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"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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Predestination.

THE term, *Predestination*, as used by theologians has a variety of meanings. It is used to designate (1) all God's eternal purposes and is equivalent to *decree*; (2) those purposes of God which specially respect His moral creatures, angels and men; (3) the counsel of God concerning fallen man, including the sovereign election of some and the righteous reprobation of others; (4) the eternal election of God's people to everlasting life; it will be remembered by those familiar with the Westminster Confession of Faith that it is in this sense the Divines use the term. It is in the first sense, however, that the term is used in a recently published volume* by the Sovereign Grace Union. The great subject is handled with skill and becoming caution by Zanchius and this reprint of Toplady's translation places within reach of all interested a volume of much interest and instruction. The whole subject is of the greatest importance to all interested in God's revealed will. There are great, inscrutable mysteries involved in the doctrine of the divine decrees but that is no reason why preachers should remain silent on what God has plainly revealed provided they state the doctrine with the caution and reserve of Holy Scripture and pay heed to the warning of the Westminster Divines when they say: "The doctrine of this high mystery of predestination is to be handled with special prudence and care, that man attending the will of God revealed in His Word, and yielding obedience there-

*The Doctrine of Absolute Predestination Stated and Asserted with a Preliminary Discourse on the Divine Attributes; translated from the Latin of Jerom Zanchius by Augustus Montague Toplady, A.B. London: 98 Camberwell Grove, S.E. 5. Price, 5s.

unto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel" (*Confession of Faith*, chap. iii., sec. viii.). Whatever difficulties beset us in connection with the doctrine and however repellant some aspects of it may be to our fallen nature there is no getting away from the fact that it is plainly revealed in Scripture. It has as its general background the truth that God has a divine purpose and that this purpose is unalterably fixed. It indicates something worse in the mind than inability to solve a mystery when a doctrine so plainly revealed is rejected. Such a state of mind brings us right up against the Satanic rebelliousness of our depraved natures.

The word to *elect* (*eklego*) is used twenty-one times in the New Testament. It signifies (1) Christ's choice of men to be apostles (Luke vi. 13; John vi. 70); (2) God's choice of the Jewish nation as a special people (Acts xiii. 17); (3) the choice of men by God or the church for some special service (Acts xv. 7, 22); the choice made by Mary of the better part (Luke x. 42); (5) in the great majority of cases God's eternal election of men to everlasting life (John xv. 16; 1 Cor. i. 27, 28; Eph. i. 4; James ii. 5). *Election* (*ekloge*), the noun, occurs seven times in the New Testament. It signifies (1) election to the apostolic office (Acts ix. 15); (2) those chosen to eternal life (Roms. xi. 7); (3) the purpose or act of God in choosing His own people to salvation (Roms. ix. 11; xi. 5, 28; 1 Thess. i. 4; ii. Pet. i. 10). In addition to these words predestination is denoted in the New Testament by the verb *foreknow* (*proginosko*) and the noun *foreknowledge* (*prognosis*) and also by *predestinate* or *determine* (*proorizein*). The word to foreknow (*proginosko*) occurs in Roms. viii. 29—"Whom He did foreknow (*proegno*), He also did predestinate;" in Roms. xi. 2—"God hath not cast away His people whom He foreknew (*proegno*); in 1 Pet. i. 20—"Who verily was foreordained (*prognosmenos*) before the foundation of the world." The noun, foreknowledge (*prognosis*), occurs in Acts ii. 23—"Delivered by the determinate counsel and foreknowledge (*prognosis*) of God;" again, in 1 Pet. i. 2—"Elect, according to the foreknowledge (*prognosis*) of God." "Foreknow" is

not used here in the sense of the divine omniscience or knowledge. "The terms *foreknow* and *predestinate*," as Dr. Shedd points out, "denote two aspects of the same thing. Roms. xi. 2 might read: 'God hath not cast away His people whom He predestinated.' When one is distinguished from the other, as in Roms. viii. 29, to *foreknow* means to *choose* or *single out* for the purpose of predestinating. Foreknowledge, in this use of the word, is election: It is the first part of the total act of predestinating. The word *know*, in this connection, has the Hebraistic not the classical signification. To *know* in the Hebrew sense, means to regard with favour; denoting not mere intellectual cognition, but some kind of interested feeling or affection toward the object. Compare Gen. xviii. 18, 19; Ps. i. 6; Ps. xxxvi. 10; Ps. cxliv. 3; Hosea viii. 4; Amos iii. 2; Nahum i. 7; Matt. vii. 23; John x. 14; 1 Cor. viii. 3; 1 Cor. xvi. 18; 11 Tim. ii. 19; 1 Thess. v. 12. Traces of this use of *gignoskein*, to foreknow, are seen in the earlier Greek usage; *gnotos* equal *gnostos* signifies a kinsman, a friend It is to be carefully observed, that foreknowledge in the Hebraistic sense of *election* means a foreknowledge of the *person* simply; not of the *actions* of the person—'Whom He foreknew' (Roms. viii. 29) does not mean: 'Whose acts He foreknew' but 'Whose person He foreknew.' It signifies that God fixes His eye upon a particular sinful man, and selects him as an individual to be predestinated to holiness in effectual calling. This is proved by the remainder of the verse: 'Whom He foreknew, He also did predestinate to be conformed to the image of His Son.' The holy actions of the elect are the effect, not the cause, of their being foreknown and predestinated In Roms. xi. 2 Paul affirms that 'God hath not cast away His people whom He foreknew.' It would be nonsense, even to suppose that God has cast away a people whom He foreknew would keep His commandments. This, therefore, cannot be the sense of *proegno*. The ground of predestination, is God's foreknowledge; and this foreknowledge is not a foresight that a particular individual will believe and repent, but a simple pre-recognition of him as a person to whom God in His sovereign mercy has determined to 'give repentance' (11 Tim. ii. 25); and to give faith since faith is the gift of God (Eph. ii. 8) and since 'as many as were ordained to eternal life believed' (Acts xiii. 48).

In making the choice God acts 'according to the good pleasure of His will' (Eph. i. 5) and not according to any good action of the creature, so 'that the purpose of God according to election might stand not of works but of Him that calleth' (Roms. ix. 11). Foreknowledge, in the Hebraistic use of the word, is prior in the order to predestination, because it means electing compassion, and persons are referred to; but foreknowledge in the classical sense is subsequent in the order to decree, because it denotes cognition, and events are referred to. God *foreknows*, that is, elects those persons whom He predestinates to life. God decrees the creation of the world, and thereby foreknows with certainty the fact" (*Dogmatic Theology*, I. 417, 418). It will thus be seen that the Arminian view that election is dependent on the foreknowledge of God is untenable.

The other word used in the New Testament to denote predestination is *proorizein* and is translated in our Version as ordain, determine, or predestinate. It occurs six times in the New Testament (Acts iv. 28; Roms. viii. 29, 30; I. Cor. ii. 7 and Eph. i. 5, 11).

The decree of predestination is divided into the decrees of election and reprobation. The latter is the antithesis of the former and necessarily follows from it. Election is the expression of the divine mercy; reprobation of the divine justice. Whoever holds the doctrine of election must hold the doctrine of reprobation. Reprobation implies that God simply passes by the sinner leaving him as he is. In election He makes choice of the sinner in His sovereign grace. Both are acts of the sovereignty of God.

Reprobation comprises *preterition* and *condemnation*. The Westminster Confession has clearly stated this distinction in sections iii. and vii. of the III. chapter—(1) there is a passing by of some—"fore-ordained to everlasting death" in the sovereign act of God (sec. iii.); (2) these are ordained to "dishonour and wrath for their sin" in the act of God as a just Judge (sec. vii.). Sinners are not punished for being passed over; they are punished for their sins. It was this failure on the part of the framers of the Free Church Declaratory Act of 1892 to distinguish between preterition and condemnation that resulted in the confused and blundering statement: "That

this Church does not teach and does not regard the Confession as teaching, the foreordination of men to death irrespective of their own sin." While as infralapsarians we hold that the choice was made of men in a fallen state and the passing by was of men in a similar state yet the election was not on account of any goodness in the chosen nor was reprobation on account of their sin. Both were sovereign acts of God irrespective of any goodness or want of goodness in the fallen mass of mankind. In putting the matter thus we are conscious of the difficulty of stating clearly what must be received by all who rightly understand the doctrine of God's sovereignty in election and reprobation. Dr. Shedd already quoted clearly states the matter thus: "(1) Preterition is a sovereign act; condemnation is a judicial act. God passes by an individual because of His sovereign good pleasure, but He condemns this individual to punishment, not because of His sovereign good pleasure, but because this individual is a sinner. (2) The reason of condemnation is known; sin is the reason. The reason of preterition is unknown. It is not sin, because the elect are as sinful as the non-elect. (3) In preterition God's action is permissive; inaction rather than action. In condemnation God's action is efficient and positive" (*Dogmatic Theology* I. 433). Dr. Warfield may be also quoted on the subject. "Sin," he says, "is not the cause of preterition; election is the cause of preterition, i.e., the choosing of some is the cause that 'the rest' are left. Sin is the cause, however, of how the preterited ones are treated. And to guard this, the Westminster men were accustomed to use a phrase they borrowed from Wollevius which affirmed that sin is not the *causa reprobationis* but the *causa reprobabilitatis*, that is, sin is not the cause of reprobation (otherwise the elect, who also are sinners, would be reprobates), but it is the cause of men being in a reprobable state" (*On Revision of the Confession*, pp. 47, 48.) We conclude our brief exposition of this solemn subject with the words of John Bunyan: "Eternal reprobation makes no man a sinner. The foreknowledge of God that the reprobate will perish makes no man a sinner. God's infallible determining upon the damnation of him that perisheth makes no man a sinner. God's patience and forbearance until the reprobate fits himself for eternal destruction makes no man a sinner" (*Reprobation Asserted*, xi.).

Satan has often made use of the high mystery of election to harass and perplex the minds of God's people. He has so presented the matter when any concern has been awakened that it is necessary to make sure first of all that they are elected otherwise it matters not what will happen they will not be saved. Only those who have had to pass through such an experience can realise what a master the Devil is of Satanic logic, how skilfully he links up every point in the argument until the mind of the harassed seeker is in his carefully set snare. It is well that we should bear in mind that the Scripture nowhere asks the sinner to make his election sure before coming to Christ. It is believers who are called upon to do so and the fruits of the Holy Spirit borne by them are evidence that they are God's elect—loved with an everlasting love before the foundation of the world.

Principles of Harvest in the Spiritual World.

