

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.*

CONTENTS.

	PAGE
The Precious Blood of Christ	361
The Down-Grade Movement: Short Gleanings from C. H. Spurgeon	364
Notes of a Sermon, by Rev. Neil Cameron	367
A Happy Meeting	375
Bartimeus An Dall	376
John Bunyan	383
The Valley of the Shadow of Death, by John Bunyan	385
The Fatal Errors of Russellism, by an American Citizen	389
Only the Sinner Finds the Saviour (Poetry)	394
Literary Notice	396
Notes and Comments	396
Church Notes	398
Acknowledgment of Donations	399
The Magazine	400

PRINTED AT THE
"COURIER" OFFICE, INVERNESS.

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VOL. XXXIII.

February 1929.

No. 10.

The Precious Blood of Christ.

I.

THE Apostle Peter, in writing to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who were elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (I. Pet. i. 1-2) reminds them that the means whereby they were redeemed from the empty, vain life they had hitherto lived was the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifested in these last times for those who, by Him, believed in God (I. Pet. 19, 20). The price paid was not in corruptible things, such as silver and gold, but in something far beyond the most precious of earth's greatest and rarest treasures — it was "the precious blood of Christ." It was worthy of notice that our Lord's first visit to Jerusalem was when the redemption money required by the Mosaic law was to be paid, and His last visit was when the redemption price of His people was to be paid not in silver and gold but in His own precious blood. Everyone who reads the Scriptures with any care must be impressed with the frequency of the references to the sacrificial blood in the old economy and the no less impressive references in the New Testament to the shed blood of God's great sacrifice—our Lord and Saviour Jesus Christ. From the early dawn of history down to the eventful day when our Lord announced, "It is finished," the thoughts of God's people were kept fixed on the shedding of blood which was to take away

the sins of a countless number. And believers of the New Testament dispensation have their thoughts directed back to the shedding of that blood which speaketh better things than that of Abel and forward to the day when, through the mercy of their God, they shall join in the song to Him who was slain and who redeemed them to God by His blood (Rev. v. 9).

As we read God's Word we are met with the announcement full to overflowing with tremendous significance—"without the shedding of blood there is no remission of sin"—the import of which is not lessened but deepened by the apostolic statement that the gifts and sacrifices offered to God continually on Jewish altars could not make him that did the service perfect. But over against this failure of the blood of the sacrifices the Apostle directs our attention to the blood of Christ "who through the eternal Spirit offered Himself without spot to God," and in doing so purged the consciences of His people from dead works to serve the living God. In this way infinite Wisdom found a solution to the perplexing question: How could God be just and justify a sinner? Nay, how could there be even the possibility of salvation for sinful men? Lying deeply imbedded among other mysteries in the words—"without the shedding of blood there is no remission"—lies the inexplicable mystery of iniquity. These words tell us that there is something in the nature of sin that neither omniscience nor omnipotence can take away. We make that statement with all reverence and in the full consciousness of our limited faculties failing to grasp all the bearings of the august theme, but if there was a way whereby omniscience or omnipotence could remove sin would there have been Gethsemane and Calvary?

Of old God in the covenant He made with Noah ordained that blood was not to be eaten, and in the Mosaic law whosoever would "eat any manner of blood" was to be cut off from among the people (Lev. xvii. 10) and the reason assigned for this prohibition was that "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). These words clearly indicate the symbolic import of the shedding of blood and the inhibitions that warned the Israelite of the sacredness of blood, "for it is the blood that maketh an atonement for the soul." Here, in a nutshell, we have the key to the New Testament doctrine of the shed blood of the Lamb

of God. It was shed to make an atonement, and any doctrine of the atonement, though it lay tremendous stress on many aspects of that marvellous work, utterly fails to understand the New Testament teaching if it leaves out of account the shedding of the life-blood of the Son of God for the remission of the sins of many. It is the laying down of that life voluntarily with complete resignation to the divine will by One who was the God-Man that constitutes the efficacy, the infinite efficacy of the atoning work of the great God and our Saviour Jesus Christ. It is well that the Church of the living God should meet often at that cross where the Lord of Glory died and read in the words—‘It is finished: and He bowed His head and gave up the ghost’ her legal right to a life that shall never end. Justice demanded no less a price than life—it is the greatest it could ask and it is the greatest that could be given, and when the Lord’s blood was shed the life was in it. Is it any wonder, therefore, that the Church of God in every age and generation should delight in the doctrine which speaks of the blood that set her free and sealed her right to the blessings in the everlasting covenant for ever. An age which has become finical in the things of God, but which can swallow without the slightest sign of squeamishness the works of the devil, turns away from the doctrine of a blood atonement as if it were confronted with some barbaric rite of a savage tribe. This attitude of mind, so prominent in Modernist teaching, is a direct arraignment of God’s truth as set forth in the Scriptures of the Old and the New Testament. It is an attempt to rob the Church of Christ of a doctrine dear to the saints of God which has encouraged them in their battle with sin and cheered them on the way until the happy day shall come when they shall sing the song of God’s redeemed to Him whose blood was shed for them and who obtained eternal redemption for them.

(To be continued).

Be patient, then, my brethren; but how long? To the coming of the Lord. But when will that be? The coming of the Lord draws nigh.—*John Bunyan.*

The righteousness by which we stand just before God, from the curse, was performed long ago by the person of Christ.—*John Bunyan.*

The Down-Grade Movement.*

Short Gleanings from C. H. Spurgeon.

I.

“WE live in perilous times: we are passing through a most eventful period; the Christian world is convulsed; there is a mighty upheaval of the old foundations of faith; a great overhauling of old teaching. The Bible is being made to speak to-day in a language which to our fathers would be an unknown tongue.”

“We should greatly object to the sniffing about for heresy which some speak of; but in this case the heresy is avowed, and is thrust forward in no diffident style.”

“A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for Gospel preaching. The atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them.”

“. . . College, for example, continues to pour forth men to take charge of our Churches, who do not believe, in any proper sense, in the inspiration of the Scriptures, who deny the vicarious sacrifice on the Cross, and hold that, if sinners are not saved on this side of the grave they may, can, or must be on the other. And the worst of it is, the people love it.”

“What havoc false doctrine is making no tongue can tell. Assuredly the New Theology can do no good towards God or man; it has no adaptation for it. If it were preached for a thousand years by all the most earnest men of the school, it would never renew a soul, nor overcome pride in a single human heart.”

*The movement which Mr Spurgeon denounced has gone on with increasing momentum since his time. Were he alive to-day he would be horrified at the open, barefaced denial of God's truth made by so many in the professing Church.—Editor.

"So much of subtlety is mixed up with the whole business, that the sword seems to fall upon a sack of wool, or to miss its mark."

"The fount of inspiration is not now within the Book, and with the Holy Spirit, but within the man's own intelligence. We have no longer, 'Thus saith the Lord,' but 'Thus saith Modern Thought.' We used to debate upon particular and general redemption, but now men question whether there is any redemption at all worthy of the name."

"Truth has its coat turned inside out, and then is dragged up and down the street in scorn. They make a straw man, and carry him about as a guy, hoping afterwards to burn him. Fine sport for children but great folly for men."

"Differences of judgment upon minor matters, and varieties of mode in action, are not now under question; but matters vital to religion. Others may trifle about such things; we cannot and dare not."

"We who believe Holy Scripture to be the inspired truth of God cannot have fellowship with those who deny the authority from which we derive all our teaching."

"They have all the liberty in the world, and we would be the last to abridge it; but that liberty cannot demand our co-operation. If these men believe such things, let them teach them, and construct Churches, Unions, and Brotherhoods for themselves. Why must they come among us. When they enter among us unawares, and are resolved to stay, what can we do? The question is not soon answered; but, surely, in no case will we give them fellowship, or profess to do so."

"Yet professedly sound believers are in full accord with these outspokenly heterodox men, and are linked with them in set and formal union. Is this according to the mind of the God of Truth?"

"It used to be generally accepted in the Christian Church that the line of Christian communion was drawn hard and fast at the Deity of our Lord; but even this would appear to be altered now. In various ways the chasm has been bridged, and during the past few years several ministers have crossed into Unitarianism, and have declared that they perceived little or no difference in the two sides of the gulf."

"Numbers of easy-minded people wink at error so long as it is committed by a clever man and a good-natured brother, who has so many fine points about him."

"It is thought to be mere bigotry to protest against the mad spirit which is now loose among us. Pan-indifferentism is rising like the tide; who can hinder it? We are all to be as one, even though we agree in next to nothing. It is a breach of brotherly love to denounce error. Hail, holy charity! Black is white; and white is black. The false is true; the true is false; the true and the false are one. Let us join hands, and never again mention those barbarous old-fashioned doctrines about which we are sure to differ. Let the good and sound men for liberty's sake shield their 'advanced brethren'; or, at least, gently blame them in a tone which means approval."

"Another great evil is the want of decision for the truth among truly good men, those who are our brethren in the faith of our Lord Jesus, but who do not seem to have made up their minds as to separation from error. Good, easy men! They are all for peace! Sitting on the fence seems to be a popular position among professors just now."

"Hitherto (and this matter is now merely in its beginning), the chief answer has come from the public teachers, and as far as their public answer is concerned, it amounts, at its best interpretation, to the admission that there may be a little amiss, but not enough to speak about. They are sorry that a few brethren go rather too far, but they are dear brethren still."

"Brethren, we want grace to say, 'I can be poor; I can be ridiculed; I can be abused; but I cannot be false to my Lord.'"

"I make no personal references, but I see the spirit of compromise concerning holiness and sin, truth and error, far too prevalent. The spirit of compromise comes not of the Spirit of God, but of the spirit of the world. It is always wisest and best to exhibit clear decision upon fundamental points; we must draw the line distinctly, and then stand to it firmly. Do not alter your course because of winds and currents. Do not try to make things pleasant all round."

"Multitudes of religious professors have abandoned all care about principles lest they should be suspected of intolerance."

"I bid you note that you are not allowed to present honey before the Lord. I really wish that some of our brethren who are overdone with honey would notice that."

(To be continued.)

Notes of a Sermon

BY REV. NEIL CAMERON.

Preached on Saturday of the Communion at St Jude's
24th April, 1926.

