

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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**Free Presbyterian Magazine**  
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### The Deification of Learning.

THERE is perhaps no ministry in Christendom which receives such thorough training as the Presbyterian. Since the days of John Knox and his great successor, Andrew Melville, great stress was laid on the scholastic training of the ministry. And in later times the same might be said of the Church of the Disruption Fathers. The scholarship of the Free Church ministry was of a high order and there were men in the theological chairs whose fame as scholars spread far beyond their native land. One has only to mention a few of these such as Dr. Chalmers, Principal Cunningham, Dr. John Duncan and Professor Smeaton to realise what giants there were in the land in those days. These men used their learning in the exposition of the truth and in defence of the faith once delivered to the saints. Scholarship kept in its own sphere may not only be an ornament but a very useful instrument in repelling attacks made by enemies of the truth. Ripe scholarship may be not only useful but very beautiful when its garnered treasures are laid at the feet of the Lord Jesus but it becomes a terrible instrument in the hands of Satan when it puffs up men with high ideas of themselves and when it arrogantly takes upon itself to daringly attack the outposts and citadel of the faith. We pay becoming tribute to gifts and learning when these are used in the right direction but the older we grow the more do we fear the blind indiscriminating worship paid to gifts and scholarship even by some of the Lord's people. That the world should make much of these is not to be wondered at but those who

are taught by the Holy Spirit should never allow themselves to deify or make gods of these. For we must never forget that these at their best are only natural gifts and they can never take the place of the Holy Spirit. If the possessor of these gifts is not taught by the Spirit of God, born again and renewed in his heart, all these will prove very useless in the end. That such is the case we have only to appeal to the facts of history. Take for instance the Disruption Free Church itself which had as we have already pointed out men of great attainments and scholarship controlled and in subjection to grace and how useful they proved as defenders of the faith but the moment when scholarship became more than grace that day the doom of the once noble Free Church of Scotland was sealed. No one can read the life of Professor Robertson Smith, written by men who were in full sympathy with his unbelieving views, without feeling here is scholarship haughtily claiming a place and sneeringly fencing with men who might be lacking in learning but whose state before God no man could question. The haughtiness of this brilliant scholar is a prominent feature in his appearances before his Presbytery and the General Assembly. Whenever scholarship assumes this disdainful attitude to God's true servants we have no hesitation in characterising it as an instrument of the devil and the sad harvest reaped in connection with the foregoing case is a warning to the professing Church of Christ throughout Christendom for this thing was not done in a corner. The moment that learning was given a place in the Church to which it had no right it became a usurper and if death had not been already stealing over a section of the Church it would have seen to it that the usurper would be taught to keep its place. It is one of the saddest things in the history of our land to trace the downfall of the Free Church by its deification of scholarship. And if it was real, sound scholarship, one could understand how some might be carried away by it but when it was the vagaries of a Wellhausen masquerading in its name one begins to wonder what use men were making of their commonsense when they became worshippers of it. Scotland to-day is reaping the fruits of this subtle movement of the devil. He tried it in the Garden of Eden and succeeded and he is trying it again suggesting to men that by this way they shall become as gods. The mere scholar

may draw on his resources and make a true believer the laughing stock of many but all the while the former may be serving unconsciously the devil. The New Testament is full of warning against falling into these snares and one has only to examine the fruits reaped from such a sowing to see the necessity for such warnings. In this connection one of the most dangerous cases is that where a truly gracious scholar may use his scholarship in a direction that disturbs and shakes the faith of those whom the Lord redeemed. We, who speak, teach or write, have need of special grace to guide us and the prayer that the Lord would keep us from giving utterance to anything that would be detrimental to His truth ought always to be on our lips. As a Church we have always given a due place to scholarship when it is on the side of Christ but we hope the day will never come when there will arise in the ministry of the Free Presbyterian Church men who give more place to scholarship than grace. It is not a good sign when one's judgment is swayed to the scholar's side for no other reason than he is a scholar. We have thought it advisable to set down these points in view of the danger with which the faith once delivered to the saints is threatened in our day. One would think because a man is a scholar therefore he is to be looked up to and listened to apart from any heavenly endowments and graces. We trust the young people of the Free Presbyterian Church will not be led captive by such subtle tactics of the devil. We expect the office-bearers of our Church to have more common sense than to be carried away by views that have wrecked other Churches. Let us give learning its place, viz., at the feet of the Lord Jesus and if it is kept there it will not produce that proud, disdainful and argumentative spirit that shows too plainly that it has not come from heaven.

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I am confounded with wonder to think what it shall be, when the Fairest among the sons of men shall lay a King's sweet soft cheek to the sinful cheeks of poor sinners. O time, time, go swiftly, and hasten that day! Sweet Lord Jesus, post! come flying like a young hart or a roe upon the mountains of separation. I think that we should count the hours carefully, and look often how low the sun is.—*Samuel Rutherford.*



## Discipline in Christ's Army.

A Sermon preached by C. H. SPURGEON, at the Metropolitan Tabernacle, Newington, on Lord's-day Evening, July 13th, 1879.\*

"Pass through the host, and command the people" (Joshua, i. 11).

**B**ELIEVERS are called to be good soldiers of Jesus Christ. As many of us as believe in Him, and have obtained eternal life through Him, are now enlisted beneath His banner to fight the battles of holiness against sin and of truth against error. We war not, however, with flesh and blood, but with spiritual enemies. We slay lust and lying, drunkenness and blasphemy, and we wage a never-ending warfare against everything which is dishonest, unkind, selfish, or ungodly. He who died upon the cross out of love to the undeserving has taught us how to endure hardness for His sake as good soldiers of Jesus Christ. Our ambition is to fight a good fight, and keep the faith; and by the power of the Holy Spirit we hope to do so, and to receive from our great Commander's mouth the blessed commendation, "Well done, good and faithful servant."

Being soldiers, we come under discipline, and it is well for all who are about to enlist to know what the discipline is, for our glorious Captain, the Lord Jesus Christ, says to all who wish to join this army, "Count the cost." We too would say to all who propose to be soldiers of the cross, and followers of the Lamb—Count the cost. Do not join the ranks blindly, and then repent of it, and desert. Enlist with your eyes open, and stop in the service till you are veterans. There's nothing like knowing what you are at, and choosing Christ's service

This sermon is Copyright and is printed by permission of the publishers, Marshall, Morgan & Scott, who still sell Spurgeon's sermons.

\*In a footnote the publishers say: "When the 'Army Discipline and Regulation Bill,' was before the House of Commons, Mr. Spurgeon delivered this discourse upon it. Shortly afterwards, he published a summary of the sermon in *The Sword and the Trowel*, with a prefatory note in which he said, 'We hope to print the whole discourse for the use of soldiers.' With this view, he had commenced to revise it, but had not completed it, and it is now published for the first time. Workers amongst soldiers will find the sermon specially suitable for them." The sermon is not only useful for those who labour among soldiers but for others also.—Editor.

deliberately. It is to that end that I shall speak upon the discipline of Christ's army, for perhaps some who are in the army of Christ in name but not in truth may find out their mistake, and endeavour, by sincere repentance, to make sure work of the matter so that they may not be deceived. It will be an awful thing to be found out to be a hypocrite, and to be drummed out of the Lord's army at the last.

I have here a copy of the "Army Discipline and Regulation Bill," sent to me by a member of the House of Commons, with this written in the corner of it, "May not the Christian soldier derive some profit from this?" I feel sure he may. May the Holy Spirit enable us to do so! This Bill contains a list of offences for which a soldier on active service is liable to death, and those offences are excellent figures of certain spiritual offences which must not be committed by the soldiers of Christ. If they fall into them, and continue in them, it will prove that they are already under sentence of death, and are not Christ's servants at all. If any complain that the discipline of our Lord Jesus is strict, it will be of benefit to them to see how severe is the discipline of every army. Nothing can make Christ's service sweet except love to Him; His service appears hardest to those who have hard hearts, and just as men grow right and true they find the Lord's yoke to be easy and His burden light. Judging Christianity from the outside, it will always seem to unregenerate men a very strict Puritanical system; but, judging it from inside, when the heart is renewed, and the soul is charmed with the blessed person of the Divine Redeemer, we love our Lord's service, and find intense delight in it. We consent to His law that it is good, and we long with all our hearts to keep His statutes even to the end. We are glad to know what offences are that we may pray to be kept from them for we would not willingly offend so good a Lord.

In this Bill, we read that "A Person subject to Military Law, when on Active Service, is punishable with Death, if he commits any of the following offences":—

(1). "*Shamefully abandons or delivers up any garrison, place, post, or guard, or uses any means to compel or induce any governor, commanding officer, or other person, shamefully to abandon or deliver up any garrison, place, post, or guard, which*

*it was the duty of such governor, officer, or person to defend."* This is a grievous offence in the Church of God, and I am sorry to say that it has often been committed. We are put in trust with the gospel of Jesus Christ; that is the citadel which we are to defend at all hazards, so what a sad thing it is when professed Christian ministers give up truth after truth in order to please the public! "Tell it not in Gath, publish it not in the streets of Askelon," that professed servants of Christ have betrayed the gospel itself to the enemy. O you who follow the banner of Jesus, never do this! Defend it with your lives; die in the defence of it, as the martyrs did; but never be ashamed of it in any company. You may not be an officer, and therefore you cannot give up a garrison or castle to the enemy; but you have your own post to guard, and take care that you do guard it. Never give up the Bible; no, not a leaf of it. Never give up prayer; stand sentry there, and let no man laugh you out of it. Whatever post the Lord Jesus commits to you, take care you hold it till He comes, or till you, yourself, are called home to the heavenly head-quarters. Hold fast, as with a grip of steel, every doctrine which the Lord has taught you whether others approve of it or not. Hold fast also, and endeavour, by the aid of God's Spirit, to put into practice, every precept of the Lord. Value the practical part of Christianity as well as the doctrinal, and prize them both beyond gold. Be not of the mind of those who say of Christ's rules, "These are of little consequence." No; your Master's command cannot be a trifle, and the spirit which thinks little of anything which Jesus commands is an evil spirit, and we must pray against it, and strive against it. Make it a matter of conscience to follow Jesus at all hazards whithersoever He goeth. Stand up for the Scriptures, and the true gospel, and "contend earnestly for the faith once delivered to the saints." Do not give up a hair of the head of truth, nor let her enemies take away so much as the latchet of her shoes.