A Sermon preached by Rev. HUGH MARTIN, D.D.,

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“They joy before thee according to the joy in harvest”—

Isaiah ix. 3. (John xii. 20-25; 1 Cor. xv. 36-58; 2 Cor. ix. 6-11; Ps. lxxii. 16).

(Continued from page 217.)

III. But now, thirdly, tracing out yet farther the fulness of this idea—the idea of harvest—we find in it not only the principle of surrendering, and surrendering unto death; we find also the grand principle of *Life in Death—Life reached and reproduced through Death*. This is the very core of what is implied in harvest. “That which thou sowest is not quickened except it die; but if it die,” it is quickened, it bringeth forth much fruit.” The seed-corn cast into the ground undergoes a process of disorganisation and decomposition. The outer body, or shell of it, really dies; it becomes assimilated to the soil and lost in it; “dust to dust, and ashes to ashes.” But an inner and central germ of vital power is thus set free, which bursting the rapidly disorganising integuments, and setting them aside, sprouts into

a new life, urging, pressing, securing its resurrection, and claiming our notice, as "first the blade, then the ear, then the full corn in the ear." Here is vitality in the original grain more powerful than death; nay, not only so, but turning death into its service—making death the occasion, the means, and minister of its own development.

Most completely is the analogy in this respect met in the person and work of Christ, and in the very nature of things, it never could have been met in the moral government of God and the spiritual world except in a redemption and a Redeemer—yes, a *Divine* Redeemer. In a sinless universe, the phenomenon of *harvest* in the natural world could have had no analogue, no parallel, in the moral. And in that case, would the physical world, with its splendid scheme of organism, developing and reproductive, have been constituted as it is? Who will venture to say that it would? One is apt, at least, to think that it would have cast a splendour and a wealth of purpose and idea round the physical, overbearing and depreciatory of the spiritual. It would have given the humbler aspects of nature a power of expressing the simpler things of moral and spiritual relation for the grandest aspects of nature to illustrate or express. It would have given materialism a claim for admiration with which comparatively tame spirituality could not have competed. And to the soul that rebelled against worshipping Development, it would have given to nature's undeniably grandest mystery the aspect of a splendid hand-post pointing to nothing!—of an elaborate system of telegraphy that never sent a message! I have said that only in redemption and a Redeemer can the analogy of harvest be truly met; and I add emphatically, a *Divine* Redeemer—God manifest in the flesh—dying, a substitute for sinners. For, observe what it is that the analogy demands. It demands an inner life that shall prove more than a match for death; nay, that shall serve itself at death's hands—that shall turn death into its help and minister, and make death the very means of liberating it into full and free development, and crowning it with glorious triumph. No creature can do this—no creature has such an inner and invincible vitality. For that vitality is invincible which passes unhurt, I say not through danger and disease, but through very death itself; which outlives death, and breaks forth into its grandest triumph in the valley

and shadow of death. That surely is life invincible. The "Child born," the "Son given," must in very truth be "Wonderful" if He can realise this. He must be "the Mighty God, the Everlasting Father."

A *Divine Person*, He is Life itself—the very fulness, the fountain of life. A *Divine Person in human nature*, He is not only the Life; He is capable of death. As a Divine Person, He answers to that element of the analogy in which the seed-corn is seen to have a secret life capable of prevailing over death itself. As a Divine Person in human nature in the room of sinners, He meets the analogy also in respect of the seed-corn falling into the ground and *dying*. That death which would have engulfed in everlasting ruin the sinner suffering in his own person, Christ, in His Divine Person, taking the sinner's nature, and place, and condemnation, can suffer, can conquer, and set aside. And the *Fountain of Life*, which death hitherto had sealed against us, bursts forth for us by death itself, triumphing not only in death, and over death, but, most marvellously, *by* death; and the life that could not come to us direct from the celestial throne, has come through an earthly grave. Heaven could not be—what the grave has become—the birth-place of life for sinful men. "For except a corn of wheat fall into the ground and die, it abideth alone;" and "that which thou sowest is not quickened except it die."

This principle of "life in death"—"life by death"—reappears in Christ's members. You are baptised into His death. You are engrafted into Christ, expressly and especially, as a dying Christ. You take hold on His death by faith, and make it your own. This is the very value of the Cross to you. It becomes full of meaning, and full of worth, exactly when you see and believe this; namely, that when conscience and the law are denouncing death to you, the Cross is that very death—death complete, death harmless to you. You embrace death, when you embrace the Cross. It is not any less the very death the law was denouncing, because it is Christ's death. On the contrary, it is for that reason exactly the death which the law was denouncing, nay, has exacted and received. But it is the death of Him who is the Fountain of Life. Receiving it; being baptised into it; being also, by your baptism or engrafting into it, buried with Christ; you are so buried with Him,

that like as He was raised from the dead by the glory of the Father, so you also now walk in newness of life. Being planted with Him in the likeness of His death, you are also in the likeness of His resurrection. In union with Him, you partake of His death; let it be said, you receive death—the death which the law exacts and inflicts for sin. But receiving death in virtue of union with Him who is the way, and the truth and the Life, you receive life also, yea, everlasting life. Everlasting life has thus reached you through death; first, Christ's death for you, and then your death in Him. You see Christ dying on the Cross; offering Himself to God a sacrifice in death. As between you and Christ and God, you see no reason for this, no justification of this, no possible fruit of this, unless it be that the cursed death of the Cross shall be held as suffered for your sin and unto your salvation. To furnish reason, therefore, and justification, and fruit, of this wondrous death of Calvary—highest, grandest, loyal duty man or angel can discharge—you conjoin yourself, by faith, with Christ in His death. You offer yourself up to God in and with Him on the Cross. You render up the old life to be extinguished. You thus judge, that if One died for you, then you also died, that you, now living, may not live unto yourself, but unto Him that died for you, and that rose again. Thus you are crucified with Christ; nevertheless you live. You are part, in fact, of Christ's harvest. It is the life of Christ reproduced in you. Christ doth not now "abide alone." He has you with Him. "Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit."

The Christian life is "life in death;" and the death is helpful to the life, on the harvest principle:—"If ye through the Spirit do *mortify* the deeds of the body, ye shall live." This also is the quickening power of sanctified affliction. It is just so much death, liberating and emancipating so much more life; procuring and conveying great scope for the unhampered development of life. It is "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal body. For which cause we faint not; but though our outward man perish, the inward man is renewed day by day." Our outward man is the shell of the seed-corn; and it

must be disorganised, that the secret germ of life may burst into its plenitude, and power, and triumph.

IV. In the idea of harvest, there is not only the thought of "life through death," but of *abundance* of life. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth *much* fruit." The life produced by the dying of the seed-corn is not merely sufficient to compensate for the death which has taken place, but exceedingly abundant above that. The result is not another seed-corn, as a substitute, replacing that which has been surrendered, but a manifold return—"in some thirty, in some sixty, in some an hundred-fold." Thus harvest is enriching. The surrender that is required to procure harvest is the source of riches. Political economists, in fact, tell us that agriculture is the only real source of wealth. The literary, scientific, and professional men of a community may ornament and dignify, a nation; the talented and energetic men of commerce may re-distribute and circulate, to the advantage of the greatest number, the materials of necessity, convenience and luxury; but it is the cultivators of the soil who alone, positively and immediately, increase the country's wealth. The aggregate increase of the world's wealth in any year is the total of its harvests. A fine thought this—nature itself teaching that, under this world's constitution, surrender unto death is the condition of plenteousness and abundance of life.

Need I say that this is illustrated very gloriously in the person and work of Christ? His death is the root and source of life multiplied by numbers without number. Himself the first-fruits and first-begotten from the dead, He is by His death, the cause of life to a people whom no man can number. In Him is the transcendent exemplification. It was concerning Himself He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And when He said this, the harvest-field His eye really rested on was the countless myriads of His people in Gentile days and Gentile climes, as it is written also in the 72nd Psalm: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth . . .

Men shall be blessed in Him : *all nations* shall call Him blessed." The same thing is exemplified in the Christian as in Christ; the life which the believer has through death is an abundant life—plenteous, overflowing, eternal life. "I am come," says Jesus, "that ye might have life, and that ye might have it *more abundantly*." They that receive abundance of grace and of the gift of righteousness shall "*reign* in life." They shall have a royalty, a kingliness of life. "He that hateth his life" surrendering it, as we have seen, on the principle and on the faith of harvest—shall not only keep it, but "shall keep it unto life eternal." That which he receives is abundant and plenteous compared with that which he surrendered. He surrendered a life unto self; he receives a life unto God. He lives henceforth not unto himself, but unto God. And greater as God is than self, so much greater is the amount of real life he receives than he surrendered. For before the surrender the seed-corn was "alone;" now it has brought forth "much fruit."

This is exemplified also in the Christian's good works. His good works are each of them a seed-corn cast into the ground; and it doth not re-appear "alone." Let it simply be surrendered unselfishly and unreservedly; let all personal interest of your own in it be abjured—for the principle holds good only in that case—the work is really good only when it is disinterested. But thus meeting the analogy of the seed-corn put away, abandoned, given up, it will in due time re-appear in harvest in manifold and plenteous return. Yea, our Lord hath declared that no man can act thus for His sake in any case, without receiving "an hundredfold more in this life, with persecutions"—*there* is one form of the dying of the seed—"with persecutions, and in the world to come life eternal." There is a vitality in every good work, every work of faith, which absolutely nothing can extinguish. No opposition can crush or quench it. The world's utmost hostility, when it comes nearest to killing a Christian's good work, is only hastening its fertile harvest—only disimprisoning the life that is in it, and making it reproduce itself more rapidly; and when reproduced, it is far more abundant. Handfuls of corn; bosomfuls of sheaves!

V. In analysing the idea of Harvest we find, still farther, the element of *beauty*. There is not only "life through death,"

and that life abundant; it is also beautiful. There is not only more life than was surrendered, but it is much more lovely also; insomuch that no imagination could have anticipated the result.