"For she said, if I but touch His clothes, I shall be made whole" (Mark v. 28).

WE have in this chapter the extraordinary miracle that the Lord performed in the country of the Gadarenes on a man that could not be kept in order by anyone in the country, although they used the strongest things they could think of, yet they could not bind him, so he was a terror to the place. We are told that when he saw Jesus he ran and fell on his knees before Him and began to pray that he would not send the evil spirits out of the country, but give them leave to go into the swine. Jesus gave them leave, and the swine ran down a steep hill and were choked in the sea. When the poor Gadarenes saw this they began to pray Jesus to depart out of their coasts; because they lost their swine. Worldly trials cannot go away without leaving some effect, and we may rest assured that we will either be hardened and worse, or else be bettered by them. It is truly very sad when adverse providences cause people to turn Christ away from them.

We find that when He came to the other side of the sea (for it is always the case that when any pray Christ to leave them) others will gladly receive Him. We as a people, are like that now—praying Christ to leave our coasts, but others will be very glad to receive Him as their guest. When He came across the sea a ruler of a synagogue came to Him beseeching Him, and praying Him, that He would come and lay His hands on his little daughter for she lay at the point of death, for he believed that if He would do so she would be well. On His way to this man's house, we are told that this woman stopped His progress, and before He moved on again, some came and told Jairus that his daughter was now dead, and that he should not trouble the Master further, but Christ told him to believe that He was one who could not only deliver from sickness but from death itself. The ruler of the synagogue was not disappointed in this. We believe this is the way with those who have got true saving faith, they will be many times feeling that their faith is dying, yea dead; but yet they never lose their

confidence in this, that Christ is able even to quicken the dead.

Let us now notice a few things concerning this woman. We are told that she had been twelve years suffering from a disease that would certainly end in death if it were not cured, and that she went to all the physicians she could think of, and had spent all that she had trying to get herself cured, but instead of getting better, she was worse. But she heard of the fame of Jesus and the extraordinary cures He was performing, and how all kinds of troubles were being cured by a word spoken by Him. This brought her to the conclusion that He was also able to cure her. Let us notice three things that are true of the experiences of those who are truly God's people.

- I. They have all realised that they have a disease that none can cure but the Son of God. Others can get their diseases cured easily, but that is not the case with God's people.
- II. The effect that the report of the Gospel concerning Jesus Christ has on the mind of this people, which is "if I could just touch the hem of His garment, I would be whole."
- III. The effect that always follows the touch by faith of the garment of Christ in which He came out of the ivory palaces.

I. We have first to consider the condition of every child of Adam as regards the disease he has, and which will end in eternal death if it is not removed. We are by nature unconscious of this disease. There have been many cases of one having a disease, yet never feeling the least pain, and who was surprised to find out that he is just at death's door when all the time he thought he was strong and healthy. This is the way with the children of men who are unconscious of the disease of sin, and alas! how many there are that never have as much as one groan over this disease, and how few, exceedingly few, that feel this loathsome disease in their hearts and minds. But we hear in the Scriptures, "Thine arrows sharply pierce the heart of the enemies of the King; and under thy subjection the people down do bring," and it is in that day that Christ takes His bow and lets fly an arrow at the heart of the sinner that there is a wound opened which none can cure but Christ Himself. It is an easy matter to cure the wounds of some—just like the dog that cures himself by licking the wound with his own tongue, but that is not the way

with those who are wounded by the Holy Ghost — no man can cure that wound.

I am going to mention two or three things which those who have felt this wound will do. First, they realise that the wound they have now will end in death. They were speaking before about death, but yet they were not believing that they were to die, but now, not only a natural death but eternal death stares them in the face, and that causes the poor sinner to begin to seek some way by which he can be saved from death. As you have heard often, when a sinner sees that he has a disease that will end in death, he will betake himself to his own obedience, or to what he can do himself in order that he may cure himself or have peace with God. This is the hope to which every unconverted sinner betakes himself, whatever he may have been taught before as to God's way, he goes away to this. Some were allowed to spend a long time trying to pacify their own conscience and to satisfy the demands of God's law, doing all they possibly could, but you find it stated in Scripture more clearly than any man could put it that although you gave all your substance to feed the poor, and although you gave your body to be burned it would avail you nothing. All those who are taught of God know this that all they can do will avail nothing, and they must give up that physician. You hear of many going to heaven in our day on account of their charity, etc., but that first physician will not do for these, for they learn that "By the works of the law shall no flesh be justified in His sight."

The second physician is this—men go to have peace of conscience to religion, prayers, and even go the length of standing in the pulpit, earning heaven and the favour of God by their own religion. They become religious and think that, if they got a place or name in the Visible Church, that would make up for the whole. I would say this, that if you have been saved by grace, you have finished with that physician, for you have to mourn that anything you can do is of no value in face of death, judgment, or an endless eternity. You will have to say like this woman that instead of being better you are far worse although you would take twelve years at it, you are far worse, for it is the wrong way, the Pharisee's way. In connection with this physician to whom the poor sinner in his folly goes, he will never give up until he is absolutely baffled. He will even try to take part of Christ's work and part of his own, like

the Pharisee, making a great deal of his prayers, fastings, charity, etc.; but at the same time realising that he needed to get something from the Most High. Do what you can, and Christ will make up for the rest. This is the creed of our day. But, however long the poor sinner may be at this, he will have to learn that this will not do his turn. He will find that this is a vain way of seeking deliverance; for if he is to be cured or saved it must be altogether of grace, and all the honour will belong to Christ; for it is by His Word and Spirit that he is brought to a sense of his need. He comes now to the end of all he could think of; he tried his own works to make him a good man and found he could not do it; he tried what he could do in religious matters, God's service on Sabbath and week-days, and that in order that he might save himself, but alas! he found out that this would not help; he tried again to mix up the obedience and death of Christ with his own works, but this would not do, and the poor sinner does not know now what to do. Who can help him? He has now gone through the whole programme and finds himself worse than he was at the beginning.

II. In the second place—the effect that the report of the Gospel has got upon poor sinners, who realise that they are undone. Others may be hearing it preached in St Jude's, some for thirty years, but it is to them like “a tale that has been told,” and they continue on in spiritual death and carelessness; but that will not last always. It is not so with the sinner who has been convinced of sin. The sinner into whose heart the Lord of Glory shot the arrow which could not be withdrawn by any power or wisdom of man—no one could heal it now. It is an easy matter to heal what the arm of flesh has done, but when the Spirit does it, I can assure you the sinner feels it is something that will end in eternal death if not removed by God himself.

When the report of the Gospel comes, as this woman was hearing of His fame that went out throughout the land, and the fame of Christ as the Physician for perishing men went out into this land in the past, and on account of how this is dying out now, men are dying the eternal death. This report came to the ears of this woman who had for twelve years been doing all she could and applying to all the physicians she heard of to help her, and now she has spent all that she had. She was empty-handed, but instead of being better, she was worse, and it would not be a bad sign on yourself that, after you had done all that you could, you would be find-

ing yourself to-day worse instead of better. It would not be a bad sign at all that when we are hearing the fame of Christ, that not only is He able to save, but able to save to the uttermost, you would believe it and go to Him. She heard that many had come to Him in just as desperate a condition as she was in herself, and they were certainly healed, for she had probably seen them, and you have seen them too. You cannot deny that you saw some in the world who had been turned from darkness to light, and the effect of this on her was, "If I could but touch—just touch—the hem of His garment, I would be made whole"; for we are told that "faith cometh by hearing."

Faith is an extraordinary thing, and it comes always through hearing the report of the Gospel concerning Christ's merit and power to save and His mercy towards perishing men; for "He despised not nor abhorred the afflicted's misery; nor from him hid His face, but heard when he to Him did cry." This is the way it was with yourself if you have got saving faith; you were hearing reports for many years about the power of Christ to save guilty men like you—"The whole have no need of a physician, but they that are sick."

On the day that God's Spirit convinced you of sin, righteousness and judgment, He set you to try now to see whether you could reconcile yourself to God and you learned that you could not, that all these ways of seeking deliverance were vain and useless; although in our day most men preach this doctrine of works. When you were awakened you learned that you could do nothing, and yet you had a disease that would end in death unless your sins were washed in the blood; that unless you were justified freely through the merit of that blood, you were undone, undone for ever; but when you began to hear the report of Christ—His willingness to save the lost—that it was just for that purpose He came into the world, not to call the righteous, for God knows no such men, but that He came to call sinners to repentance and to reconcile them to God by His own blood. When you heard this, you began now to make up your mind. This is the Christ I must go to—"It is to Christ I must go." It is not only that I hear that He is able to save to the uttermost the most desperate cases among men altogether, but the sinner will have to say, "I have seen them with my eyes and talked with them who were as ruined as I am and they were saved by Him." They have two proofs—God's Word and the sinner who has been saved—that God is

able to save to the uttermost. You are not left at all with an excuse, you have God's Word for it, that He is able to save even you, and you have your experience in the world that you saw sinners like yourself who were delivered from the power of sin; although sin was in them yet that it ceased to be the ruling power in their hearts and minds.

All this moves the sinner to come to the conclusion that this woman came to, and faith, my friends, is here already. It is really faith that comes to the conclusion, "If I may but touch His clothes, I shall be made whole"—that is faith—faith in the merit of Christ and His power to save; but there is such a thing within the sinner that is saved as a receiving of Christ actually and resting on Him alone for salvation. For a man to have this in his mind—"If I may but touch"—that is works, but she went away and actually did touch the hem of His garment. There is such a thing in faith as the sinner receiving Christ in his arms by the Gospel in a promise. It is there you can touch the garment of Christ, and it is faith that does it. The moment you receive a passage of God's Word and light upon it from heaven and the grace of faith to receive Christ in the free offer of that promise that was given to you, you felt this immediately—a peace with God coming into your own conscience, and felt that that which was going to cause death was immediately healed. "Peace with God through our Lord Jesus Christ, by whom we have now received the atonement," and I do not say at all, but that you felt at that moment that all your sins for ever were removed; not only peace with God, but forgiveness of all your sins, and peace with your own heart and mind, and you thought that they would never trouble you again. If you have saving faith, you felt peace with God, peace of conscience and joy in the Holy Ghost, and you may have thought that actual sins and all the sins of your nature had completely been removed; but I am not going to enter into that further.