I believe in the invincibility of truth. Only give truth time, and, God being with her, she must prevail. I believe also in the invincibility of the Church which is built upon the rock Christ Jesus, and against which the gates of hell shall never prevail. I am quite willing to be in a minority upon a great

many questions. I should not believe any more than I do even if everybody else believed it, and I should not be any the less confident of its truthfulness if it was accepted by only a hundredth or a thousandth part of those who now believe it. Get hold of a truth, my dear brother and sister, and you have laid hold of that in which God dwells. Know your Bible thoroughly, and believe what the Bible reveals; and then, if there are arrayed against Biblical truth all the powers of Christendom, all the kings and princes and prelates and priests joined together, you may rest assured that they will only be as so much chaff driven before the wind. If they believe error, and advocate error, all their pomp and power will be but as the wind, and the earthquake, and the fire, in which God was not; but in your calm, quiet adherence to the truth of God with a tenacity that would brave even martyrdom rather than renounce what God has revealed to you in His Word, and by His Spirit, there is a power that must win in the long run; so hold to it, and be not afraid.

(2). *"Shamefully casts away his arms, ammunition, or tools in the presence of the enemy."* This is a terrible crime, indeed, in a Christian soldier. "Cast not away therefore your confidence, which hath great recompense of reward." Never let go your shield of faith. Under ridicule and persecution, buckle it to your arm. Grip firmly that blessed sword of the Spirit, which is the Word of God; let no man take from you a single text of it. Speak up for the blessed truth, and stand to your gun; this will gall the enemy, and protect yourself. Rally to the colours, and wrap them around your heart when they seem to be in peril—I mean, the blood-red colours of the cross of Christ.

Dear young brethren who love the Lord, I know you have a hard fight of it when you get among your fellow-men who are so mean as to ridicule you; but never say "Die"; never give up your faith, never yield to their sins, nor give them countenance by so much as joining in their laughter. Do not be misled by false teachers, but obey the Word of God, and follow that alone. Read it for yourselves, and what you see there lay hold upon, and let it be your religion. I have often said to myself—

"Should all the forms that men devise  
Assault my faith with treacherous art,  
I'd call them vanity and lies,  
And bind the gospel to my heart."

Let us, dear brethren and sisters in Christ, still hold without wavering to our confidence in the gospel as God's great battle-axe and weapon of war. Let us be fully persuaded that this is the chosen instrument by which the Lord will glorify Himself, and subdue the nations of the earth. We may take it for granted that God's providential dispensations will always tend in that direction, and that the ponderous wheels full of eyes are always revolving in such a way as to work out the eternal purposes of grace in the salvation of those whom Christ has redeemed; but, for all that, the power which God mostly blesses is the energy of the Holy Ghost exerted through the preaching of the gospel of Christ, not by kings and princes, or learned doctors or eloquent men, but through the gospel as preached by humble and earnest believers, illustrated by gracious and holy lives, and supported by fervent and unceasing prayers. So, beloved, have faith in the gospel; do not put your confidence in anything that is not authorised by the New Testament, do not be so foolish as to use any means which are not in accordance with God's Word, and do not enter into any alliance with the world under the delusion that you will, by so doing, help the gospel. Be satisfied that God is in the still small voice; and as He is there, give good heed to the message that He utters, and gad not about to seek any other ground of confidence, but be content with "Thus saith the Lord."

(3). "*Treacherously holds correspondence with or gives intelligence to the enemy, or treacherously or through cowardice sends a flag of truce to the enemy.*" This is another thing that Christian soldiers must never do. Their orders are clear: "Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing." This battle of ours against sin admits of no truce whatever—no terms of compromise—no going a certain way with sinners in the hope of inducing them to come a little way with us. No; there must be nothing of the kind. Let the word "compromise" with regard to evil never even cross your thoughts. Our Lord and Master made no



compromises. He told us that it would be better to pluck out our right eye and cut off our right hand rather than that they should cause us to offend. Give your heart so fully up to Jesus, my beloved brother, that you are altogether separated from this world. Let the world know where you are, and what you are, and take care that you know where it is, and what it is. Be not, I pray you, conformed to this world; and, on the other hand, never hide your religion. Do not ask for a truce with the enemy, for that would be treachery to your Lord. Remember that solemn warning, "Whosoever will be a friend of the world is the enemy of God." That is no saying of mine; it is one of the faithful and true declarations of this inspired Book. I must not stay to say more about this matter, though it is a most suggestive point.

(4). "*Assists the enemy with arms, ammunition, or supplies, or knowingly harbours or protects an enemy not being a prisoner.*" Now, every professor who leads an inconsistent life furnishes Christ's enemies with "arms, ammunition, or supplies," for they say, "Ah, that is one of your Christians!" They fire that as a most deadly shot against us. They point to the ways of inconsistent professors, and they turn to us, and say, "That is what you Christians are." If they take one bad sovereign, they never think of saying that all the sovereigns in circulation are counterfeit; yet they might as well say that as declare that, because here and there a professor is a hypocrite or inconsistent, therefore we are all so. That is not true, yet it gives the enemy encouragement, and supplies him with ammunition when any of you who profess to be Christ's walk as you ought not to walk. And then, dear friends, if we conceal any sin within our bosoms, this is knowingly harbouring an enemy. If you who are supposed to be Christian people drink too much in secret—and there are some, not only men, but women who make a profession of Christianity, who sin in this way, and we must speak very plainly when this evil becomes so common as it is—you are knowingly harbouring an enemy. If, in your trade, you follow unrighteous customs—and there are plenty of tradesmen who do that—and if you adopt their schemes though you profess to be a servant of the Lord Jesus Christ, you are knowingly harbouring His enemy, and you are not worthy to be called a good soldier of Jesus Christ. The enemy will get in if he

can, but we must do all we can, and also cry to God to keep him out. You know that, on a cold winter's day, a man shuts the door, and lights a fire, and draws the curtains, and lists up the door, yet even then the cold gets in. So is it with sin; you may watch and guard against it as much as you like; but, still, the cold will get in, but it is a very different kind of cold from that which would come in if you were to open the windows and doors, and let it in. That is what some do concerning sin. They keep no watch, no guard against it. They tempt the devil to tempt them; and those who do this, and thus knowingly harbour the enemy, are no true soldiers of Jesus Christ.

(5). "*Having been made a prisoner of war, voluntarily serves with or voluntarily aids the enemy.*" Now, young men, especially you who are members of this church or some other church, there are times when you get into a great fix. There are all round you persons who are opposed to true religion, and they begin by inviting you to do this, and that, and the other, and then they try to compel you to do as they wish. They make you, as it were, a prisoner of war, and they say, "You *shall* do so-and-so and so-and-so; we will make you do it." Or, possibly, they suppose that, if they use ridicule enough, or taunts and jeers enough, they will get the mastery over you. Now is your time to play the man. You are taken, as it were, a prisoner of war; but do not forfeit your honour by voluntarily serving with or aiding the enemy. They want a song from you, do they? Well then, sing them one of the songs about Jesus, and they will soon want you to stop; but do not yield to their desire by singing the song of the worldling even if you know one. If you are Christ's true soldier, you will be most staunch in the hour of the greatest trial. But you will need to cry to the Strong for strength, and ask God to give you grace sufficient for every time of need. Christian tradesmen are sometimes taken prisoners of war in this sense. They get into financial difficulties, and then it is suggested to them by Satan, "You must do so-and-so; you cannot help doing it. Of course, you would rather not do it; but under the circumstances, you cannot help yourself." Do not do wrong, my brother, whatever the circumstances may be. Become a bankrupt, lose all that you have, and go to the workhouse rather than do the

least wrong. It would be better to die in a ditch than to live and be rich with a guilty conscience. As you love your Lord, I beseech you, by that precious blood of his that has redeemed you from all iniquity, do not "crucify the Son of God afresh, and put him to an open shame;" but stand fast, and having done all, still stand. God help any of you who are thus taken prisoners of war to avoid doing anything willingly against your Prince, and thus aiding his enemy!

(6). "*Knowingly does when on active service any act calculated to imperil the success of Her Majesty's\* forces or any part thereof.*" That is rather a strong clause, because it takes a very wide sweep; but, brethren and sisters in Christ, we must not knowingly do anything calculated to imperil the success of our Master's cause. Will you try to think what a comprehensive clause this is? It may be that what you do will not actually imperil the success of Christ's cause. You may be too insignificant for your act to have any very great result; but, still, if it is even calculated to have that effect, it is forbidden by the articles of war of Prince Emmanuel. I will tell you of some things that I think are calculated to imperil the success of our Master's cause. There are some of you who have never been baptized, and who are not members of any Christian church. "Well," someone says, "I believe that I am a Christian, and that I can go to heaven without being baptized, or joining a church, or going to the communion table." Yes, I know that is what you think, but that course of conduct of yours is, in my opinion, calculated to imperil the success of Christ's cause. If it is right for you to act thus, then every other Christian has as much right to act thus as you have; and suppose that everybody were to do as you are doing, there would be an end to the visible church of Christ, and to the maintenance of the visible ordinances of Christ, and this would be most perilous to the success of Christ's cause. Just think of that, I pray you; and if you are leaving undone that which you ought to do, or are doing anything which has a tendency to imperil the success of Christ's cause, repent of it, and forsake it, lest it should turn out that, after all, you are not a loyal subject and soldier in the army of King Jesus.

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\* Queen Victoria.

“Put on the gospel armour,  
And watching unto prayer,  
Where duty calls, or danger,  
Be never wanting there.”

(7). “*Misbehaves or induces others to misbehave before the enemy.*” I do not quite know what “misbehaviour” of a soldier may mean, but I know that a Christian man should never misbehave himself, because he is always in the presence of the enemy. You must never say, “Oh, now, you know, I may do what I like for there is nobody looking.” Is there not? Your great Captain is certainly looking, and it is frequently when men think they are least seen that they are the most observed. The world has an eagle’s eye for a Christian’s faults. It tries to see faults where there are none; and where there are small faults, it is sure to magnify them. For my part, I am very glad it is so, and I say, let the world watch us, it will help us to be the more exact in our conduct. If we are ashamed to be seen anywhere, it must be because we have good reason to be ashamed; let us endeavour so to live that we need not be ashamed.

“Lord, I desire to live as one  
Who bears a blood-bought name,  
As one who fears but grieving thee,  
And knows no other shame.  
As one by whom thy walk below  
Should never be forgot;  
As one who fain would keep apart  
From all thou lovest not.”