The pen of inspiration speaks of this very finely. "That which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or some other grain." The bare naked grain; the seed corn; there is no beauty in it. A rough husk, with no pretension whatever to fine form, or tracery, or colouring, or delicacy; there is no violation of good taste in casting it out among the clods of the valley. But mark the exquisite delicacy of the fresh and tender little blade. Mark the stately, graceful form of the full grown stalk in earing time. Mark the queenly dignity with which it bows its more than mitred head with crowning autumn's rich tiara of the full-grown corn in the ear. This you have now, replacing what Paul so finely calls the "bare grain." And he accounts for this change. "Thou sowest bare grain; but God giveth it a body as it hath pleased Him." Yes, "as it hath pleased Him." He consults His own "pleasure," His own good taste—to speak with deepest reverence, for good taste, like all that is good, is of God—He consults His own good taste, and His own good pleasure, His own sovereign sense of what is fit, becoming, beautiful; and so it comes to pass that every seed acquires a body that "pleases" even God. I might apply this again to Christ—to the Christian—to Christian good works. To Christ, dying and living through death as the root of David, the root of all the Israel of God; to Him God giveth a body as it pleaseth Him—the Church, which is His body, the fulness of Him that filleth all in all. That Church, that body, is called Zion; and Zion is called "the perfection of beauty." Glorious things are spoken of thee, O city of God, O body of Christ. Thou art Beulah; thou art Hephzibah; thou art a crown of glory; thou art a royal diadem; thou art adorned as a bride for her husband; thou art beautiful, O my love, as Tirzah; comely as Jerusalem—and Jerusalem is beautiful for situation; the joy of the whole earth. Beauty appears also in the individual Christian. The Lord beautifies His people with salvation. The life that springs up from the surrender of the old life is beautiful. It is the image of God. The fruit of

the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. All these are beautiful. They are the beautiful life that in regeneration is developed from communion with Christ crucified. There is beauty also in the good works of the believer. Each of them is as a seed-corn from which manifold return accrues; and the harvest, here, too, is beautiful as well as abundant; so beautiful, as shining in the beauty of holiness, which is the beauty of the Lord, that believers will not know their own good works again, but will be ready to deny them, saying, "Lord, when saw we thee an hungered and fed thee?"

VI. Lastly; in Harvest, in Harvest life, there is not only the idea of beauty, but of *variety* too—diversification—and that abundantly. Paul goes on to speak of this also, in a passage already quoted. He not only speaks of the great difference in respect of beauty between the bare, naked grain you sow and the lovely plant that springs from it—"God giveth it a body as it hath pleased Him;" but he brings into view the principle of diversification, which God illustrates and honours in this department of His works perhaps more than in any other—"God giveth it a body as it hath pleased Him, and to *every seed his own body.*" God has variety of forms at His disposal—boundless variety in the compass of His grand creative idea—at the disposal of His great creative *fiat*. And He hath given "to every seed his own body." "All flesh is not the same flesh," continues the Apostle; and then follows a detailed protest against the idea of tame repetition and insipid uniformity, every region of the universe being summoned to be witness against it. "There is one kind of flesh of men; another flesh of beasts; another of fishes; and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." So also is it in Harvest; of which resurrection is but a single, special case. In Harvest, the whole autumnal plain of nature is not one field of wheat, or of any one grain. No, nor in that harvest in which the Church of God rejoices as in harvest joy.

See, rather, a garden tastefully laid out! See where botanic skill, and finest taste, and the resources of many climes have contributed to produce some lovely specimen of nature's wealth of flora. There is the glory of the blushing rose; and another glory of the chaste lily; and another glory of the lowly daisy; and another glory of the humble violet: and one flower differeth from another flower in glory. There is one glory of the monarch oak; and another glory of the spreading cedar; and another glory of the stately palm; and another glory of the weeping cypress; and one tree differeth from another tree in glory. So in the harvest of Christ's death; of the Christian's death in communion with Christ; and of the Christian's good works. There is variety—diversification—in them all. I shall not speak of the variety of beauty in Christ—the Rose of Sharon; the Lily of the valley; the good Olive Tree; the Vine out of Egypt, its goodly branches like the cedars of Lebanon, as it fills the land. Nor shall I speak of the “diversities of gifts, of ministrations, of operations,” among believers; all wrought by that self-same Spirit who divideth to every one severally as He will.

I specify only the good works of believers. And I would put the case somewhat as Paul's language puts it. “Be not weary in well doing; for in due time ye shall reap, if ye faint not;” for “he that soweth bountifully shall reap also bountifully;” and he that soweth variously shall reap also variously—not bare grain again, but something unutterably more beautiful; with wonderful variety also, on which indeed beauty so much depends. For, “to every seed” you sow God giveth “its own body.” Now all seed is not the same seed. For there is one kind of seed of prayers; and another seed of silent tears, and anxious cares, and thoughtful devisings for the good of others; and another seed of liberality; and another seed of alms-giving; and another seed of kind, gratuitous tuition of the young; and countless others, of which we cannot now speak particularly. Yea, there are good works, which, because of God being their more immediate object, we might—culling some more of Paul's vocabulary on the mysteries of harvest—call “celestial;” such as worship of God, and meek submission and obedience to Him. And there are good works, which, because

of man being the object of them, may be called "terrestrial"—such as scrupulously just transactions; and carefully kindest courtesies; and generous forgivenesses; and charitable constructions; and all mutual helpfulness, and sympathies, and love. "But the glory of the celestial is one, and the glory of the terrestrial is another." To each of all these kinds of good works—and to every individual instance of them all—considered as a seed which you sow in faith, "God giveth a body as it hath pleased Him, and to every seed his own body." When you reap, therefore, after God hath given the increase, you will be gathering the produce of a variedly lovely garden which the Lord hath blessed:—"I, the Lord have watered it; lest any should hurt it, I have kept it day and night." With what joy unspeakable and full of glory will the reaping be! Rejoice in the Lord, ye righteous; and shout for joy all ye that are upright in heart. Light is sown for the righteous, and gladness for all them that are upright in heart. In due time ye shall reap them. Think of sheaves of light—bosomfuls of gladness; gladness and light most rich, beautiful, variegated. And—blessed rule!—"they that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Verily, "they joy before thee *then*, according to the joy of Harvest."

There are yet two other principles to be borne in mind:—(1) There is the principle of *identity in kind*. There is increase; but it is increase in the same kind. He that soweth tares shall not reap wheat. He that soweth wind shall not reap sunshine. No, nor shall he that soweth wind reap the zephyr. It shall be in *kind*; and increase in kind—"They have sown the wind, and they shall reap the whirlwind." Whatsoever a man soweth, that also shall he reap. (2) There is the principle of *proportion*. The return may be manifold; still, it is in proportion. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." "Therefore, be ye steadfast, unmoveable, always *abounding* in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

The Nature and Import of Evangelical Repentance.

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

I.

THE original words in the New Testament, which, in our version of the Bible, are translated *Repentance*, are *metameleia* and *metanoia*. The former of these words signifies "An after carefulness," or an uneasy feeling of regret and dissatisfaction, for what has been done, without regard either to duration or to effects. It denotes barely a change of feeling, whether it be to the better or to the worse; such a sorrow, as is not productive of a real change of conduct, and does not imply it. It does not imply a consideration either of goodness or badness, but merely of change, from whatever motive or cause. It is therefore the word, which is usually employed by the sacred Writers, to express repentance of any sort. And indeed, according to the common acceptance of the term with us, a man may as properly be said to repent of a good, as of a bad action. A covetous man will repent of the alms, which a transient fit of compassion, may have incited him to bestow. The original word, then, signifies remorse or dissatisfaction with one's self, for what one has done. On the other hand, the last of those words, signifies "A change of mind," of judgment, of disposition, of purpose, and of conduct. It denotes properly, a change to the better; a change of mind that is not transitory, but durable, and productive of good conduct. It implies not only sorrow and remorse for what is past; but a change of disposition and of conduct, for the future. When John the Baptist, our Lord, and His Apostles, inculcate this change of mind as a duty, or mention the necessity of it as a doctrine of Christianity, *metanoia* and *metanoëis*, are the terms which they invariably employ. One or other of these, is the word commonly used, to express the habit and exercise of that repentance, which is evangelical, and abiding, and not to be repented of.

The repentance, then, which is in the New Testament required of sinners, is such an entire change of mind, or of views and sentiments respecting sin and salvation, as discovers itself by a genuine sorrow for sin, a firm resolution to hate and forsake it, and a sincere endeavour, so to return to God in

Christ, as to walk with Him in newness of life; the sincerity of which, is to be evidenced by fruits meet for repentance. This as was hinted above is *true* repentance. And as it is the gift of God, the purchase of Christ, and the work of the Holy Spirit, it is a *saving* grace. Implanted by the Spirit at regeneration, it is so inseparably connected with salvation, as to constitute an essential part of it. In the Scriptures it is called, "repentance to salvation," and "repentance unto life" (Acts xi. 18); as it proceeds from, and evidences, spiritual life in the soul, and as it prepares for, and issues in, the perfection of life eternal; as also to distinguish it from the sorrow of the world, which worketh death (2 Cor. vii. 10). It is also styled, "repentance toward God;" because in the exercise of it, a sinner turns from all known sin, to the love and the service of God (Acts xx. 21). True repentance is not a transient act, as if a sigh, or a pang of sorrow for sin, amounted to it. No; these may indeed be acts of true repentance, while they issue from a heart sincerely penitent; but repentance itself, instead of being a passing act, is an abiding principle, a lasting disposition of soul, a gracious principle lying deep in the heart, disposing a man, at all times to mourn for, and turn from sin (Zech. xii. 10). The waters of godly sorrow for sin, in the renewed heart, will continue to spring up there, while sin is there; though the spring may, through remaining hardness of heart, be much obstructed for a time. After the heart has, at the sinner's first conversion, been smitten with evangelical repentance, the wound still bleeds, and will continue more or less to bleed, until the band of glory be put about it, in the holy place on high. If, therefore, a man regards repentance, only as the first stage in the way to heaven; and instead of renewing daily his exercise of it, satisfies himself with concluding, that he has passed the first stage, the truth of his repentance is very questionable. The man, who does not see his need of exercising repentance daily, may have a counterfeit, but cannot have a true repentance. He may have a superficial sorrow for his sins, and even such remorse gnawing his conscience, as may be the first moving of the worm that shall never die, as that of Judas was; and yet, be a total stranger to that evangelical repentance, which is both a saving grace and an abiding principle. In the heart of the

true penitent, a wonderful and permanent change, has been graciously effected. He is irresistibly constrained, to abandon his former views of sin, of salvation from sin, and of the pleasantness and beauty of holiness, and to embrace sentiments altogether opposite. Such a change is produced in his inclinations and affections, that he no longer takes pleasure in unrighteousness, but delights in the law of God and in obedience to it after the inward man. And the more pleasure he takes in holiness, the more deep, and even delicious, will his sorrow for sin be, and the more vigorous will his endeavours be, to turn from all sin to God. And yet, so far is he from meriting any blessing from God, by his exercise of true repentance, that he is laid under fresh obligations to him, for having granted to him, the inestimable blessing of^a repentance unto life. The more of it he receives from God, the more he is bound to honour Him, by a lively and a frequent exercise of it.

