

THE Free Presbyterian Magazine

AND

MONTHLY RECORD

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

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

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PRINTED BY

N. ADSHEAD & SON, 34 CADOGAN STREET, GLASGOW.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XXXV.

October, 1930.

No. 6.

“Never Man spake like this Man.”

THESE words were uttered in connection with one of the most impressive and arresting incidents recorded in the Gospels. The hour when God's Great Sacrifice was to lay Himself willingly on the altar was fast approaching. Things were going on in their accustomed course in the Temple services. The people had gathered to the Feast of Tabernacles—the most joyous of all the Feasts of the Jews—everything went on as usual until the last day, the great day of the Feast, when the stillness of the Temple was broken by the message of the Son of God: “If any man thirst let him come unto me and drink.” The place in which it was delivered, the circumstances, the occasion and above all the Person who delivered the message were all fitted to arrest the attention and make the profoundest impression on the hearers. That it did so is evident from the effect it had on the people—“Many of the people therefore, when they heard this saying, said, ‘Of a truth this is the Prophet.’ Others said, ‘This is the Christ.’” Among the audience who listened to the divine words were officers who had been sent by the chief priests and Pharisees to apprehend Jesus. The message had produced such a profound effect upon them that they were diverted from their mission and they returned without Him. “Why have ye not brought Him?” they were asked. Their answer was: “Never man spake like this man.” Such was the impression made on the mind of the officers sent to apprehend the Lord Jesus. The words in their true historical setting have reference to the utterance of the Lord on the last day of the Feast and the testimony of men who could not by any means be regarded as His friends. This is

not the only instance recorded in the Gospels where the utterances of the Saviour produced such effects upon hearers who were not friends. We read when the Lord answered the ensnaring question put to Him as to whether tribute should be paid to Caesar or not that "they marvelled and left Him, and went their way." From the standpoint as an acknowledgment made to the Son of God by those who were not His friends much might be written on the officers' testimony—"Never man spake like this man." The heavenliness of His utterances as the holiness of His character have impressed men who never owned Him as their God and Saviour. The field opened up by these words in their historical connection is a wide and fruitful one but we purpose looking at the words in their most general application. When we think of the gracious words which fell from those lips into which grace was poured does not every reverent mind instinctively appropriate the words of the officers as the most suitable expression of the effect produced—"Never man spake like this man." This holds true whether we consider the question from the standpoint of the uniqueness of His teaching, the graciousness of His invitations, the awful solemnity of His warnings or the tenderness with which He spoke to those who were to be His forever.

1. In His teaching about God and His relation to the Father as the Eternal Son the Lord Jesus made claims of the most extraordinary nature—claims which if they were not just would demand a verdict from which every reverent mind would shudder. The only satisfactory solution to the whole matter is that our Saviour was what He claimed to be—God, equal with the Father and the Holy Spirit. Herein the people of God find true rest and satisfaction that the One who came in God's great name to save was none other than the Great God and their Saviour Jesus Christ. In a brief article like this it is impossible to touch even the fringe of such a stupendous subject as the teaching of the Lord Jesus concerning the Father, Son, and Holy Spirit; we can only deal with a point here and there. He speaks not as one who has limited knowledge but as one whose knowledge was co-equal with the Father's—"No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him"—

"As the Father knoweth me so know I the Father"—"I and the Father are one." He is the perfect revelation of God—"the brightness of His glory and the express image of His Person." As the eternal Word He is the living expression to men of the thoughts that were in the mind of the eternal God for the salvation of all that were to be saved. In all His teaching how jealous He is for the glory of the Father. What an impressive sermon he preached in His life of obedience in all things doing the Father's will even suffering unto death on Calvary's accursed tree—it was His meat and drink to do the Father's will. What new views He gave of God's righteous claims on men and the spirituality of His holy law.

So too in His teaching about Himself and the Holy Spirit what wonderful utterances fell from His lips. We have already referred to the extraordinary claims He made on His own behalf. We have become so accustomed to read these and our familiarity with them has dulled, if not deadened, the sense of wonder that they are fitted to produce. Who is this that claims equality with God, who says He is the light of the world and the true bread which came down from heaven? Again, who is this promising rest to earth's heavy laden ones through all the centuries of time? The only satisfactory answer is that it is God's eternal Son and that all He claims to be and do are in keeping with what He is and what He has done. The same may be said about His teaching on the work of the Holy Spirit—"Never man spake like this man."