When I was pastor at Waterbeach, there was a young man who joined the church, and who seemed to run well for a time, but the village feast came round, and there was a good deal of drunkenness, and all sorts of low merriment. The young man went into the dancing-room, but he had not been there many minutes before someone came to him, and said, “Don’t you belong to Spurgeon?” He tried to deny it, but there were many others who knew it was true, and before long he was thrown out of the window. The world pitched him out as a hypocrite; and, shortly afterwards, the church also turned him out as a hypocrite; so that he was disowned both by the

church and the world, and I think that, by the grace of God, this led him to a hearty and true repentance. I was thankful that the worldlings kept such a watch over the members of my church that they would not see them acting wrongly without making them suffer for it, and I hope they will serve you in the same way if any of you try to act as that young man did. You must be one thing or the other, either wholly for Christ or wholly for His enemies. If you are not prepared to be out-and-out for Jesus Christ, do not pretend to enlist in His army. If you want to "hold with the hare, and run with the hounds," we shall certainly not ask you to join our ranks. There must be nothing of this kind of spirit among good soldiers of Jesus Christ. May God keep us free from it!

(8) "*Leaves his commanding officer to go in search of plunder.*" Oh, dear! have I not known some who professed to be soldiers in Christ's army who have done this? They thought there was something to be gained elsewhere, so they left Christ "in search of plunder." There was one who did this in Paul's day, of whom the Apostle wrote, "Demas hath forsaken me, having loved this present world." "Oh, but!" says one, "would you not have me marry when there was money to be had, even though it was to a worldly man?" or "an ungodly woman?" You can do so if you want to leave Christ "to go in search of plunder." "Would you not have me take a situation where I could get several hundreds of pounds a year even though I had to mix with ungodly men, and to do unrighteous things?" O you mean-spirited wretch, how little are you worthy to be numbered among those who are descended from the martyrs for the truth! How little are you worthy to be amongst those who follow the Lamb whithersoever He goeth! The Lord teaches those who are really His people that "godliness with contentment is great gain;" and, therefore, for Christ's sake, they can afford to despise and lose all other so-called "gain." "But," says one, "I don't know where we should be if we were so scrupulous and exact as that." I can tell you where you would be, you would be walking in the light as God is in the light, and you would have fellowship with Him; and you would be no loser by acting thus, but you would be a gainer all round, for Christ has assured you that no one shall leave houses, or lands, or husband, or wife, or children,



for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. If you cannot lose for Christ, you have already lost Christ, for he said, "Whosoever doth not bear His cross, and come after me, cannot be my disciple." He who loves the world better than Christ loves not Christ at all. God save us from being of that character!

Time would fail me if I mentioned all the offences specified in this list, so I will pass on to number fifteen in the Act:—

(15). "*By discharging firearms, drawing swords, beating drums, making signals, using words, or by any means whatever intentionally occasions false alarms in actions, on the march, in the field, or elsewhere.*" It is a very great sin, on the part of Christian soldiers, to make false alarms to discourage and dispirit their fellow-soldiers. There are some professors who seem to delight to tell us of a new discovery in science which is supposed to destroy our faith. Science makes a wonderful discovery, and straightway we are expected to doubt what is plainly revealed in the Word of God. Considering that the so-called "science" is continually changing, and that it seems to be the rule for scientific men to contradict all who have gone before them, and that, if you take up a book upon almost any science, you will find that it largely consists of repudiations of all former theories, I think we can afford to wait until the scientific men have made up their minds as to what science really is. At all events, we have no cause to be distressed concerning science, so let no Christian man's heart fail him, and let him not raise any alarm in the camp of Christ. Some raise these alarms by slandering their fellow-Christians. I will say very few words about this matter, but they must be very strong ones. That man is grossly guilty who makes up a lie or who reports a lie against one who is his brother in Christ. We are all faulty enough, but do let us go with the mantle of charity, and cover up the faults of others, and never expose them. Those who raise false alarms of this sort deserve to be tried by court martial, and to receive some very exemplary punishment for such a grave offence.

(16). "*Treacherously makes known the parole or watchword to any person not entitled to receive it; or, without good and*

sufficient cause, gives a parole or watchword different from what he received." It is a great crime to give the wrong watchword to Christ's army. Our watchword is "blood." It is an offensive word to many people, but we know that without the shedding of blood there is no remission of sin. I pray God that every stone of this Tabernacle may tumble to its ruin, and every timber be shivered to atoms, before there should stand on this platform a man to preach who denies the substitutionary sacrifice of Jesus Christ, or who even keeps it in the background, for this is our watchword. You shall know us among all professors by the emphasis which we lay upon atonement by the blood of Jesus Christ. Of the redeemed in glory we read, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" and the saints on earth join in John's Doxology, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be the glory and dominion for ever and ever. Amen." "The precious blood of Jesus" is our watchword in life, and the password with which we hope to enter through the gates of death into eternal glory and blessedness.

"Dear dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransom'd church of God  
Be saved to sin no more."

Further on in this list, I notice another suggestive crime:—

(18). "*Being a sentinel, commits any of the following offences; that is to say, sleeps or is drunk on his post; or leaves his post before he is regularly relieved.*" Paul wrote to the Thessalonians, "Let us not sleep, as do others; but let us watch and be sober;" and this is one of the duties of every Christian, for all Christ's soldiers are sentinels, watchmen on the walls of Zion. Then, again, it is our duty not to leave our post till we are regularly relieved. Do you not think that some teachers leave the Sabbath-school before they are regularly relieved? I think they do. There are some who get tired of the work, and leave it. I do not think you can truthfully say that you are regularly relieved of any work until you find a suitable successor; and I hope that some of us will never be regularly relieved

until we close our eyes in death. Our prayer is that we may die in harness—

“Our body with our charge lay down,  
And cease at once to work and live.”

Who wishes to be regularly relieved from Christ's service except it be by receiving His crown, and entering into His rest?

“The land of triumph lies on high,  
There are no fields of battle there;  
Lord, I would conquer till I die,  
And finish all the glorious war.

“Let every flying hour confess  
I gain thy gospel fresh renown;  
And when my life and labours cease,  
May I possess the promised crown!”

Still further on, I notice that this is put down:—

(23). “*Disobeys any lawful command given by his superior officer in the execution of his office.*” I know of only one superior Officer in Christ's army, and that is our blessed Lord and Master, Jesus Christ, the Captain of our salvation. He said to His disciples, “One is your Master; even Christ, and all ye are brethren;” and He also said to them, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” Mind that you do not disobey that command of your superior Officer: “Love one another.” Be true brethren to one another. You know that, when Jesus had washed His disciples' feet, He said to them, “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.” Imitate this action of your Captain by rendering any service that you can to those who are your brethren in Christ. Seek their good for edification; and be not easily provoked, but abound in that charity which “thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things.” Keep every command of your Master. I put the question to the conscience of every one of you who profess to be Christ's soldiers—Is there any one of His commands that you know of that you have not kept? I will not mention one even if I could do so; but I ask you

whether there is one command of Christ, which you know is His command, which you have not kept? You may think that the command is only a little one, but the spirit which thinks it is little is not a little evil, but a very great evil. If you get a small stone in your boot, you know how it affects you in walking; and a little thing on the conscience, no matter how little it is, causes great trouble in a Christian's life. Blisters, and very painful ones, will be upon the spiritual foot if there be either an omission or a commission that is knowingly indulged in contrary to the command of Christ. We are not saved by our works; but when we are saved, we are saved from sin, saved from disobedience, saved from unholiness, saved from selfishness, saved in order that we may live no longer unto ourselves, but unto Him that loved us, and gave Himself for us.

(25 & 26). The last two articles in the list are these:—*“Deserts or attempts to desert from Her Majesty's Service; persuades, endeavours to persuade, procures, or attempts to procure, any person subject to military law to desert from Her Majesty's Service.”* Brothers and sisters, you and I, when we enlisted into Christ's army, entered it for life; did we not. I never believed in any system of salvation which comes to an end. There are some who believe that you may be saved to-day and lost to-morrow. Well, if they like that sort of salvation, they are welcome to it. I do not want it, I would not have it as a gift. But the salvation that I received, when I believed in Jesus Christ, was everlasting salvation; that salvation of which the Apostle writes to the Hebrews, “that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” . . . Possibly, there is someone here who has turned back in the day of battle, and become a deserter. Where are you, my friend? I am glad to see you once more, for it is a long while since you were last here. You used to be a member of the church, and you made a great profession; but you know where you have been lately, you have been serving Satan. May God help you to desert from the devil's service, and may you never go back to it again! If you ever were the servant of God, return, O backslider, and return at once!



“Return, O wanderer, to thy home,  
Thy Father calls for thee;  
No longer now an exile roam  
In guilt and misery;  
Return, return.”

He that has been a mere professor, and has turned back, must be branded “Deserter.” Nay, not on his flesh; but on his conscience, seared as with a hot iron. Some desert because they have grown rich, and can no longer associate with poor Christian people. Some desert because they have become poor, and they say they have not clothes fit to come in, as if any sort of clothes were needed beyond such as might cover a man decently. Any clothes, if they are paid for, are fit to wear to this place of worship. But let those who say they are too poor to come recollect that it is in poverty and in sickness that a man most needs the gospel; and, therefore, the lower he gets in the world, the more closely he ought to cling to Christ. Yet, alas! there are some who desert because of poverty, and some because of wealth. O you deserters, may the Lord have mercy upon you, and grant that you may not be real deserters, but may come back to the colours! Our great Captain is ready to receive you, and to forgive you, for He says, “Him that cometh to me I will in no wise cast out.” Ay, even though you are a deserter, if you do but come to Christ, He will receive you graciously, and love you freely, and His anger shall be turned away from you. God bless you, for Jesus Christ’s sake! Amen.

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If your Lord call you to suffering, be not dismayed; there shall be a new allowance of the King for you when you come to it. One of the softest pillows Christ hath laid under His witnesses’ head, though often they must set down their bare feet among thorns.—*Samuel Rutherford.*

I am sure that, if new beginners would urge themselves upon Christ, and press their souls upon Him, and importune Him for a draught of His sweet love, *they could not come wrong to Christ.* Come once in upon the right measure and step of His lovely love, and I defy you to get free of Him again.—*Samuel Rutherford.*



## The Nature and Import of Evangelical Repentance.

By the Rev. JOHN COLQUHOUN, D.D., Leith.

### II.

(Continued from page 260.)