Having thus glanced at *the formal nature* of evangelical repentance, I now proceed to consider, what *the Exercise of it includes*. And, in the *first place*: It imports *deep Humiliation of soul* before the Lord.—It is by the high way of pride, that sinners depart from God; and it is by the low way of humiliation that they return to Him. The grace of Christ, brings elect sinners down from their high conceit of themselves, and lays them low at the footstool of a gracious God. It makes them humble themselves under the mighty hand of God, that He may exalt them in due time (1 Pet. v. 6). As it was with Benhadad's servants (1 Kings xx. 31, 32), so it is with true penitents. By faith, they understand that the King of Israel is a merciful King; by repentance, they put sackcloth on their loins, and ropes on their heads, and in that humble posture, they come to Him. Evangelical humiliation, is the immediate consequence of a true sense of sin, and of a spiritual apprehension of pardoning mercy. It consists in lowliness, or self-abasement of mind before God, and esteeming others better than ourselves; in having low thoughts of ourselves, and a deep sense of our extreme meanness, hatefulness, weakness, and unworthiness in the sight of God: or, it is the sense that a true Christian has, of his own despicableness, odiousness on account of sin, and utter inability for the smallest good thought, word, or work, and that with a suitable

frame of heart. In true humiliation, the believing sinner sees the hatefulness of his iniquity, and the inexpressible odiousness of his heart and life, because of sin; and he has an answerable frame of spirit, a disposition to abhor and abase himself as a sinner, to exalt Christ alone, and voluntarily to deny and renounce himself. The hypocritical or legal penitent, is lifted up with an high opinion of his humiliation, and is ostentatious of it; whereas the true penitent, is deeply humbled for the pride of his heart. He accounts himself one of the least of saints, and is disposed to think others better than himself (Phil. ii. 3). He sees that his humiliation is very small, in comparison of what it ought to be, and that his pride is very great, and exceeding sinful. He is a thousand times more quicksighted, in discerning his pride and self-righteous temper, than his humility. On the contrary, the hypocrite is blind to nothing, so much as to his pride, and quicksighted to nothing, so much as to his show of humility. Evangelical humiliation, then, is a principal part of the exercise of true repentance. The sincere penitent, so discerns and feels the plague of his own heart, as to think less favourably of himself, than he can do of others, or they of him.

Secondly, The exercise of true Repentance, includes *godly sorrow for sin*.—The remorse of the evangelical penitent, is a sorrowful remorse, a deep contrition of heart; not so much for the punishment to which he has exposed himself, as for the indignity he has done to a holy, a gracious, and a merciful God. The apostle Paul styles it, "Sorrow according to God, or, godly sorrow" (2 Cor. vii. 10), not only, to distinguish it from the sorrow of the world which worketh death; but to shew that it is grief for sin because it is sin, because it is an infinite offence given, and an infinite dishonour done, to a holy, a good, and a gracious God; a transgressing of His holy and righteous law, a defacing of His moral image, a piercing of His dear Son, and a grieving of His Holy Spirit. Trusting, that the spotless Lamb of God was pierced for his iniquities, the true penitent mourns, not so much for himself, as for Him (Zech. xii. 10). And so real, so deep, is his penitential sorrow, that though there were no conscience to accuse, no judge to condemn, no devil to affright, no hell to torment; yet he would mourn and be in bitterness, for having offended that God who

hath loved him, pierced that Saviour who died for him, and grieved that adorable Spirit who sanctifies and comforts him. "Against thee, thee only have I sinned," says the Psalmist, "and done this evil in thy sight" (Psal. li. 4). His penitential sorrow springs, not only from a true *sense* of the infinite hatefulness of his innumerable sins; but also from the *faith* of redeeming mercy, and from his *love* of God, and of his holy law. His godly sorrow springs likewise from his views, of the infinite majesty, excellence, holiness, and amiableness, of that transcendently glorious God whom he has insulted; of the injustice and base ingratitude, of which he has been guilty; and of the infinite obligations to obedience, which he has violated. Now, that his views of sin are changed, he feels deep regret, bitter remorse, and intense sorrow, for what he has done against his gracious God and Father. His iniquities appear to his mind, inexpressibly odious, and they become a heavy burden, too heavy for him. He mourns bitterly for them, and still mourns that he cannot mourn more. His heart is broken, and as it were melted, when he considers the odiousness, and the multitude of his crimes, against that gracious God, who all the time was full of infinite love to him. He grieved the Holy Spirit by committing sin, and he himself is now grieved in repenting of it. The adamant heart, is dissolved into tears of godly sorrow; the rock is struck by the rod of evangelical truth, and the waters gush out. This is that rending of the heart, which the Lord requires (Joel ii. 12).

(*To be continued.*)

The Late Mr. Murdo Campbell, Oban.

WE should like to have a brief notice of the above worthy Elder of the Oban congregation inserted in our Church Magazine. He was a sincere God-fearing man, who did what he could in the service of the House of God. The Oban congregation lost no fewer than five of its members by death during a comparatively recent period. Mr. Campbell's wife was one of these. She passed away not very long after himself. His death occurred on the 21st day of March. He had been suffering from a cold and the end was sudden. But to him to live

was Christ and to die was gain. We are not able to say how he came to have the excellency of knowledge, of which the Preacher says that its wisdom giveth life to him who hath it. He was born in the district of Gairloch and was a tailor to trade. He suffered severely from asthma and this caused his being during the winter months in various places, as Glasgow and Portree, where he could also follow his occupation. He was latterly mainly resident in Oban. He was a most obliging and useful man in the Oban congregation. He was always willing to help his brother-elders in any way possible, and had a most agreeable spirit and disposition as a believer and as a man. Murdo Campbell knew experimentally that salvation is of Divine grace, Divine merit, Divine justice and Divine mercy. He loved the cause of God on earth, and kept the faith when many did not know to which Church they belonged. He was about 73 years old at the time of his death. The Oban congregation lost a humble praying man and worthy Elder, and we feel the loss of a real friend.

We sympathise with the bereaved relatives and may the Lord give them the like precious faith which the late Elder had!
—D. A. MacF.

The Late Angus Maciver, Elder, North Tolsta.

THIS worthy man was removed to his eternal rest on the Sabbath morning of the October communion in Tolsta last year. He was the last of that generation of office-bearers in North Tolsta who endured hardness in separating themselves ecclesiastically in order to maintain the Word of God in its integrity and a conscience void of offence. For this reason, as well as for his own personal worth, his name should continue savoury among us, and a notice however imperfect, should be published in our Magazine concerning him.

Angus was awakened in early manhood to a knowledge of his lost condition as a sinner and brought to close in with Christ as the only Saviour for lost men. The particulars as to this

great change have not been communicated to us, but all who knew him had no doubt of its reality. "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" He made a public profession of his faith in Christ some time before the confirming of the Declaratory Act as the new constitution of the Free Church. The confirmation of that unholy Act served to show how far the Free Church had left Reformation principles in her wake, and who they were that would prove love to Christ and His Cause by zeal according to knowledge in defending His truth, which like Himself was despised and rejected of men. Spurious love may vent itself in many trite and high-sounding words. The jealousy of true love is cruel as the grave and as coals of fire against that which strikes at the sovereign, prophetic and priestly rights of the Lord Jesus Christ as the adorable Head of His Body the Church. There were men and women in North Tolsta as well as in other places who had this holy jealousy and Angus Maciver was one of them. To the end of his life here, he continued to witness for the truth and enjoyed the testimony of a good conscience that he was in the path of duty. For the last nine years, Angus Maciver was the eldest member of the Kirk-Session in Tolsta and was willingly accorded the leading place by all his younger brethren. One who was present in the Schoolhouse on the Sabbath after the Tolsta Church was destroyed by the tornado of March, 1921, still remembers Angus giving out at the beginning of the service, Psalm 46.

"God is our refuge and our strength,
In straits, a present aid."

Though it was not as easy for him to express his mind as it was to some of his brethren, his remarks were always scriptural and practical, and his godly, consistent life gained him the utmost respect both in public and private. Angus was one who did not entangle himself with the affairs of this life, except in so far as was necessary to provide for his household. It was otherwise with him as a son of consolation to all those who were in sickness or trouble. He was remarkable for his kindly sympathy and diligence in visiting such homes, and he is greatly missed as one to whom it shall be said in the Great Day: "I was sick, and ye visited Me." Both his circumstances

and his talents inclined him to this Christian duty and we believe he used them to the glory of God.

He was remarkable for his strength and vigour of body till the trouble developed which proved fatal. Neither cold nor storm kept him from the means of grace nor from other duties. He suffered much during the six months of his illness but he bore it patiently, thanking the Lord for all the good things in providence bestowed on him during a long life and seeking to be prepared for the end which he felt approaching. He was comfortably sustained by the truths of God's Word and enabled to lean upon Christ in His fulness as the Saviour of sinners. He fell asleep in Jesus on the 6th October, 1929, at the ripe age of 86 years. Our sympathy goes out to his family and to the Tolsta congregation and we pray that the Lord will take the children in the place of the fathers and heal the breaches of Zion which are so many and so wide in our dark day.—M.G.

Useful and Instructive Books.

IN these days when the presses of this country are pouring forth on the reading public a deluge of books it might be thought that nothing was easier to get a wide selection of instructive books of a religious nature. But such is not the case and as we are often requested to give information where such books may be obtained we are devoting a short article to the subject. There is no gift that is so appreciated by lovers of good literature as an instructive and edifying book and if their minds have been turned to the consideration of higher things it naturally follows that books of a religious nature will make their appeal to them. Fortunately there are still being issued from the press biographies of the great missionaries who have gone to the ends of the earth and suffered untold privations in carrying the gospel to the heathen. Among these may be mentioned lives of Allen Gardner of Patagonia, Judson of Burma, Robert Morrison of China, Henry Martin of India, etc., all published by Pickering & Inglis, Bothwell Street, Glasgow, at two shillings each. Messrs. John Ritchie, Publishers, Kilmarnock, also publish at the same price interesting biographies of David Brainerd, William Carey, John Williams, David

Livingstone and Dr. John G. Paton, etc. The above publishers will readily send catalogues of their publications on request. Perhaps it might be as well to state that as they are publishers of Plymouthist literature we do not approve of many of their books and tracts. This, however, does not apply to the books we have mentioned. Published by the same firms are the following:—"Christ or Socialism" (in paper covers, sixpence; a most interesting biography of one of the pioneers of atheistic socialism in this country); "From Agnosticism to Christ" (price ninepence; one of the most remarkable stories of God's dealings with a rebel that we have read). Both of these are published by Pickering & Inglis. Messrs. Ritchie, Kilmarnock, also publish a series of biographies of men who were used by the Lord such as George Whitefield, Charles Haddon Spurgeon and Brownlow North; these are published at two shillings and sixpence each (post free) and are remarkable value for the money. Other books published by this firm are Gaussen's *Theopneustia* (a very useful book on inspiration), price one shilling and ninepence, post free; "Life of John Bunyan," "Life of Martin Luther," "Life of John Wycliffe," one shilling each. Among other books published by Messrs. Ritchie are "Through Peril and Flame," The Story of the English Bible (price one shilling); "Tales and sketches of the Scottish Covenanters," "Heroes and Heroines of the Scottish Covenanters," Foxe's "Book of Martyrs" (each, price two shillings). Among books dealing with northern religious life may be mentioned "Margaret Maediarmid" ("Bean a' Chreideadh Mhor") price sixpence, to be had from Rev. Alexander Macrae, Tongue; "Writings of Rev. Lachlan Mackenzie, Lochearron" (price, four shillings, post free), to be had from the "Courier" Office, Inverness; "Memoir of Rev. D. Macfarlane, Dingwall" (price three shillings and tenpence, post free); "Some Noted Ministers of the Northern Highlands" (price, five shillings and fourpence, post free); "Sermons by Noted Ministers of the Northern Highlands" (price, five shillings and fourpence, post free). These last mentioned may be had from Mr. John Grant, 4 Millburn Road, Inverness.