III. We shall notice now in the last place something as to the good result of this on the woman; not only that she got a cure—she had a physical cure—but I am speaking of a spiritual cure; for it is very applicable to the work that God does in the soul that is saved. The first thing she wanted to do was to hide herself when she got the cure, and indeed she was greatly indebted to Him, not only to make known but to praise Him, that she got the cure, instead of hiding herself, but you find

here that she tried to hide herself. She did not wish it to be known; she did not wish to make a public profession. Whether it was bashfulness or not, she did not wish it to be known that she had come to this conclusion, and that she had put it to the test, but you find that she was not left here. We cannot believe that it was because Christ did not know, that He asked—"Who touched me?" No, that was not the reason; He had another thing in view when He said it. But you find that when all denied, the woman herself came up and told the whole truth how she came to this conclusion, and the reason she had for it, and the effect she felt immediately that she touched the hem of His garment, that she immediately felt that she was cured. She got two things in connection with that confession, and so would you. The first is: it is not at all you or anything you can do that can bring you to the conclusion in your own mind that you have saving faith. It is not by anything that you can do, although it is your duty to do all you can; it is from God's Word. You see this woman, that endeavoured to hide herself so that she would not be publicly known in the world, although she got this great relief, she did not want that it should be known. But He made it known, and the effect was this—she had an assurance that her faith was saving faith. I do not know anything under these broad heavens that I would prize more than to have an assurance that it is saving faith I have myself. That is the first thing she had.

The second thing was, she was asked to go and be whole of this disease—she had God's word that this disease was not to come back and make her as she was before—a dying woman. This is true of spiritual matters too. The sinner that is saved by faith and that received from God's Word a proof that he has really saving faith in him—that is a thing that is worth all the labour that is spent to make it sure—immediately you are sure that you have saving faith, you are sure that sin will not be your ruin—Never. "None perish that Him trust." No one ever did or ever shall. And this poor woman had this going back to her own home—that she was sure she was free from her plague. Did this mean that she was well from her plague—that sin was not going to cause her any further trouble—that she was to be free that day, like the faith we had in Glasgow about thirty years ago under Moody and Sankey, who were saying that since they believed they never had anything but peace and joy? Was this how she was? No. This doctrine to her would be like the language Joseph heard in

Egypt—a language he could not understand. That is not the way here, although it was said to her: "Be whole of thy plague." Sin was there still. Sin is in man's nature. I heard that Dr Kennedy said in a prayer that some were wondering why God did not remove the sinfulness of His people's nature as completely on the day of justification as He removed their guilt, but he said: "Thou hast a wise purpose in it all." The sin is there, and if you read carefully the Word of God, you will see that it was God's people who were complaining of sin—not the world—but the people of God who are harassed with sin in their hearts and minds—not at all King Saul; it was godly David; and such men that prayed "Create in me a clean heart and renew a right spirit within me." Sin is there and it will continue to be there, not only in your soul, and heart and mind, but it will continue to be in your body until you lay aside your body in death, and if you have not learned that sin has corrupted all the members of your body as well as your soul, you have not learned all that you must learn before you are eternally saved.

Sin is in the eyes. You see the Psalmist praying: "Turn thou away my sight and eyes from viewing vanity." Those who are cured by the Son of God have learned that they have to suffer much from sin in the eyes, and how what they see and hear move the corruption in their hearts and minds. If we were to say that she would have no trouble from sin, we would be wrong. If you are cured, you will be burdened with a disease that is loathsome and that fills your loins with pain; you will have no rest although your greatest desire is to get rid of it; but, you can rest assured of this, that that will not end in death. "Be cured of your plague."

The second thing is you learn much by it; there is such a statement as this in one of the Psalms, "Lest thy people forget, destroy not these," and you will find plenty within and without to keep you from forgetting your need of coming to your knees; yea, your need of help from heaven. Your own sinfulness will be sending you often to your knees if I know anything of the corruption of my own heart and mind; as a godly minister in the north said, who had a very wicked wife, when someone at dinner asked if he would heartily drink the health of his wife; "Yes," he said, "I can do that as easily as anything ever I did, for I can say this about her, what you cannot say of your wives, that she

sends me seven times to my knees in a day, which I would not do if I had not got her," and if your sins will be sending you seven times a day to your knees, you should be thankful that they make you go to the physician so often in the day, for there is plenty in the fountain that He opened for uncleanness.

A Happy Meeting.

ROBERT MOFFAT, the missionary to Africa, on one of his visits to his native country had been engaged in a missionary service in the North of England, and was invited to repose for the night in the house of a friend. Here he met an aged minister named Caldwell, who had been one of the Haldane preachers in Wick. In the course of conversation Moffat adverted to his mother, for whom he entertained the most devoted regard.

Mr Caldwell, whom Moffat did not know, not even his name, mentioned that he perceived that he was a Scotsman. "Yes," said the missionary; "the scenes of my boyhood and youth in my native land are very dear to my memory. I often think of them when far away among the heathen. I often think of my excellent mother leading me when a little fellow from Carron Shore to Falkirk to the old meeting-house to hear an excellent minister, whose name was Caldwell." He then spoke with enthusiasm of his mother, of the minister, and of the impressions he had received then and there.

The venerable listener rose up, with tears coursing down his cheeks, and exclaimed: "Can it be? Are you little Bobby Moffat? Is Moffat, the missionary, the little fellow whom his mother used to lead to my meeting-house in Falkirk when I was minister there many years ago?" The mutual recognition, the embrace, the rapture, may be better conceived than described. The venerable Caldwell had not till then identified the little boy with the man who had done so much for Africa.

May there not be many such surprises in store for workers when they enter into their rest in heaven. We are favoured even now to enjoy some instances of this happy nature; but what will be the unfolding of the pages of our life history in the perfect light of eternity? Christian worker, faint not, even in the darkest hour of discouragement. The wintry days and stormy nights will soon pass away; and then eternal peace and rest.—
William Wileman.

Bartimeus An Dall.

X.

(Air a leantainn).

V.

“Agus sheas Iosa, agus ghairm e air.”—Mata.

“Agus sheas Iosa, agus dh’aithn e esan a ghairm d’a ionnsuidh.”—Marc.

“Agus air seasamh do Iosa dh’aithn e a thoirt d’a ionnsuidh.”—Lucas.

’Nuair a sheas Iosa mar so bha e air a shlighe, air son na h-uair mu dheireadh a dol gu Ierusalem. Bha “uair” a tarruing am fagus, agus bha esan a deanamh cabhag chum a coinneachadh. Bha fios aige gu’m biodh i na uair amh-ghair agus treigsinn, uair agus cumhachd an dorchadais (Lucas xxii. 53). Chunnaic e an cupan bha e gu òl, agus b’aithne dha seirbhe gach boinne bha ann (Marc x. 32—34; Mata xx. 22; Eoin xviii. 11). Bha fios aige gu’n robh aige ri gleachd, ri uamhasan a bhais, agus ri cumhachdan na h-ifrinn, agus piantan do-ghiulan feirge Dhé ag iarraidh dioghaltais a ghiulan, Gidheadh bha a leithid do ghradh do pheacaich, a leithid do dh’fhuath do pheacadh, a leithid do dh’eud air son gloir na Diadhachd, bha air a maslachadh, bhi air a toirt gu solus, ga lionadh, agus ga losgadh suas, is gu’n robh e ga shineadh fein air aghaidh, cha mhòr nach dubhairt mi le dian-thogradh mhi-fhoighidneach. Bha e air a theannachadh, air mhodh do-labhairt gus an d’thug se-e fein suas no iobairt do cheartas Dhé air son peacadh a shluaigh (Lucas xii. 50).

Cha robh neach ’sa chruinne-ché air a leithid do thurus roimhe. Cha bhi eadhon esan air a leithid do thurus a ris. Bha saoradh an t-saoghail (Eoin i. 29), sgrios an diabhuil (Eabh ii. 14), agus am foillseachadh bu shoilleire air uile bhuidhean Dhia a bhios a chaoidh air a dheanamh (Lucas ii. 14; Eoin xiii. 31, xvii. 1, 46; Eph. iii. 10, 21); gnothuichean neo-chrìochnach cudthromach thri saoghail, neamh, talamh, is ifrinn, agus gloir na Diadhachd ard-uachdranach, shiorruidh uile an crochadh air, agus air a bhàs bha e gu choimh-lionadh ann an Ierusalem (Lucas ix. 31).

An gabh stad a chur air, air an t-slighe so? C’ait am bheil a chuis cho cudthromach is gu’n cuir i moille airsan air a shlighe? Ciod an gnothuch duine no impireachd thà airidh eadhon air smuain, bhuaithesan a nis. Nach dean

an sealladh tha aige air fulangasaibh siorruidh, agus air gloir shiorruidh tha gu'n leanntainn a chridhe a lionadh a nis? Seasadh eadhon ainglibh Dhè, air 'ar 'n ais! Na taisbeanadh cherubim, no seraphim iad fein a nis! Biodh iognadh oirbh, a neamhan, agus bi ad' thosd a thalamh, am feadh tha 'ar Cruithear, agus 'ar Tighearna tha os ceann nan uile, Dia beannaichte gu siorruidh, ag imeachd air a shlighe tha do-labhairt nàrach agus gloirmhor. Feumaidh e an t-slighe uamhasach ud a shiubhal leis fein!

Ach ciod an guth tha briseadh na tosdachd naomh 'ud? Co tha gabhail air tarruing am fagus, le eigh each co labhar? An e duine diblidh! An e fear-iarraidh deirce truagh dall, tha tabhairt a dhoilgheasan suarach-san fa comhair a chridhe tha tional dha ionnsuidh fein amhgharan saoghail! An d'thoirear eisdeachd dha? Am pill an carbad cogaidh, tha luathachadh chum a chatha a thaobh air son enuimh? An cuirear stad air mòr-làn a chuain, tha gu bràs a direadh a chladuich, eagal is gu'm biodh uan lag air a bhàthadh? Nach ann is coir dhuinn a dhol leis a mhor-shluagh a dh'iarraidh air Bartimeus a bhi na thosd?