The sorrow of evangelical repentance, is *inward and real* sorrow. It is not a bowing down of the head as a bulrush (Isa. lviii. 5), nor a disfigured countenance. It arises from inward principles of faith and love; and so, it makes the man mourn in secret before the Lord. It is *deep* sorrow, sorrow which descends deeply into the heart. To dig deep, was the security of the house that was founded upon a rock (Luke vi. 48). Penitential sorrow is a pricking or piercing of the heart, as with spears and swords, or a compunction of heart (Acts ii. 37).—But is godly sorrow deeper in the heart, than the deepest grief on any worldly account? If we calculate merely by *feeling*, or by the moving of the affections, it is plain that, it does *not always appear* deeper than other sorrows. But, if we compute by the fixed disposition of the heart, it is as evident that, it is deeper than them all, and exceeds the greatest of them. Persons are usually moved more sensibly, by a less degree of sorrow, than by a greater. The greatest grief is often above tears. Penitential sorrow settles more deeply, and continues more firm, than any other grief. It is also a *lively* sorrow, a grief that quickens the soul. The sorrow of the world worketh death; it indisposes a man for activity in duty. But godly sorrow, quickens a man to the spiritual performance of duty (2 Cor. vii. 11). The former arises from slavish dread, which chills and stiffens the soul, and so renders it unfit for action; the latter, from faith and love, which warm the heart, and dispose it to be ardent and active (Luke vii. 47). It is an *universal* sorrow. The evangelical penitent is grieved in heart, not only for his own iniquities, but for those of others (Psal. cxix. 136). He never mourns sincerely for any one sin, who does not mourn for all; and he never grieves aright for the iniquities of his life, who does not bewail bitterly the sin of his nature. It is moreover an *operative* sorrow. It “worketh repentance to salvation, not to be repented of” (2 Cor. vii. 10).

Godly sorrow and turning to God, are inseparable. Evangelical sorrow in the heart, is a spring which, as it runs, works out the love, power, and practice of sin. In a word, It is sorrow which *continues* in the heart, as long as sin remains in it. The grief of the legal penitent, is like a summer-flood, which is soon over; but the sorrow of the evangelical penitent, is like a living spring, which, in a greater or less measure, always sends forth water.

In the *third* place, Another ingredient in the exercise of true repentance, is *hatred of all sin*, accompanied by *self-loathing*.—True hatred of sin, under the sanctifying influences of the Holy Spirit, flows from faith working by love to God; and it is a holy abhorrence of every sin, as infinitely hateful to Him. This hatred is universal against all sin, whether it be known or unknown. “I hate,” says the Psalmist, “every false way” (Psal. cxix. 104). It is irreconcilable to any known sin. “I hate the work of them that turn aside,” says also the Psalmist; “it shall not cleave to me” (Psal. ci. 3). It is constant without intermission. It is a hearty detestation, an utter abhorrence, of all sin *as* sin, and of every appearance of sin; an utter abhorrence of it, as peculiarly odious, as inexpressibly abominable; a detestation of it in its nature, as the greatest of all evils, the worst of all enemies, as the most inveterate enemy, not only of the precious soul, but of that God, whose nature is infinitely lovely and loving. The more the true penitent is enabled to trust, that Jesus was wounded for his transgressions, and was bruised for his iniquities, the more he abhors them. In the sufferings and death of the Lamb of God, he sees what infinite wrath, what tremendous punishment, he as a sinner deserves. And when he cordially trusts, that the Lord Jesus so loved him, as willingly to endure all that punishment for him, his iniquities appear inexpressibly hateful in his view, and he longs to be able to hate them with perfect hatred. He abhors sin as the worst of all evils, worse even than the evil of suffering; and were he left to his choice, without fear of ever being called to account, he would not choose sin; for he abhors it, because of its contrariety to the holy nature and law of God.

True hatred of sin is accompanied by *self-loathing*. “Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight

for your iniquities, and for your abominations" (Ezek. xxxvi. 31). The true penitent loathes, not only the sin which dwells in him, and the innumerable transgressions which have been committed by him, but he loathes *himself* as a sinner. Seeing, in the glass of the loving kindness, sparing mercy, and holy law of God, and of the doleful agony and anguish of his dear Redeemer, the unutterable deformity, odiousness and demerit of his sins, he abhors himself, for his iniquities and abominations. "Wherefore I abhor myself," says Job, "and repent in dust and ashes" (Job. xlii. 6). He does not indeed loathe himself as a creature; but he loathes, he is disgusted with himself as a sinner. He looks on himself as a most deformed, a most polluted object. He now rejects with holy indignation, all the vain excuses for sin, which he used formerly to make, and with which he satisfied his conscience. He accuses, judges, and condemns himself. He is accordingly represented as smiting on his breast (Luke xviii. 13); thereby declaring that, he considers his depraved heart within, as the source of all his other abominations, and that, he justly deserves to be struck at the heart and to die, for his innumerable and aggravated crimes. He sees now, that his heart and his life, are a most loathsome spectacle; all as an unclean thing, and that all his righteousnesses are as filthy rags. He loathes himself, therefore, and renounces all confidence in himself.

*(To be continued.)*

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### Letter by the late Rev. D. Graham, Shieldaig.

F. P. MANSE, Shieldaig, 27th Dec., 1915.—My dear . . . . .  
I hope that you are keeping fairly well. I fully expected to write you soon after my return from England, but then as soon as I came home, I had to make up in some measure part of the work due in my absence. I had to visit several out-lying districts in my congregation and was also called away to Communion. We are now near the end of another year,\* a year that has brought much sorrow to many homes, almost throughout the whole world.

This is the hand of the Lord chastising us as a nation for our idolatry, and there are no signs of true repentance among us. Oh, that the Lord would be pleased to pour out upon us the spirit of true humility so that we would be found returning unto the Lord in true repentance. We have rejected Christ and His Gospel to a great extent as a nation, and it is to be feared that the curse pronounced against the Jews for their rejection of Him, applies to us—"Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say: Blessed is He that cometh in the name of the Lord." Oh, that we would welcome Christ and His Gospel. There are some who long for His return. The spouse could say: "My beloved is mine, and I am His; He feedeth among the lillies. Until the day break, and the shadows flee away, turn, my beloved and be thou like a roe or a young hart upon the mountains of Bether." We hear her saying again, "Let my Beloved come into His garden, and eat His pleasant fruits." And immediately He answers and says: "I am come unto my garden, my sister, my spouse, I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly O Beloved." "I sleep but my heart waketh," says the spouse; oh, cursed sloth. But yet she knew the voice of her Beloved—"It is the voice of my Beloved that knocketh, saying, open to me my sister, my love, my dove, my undefiled for my head is filled with dew and my locks with the drops of the night." Oh, matchless love waiting ever so long at my door wishing to come in, and I still keeping Him out. Oh, cursed sloth. "I have put off my coat, how shall I put it on, I have washed my feet, how shall I defile them." Why not rise up just as I am and open the door for Christ? It would be no defiling of my feet, should I have to go through mud to the knees, should I have to go through fire and water. We see now what Christ did in order to arouse His spouse. "My Beloved put in His hand by the hole of the door and my bowels were moved for him." Oh! blessed and long suffering Redeemer. I could not stay any longer in bed—"I rose up to open to my Beloved, and my hands dropped with myrrh." Now, shame, sorrow mingled with love in my bosom, for the way in which I have treated such matchless love—"I opened



to my Beloved, but my Beloved had withdrawn Himself and was gone; my soul failed me when He spake. I sought Him, but I could not find Him, I called Him but He gave me no answer." Right! it serves me well, for my conduct towards Him. Oh, but I cannot live without Him, I cannot stay here, I must go after Him until I find Him. I must use the means, I went to the Parish Church, to see if I would find Him there, the hour of service came, the minister entered the pulpit, a stately choir was in front of him. The service began by singing a hymn, an uninspired hymn, all the services were nothing but a form—a form of godliness without the power. He is not here I said. I cannot stay here any longer. I rebuked them for their formal and carnal services, but if I did I got my heart broken. I was miscalled and mocked, and branded as an hypocrite, etc. I went to other churches but they were little or no better. But I could not give up. I met the daughters of Jerusalem and charged them, that if they would find my Beloved that they would tell Him that I am sick of love. They did not seem to know much about Him, but they gave me an opportunity of telling them about Him. And as I was speaking of His beauty and loveliness, the fire of love burned in my own soul, and I could almost say that I found Him. And they were drawn after Him also. "His mouth is most sweet, yea, He is all together lovely. This is my Beloved, and this is my friend, ye daughters of Jerusalem."

My dear . . . . I did not mean to write this when I began. But you will find my case very much in this chapter—"Oh, that it were with me as in months past, as in the days when God preserved me, when His candle shined upon my head, and when by His light I walked through darkness" (Job. xx. 2, 3). I know that I had Him, but I am afraid that I lost Him, that I abused Him, and sent Him away, and that He will not return.

May the Lord bless you and comfort you and give you much of His gracious presence. My love to you and to all those who are in Christ, and who are missing Him from Scotland, and who would welcome His return.—I am, dear madam, yours sincerely, D. Graham.



## Biographical Sketch of John Eliot.

THE APOSTLE OF THE INDIANS.

(Continued from page 268.)

### II.

Nor were the beneficial effects of Mr. Eliot's labours limited to the settlements where they were first begun. The Indians in various parts of the country were anxious to enjoy the same advantages. The work of Christianization and civilization went hand in hand, and so rapidly did the desire for instruction spread, that the missionary found it difficult, even with the assistance of some converted Indians, to comply with the numerous invitations which poured in upon him from all quarters, to come and communicate the glad tidings to various tribes of Indians. And in scarcely a single instance was the invitation made in vain. The devoted Eliot wandered from place to place, scattering the seed of divine truth with unsparing hand. "I have not been dry night or day," he writes, "from the third day of the week to the sixth, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. The rivers also were raised so as that we were wet in riding through. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, 'Endure hardness as a good soldier of Jesus Christ,' with many other such like meditations."

Animated by the pure motives of the Gospel, he boldly encountered the manifold hardships and difficulties, and even dangers to which he was exposed; but in the spirit of his great Master, he counted not his life dear unto himself, that he might accomplish the benevolent mission which he had undertaken. Intelligence of the wonderful success which everywhere attended his exertions soon crossed the Atlantic, and attracted considerable attention in England. Parliament was induced to take the matter under consideration, and an act was passed encouraging the evangelizing of the Indians, and supporting those engaged in the work. Large sums of money were in consequence collected in England, under the authority of the Commissioners appointed by Parliament. For these benevolent exertions on the part

of his countrymen, Mr. Eliot was particularly grateful, and he conveyed his obligations to them in terms of the warmest affection.

