to show mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Christian—Who was it that bid him forbear? Faithful—I did not know him at first, but as he went by, I perceived the holes in his hands, and in his side; then I concluded he was our Lord. So I went up the hill.

Christian—That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law. Faithful—I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I stayed there.

Christian—But did you not see the house that stood there on the top of the hill, on the side of which Moses met you? Faithful—Yes, and the lions too, before I came at it; but for the lions, I think they were asleep; for it was about noon; and because I had so much of the day before me, I passed by the porter, and came down the hill.

Christian—He told me indeed, that he saw you go by, but I wish you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the Valley of Humility? Faithful—Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him; his reason was, for that the valley was altogether without honour. He told me, moreover, that there to go was the way to disobey all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

Christian—Well, and how did you answer him? Faithful—I told him that although all these that he named might claim kindred of me, and that rightly, for indeed they were my relations according to the flesh, yet since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage.

I told him, moreover, that as to this valley he had quite misrepresented the thing; “for before honour is humility; and a haughty spirit before a fall.” Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

Christian—Met you with nothing else in that valley? Faithful—Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The others would be said nay, after a little argumentation, and somewhat else; but this bold-faced Shame would never have done.

Christian—Why, what did he say to you? Faithful—What! why, he objected against religion itself; he said it was a pitiful, low, sneaking business for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty, that the brave spirits of the times accustomed themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion, nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness, to venture the loss of

all, for nobody knows what. He moreover objected the base and low estate and condition of those that were chiefly the pilgrims, of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, which he called by finer names; and made him own and respect the base, because of the same religious fraternity. And is not this, said he, a shame?

Christian—And what did you say to him? Faithful—Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But, at last, I began to consider, that “that which is highly esteemed among men, is had in abomination with God.” And I thought again, this Shame tells me what men are; but it tells me nothing what God, or the Word of God is. And I thought, moreover, that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, indeed is best, though all the men in the world are against it. Seeing, then, that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation. Shall I entertain thee against my sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing? But, indeed, this Shame was a bold villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion; but at last I told him it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory; and so at last I got

past this importunate one. And when I had shaken him off, then I began to sing:—

"The trials that those men do meet withall,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh.
And come, and come, and come again afresh;
That now, or sometime else, we by them may
Be taken, overcome, and cast away.
O let the pilgrims, let the pilgrims, then,
Be vigilant, and quit themselves like men."

Christian—I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory," said Solomon, "but shame shall be the promotion of fools." Faithful—I think we must cry to him for help against Shame, who would have us to be valiant for the truth upon the earth.

Christian—You say true; but did you meet nobody else in that valley? Faithful—No, not I, for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death. Christian.—It was well for you. I am sure it fared otherwise with me; I had for a long season, as soon as almost I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand; nay, he told me he was sure of me; but I cried to God, and He heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there, over and over; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.—
"Pilgrim's Progress."

As a general rule, there is a regular flight of steps from "no Sabbath" to "no God."—*Bishop Ryle.*

Noted Ministers of the Northern Highlands*

IN giving a review of this book, for reasons on our side, we undertake to do so with diffidence. When we ask ourselves, however, what especially is necessary for the authorship of such a book, we think that there is required at least (1) Accuracy of statement, not omitting dates nor putting a gloss upon statements in documents to suit religious views; (2) Spiritual sympathy with these men in as far as they followed Christ; and (3) The suitable presentation of material.

So, first, such an author must be exceedingly accurate. "It is required in a steward that he be found faithful." It is required in a writer after this historical and evangelical manner that he be found accurate as to the facts as far as known or recorded. Such an author must largely be a copyist, in a good sense, copying what he obtains from the resources at his disposal. When men like Dr Hay Fleming and others of that ilk are proven to be reliable, gratitude and cordial acknowledgment is due them for their labours. Mistakes undoubtedly will occur in the most painstaking efforts to ascertain and state facts, but the ideal, and endeavour, remain. For instance, you will find from a quotation in this book that Dr Kennedy states that Norman Macleod left college of his free will. Our author finds that Norman Macleod was "rusticated" or dismissed, and so the previous view, which was of course according to the best of Dr Kennedy's knowledge, has to be revised. It must have cost much labour and painstaking research to find out much concerning Mackillican, Ross, Robertson, of Kingussie, and others brought before us in the volume.