Ah! mu ni sinn so, cha'n aithne dhuinne, no dhoibhsan cridhe 'ar Tighearna. Mu tha sinn an duil gu'n cuir sinn urram aisans leis a so gheibh sinn gur ann a tharruing sinn naire oirnn fein. Oir faic tha e pilleadh ris an éigh; tha e ag amharc air fear-iarraidh na deirce. Cha'n 'eil dealanach 'na shuil, cha'n 'eil uamhas 'na ghuth. Tha a ghnuis dhoilgheasach a lasadh suas le aoidh ghradhaich. Tha e ri seasamh. Tha e a deanamh moille na thurus. Tha e gairm an duine bhochd dha ionnsuidh, agus tha e gu caomh ag iarraidh orrasan tha mu'n cuairt dha briathran a chuiridh aithris, agus ceumaibh an doill a stiuradh dha ionnsuidh. "Sheas Iosa." Seasamaid-ne mar an ceudna, agus gabhamaid iongantas. Ann an so foghlumaid gràs an Fhìr-shaoraidh, agus taisgeamaid suas 'nar cridheachan an teagasg beannaichte.

Nach maiseach an sealladh e? Nach 'eil oirdheirceas na seimheachd ud airidh air Dia; nach eil gràsmhorachd an truacantais ud, air a ghineamhuinn o neamh. An lugha na sòlus neamhaidh tha shruthadh a mach ann an caoimhneas co iongantach?

Feudaidh sinn fhoghlum an so mar an ceudna cho mi-reusonta, agus cho mi-nàdurra is tha mi-chliu luchd Dia-aicheadh air an t-soisgeul. Their iad nach creid iad, gu'n d'thainig Mac Dhia do'n t-saoghal, agus gu'n do bhàsaich e air son a shàbhaladh. Tha an saoghal so ro bheag, agus ro shuarach, am measg mòrachd a chruinne-ché, gu ceadachadh dhoibhsan a smuaineachadh gu'm b'urrainn do Chruithear mhuillion-

aibh do-aireamh do ghrianaibh is do shaoghail, cromadh sìos, chum gràdh a thabhairt, curam a gabhail, agus fulang, is bàsachadh air son cnuimhean na talmhainn, tha caitheamh am beatha 'san t-saoghal iochdarach so.

Nochd Dr Chalmers cho faoin agus tha am beachd so : le thaisbeineadh an Dia a rinn na neamhan le'm feachd gu leir, agus tha cumail suas nan uile nithibh, gu'm bheil cùram aige ga ghabhail de'n duilleag is lutha tha fàs air craoibh agus de dh'fheur na macharach, agus ma tha sin mar sin, an e nach biodh curam aige de'n duine aig am bheil anam sìorruidh.

Do neach aig am bheil sealladh goirid, tha togail meor air a faicinn gun chumadh, am feadh 'nam faiceadh e dealbh beag dhith, chitheadh e a maise. Agus nach feud sinn fhaicinn ann an seasamh Iosa, aig gairm an duine bhochd 'ud, mar gu'm b'ann samhldh air irioslachadh, agus freagairt dhoibhsan nach creid gu'n d' fhoillsicheadh Dia 'san fheoil. Bha e airidh air a choigreach urramach ud, seadh bha e na ni maiseach is oirdheirc, gu'n seasadh e chum duine bochd bha ag iarraidh na deirce a chòmhnadh, ged a bha inn-tinn fein air a luchdachadh le cudthrom na h-iobairt neo-chriochnach bha e gu iobradh. Co, ma ta, a labhras gu tarchuiseach mu shaorsa dhaoine tre'n chrann-cheusaidh, agus gu'n abair e gu'n robh e mi-airidh air Cruithfhear a chruinne-ché 'sam bheil an saoghal so mar smuirnein. Am bi speuradair ann am beachdachadh air glòir Dhé air a foillseachadh leis na speuran, agus a faicinn am meud nach gabhar a thomhas, air a shlugadh suas cho mòr leis an t-sealladh, agus gu'n dean e tàir air a smuain gu'm bheil an Dia so a cumail suas is a beannachadh gach grian is gach rionnag dhiubh sin? Ma dh'amhairceas na speuradairean sin air mòrachd cruthachadh Dhé, gus am bheil iad a meas an t-saoghail far am bheil iad a chòmhnuidh suarach, gun a bhi faicinn airidheachd no glòir 'sa chranncheusaidh, ged tha éifachd ann chum aireamh do-aireamh a théarnadh ò sgrìos agus ged tha e a gloireachadh buadhan Dhé an làthair a chruinne-ché, thugamaid fa'n comhair firinn agus màise an t-seallaidh so, Iosa a feitheamh ris an dàll, chum is gu'm biodh iad air an treorachadh gu aideachadh na firinn.

"Sheas Iosa," agus cuin a dhuilt e riabh seasamh aig gairm peacaich fo amhghar? Cha'n e mhain sin, ach mu, sheas e aig an àm ud, ciod an suidheachadh anns an urrainn e diultadh? Nach e an Ti ceudna e, an dé, an diugh, agus gu sìorruidh (Eabh xii. 8)? An d'fhàilnich an gràdh, nach robh e'n comas a bhàis no na h-uaign a mhùchadh 'nuair tha e nis air ardachadh (Eoin xiii. 1)? Nach d'thug e leis a nuas e o'n Rìgh-chaithir? no mar a b'fhearr a dh'fhaotainn a radh nach d'thug a ghradh esan a nuas o'n

Rìgh-chaithir (Phil. ii. 6-8)? Agus nach 'eil e na gradh sìorruidh? O a pheacaich fheumaich cha'n urrainn dha do dhiultadh. Gheibh an glaoth "Iosa, mhic Dhaibhidh, dean tròcair orm" slighe a stigh troimh chuideachd ainglibh is naoimh, tha deanamh aoraidh dha, agus co-eignichidh e a chridhe gràsmhor. Cha'n urrainn dha cuir 'na aghaidh. Cheangail se e fein ann an coimhcheangal gu'm biodh suim aige dheth (Eoin xiv. 13, 14). Feudaidd na h-uile ni eile fàilneachadh, ma's feumail e, ach cha'n fhàilnich so. Theid neamh, agus talamh thairis, ach cha teid focal a gheallaidh do pheacach thairis a chaoidh. (Mata xxiv. 35.)

Sheas teinntean dioghaltas sìorruidh os cionn Shodoim. gus an robh Lot air a dol a mach (Gen. xix. 23, 24). Sheas na tuinn, agus bha na doimhneachdan air an tional ri cheile mar thòrr, ann am meadhon na fairge, gus an deachaidh clann Israeil seachad (Exod. xv. 8). Sheas sruthan bràs Iordain mar mheall 'nuair a bhean cosaibh nan sagairt ri'n oir, agus dh'èirich iad suas mar bhalla, gus an deachaidh na treubhan taghta a nùll chum an oighreachd. Aig éigh Ioshua, sheas a ghrian ann am meadhon neamh, agus a ghealach ann an gleann Aialon, gus an d'rinn feachd an Tighear-na dioghaltas air an naimhdean (Iosh. x. 2, 3). Agus aig urnuigh is deoir Hesechia, cha'n e mhain gu'n do sheas tìm an ni is luaithe sam bith theid seachad, ach chaidh i air a h-ais. Chaidh an dubhar air àis deich ceumanaibh air ceumanaibh Ahais, agus bha cuig bliadhna deug air an cuir ri laithibh an rìgh a bha bàsachadh (2 Rìgh xx. 1-11).

Ach thoir fa 'near, tha'm bàs ni's luaithe na tìm, agus ifrinn ni's doimhne, agus diomb Dhia an aghaidh peacaidh ni's cumhachdaiche na tuinn a chuain, agus ni's milltiche na bha teinntean Shodoim: agus an gabhar iad sin a chuir nan stad? Gabhaidh, gabhaidh, oir dh'fhulaing Criosd an fhearg gu h-iomlan na anam fein, agus dh'òl e suas i (Eoin xix. 30), seasaidh eadhon iad sin aig glaoth a pheacaich is laige ag urnuigh ann an creidimh ri Iosa Criosd, no an ainm Chriosd (Marc ix. 23; Rom. viii. 31-39). Agus nan deanadh eadhon leanabh beag eàrbsa as, feudaidd e coiseachd troimh ghleann dorcha sgail a bhàis, a seinn gu suilbhir mar tha e ag imeachd, O Bhais, c'ait am bheil do ghath? O Uaigh, c'ait am bheil do bhuaidh? (Salm xxiii. 4; 1 Cor. xv. 55). Oir air do'n Mhesiah bhi air a ghearradh as, ach cha'n ann air a shon fein, chuir e crìoch air lochdan, agus thug e stigh fireantachd sìorruidh; tha an lagh air a riarachadh, agus ceann na seann nathrach air a bhruthadh (Dan. ix. 24, 26; Gen. iii. 15).

Uime sin, biodh peacaich tha fò uallach, de dheadh mhisnich, agus thigidh iad chum Iosa Criosd. C'ait 'sam

bith an éigh iad ris, biodh an creidimh cinnteach gu'm bheil e am fagus dhoibh fa'n comhair agus ullamh air a bhean-nachd a phairteachadh riu. Ghabh e an t-slighe ud, chum is, gu'n éigheadh Bartimeus ris, agus thainig e chum na talmhainn, chum is gu'n eigheamaid uile ris air son trocair. Tha 'ar n-eigheach na thoradh air a theachd-san, cha'n e aobhar a theachd e. Thainig esan, air sgath a ghràis, agus tha sinne ag urnuigh ris air son 'ar feum. Ach dheana-maidne suidhidh gu bràth, tosdach is eu-dochasach 'nar doille, mar deanadh a theachd-san 'ar cridheachan a lionadh le dòchas, agus 'ar beul le athchuinge.