Encouraged by the kindness and liberality of his friends in England, he made application to them on behalf of the schools which he was anxious to establish. Necessity alone compelled him to take this step. "I have not means of my own," he said; "*I have a family of many children to educate; and therefore I cannot give over my ministry in our Church, whereby my family is sustained, to attend the Indians, to whom I give, and of whom I receive nothing.*" The instruction of the young, and the translation of the Scriptures into the Indian language, appear to have been the great objects upon which he had set his heart. But he was not inattentive to the temporal comfort of the poor Indians. Desirous of instructing them in the arts of civilized life, he submitted to his friends a proposal about sending mechanics from England for that purpose. In suggesting this plan, the ultimate object which Mr. Eliot had in view was to erect a town, in which the Indians belonging to the settlement might live comfortably.

While thus unwearied in his labours among the Indians, Mr. Eliot felt that he could scarcely give that attention to his own pastoral duties at Roxbury which their circumstances required. For some time his brethren in the ministry had kindly lent him their assistance; but at length it was judged expedient, that a colleague should be appointed; and, accordingly, the Rev. Samuel Danforth was chosen to fill that office. The connection which Mr. Eliot thus formed was attended with great advantage to the congregation, and great comfort to himself.

In the meantime, the Society for Propagating the Gospel in New England which had been sanctioned by the authority of the British Parliament gave all the encouragement to the devoted missionary, which their circumstances would warrant. But they themselves were unhappily in considerable difficulty. Their motives and feelings were misrepresented, and they were assailed by a multitude of objections from many who had even professed themselves favourable to the scheme. On hearing of this unfortunate opposition, Mr. Eliot lost no time in despatching a letter to England, exhibiting a faithful view of his progress,

and of the improvements which, by the divine blessing, were gradually taking place, both in the temporal and spiritual condition of the once savage Indians.

The change which was effected in the outward aspect of the Indian settlement was soon remarkably striking. A town was built, which they called Natick, consisting of "three fair streets;" two of which stretched along the Boston side of Charles River, and one along the other. They were now constituted into a regular community; and, by a solemn act of covenanting, they dedicated themselves to the Lord. The Indians having thus formed a civil and religious community, the Honourable John Endicott, governor of Massachusetts, resolved to pay a visit to Natick, with the view of inspecting their real condition. The inquiry was in the highest degree satisfactory, and he declared, that "he could hardly refrain from tears for very joy, to see the diligent attention of the Indians to the Word of God."

(*To be continued.*)

## Nadur an Duine 'na Staid Cheithir Fillte.

TRUAILLIDHEACHD IOMLAN AN DUINE.

(*Continued from page 276.*)

*San t-seathadh àite, Thugaibh fa'near fuigheall na truailidheachd nadurra sin anns na naoimh. Ged thainig gràs a steach, gidheadh cha'n 'eil an truailidheachd so gu h-iomlan air a cur a mach: ged fhuair iad an creutair nuadh gidheadh tha moran do 'n t-seann nadur thruailidh a' fannuin maille riu; agus tha iad sin a' strì ri cheile an taobh a stigh dhiubh, mar a bha na leth-aona am brionn Rebecah, Gal. v. 17. Tha iad g'a fhaotainn a lathair maille riu anns gach àm, agus anns gach àite, eadhon anns na cuiltibh a's folaichte. Ma tha droch choimhearsnach aig duine, feudaidh e fhàgail; ma tha droch sheirbhiseach aige, feudaidh e chur air falbh aig ceann aimsir; ma tha droch companach aige, feudaidh e air uairibh an tigh fhagail, agus a bhi saor o 'dhragh air an doigh sin. Ach ged rachadh duine naomh do'n fhàsach, no ged chuireadh e suas a bhùth ann an carraig iomallach anns an fhairge, far nach do sheas riamh cos duine, no beathaich, no eunlaith, an sin bithidh e maille ris. Ged bhiodh e le Paul air a thogail suas gus an treas neamha,*

thig e air ais leis, 2 Cor. xii. 7. Leanaibh se e mar ni am faileas an corp; ni e ball dubh anns an ni a's gloinne a's urrainn e tharruing. Tha e cosmhuil ris a chraoibh fhige anns a' bhalla ciod air bith co dluth do'n fhrèumh as a ghearr thu i, gidheadh dh' fhàs i gus an robh am balla, air a thilgeadh sìos: oir tha 'fhreumhan suidhichte anns a' chridhe, mar gu b'ann le boinn iarunn agus umha co fad as a tha'n duine naomh anns an t-saoghal. Tha e gu h-araid beothail 'nuair a b'ail leis am maith a dheanamh, Rom. vii. 21. an sin thig an èunlaith a nuas air na cairbhibh. Mar so ann an dleasdanas naomh, tha spiorad an duine naomh, (mar gu b'ann) air tiormachadh suas; agus tha e air fhàgail mu'm bheil fios aig air, cosmhuil ri Michal, aig am bheil iomhaigh anns an leabaidh an àite e fir. Cha ruig mi leas ùine chaitheamh ann a bhi dearbhadh do phobull Dhé truailidheachd an nàduir annta fèin; oir tha iad ag osnaich fuidhe; agus a bhi ga dhearbhadh dhoibhsan bu cosmhuil e ri bhi cumail coinnle ri daoine a dh' fheuchainn na greine dhoibh; agus air son nan aingidh, tha iad ullamh air a chaimein is lugha anns na naoimh a mheas mar na beanntaibh; mur meas iad gu leir iad 'nan cealgairean. Ach thugaibh fa'near beagan do nithibh air a' cheann so. (1.) Ma bhios e mar so anns a' chrann ùr, cionnus a bhios e sa, chrionaich; Cha'n 'eil na naoimh air am breith 'nan naoimh; ach tha iad air an deanamh mar sin le cumhachd gràis na h-ath-ghineamhuin. An d'fhuair iad nàdur sin a nuadh, agus am bheil fathast na h-uiread do'n t-seann nadur a lathair ma'lle riu? Cia mor is eigin do'n truailidheachd sin a bhi ann am muinntir eile, far am bheil e gu h-iomlan neo-choimeasgta le gràs! (2.) Tha na naoimh ag osnaich fuidh fhuigheall na truailidheachd so mar uallach trom; eisd ris an Abstol, Rom. vii. 24. "Och is duine truagh mi! co a shaoras mi o chorp a' bhàis so? Ged tha'n duine feolmhor soerach agus suaimhneach, agus ged nach 'eil truailidheachd a nàduir na h-uallach dha: am bheil e uime sin saor uaithe? Cha'n 'eil idir; 's ann a tha e marbh, agus cha'n 'eil e a' mothachadh a' chudthrom. Is iomadh osna a chluinnear o leabaidh na h-euslainte; ach cha chluinnear a h-aon gu bràth o'n uaigh. Anns an naomh mar anns an duine thinn, tha strì laidir; beatha agus bàs a' strì air son na h-uachdranachd: ach anns an duine nadurra, mar anns, a' chorp mharbh, cha'n 'eil fuaim sam bith; a chionn gu bheil làn chumhachd aig a' bhàs air. (3.) Tha'n duine diadhaidh a'



cur an aghaidh an nadur thruaillidh; tha e stri ri cheusadh, gidheadh tha e mairsinn; tha e deanamh dìchioll air a chur gu bàs do'n ghort, agus leis a' mheadhon sin 'ga lagachadh, gidheadh tha e beothail: Cionnus air an aobhar sin a ta e 'ga sgaoileadh, agus 'ga neartachadh féin anns an anam sin, anns nach 'eil e air a cheusadh, ach air a bheathachadh? Agus is e so cor na h-uile a ta neo-iompaichte, a tha deanamh ulluchaidh air son na feola, a chum a h-ana-mianna a shasachadh. Ma tha lios an duine dhìchiollaich a' toirt obair ùr dha gach là, ann an gearradh sìos, agus ann an spionadh suas; is éigin gu cinnteach gu'm bi lios an leisgein a' fàs suas le droighnich.

*San àite mu dheireadh*, Cha toir mi fa'near air a' cheann so, ach aon ni eile, agus is e sin, Gu'm bheil iomhaigh Adhaimh a thuit, 'ga taisbeanadh féin anns an h-uile duine gu nàdurra. Tha euid do chloinn le dealbh agus aogas an aghaidhean, mar gu b' ann, ag innseadh co is athair dhoibh: agus mar so tha sinne cosmhuil r'ar cèud sinnseara. Tha na h-uile aon againn aa' giùlan iomhaigh agus lorg an leagaidh air féin: agus gus an fhirinn so a dhearbhadh, tha mi cur fianuis air coguisean gach uile, anns na nithibh àraid a leanas.

*Air tùs*, Nach 'eil iarrtus peacach air eòlas annasach fhaotainn nàdurra dhuinn? Agus nach 'eil so 'na chomhar air iomhaigh Adhaimh, Gen. iii. 6. Nach 'eil daoine gu nàdurra ni's dèigheile air eòlas a bhi aca air nithibh ùr na tha iad gu bhi deanamh cleachdadh do shean fhirinnibh air am bheil eòlas aca? Cia cosmhuil ri sean Adhamh a ta sinn anns an ni so, a' sior-iarruidh nithe ùr, agus gun bhlas againn air sean fhirinnibh tarbhach? Tha ni's mò do iarrtus againn air eòlas fhaotainn, na th' againn air naomhaehd fhaotainn; agus tha sinn a' caitheamh ni's mo d'ar smuainte air na nithibh sin is lugha sam bheil do fhior-theagasg. Tha feum aig ar n-an-tograidhean fiadhaich agus buairesach air srian gu'n ceannsachadh an trà dh'fheumas aignidhean maith agus suidhichte bhi air am beothachadh, agus air am brosnuchadh.

*San dara àite*, Ma ni an Tighearna le lagh naomh agus le fhreasdal glic, bacadh a chur oirnn, 'gar cumail air ar n-ais o ni sam bith; nach geuraich am bacadh sin faobhar ar n-iarrtuis nàdurra, agus nach dean e sinn ni's dèine 'nar n-an-ograidhean: agus anns an ni so nach 'eil sinn gu soilleir 'gar brath féin, a' nochdadh gur sinn sliochd Adhaimh? Gen. iii. 2, 3, 4. 'Se mo



bhrail nach fheadar so aicheadh; oir tha fiosrachadh làitheil a' dearbhadh, gur nì so a ta ceangailte ri nàdur an duine, gu "bheil na h-uisgeachan a ghoidear milis, agus an t-aran a dh'ithear an uaigneas taitneach," Gnath-fhoc. ix. 17. Bha mothachadh aig na Cinnich féin gu'n robh a leithid so do spiorad ceannaire anns an duine, ged nach robh eòlas ac' air an tobar o'n do shruth e. Cia tric a tha daoine a' gabhail saorsa dhoibh féin anns na nithibh sin o'n ceangladh siad iad féin suas nan d' thugadh Dia saorsa dhoibh annta! Ach tha nàdur truailidh a' agbhail tlachd eadhon ann an leum thar a' ghàradh. Agus nach e bhi cur amaideachd ar n-athar an gnìomh a ris, gur fearr le daoine streap air son meas toirmisgte 'na cruinneachadh na tha air a chrathadh o chraobh mhaith an fhreasdail air an son, an uair a tha làn chomas aca o Dhia gu sin a dheanamh?