2. Think again of the graciousness of His invitations. Take, to begin with, the invitation that produced such an effect upon the officers as they heard it from the lips of Jesus: "If any man thirst let him come unto me." How many since that ever-memorable day have heard these words as the words of one who spake as never man spake—turning the darkness of the night into the light of morning and filling their hearts with a hope which would never put them to shame. In the Great Invitation; already referred to—"Come unto Me all ye that labour and are heavy laden and I will give you rest," we have what in many respects may be called the most wonderful of all His invitations. It is an invitation thrown out as wide as the world is wide to weary and heavy laden sinners and has He ever disappointed

any who were enabled to come? Has He said to the multitudes that have come to Him through all the ages of time—I cannot help you as my resources are now exhausted? No, for all things were delivered to Him by His Father—He has quite sufficient to meet the needs of all that will ever come. When He gave His invitation it was as One possessed with a knowledge that was not simply super-human but divine. He knew the state and condition of all that would come laden with numberless cares, anxieties and perplexities and He made provision for them. Will not these multitudes one day testify with one voice He never promised anything that He did not fulfil—“never man spake like this man.” Take, again, His words as He looked down on the doomed city of Jerusalem—how heart-appealing they are—“O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee how often would I have gathered thy children together as a hen doth gather her brood under her wings but ye would not” (Luke, xiii., 34). There is a tenderness in that appeal which one would think would have melted hearts of stone but alas! the hearts were hard to melt. Still, as we read that appeal two thousand years after it was uttered may we not say—“Never man spake like this man.” Could not Paul, the woman of Samaria, and multitudes of others say who heard His voice—“never man spake like this man?”

3. But “never man spake like this man” in the unspeakably solemn pronouncements He made concerning the doom of the finally impenitent. Desperate attempts have been made to rob these utterances of their awful solemnity but they stand as graven in the rock. No effort on the part of Judge Rutherford or any of his school can erase these pronouncements from the sacred record. Let us read the words once again and as we read them do we not feel “never man spake as this man”—“Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.” The man who dares to rob these words of their solemn import is engaged in a Satanic work. The Lord never gave utterance to them simply to terrify men. It was not an imaginary evil against which He warned them but a dread reality.

4. Finally, all the dead shall bear witness as they hear at the resurrection that voice of majesty summoning mankind to the

Judgment Seat—"never man spake like this man." Lazarus heard that voice in the stillness of the grave and countless millions of the human race will hear it when the angel with uplifted hand has sworn that time is no more. In that day it will not strike terror into the hearts of His redeemed. It will be the voice of their Beloved saying: "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world" and as these gracious words so full of the everlasting consolation of heaven fall on the ears of many weak, struggling heirs of glory will they not say as they never could say before—"never man spake like this man."

Principles of Harvest in the Spiritual World.

A Sermon* preached by Rev. HUGH MARTIN, D.D.,
Free Greyfriars', Edinburgh.

"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).

THERE can be no doubt that this prophecy refers to the first advent of Christ. The verses preceding the text are quoted by Matthew as therein receiving their fulfilment: "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea-coast in the borders of Zabulon and Nephtholim; that it might be fulfilled which was spoken by Esaias the prophet, saying, "The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. iv., 13-16). The verses following the text, also, contain the well-known and heart-stirring doxology, in which the Church is represented as welcoming the birth of her Warrior-Redeemer: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end

* This sermon is taken from a volume of the *Family Treasury*.—
Editor.

upon the throne of David." The increase of the Church at this epoch was wonderful. Messiah assumed the throne of His father David; was inaugurated King of Zion—"Thy King cometh unto thee, O Zion;"—and, on His ascension, the kingdom of David threw off its beggarly elements—its carnal envelope—and stood forth trusting to its spiritual powers alone, received immense accessions from the middle wall of partition being broken down and the Gentiles being admitted among the Israel of God, and Jesus very largely "saw of the travail of His soul" and of "the joy set before Him."

The language of the prophet, in fact, was verified: "Thou hast multiplied the nation, and increased unto Him the joy" [*marginal translation*]. And in these circumstances it is that the joy of the Church is announced and described: "They joy when they divide the spoil." First of all, Messiah Himself is joyful: "Thou hast increased unto *Him* the joy;" or, as in the language of the 21st psalm, "The King shall joy in thy strength, O Lord; and in Thy salvation how greatly shall He rejoice." Then the Church, loyal to her husband, rejoices in His joy, being admitted by Him, in His love, to share the gladness of His heart: "Thou hast increased unto *Him* the joy"—and now—"they joy before Thee."

For, all warrantable joy in this world of death and sorrow is Christ's joy. All the true joy of the Church is the joy of Christ, her living Head. It is so in this life: "These things have I spoken unto you, that *My* joy may remain in *you*, and that your joy may be full" (John xv., ii.) It is so in the life to come: "Well done, good and faithful servant, enter thou into the joy of *thy* Lord."