Tha na tri soisgeulaich le aon ghuth ag radh gu'n do "Sheas Iosa," ach tha a nis eadar-dhealachadh 'nam modh labhairt. Tha gach aon dhiubh a bualadh teud air leth, ach tha iad uile a deanamh ceol-fonnmhor. Faicibh am feum tha ann an Sgriobtur a choimeas ri Sgriobtur. Tha eis-eimpleir chomharraichte againn ann an so, air an aonadh tha ri fhaicinn 'sna sgriobturaibh. Tha Mata ag radh, "Ghairm se e;" tha Marc ag radh, "Dh'aithn e, e bhi air a ghairm;" agus Lucas, "Dh'aithn e, e bhi air a thabhairt da ionnsuidh." Tha agaibh ann an sin, na tri ceumaibh mòra ann an gairm éifeachdaich a pheacaich air an toirt fa'r comhair. Bha Bartimeus air a ghairm gu h-ard-uachdranail le guth Chrìosd; le guth dhaoine mar am meadhon, agus fhuair e cuideachadh bho lamhaibh na muinntir a threoraich a cheumaibh toileach, a dh'ionnsuidh Iosa. Agus feudaidd sinn beachdachadh mar sin air a ghairmsan, agus air gairm ghràsmhor na h-uile peacach tha tighinn gu bhi na naomh, na thus diadhaidh, na mheadhonaibh caomh agus na chòmhnadh éifeachdach.

I. "Ghairm se e." Tha 'ar gairm o Dhia. Ghairm e sinn a dorchadas a dh'ionnsuidh a sholuis iongantaich fein (1 Peadar ii. 9). Ghairm Dia nan uile ghràs sinn, chum a ghloir shiorruidh tre Iosa Crìosd (1 Peadar v. 10). Tha ar gairm na gairm naomha (2 Tim. i. 9; Phil. iii. 4), na h-ard ghairm, agus na gairm neamhaidh (Eabh iii. 1). Is e'n tobar o'm bheil i sruthadh gràs Dhé, 'se a riaghailt comhairle Dhé, agus tha i na toradh air taghadh Dhé. Tha sinn air 'ar taghadh o shiorruidheachd, agus air 'ar gairm an' an tim.

"Ghairm se e." Tha am focal so ann am Mata, a filleadh ann, iomradh Mhare agus Lucais. Tha na meadhonan gu leir, leis am bhèd an t-anam air a dheanamh deonach agus comasach Iosa Crìosd a ghabhail dha ionnsuidh mar tha e air a thairgseadh gu saor san t-soisgeul air fhilleadh 'sa ghairm gràdhaich, so, mar tha an duilleach, is am blath agus an toradh luachmhor air am pasgadh anns ar

ùr-bhlath. Tha moran fhreasdalan, iomadh firinn, moran orduighean, iomadh gluasad o'n Spiorad feudaidh e bhi deanamh greim air an anam chum a tharruing gu Crìosd; ach tha iad uile nan cuird ann an lamhaibh Chrìosd e fein. Tha iad a tarruing na tha annta do chumhachd o a tharruing-san.

Faiceamaid 'san fhirinn so gairm gu eagal naomha. Mu tha sibh cur an aghaidh gairm ministeribh Dhé, tha sibh cur an aghaidh Dhé. Mu tha sibh a deanamh tàir air freasdalan Dhé, tha sibh a deanamh tàir air Dia fein. Mu tha sibh a mùchach rabhaidhean coguis, tha sibh a cuir na thosd gùth o neamh, feudaidh e bhi nach labhair ribh a ris, gus an labhair e ann an tairneanaich a bhreitheanaich dheireannaich. Oh! faicibh nach diult sibh esan tha labhairt ribh o neamh. An ti a rinn tàir air lagh Mhaois, fhuair e bàs gun tròcair. Agus tha peanas ni's mò, ni's seirbhe na'm bàs, tha cinn-teach fuileachdach, is gun tròcair, a feitheamh orra-san a thionndaidheas air falbh uaithe-san tha labhairt rinn ò neamh. Oir tha 'ar Dia-ne, na theine dianloisgeach (Eabh. x. 28, 29; xii. 25, 29).

Deanamaid mar an ceudna feum do'n fhirinn so air son misneach naomha. An e am firinn guth Chrìosd tha a labhairt le sàramaidean, le Sàbaidean, agus le ministerean an t-soisgeil? Ma's e eigheadh, creidimh, Guth fir mo ghraidh! agus fosgladh e an dorus, agus thig esan a stigh, is gabhaidh e a shuipair maille ruinne, agus sinne maille ris san (Dàn. ii. 3; Taisbean iii. 20). Beathaichidh sinn air na geallaidhean, agus bithidh a thoradh milis do 'ur blas (Dàn. ii. 8). Bithidh 'ar cridheachan air an lasadh an taobh a stigh dhinn (Lucas xxiv. 32), bithidh sinn air 'ur comhfhurtachadh 'nar doilghiosan, bithidh 'ar n'ullaichean air an eutromachadh, ar gràsan air an ath-bheothachadh. Bithidh e dhuinn na cheanglachan mirr, mar bhagaid do'n chrann-champir, ann am fion-liosaibh En-gedi (Dàn. i. 13-14.) "Ghairm se e." Ann an Iosa Crìosd, tha sinn a faicinn an t-searmonaiche is fearr-dh'fhag e againn eiseimpleir dhiadhaidh b'u choir bhi air a leantuinn leis na h-uile.

Am feadh bha e air an talamh, dh'eigh e ri daoine, ag radh Mu tha tart air neach sam bith, thigeadh e am' ionnsuidh-sa agus òladh e (Eoin vii. 37). 'Na eud a chum sgeul aoibhneach na slainte chur an cèill, rinn e cùbaid do spot sam bith dhe'n talamh mheas e eadhon aon pheacach cailte 'na choimhthional. Shearmonuich e gun teagamh 'san teampull gu tric, agus gu cleachdail 'na sionagaguibh air feadh na tire gu lèir (Lucas xix. 47; iv. 16, 44), ach shearmonuich e mar an ceudna 'sna sràdaibh, air a bheinn, agus air taobh na fairge (Lucas xiii. 26; Mata v. 1; Lucas xiii. 1, 2), mar a dh'imich e air an t-slighe agus 'nuair a

shuidh e aig biadh (Lucas xxiv. 15), 'nuair a dhumhlaich am mòr-shluagh dha ionnsuidh is e ag iarraidh fois air an robh e feumach 'san dùthaich (Mar. vi. 31, 34), no 'nuair a thainig an duine gealtach ud thuige san oidhche (Eoin iii. 1, 2), no 'nuair dh'iar bean chiontach Shamaria teagasg bhuaith is a na shuidhe sgith ri teas a mheadhon latha aig tobar Iacoib (Eoin iv. 10); co aca a b'iad daoine mòra na h-Eaglais no na Stàid bha fa chomhair, no co aca a b'iad air an bochd agus an t-euslan, an cis-mhaor no an diobarach suarach a dh'asluich a throcair (Mata xxiii.; Lucas vii. 36—50; xv.) Ghluais a thruas dha'n taobh uile, cha robh neach 'sam bith air a chur air falbh falamh. Cha robh e riabh cho sgith, is nach d'thug e fuasgladh dhoibhsan bha sgith, is fò throm-uallaich. 'Nuair a bha tart air fein, thug e do mhuinntir eile cupan de dh'uisge beò (Eoin iv. 10.) Air an t-slighe dh'ionnsuidh a chroinn-cheusaidh, air a dhiteadh, air a threigsinn, air a bhualadh le slataibh, agus fhuil a sruthadh dh'ionnsuidh an làir, labhair e gu caomh ri nigheanaibh Ierusalem, agus eadhon ann an dòruinn a bhàis thug e a bheatha shiorruidh do'n mhèirleach aithreachail, a rinn a chàineadh beagan roimhe sin (Lucas xxiii. 28, 40—43).

B'e sud cliu Chriosd mar shearmonaiche; ach bha e gidheadh feumail dhuinne gu'n rachadh e air falbh. Bha na crìochan a rùnaich e a bhi air an tabhairt mu'n cuairt le a mhinistireileachd phearsonnta air an talamh nis crìochnaichte, agus b'fheumail gu'm fàgadh e an saoghal agus gu'n rachadh e dh'ionnsuidh an Athar, chum àit ulluchadh dhuinn ann an sin, chum agus gu'n d'thigeadh e a ris agus gu'n gabhadh e sinn dha ionnsuidh fein (Eoin xiv. 23; xvi. 7, 28.) Ach cha robh searmonachadh an t-soisgeil gu sgur.

II. "Dh'aithn e esan bhi air a ghairm." Chuir an Tighearna a ghuth a mach; bu lionmhor cuideachd na muinntir a dh'fhoillsich e (Salm lxviii. 11.) Cha d'fhag se fein gun fhianuis, no a sluagh gun chomhfhurtair (Gnìomh i. 8; Eoin xiv. 16—18.) 'Nuair a chaidh e suas an airde, thug e bruid am braighdeanas, agus fhuair e tìodhlac an dhaoine (Salm lxviii. 11.) B'e an tìodhlac bu luachmhoire, an fhianuis a b'airde, an comhfhurtair bu bhuaidhaiche, an Spiorad Naomh. Ach fò a mhinistireileachd-san thug e dream àraidh gu bhi 'nan abstolaibh; dream eile, gu bhi 'nam fàidhibh; agus dream eile gu bhi 'nan soisgeulaichibh, agus dream eile gu bhi 'nan aodhairibh, agus nan luchd-teagaisg; chum na naoimh a dheasachadh, chum oibre na ministireileachd, chum togail suas cuirp Chriosd (Eph. iv. 11, 12).

Ri leantainn.

John Bunyan.

(Continued from p. 355.)

THE Scriptures which so terrified Bunyan, now that he more clearly understood their meaning, looked not so grimly on him as he himself expressed it, but the experience through which he passed made an indelible impression on his mind, and even after his deliverance every little touch would hurt his tender conscience. But the Lord who had been kind to him was to confirm him more surely in the faith. It was about this time that the words, "Thy righteousness is in heaven," fell upon his soul, and in commenting on his happy experience he says: "Methought withal, I saw, with the eyes of my soul, Jesus Christ at God's right hand. There, I say, was my righteousness; so that wherever I was, or whatever I was a-doing, God could not say of me, He wants my righteousness, for that was just before Him. I also saw, moreover, that it was not my good frame of heart that made my righteousness worse; for my righteousness was Jesus Christ Himself, the same yesterday, to-day and forever." From this time he was loosed from "his afflictions and irons." "My temptations," he writes, "also fled away; so that from that time, those dreadful Scriptures of God left off to trouble me; now went I home rejoicing, for the grace and love of God." Bunyan had soon a temporary set-back in his joy, for on coming home he searched the Scriptures to find the words that brought him comfort, and on failing to find them his heart began to sink. The words of the Apostle, however, "He is made unto us of God wisdom, and righteousness, and sanctification, and redemption" made him see the other words true. He was now led into the mystery of union with Jesus Christ. The Scriptures setting forth this union were made "to spangle in his eyes."