For those who wish to purchase Gaelic books we recommend them to write to Mr. John Grant, Bookseller, George IV. Bridge, Edinburgh, or Messrs. Maclaren, 360 Argyle Street, Glasgow.

Biographical Sketch of John Eliot.

THE APOSTLE OF THE INDIANS.

I.

LITTLE is known of the early life of this devoted missionary; he appears to have been a native of England, born in the year 1604. He received his education at the University of Cambridge, where he prosecuted his studies with great success. On leaving the University, he obtained a situation as usher of a school at Little Baddow, superintended by Thomas Hooker, who afterwards became one of the most distinguished divines of New England. It was while at Little Baddow that Mr. Eliot experienced a decided change in his whole sentiments and feelings. An interest in Christ and his salvation was now with him the one thing needful; and so deeply impressed did his mind become with the importance of religion, that he counted it his duty to devote himself to the work of preaching the Gospel to his fellow-men. But as he felt that the views which he entertained were such as would not then be tolerated in the Church of England, he resolved to set out for America; and, accordingly, he embarked for New England in the summer of 1631, and arrived at Boston in November of the same year.

Before leaving his native country, Mr. Eliot had agreed with a number of his Christian friends who intended to cross the Atlantic, that in the event of their doing so previous to his settlement over any other congregation, he would become their pastor. This engagement he afterwards fulfilled. On their arrival in New England they planted a colony about a mile from Boston, erected a town which they called Roxbury, and formed themselves into a church, of which Mr. Eliot was appointed minister. In the discharge of his pastoral duties he was remarkably conscientious and faithful, so that he was at once respected and beloved by his people. "He would sound the trumpet of God," says Dr. Mather, "against all vice, with a most penetrating liveliness, and make his pulpit another Mount Sinai, for the flashes of lightning therein displayed against the breaches of the law given from that burning mountain. There was usually a special fervour in the rebukes which he bestowed on carnality. When he was to brand the earthly-mindedness of Church-members, and the allowance and indulgence which they

often gave themselves in sensual delights, he was a right Boanerges,—he spoke as many thunderbolts as words.”

In the education of the young, Mr. Eliot took a particular delight, establishing schools, superintending them when formed, and composing catechisms of elementary instruction. When he entered a house, he was accustomed to call for the young people that he might lay his hands on them, and bless them. “I cannot forget the ardour,” says Dr. Mather, “with which I once heard him pray at a Synod held in Boston, ‘Lord, for schools every where among us! That our schools may flourish! That every member of this assembly may go home to procure a good school to be encouraged in the town where he lives! That before we die we may be happy to see a good school established in every part of the country!’” Such was the benevolent spirit by which this pious man was actuated in his endeavours to benefit the community to which he belonged.

The first settlers in New England were placed in circumstances of peculiar difficulty, which called for their utmost exertions to procure a sufficient temporal subsistence, and at the same time to promote their spiritual improvement and edification. While thus struggling, however, for their own preservation, they were by no means regardless of the poor ignorant savages by whom they were surrounded, and whom they saw perishing for lack of knowledge. In their benevolent endeavours to instruct them, they were not a little encouraged by an act passed by the General Court of Massachusetts in 1646, tending to facilitate the propagation of the Gospel among the Indians. It appeared that about the time when this act was passed, Mr. Eliot’s mind was deeply affected by the deplorable condition of these ignorant heathens, and at length after much consultation with his brethren, and earnest prayer for the Divine direction, he resolved to dedicate himself to the work of a missionary among them. To qualify himself for this important task, he lost no time in availing himself of every means of acquiring their language; and such was his success, that in a very short time he was able to address them in their own tongue. The place at which he preached his first sermon to them, was situated about four miles from his house, at Roxbury; and when he approached it, he was met by Waban, “a wise and grave Indian,”

and several of his friends, who conducted him to a large wigwam, where he had an opportunity of proclaiming the Gospel to a considerable number of poor Indians. His second meeting with them was still more interesting, and during the concluding prayer, an event occurred which is well worth mentioning. “‘I cast my eye on one,’ says one of Mr. Eliot’s friends, ‘who was hanging down his head weeping. He held up his head for a while—yet such was the power of the word on his heart, that he hung down his head again, and covered his eyes, and so fell wiping and wiping of them, weeping abundantly, continuing thus till prayer was ended; after which he presently turns from us, and turns his face to a side and corner of the wigwam, and there falls a weeping more abundantly by himself; which one of us perceiving, went to him, and spake to him encouraging words, at the hearing of which he fell a weeping more and more; so leaving of him, he who spake to him came unto me, being newly gone out of the wigwam, and told me of his tears; so we resolved to go again both of us to him, and speak to him again. We met him coming out of the wigwam, and there we spake again to him, and he there fell into a more abundant renewed weeping, like one deeply and inwardly affected indeed, which forced us also to such bowels of compassion, that we could not forbear weeping over him also,—and so we parted, greatly rejoicing for such sorrowing.’”

Before the third interview with them, Mr. Eliot found that the Powahs, or Indian priests, had strictly forbidden the people to listen to the instructions of the English. The interference, however, of these wicked impostors was of no avail. The people still flocked to hear the devoted missionary, and many of them expressed a wish to have their children put under his care, that they might be educated in the knowledge of Christianity. Encouraged by the success which thus attended his labours, Mr. Eliot applied to the General Court of the colony on behalf of those who wished to be placed under his tuition. His application was successful; land was granted that they might build a town and enjoy the Christian instruction which they so much desired. From that hour civilization commenced among the Indians. A town was erected, surrounded by a stone wall, and containing a great number of neat comfortable wigwams. The women learned to spin; the men were instructed in husbandry

and the more simple mechanical arts; and, in short, the whole settlement assumed an aspect of industry and activity.

Mr. Eliot's exertions were promptly seconded by the local government, who passed several acts for the further improvement and civilization of the Indians. The change in consequence soon became apparent, even to the most careless observer. Mr. Whitfield, who paid a visit to the town which these Indians had reared, was particularly struck with astonishment at their appearance, and declared that, from their correct behaviour and decent clothing, he could scarcely distinguish them from the English people.

(To be continued.)

Nadur an Duine 'na Staid Cheithir Fillte.

I. AN STAID NEOCHIONTACH, NO A' CHEUD IONRACAS SAN ROBH AN DUINE AIR A CHRUTHACHADH.

Continued from page 235.

GU'M BHEIL NADUR AN DUINE AIR A THRUAILLEADH.

Sa' cheud àite, Tha mi gu teasg truailidheachd an nàduir a dhaingneachadh; gus an sgathan a chur fa chomhair 'ur suilean, anns am feud sibh 'ur nàdur peacach fhaicinn, ni, ged tha Dia a' toirt aire shonraichte dha, a ta iomadh a' cur an neo-bhrìgh. Agus ann an seallamaid sa' cheud àite ri focal Dhé. San dara àite, Ri mothachadh agus fiosrachadh dhaoine.

1. Airson dearbhaidh o'n scriobtur, thugamaid fa'near Air tùs Mar tha'n scriobtur a' toirt aire araid do Adamh air tuiteam a' comh-pairteachadh iomhaigh féin r'a shliochd Gen. vi. 3. "Ghin Adamh Mac 'na choslas féin, a reir iomhaigh féin, agus thug e Set mar ainm air." Coimeas ri so a' cheud rann do'n chaibideil sin féin. Anns an là'n do chruthaich Dia an duine, ann an coslas Dé rinn se e. Faic an so, mar tha'n iomhaigh a réir an d' rinneadh an duine, agus an iomhaigh a réir an do ghin e shliochd air an cur fa chomhair a chèile. Rinneadh an duine ann an coslas De; is e sin, rinn Dia a ta naomh agus ceart, crèutair naomh agus ceart: ach ghin Adhamh air tuiteam mac, eha b' ann an coslas Dé, ach 'na choslas féin; is e sin, ghin

Adhamh truailidh peacach, mac truailidh peacach. Oir mar a ghiulain iomhaigh Dhé fireantachd agus neo-bhasmhorachd innte, mar a rinneadh soilleir roimhe: mar sin ghiulain iomhaigh so Adhamh air tuiteam truailidheachd agus bàs innte, 1 Corint. xv. 49, 50, coimeas ri so rann 22. Tha Maois anns a' chuigeadh caibideil sin do Ghenesis, air dha bhi toirt dhuinn a' cheud chunntas bàsmhoireachd a bha riamh san t-saoghal, ga thoirt a stigh mar so, gu'n do ghin Adhamh bàsmhor, daoine bàsmhor. Air dha peacachadh rinneadh bàsmhor, e a réir a' bhagraidh; agus mar sin ghin e mac 'na choslas féin, peacach, agus uime sin bàsmhor: mar so thainig peacadh agus bàs air na h-uile. Gun teagamh, ghin e araon Cain agus Abel 'na choslas féin, co maith ri Set. Ach cha'n 'eil an t-ìomradh air a thoirt mu Abel; a chionn nach d'fhag e sliochd 'na dhèigh, agus bha thuiteam mar a' cheud iobairt do'n bhàs anns an t-saoghal, 'na dhearbhadh gu leòr air sin: no mu Chain, mu'n saoilamaid gu'm buinneadh e gu h-àraid, do bhrìgh aingidheachd uamhasach; agus a thuilleadh air so, chaidh a sliochd uile bhathadh anns an dile: ach tha'n t-ìomradh so mu Shet, do bhrìgh gu'm b'e athair ant-sliochd naoimh e; agus gur ann uaithe-san a thainig a nuas an cinne-daoine uile o'n dile, agus coslas Adhaimh a thuit orra uile.