Then, secondly, spiritual sympathy is needed if one is to give a true and useful account of these witnesses. They were misunderstood, misrepresented, maligned by dignitaries in Church and State. Hog and Mackillican were imprisoned in the Bass Rock, and found it, notwithstanding the intention of their persecutors, to be the confines of Immanuel's land. "All things work to-

*Some Noted Ministers of the Northern Highlands, by the Rev. D. Beaton, Wick. Price, 5s; post free, 5s 4d. Printed at "Chronicle" Office, Inverness.

gether for good" to God's people, but that does not justify persecutors nor lessen their guilty load. These ambassadors of Christ were the honourable even among the honourable. Their Lord endowed them with great gifts "to each according to his several ability," and each would acknowledge, "By the grace of God I am what I am." They were under-shepherds who knew their need of Christ and Him crucified as their only source of eternal life. When asked by the Master at the Great Day, "Didst thou keep the word of My grace committed to thee?" these will be able to say, "Yes." Many another one will have to say, "We kept the ecclesiastical or civil law of our day, whether according to the Word of the Lord or not—we had to keep our livings or stipend and glebe." These were men who had in the very marrow of their souls the faith which was once delivered to the saints. Faithfulness to the truth of God, for their own souls, for life and conduct, for all matters pertaining to Church and State—self-denial, integrity, sagacity, holiness, love, zeal, with the utmost tenderness to the penitent, and prayerful fellow-feeling toward the godly who groan being burdened, these were the principles and the graces which were prized by them in their generation, and this is made amply evident in the clear and useful narratives of this book. They had their failings in this world, some of them more noticeably so than others. "O that black Presbytery," cried Alexander Pope, after being cajoled to vote against John Sutherland, of Halkirk. Sutherland's prediction came true. Nor does the author overlook some of the doctrinal peculiarities, say, of Fraser of Brea or Stewart of Moulin. We venture to think that they themselves were not exactly feeling happy with their intellectual conclusions. Would not Fraser of Brea have been satisfied with the Atonement as "Infinite" and "Definite?" Were not their hearts ahead of their heads? We may here note some of the names of these defenders of the faith and breakers-up of fallow ground. Some of them, we all, probably, read of already, as Hog, Sage, Dr Macdonald and others down to Cook. Others however, are brought before us whom we know much less of, as John Mackillican, Daniel Beaton, Angus Macbean, John Robertson (the spiritual father evidently of Dr Macdonald), also Alexander Stewart, Dingwall, and others. We would re-tell some of the incidents recorded were that possible here. If we have not whetted any appetite by our indications and endeavours, it is not exactly for want of will. However, if we wish to have a

copy on the home-shelves it may be well to secure one, as the volume will have an interest for those who study the history and local conditions of the districts referred to, quite apart from acquiescence or otherwise in the religious convictions either of the author or his subjects.

Lastly, we have the question—Is the presentation of the author's material suitable? Mr Beaton does not require an epistle of commendation regarding this. So we leave that point. He throughout indicates his sources—Presbytery Records, etc.—for those who wish to glean for themselves. The reader will find that the book can be taken up in season or out of season, for the refreshing of mind and heart, and be able, we frankly believe, to say that the author is “a succourer of many and of me also.” There are many beautiful remarks which are like precious stones, along with the gold and silver, in the build of the book. Such are those of Lillias Dunbar on the Plant of Renown, and the apt use which Mr Beaton makes of Mrs E. B. Browning's reference to Cowper is worthy of notice. It is applied by the author to one of these godly men as he was nearing the end of the valley in this world, namely, that “a helpless hand to Christ's Cross was clinging.” So much for the sketches of “Some Noted Ministers of the Northern Highlands.” “The righteous shall be in everlasting remembrance.”—D. A. MacF.

The Late Donald Maclean, Breakish, Skye.

THE subject of this sketch was born at Luib, Isle of Skye, thirty-two years ago, and a number of these years were spent in the world without God and without hope. The first time the writer met him was at the Greenock Communion in April 1928, and although at the time we were strangers to each other, Donald's conversation revealed that his mind was set on the things of eternity. He appeared to be in great distress of mind during the week-end of the Communion. On Monday morning he had to go on board the yacht in which he was working, and promised that if he could see his way clear that he would come to the Glasgow Communion, which was on the following week. On the Thursday of the Communion he came up to Glasgow for the evening service, but he had to return that night to Greenock.

On parting with him I asked him, "what was his greatest fear in view of eternity?" He answered—"My greatest fear is that I would be separated from Christ." He returned on the Saturday and stayed for the week-end. After leaving Glasgow a letter arrived, which showed that in the interval he had received the liberty of the Gospel. The passages of Scripture which appeared to have given relief to his wounded heart were—"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" (Jer. viii. 22); and "I will never leave thee nor forsake thee" (Heb. viii 5).