In reviewing the trying experience through which he passed he came to the conclusion that there were two causes which brought the trouble upon him. First, that when he was delivered from the temptation that went before that he did not pray to be kept from temptations that were to come. The second cause he assigned for his trouble was that he had tempted God. He then reviews the benefits that came to him through this great trial. (1) He was made to continually possess in his soul

a very wonderful sense of the being and glory of God, and of His beloved Son. (2) The Scriptures also were made wonderful to him. (3) He was made to see more into the nature of the promises than ever before. (4) He was made to give up what he called his foolish practice "of putting by the Word of promise when it came into his mind," and he "was glad to catch at that word which yet he had no ground or right to own."

Bunyan now joined the company of the Lord's people at Bedford in partaking of the Lord's Supper. The words of the Lord's command: "Do this in remembrance of me" were made very precious to him. This was soon followed by a fierce temptation of Satan urging him "to blaspheme the ordinance and to wish some deadly thing to those that then did eat thereof." He attributed this temptation to the fact that he had not approached the ordinance with the reverence that became him. About this time he was visited with what he calls somewhat inclining to "a consumption," and this led him to examine more carefully his title to his heavenly inheritance. In his search his sins came flocking before his eyes, and he was not only sick in body but in soul also. While in this state of mind the cheering words, "Ye are justified freely by His grace, through the redemption that is in Christ Jesus" awakened him as one is awakened out of a troublesome sleep and dream. About the same time another Scripture came to him with great power—"Not by works of righteousness which we have done, but according to His mercy He saved us." Fear of death now passed away and death became "lovely and beautiful" in his eyes, for he felt he could not truly live until he went to the other world. He saw more in the designation—heirs of God—he says, than ever he could express in this world. He writes of his happy frame of mind at this time: "Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy, and peace, and triumph, through Christ. This great glory did not continue upon me until morning, yet that twelfth of the author to the Hebrews was a blessed Scripture to me for many days together after this. The words are these—You are come unto Mount Zion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new testament and to the blood of

sprinkling, that speaketh better things than that of Abel. Through this blessed sentence the Lord led me over and over first to this word and then to that, and showed me wonderful glory in every one of them. These words also have oft since this time been great refreshment to my spirit. Blessed be God for having mercy on me." Such in brief outline is the extraordinary spiritual experience through which Bunyan passed, and any account of Bunyan's life that leaves out of account this experience has utterly failed to do justice to Bunyan as a preacher and as a religious writer occupying a unique position among those who have been helpful to the people of God in all generations.

(To be continued).

The Valley of the Shadow of Death.

BY JOHN BUNYAN.

NOW, at the end of this valley, was another, called the Valley of the Shadow of Death, and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it:—"A wilderness, a land of deserts, and of pits, a land of drought, and of the shadow of death, a land that no man" (but a Christian) "passed through, and where no man dwelt."

Now here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see. I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back; to whom Christian spake as follows:—

Christian—Whither are you going? Men—They said, Back! Back! and we would have you do so too, if either life or peace is prized by you.

Christian—Why? what's the matter? said Christian. Men—Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little farther, we had not been here to bring the news to thee.

Christian—But what have you met with? said Christian. Men—Why, we were almost in the Valley

of the Shadow of Death, but that, by good hap, we looked before us, and saw the danger before we came to it.

Christian—But what have you seen? said Christian. Men—Seen? Why, the Valley itself, which is as dark as pitch; we also saw there the hobgoblins, satyrs, and dragons of the pit; we heard also in that Valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that Valley hangs the discouraging clouds of confusion. Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order.

Christian—Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven. Men—Be it thy way; we will not choose it for ours. So they parted, and Christian went on his way, but still with his sword drawn in his hand; for fear lest he should be assaulted.

I saw then in my dream so far as this valley reached, there was on the right hand a very deep ditch: that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that quag king David once did fall, and had no doubt therein been smothered, had not He that is able plucked him out.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for besides the dangers mentioned above, the pathway was here so dark, that oftentimes, when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the way-side. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian's sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another weapon called All-prayer. So he

cried in my hearing, "O Lord, I beseech thee, deliver my soul!" Thus he went on a great while, yet still the flames would be reaching towards him. Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together. And, coming to a place, where he thought he heard a company of fiends coming forward to meet him, he stopped and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley; he remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God"; so they gave back, and came no further.

One thing I would not let slip; I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and, whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before; even to think that he should now blaspheme Him that he loved so much before; yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

Then he was glad, and that for three reasons:—First, because he gathered from thence, that some who feared God, were in this valley as well as himself; secondly, for that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though, by reason of the impediment that attends this place, I cannot perceive it; thirdly, for that he hoped could he overtake them, to have company by and by. So

he went on, and called to him that was before; but he knew not what to answer; for that he also thought himself to be alone. And by and by the day broke; then said Christian, He hath turned "the shadow of death into the morning."

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the hobgoblins, satyrs, and dragons of the pit, but all afar off (for after break of day, they came not nigh); yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death."

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another mercy to Christian; for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part which he was yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away: but, as I said, just now the sun was rising. Then said he, "His candle shineth upon my head, and by His light I walk through darkness."—"Pilgrim's Progress."

True Repentance.

If repentance be genuine, it will drive us from sin to Christ: and the Bible reveals no other salvation but through Him. As prisoners can never open their prison doors by the deepest repentance for their crimes, so no acquittal from the guilt of our sins can ever be obtained but through the sufferings and death of Christ, who opens the prison doors to them that are fast tied and bound with the chain of their sins.—*Rowland Hill.*

The Fatal Errors of Russellism*

BY AN AMERICAN CITIZEN.

THE heart of the Christian religion is the essential Deity of the Lord Jesus Christ, and the sufficient atonement He has made for our sins. Satan has always attacked these points, and our day is witnessing a vigorous revival of the heresies which began to appear even before the Apostles themselves had passed away, and against which they sounded such earnest warnings.

The rationalism which follows formalism and the decay of piety has filled the earth with distrust of our Divine Saviour and His divine revelation; but for persistence, audacity, and extent of influence among the people, perhaps no one man equals "Pastor" Charles T. Russell as an adversary of the Son of God and His true Gospel. His attacks are not made as a rationalist, but he assumes to be a most devout and humble student of the Bible, leading the way to a peculiarly high type of Christian devotion. His writings are very profuse, and are put forth under various names—which are in reality "aliases"—designed to insinuate his subtle teachings where they would not be received if sailing under their own colours. Anything issued by the following agencies is "Pastor" Russell, nothing more, nothing less:—Watch Tower, Millennial Dawn, Helping Hand, People's Pulpit, Brooklyn Tabernacle, London Tabernacle, Washington Temple, Everybody's Paper, International Bible Student's Association (I.B.S.A.), Laymen's Home Missionary Movement, The Bible Student's Monthly, Watch Tower Bible and Tract Society, Associated Bible Students, and Photo Drama Picture Shows. With subtle language, reverent manner, and abundant Scripture quotations "Pastor" Russell teaches false doctrines. These have to do primarily with the person and work of our Saviour, the Lord Jesus Christ. He asserts that (1) Before He came into the world, He was only a creature. (2) While He was in the world, He

*This article has been sent by a friend with a request that it be printed in the Magazine. We gladly do so, because we have it on good authority that notwithstanding the warnings given time and again in the Magazine, that there are still some of our people being persuaded to buy their books by the plausible missionaries of Russellism.—Editor.

was only a man. (3) After His death He was raised to deity, but His human nature forever perished. "Pastor" Russell asserts flatly that the human body of Jesus never came forth from the tomb, and that the man Jesus was forever dead.

Concerning the atonement, he teaches that the blood of Christ alone is not sufficient for the redemption of the world from sin; it must be supplemented by the blood of His spiritual body; that is, by the suffering and devotion of His true Church, which in this day consists solely of the followers of "Pastor" Russell.

The essential Deity of the Lord Jesus Christ being the very heart of the Christian religion, it follows that if Christ be not very God, the doctrine of the atonement is not only empty, it is hideous. A creature could not bear the infinite wrath of God against sin. If he could, we should then be idolaters, for we would love the creature who suffered for us more than the Creator who insisted on the penalty, but who bore none of its stripes; and this odious suggestion would also make the judge heartless, satisfied equally whether an innocent person suffered, or a guilty one. But that the Eternal God interposed Himself to receive the stroke His rebellious creatures deserved, is a glorious doctrine; and it is vital to a righteous atonement that He who bears the penalty for the guilty be Himself the Maker of the law.

The mystery of the Triune God can never be comprehended; the Scriptures do not explain it, but they do assert it, and four statements made by Joseph Cook may help us keep our bearing on this vital matter:—(1) The Father, Son, and Holy Ghost are one, and only one, God; (2) Each has a peculiarity incommunicable to the others; (3) Neither is God without the others; (4) Each with the others is God.

Our Lord claimed just such Deity as this. He calmly accepted divine worship as His right; a terrible sin if He were but a creature. He claimed unity with God, equality with God, identity with God. "I and my Father are one. Then the Jews took up stones again to stone Him, because that thou being a man, makest thyself God" (John x., 30, 31, 33). "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God. What things soever He doeth, these also doeth the Son likewise. That all men should

honour the Son, even as they honour the Father" (John v., 7-23). "He that hath seen Me hath seen the Father." (John iv., 9.) In His trial He was silent to every false accusation, but He broke His silence to acknowledge His Deity. The Jews understood the claim, for they tried repeatedly to stone Him on that ground alone. If Christ was not very God the Sanhedrin righteously condemned Him.