San dara àite, Tha e soilleir o'n Scriobtuir sin, Iob xiv. 4. "Cò a bheir glan á neo-ghlan? cha tabhair a h-aon." Bha ar Cèud paranta neo-ghlan, cionnus uime sin is urrainn sinne bhi glan? cionnus a b'urrainn d'ar paranta a chaidh romhainn a bhi glan? No cionnus a's urrainn d'ar cloinn-ne bhi glan? An neo-ghloinne a ta air a ciallachadh an so; is neo-ghloine pheacach i, oir is neo-ghloine i a ta deanamh laithean làn do thrioblaid; agus tha i nadurra a chionn gu'n do shruth i o pharanta neo-ghlan; Rugadh duine o mhnaoi, rann 1. "Agus cionnus a bhios esan glan e rugadh o mhnaoi?" Iob xxv. 4. B'urrainn an Dia uile-chumhachdach, oir cha'n 'eil teagamh 'na chumhachd, ni glan a thabhairt á ni neo-ghlan; agus rinn e sin a thaobh an duine Criosd: ach cha'n urrainn neach eile sin a dheanamh. Tha gach neach a ta air a bhreith a reir gnath nàduir, air a bhreith neo-ghlan. Mu bhios an fhreumh truailidh, as éigin do na geugan a bhi mar sin. Cha mho tha chuis ni's fearr, ged bhiodh na paranta air an naomhachadh: oir cha'n 'eil iad naomh ach ann an cuid, agus sin trid gràis, cha'n ann trid nàduir; agus tha iad a' gineamhuin an cloine mar dhaoine, cha'n ann mar

dhaoine naomha. Uine sin, mar a tha'm pàranta timchioll-ghearrta a gineamhuin leanabh neo-thimchioll-ghearrta, agus mar an déigh an t-sìol is fearr a bhios air a chur, a bhuaineas sinn coirce leis a' mholl; mar sin tha na paranta is naoimhe a' gineamhuin cloinn mhi-naomha, agus cha'n urrainn dhoibh gràs a chom-pairteachadh riu, mar a chom-pàirticheas iad nàdur; ni a ta mòran do phàranta diadhaidh a' faicinn a ta fìor 'nam fìs reachadh goirt.

San treas àite, Thoir fa'near aidmheil an t-Salmadair Daibhidh, Salm li. 5. "Feuch ann an euceart dhealbhadh mi, agus ann am peacadh ghabh mo mhathair mi 'na brionn." Ann an so tha e dol suas o pheacadh gnìomh, gus an tobar o'n do shruth e, eadhon nàdur truailidh. Bu duine e a bha a réir cridhe Dhé féin; ach cha robh e mar sin o thùs. Gineadh e ann am pòsadh dligheach; ach an uair a bha'm mheall air achumadh anns a' bhroinn, bu mheall peacach e. Uaithe so goirear do thruaillidheachd nàdur, an seann duine: air dhi bhì co sean ruinn féin, eadhon na sinne no gràs, annta-san a ta air an naomhachadh o'n bhroinn.

Sa' cheathramh àite, Eisd ri breth ar Tighearn air a' cheann so, Eoin iii. 6. "An ni sin a ta air a bhreith o'n fheoil, is feoil e." Feuch truailidheachd iomlan a chinne-daoine, tha gach uile 'nam feoil! Cha'n e gu bheil na h-uile anmhunn, ged is frinn bhrònach sin mar an ceudna; seadh agus tha ar n-anmhuinneachd nàdurra 'na dhearbhadh air ar truailidheachd nàdur; ach cha'n e sin is ciall do na briathraibh sin, ach is e so is ciall doibh, tha na h-uile truailidh agus peacach, agus sin a thaobh nàdur: uaithe sin, tha ar Tighearn a' rèusanachadh ann an so, do bhrìgh gur feoil iad, uime sin is éigin doibh a bhì air am breith a ris, no cha'n urrainn doibh dol a steach do rioghachd Dhé, rann 3, 5. Agus mar a tha truailidheachd ar nàdur a' dearbhadh am mòr-fhèum a ta air ath-ghineamhuin; mar sin tha'm mor fheum air ath-ghineamhuin a' dearbhadh gu soilleir truailidheachd ar nàdur: oir e' arson a dh' fheumadh duine an dara bhreith? Is èigin do naoidheana a bhì air am breith a ris, oir a réir nam briathra (Eoin iii. 3.) cha'n 'eil neach air fhàgail a mach. Agus uime sin bha naoidheana air an timchioll ghearradh fuidh 'n t-sean-tiomnadh mar mhuinntir aig am bheil corp peacanna na feòla, (a bha air an tabhairt

a nuas dhoibh le gineamhuin nadurra,) ri chur dhiubh, Col. ii. 11. agus a nis le ordugh Iosa Criosd; tha iad ri bhj air am baisteadh: a ta dearbhadh gu bheil iad neo-ghlan, agus nach 'eil slainte air an son, "ach tre ionlad na h-ath-ghineamhuin, agus ath-nuadhachadh an Cpioraid Naoimh," Tit. iii. 5.

Sa' chuigeomh àite, Tha'n duine gu cinnteach air a thabhairt a nis gu staid iosail, an coimeas ris mar bha e aon uair. Cha d' rinn Dia e ach beagan ni b'isle no na h-aingil: ach tha sinn nis 'ga fhaicinn air a choimeas ris na beathaichibh a ta bàsachadh. Dh' èisd e ri brùid, agus tha e nis air fàs cosmhuil ri aon diubh. Cosmhuil ri Nebuchadnesar, tha a chuibhrionn a mhàin nithe talmhaidh," Philip iii. 19. Ni h-eadh, tha barrachd aig na brùidean ann an càileigin do thomhas air an duine nadurra, oir tha e air thabhairt ceum ni's isle na iadsan. Tha ni's lugha do chiall aige, anns na nithibh a bhuineas da, no a ta aig a' chorra-bhàn, no aig a' choluman, no aig a' chorra-mhonaidh, no aig a' gholan-ghaoithe, anns na nithibh a bhuineas doibhsan. IIer. viii. 7. Tha ni's lugha do thuigse aig, no tha aig an damh no aig an asail, Isa. i. 3. Tha mi 'ga fhaicinn air a chur do'n sgoil, a chum foghlum on't-seangan, creutair ged nach 'eil fear-seòlaidh aige, no fear-treòrachaidh a dhol air thoiseach air; ged nach 'eil fear-amhaire aige no oifigeach ga chomh-èigneachadh no ga bhrosnachadh gu h-obair; ged nach 'eil riaghalair aige, no oifigeach ga chomh-èigneachadh no ga bhrosnachadh gu h-obair; ged nach 'eil riaghalair aige, ach a dh' fheudas dean amh mar is àill leis, a chionn nach 'eil e fuidh uachdranachd do neach air bith; gidheadh is creutair e, "a dh' ulluicheas a bhiadh san t-samhradh, agus a chruinnicheas a theachd-an-tir san fhogharadh," Ghnath-fhoc. vi. 6, 7, 8, an uair a ta iad so uile aig an duine nadurra agus gidheadh e ga fhagail féin buailteach do dhol bàs le ghort siorruidh. Ni h-eadh, a thuilleadh air so uile, tha'n seriochtur a' taisbeanadh an duine nadurra, cha'n ann a mhàin mar aon a ta dh' uireasbhuidh bhuaghan maith nan creutairean sin; achmar aon a ta làn do dhroch bhuaghan nan creutairean a's miosa dhiubhsan; anns am bheil a comhlachadh a cheile, gairge an leomhain, cuilbheartachd an t-sionnaich, aineolas na h-asail fhiad haich, salchaireachd a choin, agus na muice, nimh na nathrach nimhe, agus an leithide sin. Tha'n fhirinn féin a gairm dhiubh nathraiche, siol nan n thraiche nimhe; seadh, os ceann so eadhon clann an diabhuil,

Mat. xxiii. 33.; Eoin viii.44. Gu cinnteach mata, tha nàdur an duine gu truagh air a mhilleadh.

San àite mu dheireadh, “Tha sinn a thaobh nàduir ’nar cloinn feirge,” Eph. ii. 3. Tha sinn toilltinneach air, agus buailteach do fheirg Dhe; agus sin a thaobh nàduir; agus uime sin, tha sinn gun teagamh a thaobh nàduir ’nar creutairean peacach. Tha sinn an dìteadh mu’n dean sinn maith no olc; fuidh’n mhallachd, mu’n bheil aithne againn ciod e. Ach am bèuc an leomhan anns a’ choille, an uair nach ’eil creach air bith aige? Amos iii. 4, is e sin ri radh, am bèuc an Dia naomh agus ceart ’na fheirg an aghaidh duine, mur bitheadh e le pheacadh air a dheanamh ’na chreich airson feirge? Cha bhèuc, cha dean se e, cha’n urrainn e dheanamh. Co-dhunamaid mata a réir focail Dhé, gu bheil nàdur an duine ’na nadur truailidh.

II. Ma sheallas sinn ri-fiosrachadh dhaoine, agus mu bheir sinn fa’near staid an t-saoghail, anns na nithibh sin a ta soilleir do neach air bith, nach druid a shuilean an aghaidh soluis dealrach; chi sinn gu h-ealamh a leithid do thoradh, as a nochdas gu soilleir an fhreumh so do shearbhadas. Bheir mi fa’near beagan do nithibh a bhitheas feumail gus a’ phone so a dhearbhadh dhuinn.

Sa’ cheud àite.—Co nach faic tuil do thruaighibh a’ dol thairis air an t-saoghal? Agus c’ àit an teid duine, far nach fliuch e ’chas, mu ’n teid e thar a cheann agus a chluasan? Tha na h-uile duine aig an tigh agus o’n tigh, anns a’ bhaile agus anns an duthaich, ann an cùirtibh agus ann am bothannaibh, ag osnaich fuidh aon ni no ni eile, a ta neo-thaitneach dhoibh. Tha cuid air an sàruchadh le gainne, cuid air an smachdachadh le tinneas agus cradh, cuid a’ caoidh an call; cha’n ’eil neach as eugmhais trioblaid a dh’aon seorsa no seorsa eile, cha’n ’eil staid neach air bith co sabhailt, as nach ’eil sgolb éigin an-shocrach aig innte. Agus mu dheireadh thig am bàs tuarasdal a’ pheacaidh, an deigh nan teachdairean so, a chuireadh roimhe, agus sguabaidh e gach uile air falbh. A nis, ciod ach am peacadh a dh’ fhosgail an doras uisge? Ch’n ’eil gearan no osna a ta air an cluinntinn anns an t-saoghal, no deur a ta air an cluinntinn anns an t-saoghal, no deur a ta tuiteam o ar sùil, nach ’eil ’na dhearbhadh gu’n do thuit an duine mar rèult o neamh; oir tha Dia a’ roinn dhoilgheasan ’na fheirg, Iob xxi.