*San treas àite*, Co do uile chloinn Adhaimh nach 'eil a' claoonadh gu nadurra a dh' eisdeachd ris an teasgag a chuireas air seacharan? Agus nach b'i so a' charraig air an do bhriseadh ar ceud pharanta? Gen. iii. 4, 6. Cia ullamh a tha'n duine lag riamh o'n àm sin, air buaireanna altrum? "Oir aon uair labhraidh Dia, agus an dara uair, ged nach toir duine fa'near," Iob xxxiii. 14. ach is eallamh a dh' eisdeas e ri Satan: Is maith a dh'fheadadh daoine teachd dheth gu tric, nan cuireadh iad le gràin an aghaidh nam buaireanna 'nan ceud thoiseach; nan gearradh siad iad 'nan ceudbhath, bhàsaicheadh iad gu luath air falbh; ach mo thruaighe! an uair a ta sinn a' faicinn an ionaid airm agus fùdar air a dheasachadh air ar son, agus an teine air a chur ris, gidheadh tha sinn a' seasamh gus an ruith e, agus gus an sguab e air falbh sinn le a neart.

*Sa' cheathramh àite*, Nach 'eil sùilean ar cinn gu tric a dalladh sùilean na h-inntinn; agus nach b'e so ceart chor ar ceud pharanta? Gen. iii. 6. Cha'n 'eil duine aig àm sam bith nì's doille na'n uair a ta e 'g amhaire air na cuspairean a's ro-thaitniche do'n fheoil. O'n àm san d' fhosgladh sùilean ar ceud pharanta do'n mheas d'an anamaibh, air an d'inntrie smuainte neo ghlan agus iarrtuis pheach do'n chridhe, a' leonadh an anama, caitheamh no coguis, agus a' toirt air uairibh breitheanais uamhasach air uile choimhthional air fhaicill; o'n chunnart so, o'n dà gheata luaineach sin, a chuireas eadhon sgealb bheag do fhiodh o fheum; air chor as (mar an rìgh air an robh eagal le dheich mìle, coinneamh a thoirt dhasan a thàinig le fichead mìle,

'na aghaidh, Luc. xiv. 31, 32,) gu'n cuir e teachdaireachd agus gu'n iarr e cumhnant sìth, Iob xxxi. 1. "Rinn mi coimheangal ri m' shùilean."

*Sa' chuigeadh àite*, Nach 'eil e Nàdurra dhuinn, cùram a ghabhail do'n chorp, eadhon air cosd an anama? B'e so aon do na h-uile a bha'm peacadh air ceud pharanta, Gen. iii. 6. O cia sona a dh' fheudadh sinne a bhith, nam buillicheamaid ach leth na saothair air ar n-anamaibh, a tha sinn a' builleachadh air ar cuirp!

Nam biodh a' cheist sin, "Ciod is coir dhomh a dheanamh chum gu tèarnar mi? (Gnìomh. xvi. 30,) a' ruidh troimh ar n-inntinne, ach leth co tric as a tha na ceistean sin eile, "Ciod a dh'itheas sinn? Ciod a dh' òlas sinn? Ciod a chuireas sinn umainn?" Mat. vi. 31, is iomadh staid a tha (nis) mi-choslach a thionndadh gu bhi gle dhòchasach. Ach is i'n fhirinn, gu bheil a' chuid a's mò do dhaoine a' caitheamh am beatha, mar nach biodh iad ach na meall feòla; no mar nach biodh feum sam bith 'nan anamaibh, ach mar shalann a chumail an cuirp o thruaillidheachd. Is feòil iad, Eoin iii. 6. "Tha'n aire air na nithibh sin a bhuineas do'n fheoil," Rom. vii.4. "Agus tha iad a' caitheamh am beatha a réir na feòla," rann 13. Ma gheibhear aonta na feola gu gnìomhachadh, is ainmie a dh' fheithear ri aonta na coguis: seadh is as tric a ta'n corp air a riarachadh 'nuair tha choguis a' labhairt 'na aghaidh.

*San t-seathadh àite*, Nach 'eil gach neach a thaobh nàduir, neo-thoilichte le chrannchur anns an t-saoghal, no le ni éigin àraid ana? B'e so mar an ceudna cor Adhamh, Gen. iii. 5, 6. Tha aon ni araid' do ghnàth air chall; air chor as gur creutair an duine a ta air a thoirt gu caochlaidhean. Agus ma tha neach sam bith a' cur so an teagamh, amhairceadh iad air gach ni a at iad a' sealbhachadh; agus an dèigh dhoibh ath-shealladh a ghabhail diubh, éisdeadh iad ri'n cridheachaibh féin, agus cluinnidh iad gearan uaigneach air son ni éigin araid nach 'eil aca; ge do dh' fheudadh e bith, nan d' thugadh iad fa'near a' chùis gu ceart, gu faiceadh iad gur fearr dhoibh an ni araid sin a bhí dhìth orra. O'n àm san do ruith cridheachan ar ceud phàrantan a mach air an sùilibh, air a' mheas thoirmisgte, agus a bha le sin oidheche dhorchà air a thabhairt air an t-saoghal, aig an slìochd tha galar nàdurra, ris am bheil Solamh ag ràdh Seacharan a' mhiann, (no mar a ta'm focal a' ciallachadh, "Imeachd an

anama." Ecles. vi 9. Is gnè do nèul diabhlaidh so, sam bheil an t-anam ag imeachd air feadh an t-saoghail, g'a bheathachadh féin le mìtibh do nithibh faoin; a' glacadh a' mhaise chruthaichte so agus sud eile ann an smuaintibh agus ann am miann; a' dol an so is an sin, agus do na h-uile àite, ach an t-àite d'am bu choir dha dol. Agus cha'n 'eil an t-anam gu bràth air a leigheas o'n ghalair so, gus an toir gràs buaidh 'na thoirt air ais, gu fois shiorruidh a ghabhail ann an Dia, tre Chriosd. Ach gus an tachair so, ged a rachadh duine a ris a chur ann am Phàras gàraidh an Tighearna; cha chumadh na tha do thoil-inntinn an sin e, o amhare, seadh agus o lèum thar a' gharadh an dara uair.

*San t-seachdamh àite*, Nach 'eil sinn gu mor ni's luaithe air ar n-aomadh le droch comhairlibh agus le droch eis-impleiribh, no leo sin a ta maith! Chi sibh gu'm b'e so sgrios Adhaimh, Gen. iii. 6. 'Se droch eisempleir gus an la'n diugh aon do na h-innleachdan mòr a ta Satan a' gnàthachadh a sgrios dhaoine. Agus, ged tha do thaobh nàduir, tuilleadh againn do nàdur an t-sionnaich no do nàdur an uain; gidheadh thug cuid fa'near eadhon anns a' chreutair so, mar leumas aon uan do'n uisge, gu'n lean a' chuid a ta dlùth dha gu h-ealamh 'na dheigh; feudar so a thoirt fa'near, mar an ceudna mu nadur cloinn nan daoine: d'am bheil e ro nadurra, gu'n lean iad droch rathad, a chionn gu bheil iad a' faicinn muinntir eile air an t-slighe sin air thoiseach orra. Tha neart aig droch eisempleir gu tric cosmhuil ri sruth laidir, gu'r giulan thar dleasdanas soilleir; ach gu h-àraid, ma tha'n eisempleir, air a toirt leosan d'am bheil mòr-spéis againn; dallaidh ar spéis dhoibh anns a' chor sin ar tuigse: agus an ni d'an tugamaid grain ann am muinntir eile, aontaichidh sinn leis, a chum iadsan a thoileachadh. Agus cha'n 'eil ni sam bith a's soilleire, no gu bheil daoine gu coitichionn a' ròghnachadh deanamh mar a ni a' chuid as mò, agus cha'n ann mar a ni a' chuid as mò, agus cha'n ann mar a ni a' chuid as fearr do dhaoine.

*San ochdamh àite*, Cò do chloinn Adaimh uile, aig am bheil feum a bhi air an teagasg gu duilleach chroinn-fhigis fhuaigheal r'a chèile, a chòmhach an lomnochd? Gen. iii. 7. 'Nuair a grios sinn sinn féin, agus a rinn sinn sinn féin lomnochd chum air nàire: tha sinn gu nàdurra 'g iarraidh sinn féin a chòmhnadh leinn féin: Agus is iomadh oirp bhoehd a ta air a gnathachadh, co faoin agus co suarach ri duilleach figis Adhaimh. Ciod an t-saothair a ghabhas daoine a chomhdach am peacanna o'n

cogaisibh féin, agus a chur an dath a's fearr is urrainn doibh air! Agus an uair a ta iad air an tabhairt fo gheur-mhothachadh, air chor as nach urrainn doibh gun iad féin fhaicinn lomnochd; tha e co nàdurra dhoibh oirp a thoirt air comhdach fhlightheadh as an cuim féin, is a ta e do'n iasg snamh anns na h-uisgeachaidh, no do'n eunlaith itealaich anns an athar. Uime sin 'si ceud cheist na muinntir a ta fo mhothachadh, Ciod a ni sinn? Gniomh. ii. 27. Cionnus a dh' ulluicheas sinn sinn féin? Ciod an obair a ni sinn? 'S cha mhò a ta iad a' cuimhneachadh gur e'n creutair nuadh obair no gnìomh Dhé féin, Eph. ii. 10. ni's mò na smuainich Adhamh air a bhith air a chomhdachadh le craicinn iobairtean, Gen. iii. 21.