"Pastor" Russell denies the resurrection of Jesus, and would rob us of the proof of our redemption. "If Christ be not raised, your faith is vain; ye are yet in your sins" (I. Cor. xv., 17.) "Who was delivered for our offences, and was raised again for our justification" (Rom. iv., 25.) He would rob us of our High Priest and Intercessor, for he leaves the man Jesus, who according to his theory was only a man, forever dead, and the Christ whom he now preaches is not the one who was tempted in all points like as we are.

To deny the resurrection of the actual human body of Jesus Christ is to assert that the Gospel records are misleading. No one can gather from them any other thought than that the same body that was laid in the tomb, with nail prints and spear thrusts, came forth. That the authors of these narratives believed this breathes forth from every line. To deny it is to make Christ an untruthful prophet. "Destroy this temple, and in three days I will raise it up. But He spake of the temple of His body" (John ii., 19, 21.) "Pastor" Russell goes further and makes Him a deliberate deceiver, for, although Jesus ate with the twelve, showed them the wounds in His hands and feet and pointed to His flesh and bones to convince them that it was the same body they had seen before, "Pastor" Russell asserts that it was not the same body, but only a temporary body, created at the moment and for that occasion, and may have dissolved again into the elements from which it had just been created. The suggestion of such trickery and imposture is horrible.

Russell's assertion that the man Christ Jesus was forever dead logically follows his affirmation that death always and only means extinction or cessation of being. And from that definition he further concludes that ultimately the wicked dead are annihilated, and that death in the Bible does not mean extinction, or cessation of being, is perfectly clear, if those terms be substituted for death in the following and other passages: "Let the

dead bury their dead," "She that liveth in pleasure is dead while she liveth," "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live," "And you hath He quickened, who were dead in trespasses and sins," "That is, death is really a state of existence, not the end of existence."

"Pastor" Russell teaches that there is no hell, but a second and better chance for all men to be saved, with annihilation as the alternative. This contradicts the plain statements of the Scriptures, takes the edge from their most solemn warnings, and encourages men to go on recklessly in ungodliness and sin. Concerning Hymenæus and Philetus, Paul says—II. Tim., 2-18—that they had erred concerning the truth, "Saying that the resurrection is past already and overthrow the faith of some." But "Pastor" Russell has erred more. He asserts that not only the resurrection is past, but also the Second Coming of Christ, that event having taken place in 1874. And it is not too much to say that he has overthrown the faith of those who follow him.

"Pastor" Russell robs people of the Bible. He does so by his interpretations of the Scriptures. If, as he claims, the rich man in torment means the Jews in their dispersion; if the drop of water means the petition of American Jews that our Government intervene for the relief of the Jews from Russian persecution; if the Second Coming of Christ, described in the Bible as an event causing world-wide commotion, took place in 1874 so secretly that no living person knew about it, who can have any idea what the Bible really means? It becomes like a code-letter, the only thing you are sure of is, that it does not mean what it seems to mean—you have no Bible.

He also carries this robbery still further when he asserts that nobody can understand the Bible without his writings. He says:—"If the six volumes of 'Scripture Studies' are practically the Bible, topically arranged, with Bible proof-texts given, we might not improperly name the volumes 'The Bible in arranged form.' That is to say, they are not mere comments on the Bible, but they are practically the Bible itself. Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the 'Scripture Studies' aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays

them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the 'Scripture Studies' with their references, and had not read a page of the Bible as such, he would be in the light at the end of two years because he would have the light of the Scriptures."

It is thus admitted that if one were to lay aside the "Scripture Studies" and take up the Bible itself, he would soon abandon the supposed "light" which is found in these "Studies." What clearer proof is needed that the teachings of these books are not Scriptural, or what stronger evidence can there be that Russell is an imposter, than the above suggestion? No person can follow Mr Russell in such a course without enslaving his soul and stultifying his understanding, and only a blind leader of the blind would ever make such a claim.

Full justice cannot be done to this man without taking notice of his personal character. Is this such as we would expect to find in a prophet of God sent to turn His people back from the ways of error into which all have fallen? Indeed it is not. In two libel suits which he brought, as well as in the suit for divorce brought against him by his wife, evidence of what he is and does has been produced in open court, a part of it wrung from his own unwilling lips under oath. The evidence brought out in these cases showed that he is hypocritically pretentious of great learning, whereas in fact he is ignorant of the most necessary requirements for thorough and independent interpretation of the Bible; that he has been shiftily and tricky in his business matters; that his treatment of his wife was such as to entitle her to divorce and alimony, which alimony he fraudulently evaded, and that his relations with other women had not been above reproach. His dishonesty may also be seen in the exposure of his alleged tour of the world to investigate Missionary work, for his published reports of that journey are shown to have been untruthful and misleading in the extreme.

"Pastor" Russell makes common cause with the enemies of Christ. He denies a Divine Saviour and His sufficient atonement; he seeks to destroy confidence in the person and work of Christ; he leads men to presume upon a second probation, and relieves them of the dread of judgment and fear of future punishment for sin. This is exactly what atheists and infidels—men who hate

everything that savours of God—have in every age tried to do. This has been the aim of rationalist and sceptic, who scoff at the Bible with an aversion to the supernatural in any form. Such teaching is the backbone of the creed of the Unitarians, who entirely reject redemption, and have only a religion of human goodness; it is a part of the belief of the Christian Scientist, who denies the personality of God and the reality of sin and death. These views are as welcome also in the brothel, the saloon, and the gambling den as in the infidel's club, or the seance of the spiritualist. In short, they express the essence of all that Satan has tried to make men believe to their destruction, and if a man is known by the company he keeps socially, he is no less so by the company he keeps doctrinally.

That the teachings of this deceived and deceiving man are ruining many souls cannot be doubted; but his movement has a wider significance than that. He is helping to prepare the way for the final apostate religion, and the fact that his doctrines carry away multitudes proves how much lack there is in this day of sound Bible teaching, and how powerfully Satan is moving on the minds of men. We pray God therefore to give us a voice to sound the alarm!

Only the Sinner Finds the Saviour.

I am not come to call the righteous, but sinners.—Matt. ix. 13

“Life was once to me like summer,

With its glitter and its smile;

I, as thoughtless as the insect,

Trifled through the little while.

All was buoyant life within me,

All was jubilant around;

Need of Jesus then I felt not,

So I sought Him not, nor found.

“But the summer soon was ended,

And the gloomy winter came;

All my blooming joys were withered

Into griefs of every name.

Still, I hoped the change of season

Would bring summer round again;

But, instead, the gloom grew blacker—

And I sought my Saviour then.

- "Yes, I sought with cries and weeping,
But no answer was returned;
Echo flung me back my 'plainings,
'Twas as if my cry was spurned.
Sore distressed at the silence,
I with fervour did entreat:
Still the ear could catch no answer,
Save the heart's distracted beat.
- "Well I knew 'twas but through Jesus
That the sinner comes to God;
But with what we come to Jesus?
Ah! 'twas here I missed the road:
I was bringing Him obedience,
When I should have brought but sin,
So my knocking, though half-frantic,
No admittance thus could win.
- "Then I studied to know better
What already well I knew;
And the good things that I practised,
Better still I strove to do:
Yet the deeper grew the darkness,
And the silence grew more dread
So I owned my case was hopeless,
And my soul among the dead.
- "Then I cast me self-despairing,
On the Saviour's boundless grace;
Not a hope had I of blessing,
If He met not such a case.
And I felt that need so urgent
Scare on earth could ever be:
So I begged for one so ruined
Mercy instant, mercy free.
- "Then at once the peace of pardon
Did my sinking soul restore,
And the love sprung up spontaneous,
Which I could not force before.
When I took the place of sinner,
And at mercy's footstool lay,
Jesus took His place as Saviour,
And at once put sin away.
- "Ah! 'tis ruinous to cover
Filthy sores with rags more foul:
Let us strip them bare before Him,
That His grace may make us whole.
He delights in showing mercy
To a soul that owns its sin;
But the soul that thinks of earning,
Not a smile shall ever win."

Literary Notice.

HUDSON TAYLOR: MISSIONARY AMONG CHINA'S MILLIONS, by James J. Ellis. Glasgow: Pickering and Inglis, 229 Bothwell Street. Illustrated; Paper Boards, 1s net.

This is one of a series of short biographies—*Memoirs of Mighty Men*. It tells the story of this noted missionary. The zeal of a consecrated life shines out in the vividly told story. No difficulties were too great to daunt the heart of Dr Taylor in facing the task that lay so near to his heart. His association with the saintly William C. Burns is a link with glorious days in Scotland. Mr Ellis has told the remarkable story of the Founder of the China Inland Mission with skill. Here and there he has a way of expressing himself with which we do not agree, for instance, in reference to a Chinaman's conversion, he writes: "and brought the washerman into full salvation." Again, in referring to Hudson Taylor, the sentence, "which made him free from sin," may mean a great deal more than the author probably meant. Hudson Taylor's name is high on the missionary roll of the Christian Church, though he himself would have placed it at the foot. When one reads of the loss of wife, children, and goods; the trials endured at the hands of infuriated mobs; the weakness and sickness of body that often laid him low, his work in China can only be explained by the fact that God was with him

Notes and Comments.

Gaelic Religious Books.—As enquiries are from time to time made for the addresses of booksellers who sell Gaelic religious books we have pleasure in giving the following addresses:—Alexander Maclaren & Sons, 360 Argyle Street, Glasgow; M. C. Macleod, 183 Blackness Road, Dundee; John Grant, bookseller, George IV. Bridge, Edinburgh. The latter has in stock quite a number of second-hand Gaelic religious books. Catalogues may be had from the above, and these booksellers are always willing to procure books asked for if they have not them in stock.

Pruning the Scriptures.—In reference to the recent Schoolmasters' Conference held in England, the "Christian" (London) makes the following comment:—"The Headmasters' Conference has formulated a scheme of religious instruction for the Public Schools, with certain patent advantages over the haphazard system which has for long prevailed. At least, it envisages the need for the teacher himself to be one who professes and calls himself a Christian, and not merely a person who in perfunctory fashion gives "Scripture lessons" because Scripture lessons are a formal part of his day's work. What is less satisfactory about the headmasters' scheme is that it seems to "swallow whole" the Cambridgeshire syllabus of religious teaching for schools. This syllabus, drafted two or three years ago, was directly responsible for the "Children's Bible" and more recent similar publications, which take the liberty of "editing" the Scriptures and omitting portions not approved by the editors. We have previously spoken to the point on this matter, but again we would emphasize how urgent is the need for a consistent stand against this unauthorised pruning of God's Word."