Donald was very much troubled with the amount of unnecessary Sabbath work which was going on on board the yacht. And in an interview with the captain he told him that he was not going to do any unnecessary work on the Lord's Day, and if that did not suit him he had plenty of time to look for another man, as he was not going to put any more guilt on his conscience for any one. He was not paid off, but eventually he left of his own accord before the end of the season. That he was a faithful worker was testified by the fact that the captain sent for him the following year, but he did not go.

To all who came into contact with Donald Maclean it was evident that he was a lively and much exercised Christian. He knew much of the wiles of Satan and the deceitfulness of his own heart, which caused him much grief and kept him in much dependence on grace. He was naturally of a cheerful disposition, but since he was savingly changed his conversation could truly be said to be well-seasoned with salt. He became a member in full communion at Sheldaig last June, and it was hoped by those of God's people who knew him that he would be spared to be yet useful in the vineyard, but man's thoughts are not the thoughts of God.

For some time previous to this he had been suffering from some internal trouble, but at Sheldaig it took rather a serious turn, and under medical advice he proceeded to Glasgow to undergo an operation. In a week's time, after being admitted to the Royal Infirmary, he was operated on, and at the time the operation appeared to be successful. But in a few days a change for the worse took place, and on Saturday evening, 27th July, his case became critical. He realised himself that death was not far away, and to friends who came to

see him he mentioned that he would like his remains to be sent home to Skye. A short while afterwards he sang:—

“O thou my soul do thou return
Unto thy quiet rest;
For largely, lo, the Lord to thee
His bounty hath exprest.”

(Metrical Psalm cxvi. 7).

He sang with quite a strong voice, and then repeated—

“The Lord’s my shepherd I’ll not want,
He makes me down to lie
In pastures green He leadeth me
The quiet waters by.

Yea, though I walk in death’s dark vale,
Yet will I fear none ill;
For thou art with me and thy rod
And staff me comfort still.”

(Metrical Psalm xxiii. 1, 4).

To another friend who called later in the evening, and who asked him what he had in view of death, he said, “Thy people shall be my people and thy God my God” (Ruth i. 16). His last words were: “My grace is sufficient for thee” (II. Cor. xii. 9), and “I will be made perfect in holiness at the end.”

He was conscious to the last, although he was unable to speak for over an hour before he passed away. At a quarter to eight those standing at his bedside noticed a change coming over his countenance, and when the doctor was called he pronounced life extinct. Donald Maclean thus passed away into eternity, and we fully believe to enjoy the eternal pleasures that are at God’s right hand. His remains were taken home on the following Tuesday, and were laid to rest in Broadford graveyard until the sounding of the last trump, when, “the dead shall be raised incorruptible, and we shall be changed.”

To his bereaved parents and brothers we take this opportunity of extending our heartfelt sympathy.—
D. B. M.

God accepts the will for the deed, only where the impediments and hindrances are impossible to be removed—*Richard Sibbes.*

Mis-spent Sabbaths and their Harvests.

A FATHER, whose son was given to riding out for pleasure on the Sabbath was told that, if he did not stop it, his son would be ruined. He did not stop it, but sometimes set the example of riding out on pleasure himself. The son became a man, was placed in a responsible position, and entrusted with a large amount of property. Soon he was a defaulter, and absconded. In a different part of the country he obtained another responsible situation, and was again entrusted with a large amount of property. Of that he defrauded the owner, and fled again. He was arrested, tried, convicted, and imprisoned. After years spent in solitude and hard labour, he wrote a letter to his father, and after recounting his course of crime, he added, "That was the effect of breaking the Sabbath when I was a boy."—*The Little Gleaner*.

Literary Notice.

LAST DAYS OF THE MARTYRS: TRUE ACCOUNTS OF THE MARTYRDOM OF BRAVE MEN AND WOMEN, by Andrew R. Bonar. Kilmarnock: John Ritchie, Limited. Illustrated. Price 2s.

This is one of a series of books being issued by Messrs John Ritchie, Kilmarnock. The volume contains interesting and affecting accounts of the last days of many of God's faithful witnesses from Polycarp to Richard Cameron. The author has not confined his attention to one country, but includes Bohemia, France, Spain, Italy, England, and Scotland in his survey of martyrs to the truth of God. The story of the aged Polycarp is well known, but the affecting story of Vivia Perpetua, the young married Roman lady, who was appealed to by her father to retract from her profession of Christ, and when every argument failed he asked her to do so for the infant at her breast; but love of Christ triumphed over the tender love of a mother, and she laid down her life for her Saviour. One cannot read such accounts without tears filling the eyes. All honour to the grace that made weak women strong, and made them triumph over deep natural affection.