17. Tha so 'na dhearbhadh soilleir air truailidheachd naduir : a mheud 's gu bheil an cuibhrionn do na truaighibh so aig a' mhuinntir nach do chuir peacadh fathast an gnìomh; seadh, agus tha iad a' tarruing an ceud anail san t-saoghal a' gul, mar gu'm b'aithne dhoibh an saoghal, aig a' cheud sealladh, a bhi 'na Bhochim, àite luchd-guil. Tha uighean do'n tomhas a's lugha, co maith ris an tomhas a's mò anns an ait adhlaic; agus cha'n 'eil an saoghal aig uair air bith gun chuid a ta cosmhuil ri Rachel a' caoineadh a cloinne a chionnach 'eil iad beo. Matt. ii. 18.

San dara àite, Thoir fa'near cia luath 'sa tha'n truailidheachd nàduir a' toiseachadh air i féin thaisbeanadh ann an cloinn oga. Tha Solmh a' toirt fa'near "gu'n aithnìhear eadhon leanabh ie a bheusaibh," Gnath-fhoc. xx. 11. Feudar gu h-ealamh fhaicinn ciod an rathad am bheil aomadh a chridhe a' luidhe. Nach 'eil clann Adaimh a thuit, a' leantuinn cos-cheuma an athar, mu'n urrainn dhoibh coiseachd leo féin? Ciod an tomhas a dh' ardan beag, do ghloir-mhiann, do dh' an-iarrtuis, do dhiomhanas, do cheannaire, agus do dh' eus-aontachd a chum maith a ta annta? Agus an uair a ta iad a' magran a mach a staid na naoidheanachd, tha feum "air slait an smachdachaidh, a chur air falbh na h-amaideachd a tha ceangailte 'nan cridhe," Gnath-fhoc. xxii. 15. A ta a' nochdadh, mur bac gràs e, gu'm bi an leanabh mar Ismèl, 'na asail fhiadhaich-dhuine, mar tha'm focal a' ciallachadh, Gen. xvi. 12.

San treas àite, Gabh beachd air na peacanna lionmhor uamhasach a ta briseadh a mach anns an t-saoghal. Tha aingidheachd an duine fathast mor air an talamh. Feuch measan searbh truailidheachd ar nàduir, Hos. iv. 2. "Le mionnaibh agus breugaibh, agus marbhadh, agus goid, agus d'anamh adhaltrais; bhris iad a mach, (cosmhuil ri briseadh a mach uisgeachan,) agus tha fuil a' ruigheachd gu fuil." Tha'n saoghal air a' lionadh le salachar, agus le gach uile seorsa graineileachd, aingidheachd, agus mi-naomhachd. Cia uaithe a ta'n tuil so do pheacadh air an talamh, ach o bhriseadh suas tobraiche "na doimhne mòire, cridhe an duine, o'm bheil teachd a mach droch smuaintean, adhaltrannas, striopachas, mortadh, goid, sannt, agus aingidheachd." Marc vii. 21, 22. Theagamh gu'm bheil thusa toirt buidheachas do Dhia, le cridhe slàn, nach

'eil thu cosmhuil ris na daoine so eile : agus gun amharus tha tuilleadh aobhair agad air a shon, no tha eagal orm a tha thu smuaineachadh; oir, "mar ann an uisge, a fhreagras aghaidh do aghaidh, mar sin freagraidh cridhe duine do dhuine," Gnath-fhocail xxvii. 19. Mar ag amharc ann an uisge glan, a chi thu d' aghaidh féin; mar sin ag amharc dhuit ann ad chridhe féin, feudaidh tu cridheachan dhaoine eile fhaicinn an sin; agus air dhuit amharc air cridheachan dhaoine eile feudaidh tu do chridhe féin fhaicinn annta-san. Air chor as gu'm feudadh an creutair is graineil a ta san t-saoghal a bhi mar sgàthan dhuit; anns am bu chòir dhuit truailidheachd do nàdur féin, fhaicinn : agus nan deanadh tu sin, bheireadh tu buidheachas do Dhia le cridhe taingeil, agus cha'n ann duit féin, nach 'eil thu gun amharus cosmhuil ri daoine eile, a'd' chaithe-beatha; a mbeud 's gu bheil an truailidheachd nàdur annadsa an aon ni ta e annta-san.

Sa' cheathramh àite, Gabhaibh beachd air an oibreachadh uamhasach anns am bheil an saoghal air a thilgeadh le ana-mian dhaoine. Cha dean leomhain creach air leomhain, no madaidh-alluidh air madaidh-alluidh; ach tha daoine air tionndadh gu bhi 'nan madaidh-alluidh an aghaidh a cheile, a' teumadh agus a' milleadh a cheile. Nach beag na h-aobhair air son an sath daoine an claidheamh ann am broillich a cheile? Tha'n saoghal 'na fhàsaich o nach fuadaich an teine is dealraiche as urrainn daoine ghiulan mu'n cuairt leo, air falbh na beathaichean fiadhaich a ta 'ga aiteachadh, (agus sin do bhrìgh gur daoine agus nach brùidean iad,) ach aon rathad na rathad eile bithidh iad air n n leònadh. O'n là san do dhoirt Cain fuil Abeil, thionndaidh an talamh gu bhi 'na thigh marbhaidh; agus mhair an ruaig o na thoisich Nimrod air sealg; air an talamh mar anns an fhairge, tha'n aon a's mò a' milleadh an aon a's lugha. An uair a chi sinn ansaoghal 'na leithid do ghoil, na h-uile aon a' sathadh a cheile le briathraibh no le claidheamh, feudaidh sinn a chomh-dhunadh gu bheil droch spiorad 'nan measg. Tha na teasan dian sin am measg mhic Adhaimh, ag innseadh gu bheil an corp uile euslainteach, an ceann uile tinn, agus an cridhe uile fann. Tha iad sin gu cinnteachd a' sruthadh o aobhar anns an leth a stigh, Seum.iv. 1. "O anamiannaibh a tha cogath ann ar ballaibh."

Sa' chuigeadh àite, Thugaibh fa'near am feum a ta air laghanna dhaoine air an comhdachadh le uamhasan agus geur cheartas,

ris am feud sinn na tha'n t-Abstol ag ràdh a cho-chur, 1. Tim. i. 9, "Nach 'eil an lagh air orduchadh do dhuine firenach ach do dhaoine neo-dhligheach agus easumhal, dhoibhsan a ta mi-dhiadhaidh agus do pheacachaibh. Rinneadh duine air son comunn ri a cho-chreutair agus thubhairt Dia féin mu'n chùd duine, an uair a chruthaich se e, "nach robh e iomchuidh gu'm biodh e 'na aonar:" gidheadh is eigin da nis ann an comunn ri cho-creutair, a bhi air iadhadh mu'n cuairt le droighionn. Agus a chum naithe so gu'm faic sinn ni's f'arr truaillidheachd nàduir an duine thugaibh fa'near, (1.) Gu bheil na h-uile duine gu nadurra ag iarraidh a bhi aig làn-shaorsa; gu a thoil féin a bhi aige mar lage; agus nan leanadh e iarrtuis a nàduir, chuireadh e le làn-thoil e féin an taobh a mach do lagh Dhia agus dhaoine. Agus uaithe so, rinn cuid (aig an robh an cumhachd 'nan lamhan a reir an toil nadurra) iad féin da rìneadh 'nan uachdarain os ceann gach uile lagh; freagarach ri iarrtus uamhasach an duine air thùs, a bhi mar dhée, Gen. iii. 5. Gidheadh (2.) Cha'n 'eil duine sam bith a dhearbhadh a breatha chaitheamh am measg cuideachd gun lagh: agus air an aobhar sin tha aig luchd creachaidh gun reubainn laghanna 'nam measg féin, ged tha a' chuideachd sin uile a' tilgeadh dhiubh gach uile spéis do lagh agus do cheartas. Mar so tha daoine a' taisbeanadh gu bheil iad féin-fhiosrach air truaillidheachd nàduir; gun danadas ac' earbsa chur ann an aon a cheile, ach air urras. (3.) Ciod air bith eunnart a ta ann a bhi briseadh air a' gharadh; gidheadh tha neart ana-miann a' toirt orra gach là dol an coinneamh a chunnairt. Cha'n e mhain gu'n toir iad thairis an cliù agus an cogais, a' chogais air am bheil mor-mheas anns an t-saoghal; ach air son toil-inntinn bheagan mhionaidean, agus piannta-inntinn air ball a' teachd 'nan déigh, fagaidh iad iad féin buailteach do bhàs ainneartach le laghana na tìre sam bheil iad a chomhnuidh. (4.) Tha na laghana gu tric air an tabhairt gu stiòchdadh do ana-miannaibh dhaoine. Air uairibh ruithidh mòr chuideachdan gu leithid do mhi-riaghailt, agus cosmhuil ri aireamh do phrìosanaich gu'm bris iad dhiubh an geimhle, agus gu'n cuir iad an luchd-faire gus an ruaig; agus cha'n urrainn guth nan laghana bhi air a chluinntinn le fuaim airm. Agus is tearc a ta àms anns nach 'eil cuid do dhaoine co mor agus co dàna as nach 'eil comas aig na laghana amhaire air an ana-miannaibh borb san aghaidh; a thug air Daibhidh a ràdh,

ann an cùis Ioaib a mhort Abner, "Tha na daoine sin mie Sh ruiah ro chruidh air mo shon." 2 Sam. iii. 39. Tha anamianna air uairibh a' fàs tuilleadh is laidir air son laghanna, air chor as gu bheil an lagh a' lagachadh mar chuisle duine a' bàsachadh, Hab. i. 3, 4. (5.) Thoir fa'near am feum a tha gu tric air seann laghanna a leasachadh, agus air laghanna ùr a dheanamh; tha so ag éirigh o chiontaibh ùr anns am bheil nadur an duine mòr-thorrach. Cha bhiodh feum air a' ghàradh a chàradh, mur biodh daoine cosmhuil ri beathaichean neo-cheannsaichte do ghnath 'ga bhriseadh sìos. Is iongantach am beachd a ta eachdraidh nan Israelach, a bha air an cur air leth do Dhia o uile chinnich na talmhainn, a' toirt air an ni so Ciod an aimhreite uamhasach a bha 'nam measg an uair nach robh Rìgh ann an Israel, mar a chi sibh anns an xviii. xix. xx. agus xxi. Caibdeil do leabhar nam Breitheamhna; cia doilich a bha e an ath-leasachadh, an uair a bha'n luchd-riaghlaidh a b' fhearr aca: agus cia ullamh a bha iad air tionndadh a thaoibh a rìs an uair a fhuair iad uachdarain aingidh. Cha'n urrainn mi gun a bhi smuaineachadh, gu'm b'e crìoch àraid na h-eachdraidh naomh sin, a bhi leigeadh ris truailidheachd nàduir an duine, am mòr-fhèum a bh' air a' Mhesiah, agus air a ghràs; agus gu'm bu choir dhuinn ann an leughadh na h-eachdraidh, a bhi deanamh feum dhi a chum na crìche sin. Cia co geur 'sa tha'm focal a labhair an Tighearna ri Samuel, a thaobh Shaul, 1 Sam. ix. 17. Rioghaichidh esan os ceann (no mar a tha'm focal a' ciallachadh, ceannsaichidh e) mo shluagh. O truailidheachd nàduir an duine! Cha chuir eagal agus uamhunn Dhé nan nèamha bacadh orra; ach is eigin doibh dée eile a bhi aca air an talamh gu'n ceannsachadh, a chum an cur gu nàire. Breith. xviii. 7.