A Covenanting Drama.—Under this heading the January issue of the "Record" of the United Free Church of Scotland has a brief notice of a new play by R. Mac-kelvie Black entitled "For Faith and Freedom," and published by the Youth Committee of the United Free Church. "The play," says the reviewer, "is arranged in four acts, and presents in stirring dramatic form incidents of 'the killing times.' It would form a suitable production for societies of young men and women, being a means of education as well as self-expression for players and audience alike." Surely we have lost all touch with the inward springs of that life and death struggle that hardened weak men and women and made them as strong as the rugged rocks of their native land when the iron of religious oppression entered their soul when it is possible for a Committee connected with a Presbyterian Church to publish such a play, and for a religious periodical of a Presbyterian Church to praise it. The Covenanting struggle was too real and stern to be degraded by the hollow pageantry of the stage and the plaudits of a public whose attention will be more fixed on the actors than on the great principles that set Scotland free.

Refusal of D.D. by the Rev. John Newton.—On being offered the honorary degree of D.D. by Princeton

College, New Jersey, John Newton wrote:—"I am as one born out of due time. I have neither the pretention nor wish to honours of this kind. However, therefore, the University may over-rate my attainments, and thus show their respect, I must not forget myself; it would be both vain and improper were I to concur in it."

Church Notes.

Communions.—February—First Sabbath, Dingwall; second, Breasclete; third, Stornoway. March—First Sabbath, Ullapool; second, Portree, Ness, and Tarbert (Harris); third, Lochinver; fourth, Kinlochbervie and North Tolsta. April—Third Sabbath, Greenock; fourth, Glasgow and Wick.

Collection for Jewish and Foreign Missions.—This collection is to be taken up in February.

London Services.—The Rev. James A. Tallach took up duties in London on the last Sabbath of January, and will continue the services at Eccleston Hall, Eccleston Street, Buckingham Palace Road, until further notice. The afternoon Gaelic service will meantime be discontinued—an English service being held in its place. The hours of the services will continue as usual at 11 a.m., 3.45, and 7 p.m. on Sabbath.

Resignation of Winnipeg Elders Accepted. — The Presbyteries of the Church having had their attention called to the resignation of the elders of the Winnipeg Free Presbyterian congregation, by the Canadian Mission Committee in view of the Synod's re-affirmation of the Synod's declaration on travelling by street cars and trains on the Lord's day, and Church privileges, herewith express their strong disapproval of the action of these office-bearers in disobeying the finding of the supreme Court of the Church. The declaration in question was known to the said elders, for they have publicly acknowledged that they had in 1926 disobeyed it, and accepted the Synod's reprimand for doing so, and yet they have resigned their office because the Synod

would not change the "declaration" to meet their views. Such conduct on the part of office-bearers of this Church is intolerable, and if allowed to pass without severe rebuke would break down all discipline in the Church. The Presbyteries decide that this admonition be sent to the elders, that it be read in public to the congregation, and published in the Free Presbyterian Magazine, and that the Canadian Mission Committee be authorised to accept their resignations as elders, while not absolving them from their duties and responsibilities as Trustees of the congregation.—N. Macintyre, Convener of the Canadian Mission Committee.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—Mr M. G. A., of China Inland Mission, Hungtung, £10; Mr R. W. A., St Vincent Place, Glasgow, £5; Mr J. M'L., Crianlarich, 5s; B. K. T., per Rev. N. Cameron, £2 10s; In Memorium, per do., £2 10s; Anon., Crieff, 10s.

GENERAL BUILDING FUND.—Miss J. C. K., Pitlochry, 5s.

HOME MISSION FUND.—Mr M. G. A., of China Inland Mission, £10; Mr R. W. A., St Vincent Place, Glasgow, £10; A Friend, Toronto, £1.

JEWISH AND FOREIGN MISSIONS.—"Our Debt to the Jews," Glasgow, 10s; R. A. M. C., Ardrishaig, £1; Percentage on Capital (Harris Postmark), 10s; Miss H. L., Kentra, Acharacle, 3s; Mr N. L., do., 3s; Friend, Toronto, £1; Anon., Crieff, £1; Mrs D. M'L., Achina, Bettyhill, per Mr M. Mackay, 10s; Friend, Tomatin, 5s; Mrs S. and Miss MacD., Grafton, New South Wales, £2; Miss J. M. Mack, St Fillan's, Perthshire, c/o Rev. Dr R. Macdonald, travelling expenses, 10s; Do., do., a/o Rev. D. Urquhart's Expenses to Palestine, 10s; Rev. N. Cameron thankfully acknowledges the following donations:—Bridegroom, £1; from Friends, £2; B. K. T., £2 10s; Chief of Sinners, £1; Mr A. M., £5; J. S., £1; J. M., Ullapool, 10s; C. G., Lochgilphead, £1; "Hidden One," £10; Mrs McL., Broadford, £2.

THE LATE REV. D. MACFARLANE'S MEMORIAL FUND.—A Friend, Plockton, 2s 6d; Miss J. C. Kerr, Pitlochry, 5s; Miss Morrison, Larkhall, per Mr S. Fraser, £1; Miss Morrison, do., £1; Dr Morrison, do., £3; a Friend, Tomatin, 5s; P. Stewart, Craigscurrie, Beauly, 10s; Friend, Inverness, 5s; Lachlan Mackinnon, 24 Elgoll, Skye, 2s; Friend, Glasgow, per Rev. N. Cameron, £1; Miss H. Fraser, Alness, per Mr S. Fraser, 5s; Mrs Loudon, Strathskee, per do., 5s; Northern Division of Harris Congregation, per Mr N. Mackinnon, treasurer, £4 10s 1d; Wm. Mackintosh, Achintoul, per Mr D. Davidson, Tomatin, 5s; a Friend, per do., 5s. Total contributions received to this date—£91 3s 10d.

The following lists have been sent in for publication:—

BONAR-BRIDGE CHURCH BUILDING FUND.—Rev. D. J. Matheson, Lairg, acknowledges, with sincere thanks, the following donations:—Collection from Oban Congregation, per Mr A. Cameron, £6; Malachi, 3-10, £1; Friends of London Mission Collecting Card, per J. Campbell, £7 10s; A. S., Stein, 10s; G. S., Halkirk, £1; E. C., Craigton, per J. Campbell, £1; Mr S. F., £2; Mr K. M'I., £1; Friend, £1.

HELMSDALE CHURCH BUILDING FUND.—Rev. Wm. Grant, Halkirk, acknowledges, with sincere thanks, the following donations:—Friends, Brora, per Mr W. Mackay, Helmsdale, £1; Friend, Ross-shire, £1; A. R., Fort-William, per General Treasurer, 10s.

LUIB (SKYE) MEETING HOUSE REPAIRS FUND.—The Treasurer of the Luib Congregation acknowledges, with sincere thanks, the following donations:—D. M. M. Portree, per Miss F. Macrae, 7 Luib, 10s; a Friend, per Rev. N. Cameron, £5; do., £2; N. C., £1.

NEWCASTLE CHURCH PURCHASE FUND.—Mr F. Bentley, 35 Buston Terrace, Newcastle-on-Tyne, acknowledges, with sincere thanks, the following donations, and would be glad to forward Collecting Cards to any friends desirous of helping in this way:—Lady Friend, Edinburgh, per Rev. N. Macintyre, £1; a Friend, Norton, Co. Durham, £5 5s; Mrs Mack, Newcastle, 10s; Collecting Cards, Mr J. Livingston, Stockton, £3; do., Miss D. Macleod, Bettyhill, Thnrso, £3 12s 6d; collected by a Friend in Daviot, £3.

ROGART CHURCH BUILDING FUND.—Mr John M. Murray, Muie, Rogart, acknowledges, with sincere thanks, the following donations:—Mrs L., Vancouver, £1 0s 6d; Mrs S., Winnipeg, £1; Mrs F., do., £1.

SOUTH AFRICAN MISSION, CLOTHING FUND.—Mrs Miller, Westbanks Terrace, Wick, acknowledges, with sincere thanks, the following donations:—"Prisoner of Hope," Edinburgh, £1; Mrs S., Oban, per Mr J. S. Sinclair, 10s; Miss M. M'C., Kames, £1.

STAFFIN CHURCH BUILDING FUND.—Mr J. Maciver, National Bank, Portree, acknowledges, with grateful thanks, a donation of 5s from "Interested," Glasgow.

The Magazine.

SUBSCRIPTIONS.—Mrs N. Anderson, Broadford, Skye, 3s 6d; Miss N. Cameron, 7 Park Circus Place, Glasgow, £1; Mrs Campbell, 14 Russell Hill, Purley, Surrey, £1; Ian Livingstone, Wipa Farm, Prongia Te Aro Autee, New Zealand, 5s; Mrs Macaskill, 15 North Beach Street, Stornoway, 8s; D. Macrae, Glendareul School, Colintrave, 3s 6d; Miss J. Maclellan, Mellon Udrigle, Laide, 3s 6d; Wm. Macqueen, 4 Bank Street, Portree, 7s; Alick Nicolson, Middleton, Raasay, 1s 2d; Mrs E. Pounds, Kingswood, 152 Parkville Road, Hove, 4s 2d; Mr B. G. Franks, 10 Humbert Street, Jarrow-on-Tyne, 3s 6d; Lachlan Mackinnon, 24 Elgoll, Skye, 6s; Miss M. Morrison, Ardgour House, Ardgour, Argyle, 2s.

FREE DISTRIBUTION.—Amicus, 2s; a Friend, Tomatin, 5s; a Friend, Toronto, £1; Miss M. M. Bowen, Reading, 2s 6d; D. Macleod, shepherd, Craggie, Forsinard, per Mr M. Mackay, 6s 6d. Total contributions to Free Distribution for year to date—£11 9s 9d.