Notes and Comments.

Is Protestantism Dying?—Yes, said the Rev. Owen Dudley at the National Catholic Congress in Caxton Hall, Westminster, and no doubt from one standpoint he is not far from the mark, but if numbers are taken into account it is otherwise. Roman Catholicism is certainly gaining in influence in this country, and the Vatican authorities are doing their best by the recent emancipation of the Pope, and are making the most of it as a movement to help the interests of the Church of Rome. As to numbers, however, Rome is losing heavily, as the following figures given by Dr Adolf Keller, Geneva, and Dr Stewart, New York, in their work, "Protestant Europe: Its Crisis and Outlook," indicate. In 1800, out of a total population of 125 millions in Europe, 89 millions were Roman Catholic and 33 Protestant. In 1910 out of a total population of 287 millions—278 millions were Roman Catholic and 178 Protestant. This shows a percentage of 71 per cent. in 1800 and 62 per cent. in 1910 for Roman Catholics, while for Protestants the percentages for these years were 26 and 35.6, from which it will be seen that there was a decided decrease of Roman Catholics and an increase of Protestants.

The Sabbath Question in Caithness.—Two months ago H.M.S. Marlborough visited the northern waters, and was open for inspection at Scrabster Roads, Thurso, on the Lord's Day. The Rev. William Grant wrote a timely and well-worded protest against the desecration of God's Day involved in this procedure. His letter appeared in the "John o' Groat Journal," and though it made no personal reference to the Rev. Mr Lamb, Halkirk, that gentleman, evidently sorely hit, wrote in the next issue a letter which was not what one would have expected from a minister. He barefacedly made the confession that he himself (ostensibly to see an old mate), with some of his elders and congregation, was on the ship on the day in question. Mr Grant replied to this letter, and his letter called forth a reply from Mr Lamb which revealed that this professed leader of the flock at Halkirk would have been better if he remained a sailor and left the Christian ministry severely alone. It is gratifying to report that the Sabbath position was well

supported by the correspondents in general, and by the paper, though the anti-nomian advocates tried to get an innings.

Is it Becoming?—As Dr White, the Moderator of the Assembly of the Church of Scotland is much in the lime-light at present, the pictorial Press have his photograph continually appearing in their pages. He appears in full dress in his moderatorial robes, his breast emblazoned with war medals and a huge cross dangling at his watch-chain. Personally we feel this display of war honours on the breast of a professed servant of Christ is unbecoming. If chaplains have deservedly won military honours they naturally are honoured by the King, but in times of peace these reminders of a bloody war should be laid aside by the servants of the Prince of Peace when they are no longer regular chaplains. In saying this, we admit we are not aware of what is required by military etiquette at military functions. In the case of the wearing of the Cross, however, we have a different matter. And we must confess to a feeling of suspicion, whether well-grounded or not, that whenever we see a cross dangling from the watch-chain of a Presbyterian minister, that it points plainly in a direction towards which we have no desire to see Presbyterian ministers making.

We Expected Better.—It was reported in the press that the Rev. Prof. J. R. Mackay, D.D., as Moderator of the General Assembly of the Free Church, took part in the Armistice service in St Gile's Cathedral, Edinburgh, on 11th November.

Church Notes.

Communion.—January—Last Sabbath, Inverness. February—First Sabbath, Dingwall. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Collection for this Month.—The Collection for the General Building Fund is to be taken up this month.

London Mission.—Mr John Colquhoun has been appointed to conduct the services in our London Mission. His address while in London will be 42 Westbourne Street, London, S.W. 1. The Gaelic service in the afternoon will be resumed (3.45 p.m.)

Death of Mr Angus Maciver, Elder, North Tolsta.—We regret to note the removal of Mr Angus Maciver, elder, North Tolsta, Lewis, which took place on Sabbath, 6th October. Angus was the last of a generation of distinguished office-bearers in our congregation there, and his removal causes a great breach in the walls of Zion. We hope to insert a fuller notice at a later date. Meanwhile we extend our deepest sympathy to the bereaved family and congregation.—M. G.

Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with grateful thanks, the following donations.—

SUSTENTATION FUND.—J. McL., Crianlarich, 5s. Rev. N. Cameron acknowledges, with sincere thanks, £30 from "Sea Captain," o/a St Judes.

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