*San naothadh àite*, Nach 'eil clann Adhamh, gu nàdurra a' leantuinn a chos-cheuma, ann a bhli gam folach féin o ghnùis an Tighearna, Gen. iii. 8. Tha sinn uile co dall anns an ni so 'sa bha esan; a shaoil gu folaicheadh se e féin o ghnùis Dhé, am measg dubhar chraobhan a ghàraidh. Tha sinn ro-ullamh air tuilleadh tearuinteachd a ghabhail ann am peacadh diomhair, no tha sinn ann an aon a ta air a chur an gnìomh gu follaiseach. "Feithidh sùil an adhaltranaich ris an dubh-thra, ag ràdh, cha'n fhaie sùil mi, Iob xxiv. 15. Agus ni daoine le saorsa an ni sin ann diomhaireachd a bhiodh nair orra dheanamh an lathair leinibh; mar gu'n deanadh dorchadas an folach o'n Dia uile-leirsinneach. Nach 'eil sinn gu nadurra neo-churamach mu cho-chomunn ri Dia: nach 'eil sinn eadhon neo-speiseil uime? Cha robh riamh co-chomunn eadar Dia agus sliochd Adhaimh, far nach robh aig an Tighearna féin a' cheud fhocal. Nan leigeadh e dhoibh, cha'n iarradh iad gu brath as a dheigh. Isa. lvii. 17. "Dh' fholach mi mo ghnùis." An d'iarr e'n déigh an Dia bha g'a fholach féin? B' fhada ghabh e uaithe: "Dh' imich e roimhe air slighe a chridhe féin."

*San deicheamh àite*, Cia neo-thoileach a ta daoine air peacadh aideachadh, air nàir agus cionnt' a ghabhail dhoibh féin? Agus nach ann mar so bha chùis anns an ni a ta 'nar beachd? Gen. iii. 8. Dh' aidich Adhamh a lomnochduidh, ni nach b'urrainn da aicheadh; ach cha dubhairt e aon fhocal mu pheacanna: B'e so an t-aobhar, bu mhaith leis fholach, nam b'urrainn da. Tha e co nàdurra dhuinn peacadh fholach, as a tha e duinn a chur an gnìomh. 'S iomadh dearbhadh bronach a ta againn air anns an t-saoghal so; ach gheibh sinn dearbhadh is, soilleire dheth



ann an là a' bhreitheanais: "An là anns an tabhair Dia breth air nithibh uaigneach dhaoine." Rom. ii. 16. 'S iomadh beul salach a bhios an sin air fhaicinn, "a ta nis ga ghlanadh, agus ag ràdh, cha d'rinn mi ole air bith," Gnath-fhocail xxx. 20.

*San àite mu dheireadh*, Nach 'eil e nàdurra dhuinn a bhi ag eutromachadh ar peacaidh, agus a bhi cur na cionta air muinntir eile? Agus an uair a cheasnaich Dia ar pàranta ciontach, nach do chuir Adhamh a' choire air a mhnaoi? Agus nach do chuir a' bhean a' choire air an nathair? Gen. iii. 12, 13. A nis cha ruigear a leas a bhi teagasg na ceilg ifrionnaich so d'a chloinn; oir mu'n urrainn dhoibh ach gann labhairt, ma's urrainn doibh an gnìomh aicheadh, oirpichidh iad gu seòlta air ni-eigin a radh a lughdachadh an cionta, agus a chur na coire air neach eile. Seadh, tha so co nàdurra do dhaoine, is gu'n cuir iad anns na peacannaibh a's mò, a' choire air Dia féin; Bheir iad toibheum d' a fhreasdal naomh, fuidh mhi-ainm, droch-àgh, no droch bhuaidh; agus leis a sin càiridh iad coire am peacaidh aig dorus neimh. Agus nach b'e so aon do chuir Adhaimh an déigh dha tuiteam? Gen. iii. 12. "Agus thubhairt an duine, A' bhean a thug thu gu bhi maille rium, thug ise dhomh do'n ehraoibh, agus dh'ith mi." Thoir fa'near ordugh nam briathra: Tha e gabhail a leithsgeul anns a' cheud àite; agus an déigh sin, ag aideachadh. Tha 'leithsgeul fada; ach 'aidmheil ro ghoirid; tha e uile air a chur sios ann am focal, "Agus dh'ith mi." Cia soilleir agus cia seolta a ta 'leithsgeul! Mar gu'm biodh eagal air nach biodh an ni bhi e ciallachadh air a thuigsinn: A' bhean ars' esan, no a' bhean sin; mar gu'n seòladh e'm Breitheamh a dh' ionnsuidh oibre féin mu'n bheil sinn a' leughadh, Gen. ii. 23. Cha robh ach aon bhean an sin anns an t-saoghal; air chor as gu feudadh neach smuaineachadh nach ruigeadh e leas a bhi co innealta agus co beachdaidh, ann an ise a chomharachadh a mach; gidheadh, tha ise air a comharachadh a mach 'na 'leithsgeul co beachdaidh, is ge do bhiodh deich mìle ann. A' bhean a thug thu dhomh. Ann an so tha e labhairt, mar gu'm biodh e air a thoirt gu calldach le tiodhlacaibh Dhé! Agus a chum gu'm faicte an leithsgeul ni's dhuibhe, tha so air a chur ris, a thug thu gu bhi maille rium, mar ma ghnath bhan-chompanach, a sheasamh mar mo bhean-chuideachaidh. Tha so ag amhare mar gu'n cuireadh Adhamh droch run as leth an Tighearn, anns a' ghìbt so a thoirt dha! Agus an dèigh so uile, tha dearbhadh nuadh air a thabhairt



mu'm bheil briathra an leithsgeil iomlan : Cha'n 'eil e ag ràdh, "Thug a' bhean domh;" ach, "A' bhean, thug i dhomh," a labhairt gu h-oscarrtha mar gu'n abradh e, 'Ise, eadhon ise, thug i dhomh do'n chraoibh. An urrad so air son a leithsgeil. Ach tha aidmheil thairis ann an son fhocal, mar a labhair se e. "Agus dh'ith mi." Agus cha'n 'eil ni sam bith an so, a ta comharachadh ris féin, agus is co beag a ta e nochdadh ciod a dh'ith e. Cia nadurra a ta'n t-seoltachd dhubh so do shliochd Adhaimh! Feudaidh an neach a ruitheas a leughadh. 'S co coitchionn a tha beachd Sholaimh fìor, Gnath-fhocal xix. 3. "Claonaidh amaideachd duine a shlighe, agus an aghaidh an Tighearna ni a chridhe gearan." Abramaid air an aobhar sin ri Adhamh a thuit, ar 'n-athair; na h-aicheamaid ar daimh ris, a cho-dhunadh a chinn so, a ta air a dhaingneachadh le dearbhadh soilleir o fhocal an Tighearna, agus o ar fiosrachadh agus beachd féin : Bitheamaid air ar co-eigneachadh gu teagasg truailidheachd ar nàduir a chreidsinn; agus gu bhi ag amharc ris an dara Adhamh, an t-Iosa beannaichte, air son co-chur fhola luachmhoir-san, a dh' atharrachadh cionta a' pheacaidh so; agus air son eifeachd a Spioraid naoimh, gu'r deanamh 'nar creutairean nuadh, air dhuinn fios a bhi againn, Mur bi sinn air ar breth a ris nach feud sinn dol a stigh do rioghaehd Dhé.

*Ri leantainn.*

### Notes and Comments.

**The Truth at Last.**—The "Scots Observer" has had a series of articles under the heading of "Why Revise the Creed?" appearing in its columns. These have been written by ministers of the Church of Scotland. We call attention to the Rev. D. W. P. Strang's article. Mr. Strang is thoroughly drastic and would sweep the Westminster Confession off the boards altogether. "Why not, first of all, simply clear the whole situation by frankly recognising that the Westminster Confession functions no more as a living statement of the Church's faith, and so leave the mind of the Church free to grapple with the realities of the position?" The creed revisers in the Church of Scotland are getting bolder now that expediency no longer acts as a check on their tongues and pens. We note another paragraph in which Mr. Strang says: "The Declaratory Acts of the former United Presbyterian Church and of the former Free Church

now carried over into the Church of Scotland amount to a very drastic revision of the Westminster Confession, a revision so drastic that hardly one characteristic position of the venerable document is left unchallenged or untraversed." To those of us who remember the tortuous logic and casuistry of the late Principal Rainy and his henchmen during the Declaratory Act controversy in the Free Church the above statement is refreshingly frank. If Dr. Rainy and the leaders in the Free Church in 1892 had been as frankly honest there might not have been so many duped by them. Still, after so long a time, it is something to know that the truth comes out at last.

**Ignorance of the Creed Revisers.**—One of the first essentials, one would naturally expect of men out to revise the Confession of Faith, is that they would have a nodding acquaintance at least with this valuable and venerable document. Our experience, however, is contrary to this and as an illustration we note the following points in the article referred to in the preceding note. Mr. Strang in summing up the virtues of the U.P. Declaratory Act (1879) mentions the following: "For the doctrine of the damnation of unbaptized infants and unconverted heathen, it substitutes the doctrine of God's unconvenanted mercies" and "For the doctrine of the creation of the world in 'six days' it substitutes a sanctified and responsible liberty of thought enfranchised to follow and to receive the well authenticated teachings of science within its own sphere of right and duty." We challenge Mr. Strang to show one sentence in the Confession that teaches "the damnation of unbaptized infants" and why should the Confessional doctrine of creation in six days be found fault with when the Scriptures say the same? Does the U.P. Declaratory Act daringly lay its heretical hand on the Scripture statement: "For in six days the Lord made heaven and earth, the sea, and all that in them is" (Exod. xx. 11)? and if not, why should it be exempted any more than the identical statement in the Confession? Better to keep by the sure statements of Scripture than the so-called "authenticated teachings of science" which during the last thirty or forty years have shown about as much stability as a weathercock.

**A Move in the Right Direction.**—We cull the following item from one of the dailies: "The Joint Committee representing the Amalgamated Union of Operative Bakers, Confectioners, and

Allied Workers and the Scottish Union of Bakers, Confectioners, and Bakery Workers, have passed the following resolution:—  
‘That this Joint Committee, representing organised bakery workers in England, Scotland, and Wales, having considered the increasing amount of production and sale of bread on Sunday, views the situation with alarm, believing Sunday work and sale of bread to be against the best interests of the baking trade and the nation. We therefore urge that an amendment of the law is necessary, and call upon the Government and all men and women of good will to assist in preserving the Sabbath as a day of rest.’”