Ri leantainn.

Notes and Comments.

In Deep Waters.—The Church of Scotland judging from the cry going forth from its Presbyteries appears to be in deep financial waters. One of the loudly trumpeted benefits that was to follow from the Union was a husbanding of financial resources. The result is not in accordance with the prophecies of the ecclesiastics who engineered the Union. The decrease

in the Maintenance of the Ministry Fund for the three quarters ending 30th September is £8,974. The enthusiasm for the Union, if one uses a paradox, was somewhat frigid but if it had been known that the Church was to glide into deep financial waters we make bold to say that the reception for the Union proposals would have lost what little appearance of warmth it had.

Be Still and Know that I am God.—The terrible disaster to the great airship R101 came as a shock to the British people. All that skill could do was done in the construction of the great airship and it was heralded as one of man's greatest works. The same loud boasting was heard when the "Titanic" was set afloat and now one is a mass of wreckage and the other lying at the depths of the ocean. One of the saddest features of the R101 catastrophe was the loss of so many lives—among them being men of the highest standing. The sympathy of the English speaking world has gone out to those who were so suddenly bereaved.

Dr. Kennedy's Leper Isle.—This striking allegory by Dr. Kennedy has been reprinted through the good offices of Mrs. Giles, Abingdon, England. We trust it will have a large sale. The truth is presented in allegorical form in a striking and arresting way. It may be had from the "Courier" Office, Inverness, price 2½d post free.

Sabbath Excursion Trains.—The London Correspondent of the "Glasgow Herald" recently referred to this subject. He writes: "The various branches of the Sunday Defence League and kindred bodies are still insisting on the Scottish Office authorities taking legislative steps to prevent the running of excursion trains in the North of Scotland. In his latest statement on the matter, Sir Murdoch Macdonald, M.P. for Inverness-shire, recalls that he and others who had formed a deputation to the L.M.S. Railway Company had received 'a polite but blunt refusal,' and says that 'without an alteration of the law it is impossible to prevent these trains from being run.' 'I am sorry to say I see no hope of such a measure being carried,' added Sir Murdoch Macdonald. 'Even the Secretary of State for Scotland, who is himself a deeply religious man, will not help to bring in legislation for this purpose.' All the Highland

M.P.'s have been bringing to the notice of the Scottish Office the intensity of the feelings of the people, in Skye in particular, in regard to 'Sunday' excursions, but they have to accept the decision of the Secretary of State for Scotland that if 'Sunday' excursion trains were to be banned in the North by legislative enactment, all 'Sunday' travelling in the whole of Scotland would have to become subject to a similar prohibition." And why not, we ask?

Capitulation of the L.M.S.—Since our previous note was written the following has appeared in the "Glasgow Herald":—"I can confirm the report published in 'The Glasgow Herald' at the week-end to the effect that the London Midland and Scottish Railway have decided not to run excursions to Skye next summer. Instructions to this effect will probably reach the local railway authorities within the next few days in order that they may readjust their programmes and their schedules. Officials here seem unwilling to enlarge upon the concession, but I gather that it has been made in deference to the Sabbatarian views of those who presented organised opposition to the railway activities."

Literary Notice.

HENRY MARTYN OF PERSIA, by Jesse Page, Glasgow: Pickering & Inglis, Bothwell Street. Price, 2s.

This is one of an interesting series of biographies of famous missionaries published by this firm. The story of Henry Martyn's life should be read by all and especially by the young. Here was one endowed with intellectual gifts of the highest order with the prizes of scholarship lying at his feet but he renounced them all to become a messenger of the glad tidings of salvation to those who were in darkness. The zeal that burned within the frail tabernacle knew no rest until he breathed out his gentle spirit to God. The story of his life is well told in the biography before us and all who love good men will have no regrets in possessing themselves of a copy of this biography.

Church Notes.

Communion.—November—First Sabbath, Oban; second, Glasgow and Halkirk; third, Edinburgh and Dornoch. 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.

Student Received by Western Presbytery.—The Western Presbytery, at their last meeting, received Mr. Alexander Macaskill as a student studying for the ministry of the Free Presbyterian Church. Mr. Macaskill is to supply our London Mission in place of Mr. Colquhoun who comes north to prosecute his theological studies.

Call to Oban.—At a meeting of the Northern Presbytery at Inverness on 10th October, Rev. D. Beaton, Wick, accepted a unanimous call from the Oban congregation. The Southern Presbytery at a meeting on 14th October fixed his induction to take place on Monday 3rd November at 7.30 p.m.

Acknowledgment of Donations.

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

Correction.—In the July issue of the Magazine the word "He Patscha," New Zealand, should, each time, read "He Pakeha" (in Maori "a white man"). We regret the error.

Sustentation Fund.—Mrs McK., Flashadder, £1; Mrs J. C., Craigmore, Bute, £1; Mrs H. N., Fort William, Ontario, 4s 1d; W. R., Spey Street, Kingussie, 16s 6d.

Colonial Missions Fund.—"A Thank-offering" for this Fund from "3 F. P. Australians," £40; from "Brushgrove," Australia, £20; A. L., Toronto, per Rev. J. MacLachlan, 4s 1d.

Home Mission Fund.—Friend, Invergordon, 5s.

Jewish and Foreign Missions.—A Friend (Kirkcaldy Postmark), £6; D. M., 710 Main Street, Saskatoon, £3 17s 11d; Mrs J. C., Craigmore, Bute, £1; Mr and Mrs McL., Fort William, per Rev. N. McIntyre, £1; Two Friends, Applecross, per Rev. N. Cameron, £2; "Interested," per Rev. N. Cameron, £2; D. McK., Aviemore, per Rev. N. Cameron, 10s.

Organisation Fund.—Friend, Invergordon, 5s.

Tain Congregation—Anderson Bequest.—The Kirk Session of Tain Congregation acknowledges with grateful thanks the sum of £200, being a gift from Mr. Wm. Anderson, 269 Broadway, Palmerston, North New Zealand, the revenue from which to be paid annually to the poor of the congregation.

The following lists have been sent in for publication:—

Achmore (Stornoway) Church Building Fund.—Capt. K. K. McLeod, acknowledges with sincere thanks the following donations:—Mrs and Misses McG., £1; A. F., 5s; Dr. A. F., £1; J. F., Inverness, £1; Mrs R., Aberchalder, £1; Mrs S. F., 5s; Alex. C., 10s; Nurse F., 5s; A Friend, 2s 6d; E. F., Larach, 4s; Mrs J. M. I., Newlands, 4s; M. McK., Carnoch, 10s; J. F., Oldtown, 5s; J. F., Oldtown, 3s; Mrs F., Loch Farraline-side, 2s 6d; Mrs S. S., Urchany, 2s; J. McK. and Mrs F., Kenmore, 2s 6d; R. McL., Tolsta, 5s; Nurse McL., £1; A. McA., 10s; J. McL., 5s; M. S. M., 5s; C. McL., £1; R. C., 10s; R. G., 2s 6d; Mrs McL., Stornoway, 8s; M. McL., Breasclete, 10s; S. McK., £1; Kyles Scalpay Meeting, £1 18s 5d; Meeting, Gollam, £3; From Deacon's Court, Tarbert, £4; Friends, Tarbert Communion, 17s; D. M., 10s; Mrs McD., Tarbert, £1; A. F., £1; P. D., Scatwell, 5s; J. McP., Knockandhu, £1; J. E. M., Helensburgh, £1.

Bonar Bridge Church Building Fund.—Rev. D. J. Matheson, Lairg, acknowledges with grateful thanks the following donations:—Friend, Edinburgh, 10s; Special Collection, Inverness Congregation, £18.

Helmsdale Church Building Fund.—Mr. J. Adamson, Dalvina, Helmsdale, acknowledges with grateful thanks a donation of 5s from Mr. P. D., Scatwell.

Newcastle Church Purchase Fund.—Mr. F. Bentley, 35 Buston Terrace, Newcastle, acknowledges with sincere thanks the following donations:—P. D., Scatwell, 5s; Friend of Truth, per Mrs J. S. Sinclair, 10s; Friend, Halkirk, per Mrs J. S. Sinclair, 2s; Mrs D. McK., Halkirk, per Miss Grant, Inverness, £1. The following per Miss M. Mackay, Scorraig, D. McL., 10s; Miss J., 5s; Miss McK., 1s; Miss M. McK., 4s; Miss C., Newcastle, 5s. The following per Miss M. Dingwall, Prestwick, Ayrshire, M. D., 10s; A. McA., 5s; A. G., 2s 6d; M. G., 6s; Mrs McL., 1s; L. D., 2s.

Rogart Church Building Fund.—Rev. F. McLeod, Evelix, Dornoch, acknowledges with sincere thanks donation of £2 from "Vancouver."

Staffin Church Building Fund.—Mr. A. Mackay, Missionary, Staffin, acknowledges with grateful thanks the following donations:—A Friend, Bracadale, 10s; P. D., Scatwell, 5s; W. McK., Glendale, 5s; Nurse C., Portree, £1 5s; Collecting Card, Gairloch, per Miss C. Campbell, £6.

South African Mission.—Rev. John Tallach, Ingwenya Mission, Bembesi, acknowledges with warmest thanks the following:—Stornoway Sabbath School, £3 11s 3d; Dumbarton Sabbath School, £2, for prizes in Mission Schools; also 14 English Bibles sent from the Scottish Bible Society—Donor unknown.