**Presbyterian Minister's Plea for Spiritualism.**—The Glasgow Presbytery of the Church of Scotland had recently brought before it a proposal by the Rev. William A. Reid, retired minister of West Maybole, that a Committee be appointed to consider how Spiritualism might be incorporated into the activities of the Church. The Presbytery wisely turned down the proposal but if it be the case as Mr. Reid stated that many of the ministers and members of the Church of Scotland are believers in spirit communion and attend seances and that they have private meetings for communion with varying methods in their homes it is high time the Glasgow Presbytery should take more drastic steps. Mr. Reid expressed the prayer and hope in common with those who “practise spirit communion” for the time “when every congregation shall have some little sacred place set apart for the communion of the saints.” Mr. Reid we presume from the fact that he is retired has seen many years in the ministry and it is regrettable that he should round off his years of service by such utterances. As a specimen of how this cult has warped and perverted his judgment take the following utterance of his at the above Presbytery: “Without the support of present-day supernormal psychic phenomena the New Testament loses its meaning and the resurrection of our Lord becomes one of the many religious myths.” If Mr. Reid is correctly reported, and we have no reason to question the correctness of the report, one is amazed at such an utterance coming from a minister. Has the Christian Church all these centuries been waiting for the uncertain light of Spiritualism to explain the New Testament and its transcendent miracle—the resurrection of our Lord? Most emphatically, No, we answer.

## Literary Notice.

**MODEST APPAREL:** An Earnest Word to Christian Women by a Christian Business Man. London: Thynne & Co., Whitefriars Street, E.C.4. Price, 2d.

In this pamphlet the author deals trenchantly with a subject which ought to command the attention of Christians. The world does not recognise the Word of God as a guide in dress or anything else but it ought to be different with the followers of the Lord Jesus. The author indicates at the outset that the booklet is written to "*Christian* women, those who profess the name of the Lord Jesus Christ."

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## Church Notes.

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

**Induction at Oban.**—The Southern Presbytery met at Oban on 3rd November and inducted the Rev. D. Beaton to that charge. The Rev. N. Cameron preached an appropriate sermon from the words "Except the Lord build the house they labour in vain that build it"—Ps. cxxvii. 1. There was a large congregation, the church being comfortably filled. We trust Mr. Beaton's labours may be blessed in his new charge.—N. MacI.

**Opening of new Church at Achmore.**—The new Church at Achmore was opened for divine worship on Thursday, 16th October. Rev. Roderick Mackenzie, M.A., Gairloch, preached an appropriate sermon on Zechariah vi. 13:—"Even He shall build the temple of the Lord; and He shall bear the glory; and He shall sit and rule upon His throne; and shall be a priest upon His throne." There was a large congregation present on the Thursday and during the whole communion season, the Church, a substantial stone building being taxed to its capacity. The special collection on the opening day was £51 10s. 3d. The sum of £110 is still required before the building will be free of debt.—M. G.



**Appeal for Help.**—Our people in Sollas, North Uist, have been hitherto without a place of worship of their own and would now appeal to kind friends throughout the Church to help them to build a suitable church. With what they have collected among themselves and outside help they hope to have a new place of worship ready in the course of the coming year. This appeal is endorsed by the Presbytery.—(Signed) M. Morrison, Moderator; D. M. Macdonald, Clerk.

**Return of Deputy to Canada and U.S.A.**—We are pleased to say that the Rev. William Grant, the Church's deputy to Canada and the U.S.A., who sailed from New York on the 29th October, reached home safely. Mr. Grant had a very encouraging reception from our people in the various places he visited and we look forward to his report with interest.

**Collection for this Month.**—The Collection for this month will be taken up on behalf of the General Church Building Fund.

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## Acknowledgment of Donations.

John Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

**Sustentation Fund.**—A. C. B., Waternish Postmark, 5s; Mrs McD., Westminster, O.F.S., S. Africa, 10s; A. McP., Docharn, 2s 6d; P. C., Docharn, 1s; Miss M. McG., Boat of Garten, 5s; D. C., Carr Bridge, £1; R. C., Druisdale, Skye, £1; Mrs McK., Balacladich, Clashnessie, 11s 6d; Miss C. McP., per Rev. N. Cameron, 5s.

**Home Mission Fund.**—Mrs McG., Oban, for Mr. A Robertson, per Rev. N. Cameron, £1.

**Jewish and Foreign Missions.**—I. M., Shader Barvas, 3s 6d; D. C., Valencia, Pa., U.S.A., £6; Miss J. B. Parkhill, Ontario, for Kaffir Bibles, 4s 1d; "Engineer," per Rev. D. Beaton, £5; A Friend, Wick, per Rev. D. Beaton, 15s; Rev. N. Cameron, Glasgow, acknowledges with sincere thanks the following donations:—Two Friends, Fort William, £1; Misses F. Kingussie, £2; Miss C., Glasgow, 10s; Mrs McG., Oban, £1; Miss Y., Lochranza, 10s; "2 Cor. 8-7," for Rev. John Tallach, £50; "2 Cor. 8-7," for Rev. Dr. R. Macdonald, £50; "2 Cor. 8-7," for Rev. D. J. Urquhart, £50; Miss McL., for Mrs Radasi, £1.

**Colonial Fund.**—Mrs McD., Westminster, Orange Free State, S. Africa, 10s.

**Legacy Fund.**—Received with grateful thanks from the Executor of the late Mr. Wm. Ralph, Helmsdale, the sum of £130, being a legacy of £100 bequeathed to the Sustentation Fund and £30 to the Jewish and Foreign Mission Fund, per Messrs. A. N. Macaulay & Co., Solicitors, Golspie.



Received with grateful thanks from the Executors of the late Mr. Malcolm MacLeod, of 3 Osaig, Raasay, and 92 Eveline Street, Dennistoun, Glasgow, the sum of £100, being a legacy bequeathed to the Jewish and Foreign Mission Fund, per Messrs. Logie & Fisher, Writers, 24 St. Vincent Place, Glasgow.

Received with grateful thanks from the Executors of the late Miss Jane Munro, Tain, the sum of £2 16s 9d, being balance of residue of the estate of the late Miss Munro, bequeathed under her Will to the Tain Congregation on account of the Funds of the Church, per Mr. Donald Leitch, Treasurer.

The following lists have been sent in for publication:—

**Achmore (Stornoway) Church Building Fund.**—Capt. K. K. MacLeod, 41 Chalmers Street, Edinburgh, acknowledges with sincere thanks the following donations:—N. McA., N. J., U.S.A., £3; J. McA., New York, £4; M. M., Manchester, £1; Friend, Tolsta, 5s; Friend, per Miss Morrison, 5s; K. McL., Stornoway, £2; M. McL., Breasclete, 5s; K. McR., Strathcarron, 5s; Two Friends, Harris, 8s; J. McL., Seorraig, 10s; Other friends during Communion, 15s; K. McD., £1; Port of Ness, 2s 6d; Friend, Balallan, 10s.

**Bonar Bridge Church Building Fund.**—Rev. D. J. Matheson, Lairg, acknowledges with grateful thanks the following donations:—Friend, Bonar Bridge, £1; F. P., Edinburgh Postmark, £1; Friend, Bonar Bridge, 10s; Rev. W. G., 10s.

**Elgol (Skye) Church Building Fund.**—Mr. James MacKinnon, Elgol, Broadford, acknowledges with sincere thanks the following donations:—R. McF., Creagory, South Uist, 10s; Mrs C. R., Elgol, 7s.

**Lochinver Congregation.**—Rev. M. Morrison, Lochinver, acknowledges with sincere thanks a donation of 10 Dollars for Lochinver Building Fund from A. M., Saskatoon, Sask.

**Shieldaig Congregation.**—Rev. D. MacLeod, Shieldaig, acknowledges with grateful thanks the following donations o/a Shieldaig Sustentation Fund, K. McL., Matiere, King Country, N.Z., £4; A Friend, Shieldaig, £1.

**Tallisker (Port-na-long, Skye) Church Building Fund.**—Mr. John MacIntyre, Carbostmore, acknowledges with sincere thanks the following donations:—P. D., Seatwell, 5s; M. McK., Ayr, 10s, per Rev. D. M. Macdonald, Portree.

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## The Magazine.

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**Other Subscriptions.**—George Brown, Achnacove, Glencoe, Argyll, 8s; Mrs H. Matheson, Badnaban, Lochinver, 7s; Miss K. MacCuish, Craigston School, Isle of Barra, 3s; Mrs MacDonald, 7 Skigersta, Ness, 5s; Mrs W. Mackay, Badnaloch, Kimbrace, Sutherland, 1s 9d; Rev. D. A. Macfarlane, Dingwall, 6s; Mrs A. Mackenzie, Letters, Lochbroom, 4s 6d; Alex. MacLeod, Hall Buildings, Hill of Fearn, 2s 6d; F. P., Achiltibuie, 6s; John MacRae, Kelwood, Man., Canada, 8s 2d; Mrs Thos. MacRae, The Bungalow, Kyle, 5s; Hugh Ross, 8 Back St., Hilton, Fearn, 7s; Miss M. Anderson, Stanmore P.O., Sydney, N.S.W., 1s 9d; Miss A. Bell, Rhilochan, Rogart, 1s 9d; Miss M. H. Carmichael, Lonbanie, Arrina, 4s; Miss C. Mackenzie, Seafeld Ho., Lochinver, 5s; Mrs J. Mackay, Swordly, Bettyhill, 2s; Miss M. Mackenzie, Star House, 14 Chelsea Embankment, London, 1s 9d; Mrs D. A. Mackintosh, Colyton, Fielding, New Zealand, 5s 3d; W. R. Mackintosh, Letrim Street, Blenheim, New Zealand, 5s 3d; Miss J. McLennan, Alfred House, 7 Portland Place, London, 5s; Mrs Angus McLeod, Achina, Bettyhill, 5s; Malcolm McLeod, Glenhinisdale, Skye, 7s; Mrs T. MacDonald, 9 New Tolsta, Stornoway, 4s; Mrs MacDougall, Madresfield, Westminster, Orange Free State, South Africa, 6s; Alex. MacDonald, 5 Keistle, Snizort, Skye, 1s 9d; Alex. Macfarlane, R.R.1, Chesley, Ontario, 8s 2d; Mrs Alex. Mackenzie, 11 Coast, Laide, 4s; M. MacLeod, Stanley Cottage, Brora, 4s; Don. MacLennan, Finsbay, Harris, 7s; Don. Nicolson, 4 Balmeanach Braes, Portree, 1s 6d; Miss Mary Ross, 12 Braes, Ullapool, 1s 6d; Miss C. MacPherson, Monivicheden, Lochgoilhead, 5s.

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