Now, there are three views given in Scripture of the joy of the Church—whether it be the joy of Christ personally, or in His members; and they are all fitted to show that such joy has its root in sorrow, in suffering, in self-denial, and conflict. *First*, there is the joy that succeeds travail. Such is Christ's joy: "He shall see of the travail of His soul, and shall be satisfied." Such also is the joy of His members: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail,

hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world. And ye now, therefore, have sorrow; but I will see you again and your heart shall rejoice, and your joy no man taketh from you." Then, *secondly*, there is the joy of the harvest; which, as we shall see, presupposes sacrifice and self-denial. And, *thirdly*, there is the joy of victory, which, of course, is preceded by conflict. The text sets Christian joy in the light of the second of these analogies. It is the joy of harvest. We propose to consider Christian joy under that particular aspect; the joy of harvest.

Now, to see what is peculiar in the joy of harvest, it will be necessary to analyse the *idea* of harvest. It is a complex idea. Especially when introduced, on the principle of analogy, into the unseen affairs of the moral and spiritual world, it requires a careful examination before it yields up all the special truths for which it becomes a ready vehicle—a comprehensive expression. At the outset, however, let me show—of course from the Scripture, our only source of knowledge—that the idea of harvest, I might almost say the *principle* of harvest, is eminently applicable to the kingdom of Christ; and hence the *joy of harvest* may well be expected to be found there. There is real harvest in the Church, and, therefore, there is the joy of harvest. Nay, the principle and power of harvest, whatever these may be, are universally present and continually in action in the Church. To illustrate Christian joy by the joy of harvest is not a mere illustration. Nor is it merely a passing expression of the pen inspiration—an occasional, happy phrase or turn. Deep inlaid in the whole scheme of redemption, the complex and comprehensive idea of harvest is to be met with; so much so that it applies—*First*, to the person and work of the Redeemer; *Secondly*, to the person of the redeemed; and, *Thirdly*, to the good works of the redeemed. *First*.—As to the person and work of the Redeemer, let the passage in the 12th chapter of John be considered. Towards the close of the Lord's ministry, there were "certain Greeks that came up to worship at the feast; the same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." The disciples convey the expression of this request to their Master, Jesus sees in these Greeks the first-fruits of all the

Gentile nations, one day to be brought unto Him. He looks forward and sees in anticipation "all nations blessed in Him, and all nations calling Him blessed." He sees the whole world one great and golden harvest-field, waving in autumnal plenty and beauty. And knowing that all this rich ingathering is from His own redemption-work in death, through which alone He could thus be glorified in this world, and comparing His own person and work to the seed-corn from which, through death and burial, new and plenteous life springs again—He exclaims, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The harvest principle has its first and greatest verification in the Redeemer Himself, and in the work of the Cross. Not only so but, *Secondly*.—Jesus goes on immediately to apply it to His people also. For certainly this is His design in adding: "He that loveth His life shall lose it, and he that hateth it in this world shall keep it unto life eternal" (John xii., 25). He that so "loveth his life" as "to keep it"—like the husbandman in spring preferring to retain the seed—such an one shall not really keep his life, but rather lose it; as the husbandman by keeping the seed would be only providing famine. But he that "hateth his life" in this world—he who can deal with his life like the husbandman who seems to hate the seed, and throws it from him, and parts with it, and buries it out of his sight—he shall not lose his life; it shall be *he* only that shall really keep his life; yea, "keep it unto life eternal." He shall have a *harvest* of life. So that the harvest principle applies to the persons of the redeemed. Yea, it applies to their whole person, soul and body alike. The *soul* is especially mentioned in a passage in Matthew exactly parallel to what we have now quoted from John: "For whosoever shall save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what is a man profited, if he gain the whole world, and lose his own soul?" (Matt. xvi., 25, 26). The salvation of his soul is on the principle of harvest. It applies also to the body: "It is *sown* a natural body, it is raised a spiritual body." The resurrection is a harvest. The soul has been quickened, raised, and ripened in glory. To the entire person this idea of harvest applies.

Thirdly.—To complete the full range and sweep of its application, as really embracing all that is to be found in the kingdom of Christ, it applies to the *works* of the redeemed, as well as to their persons, and to the person and work of their Redeemer. All their good works are so much sowing; and all their reward is so much reaping. "Let us not be weary in well-doing; for in due time we shall reap, if we faint not" (Gal. vi., 9). "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" (Psalm cxxvi., 5, 6). Again, it is just the harvest. The idea of harvest, whatever that may imply, is all-pervasive in the kingdom of faith.

What, then, is implied in *Harvest*? Let us analyse it, and we shall find that it contains the ideas of:—I. Surrender. II. Surrender unto death. III. Life in, and by means of, death. IV. Abundance of life. V. Beauty of life. VI. Variety of life.

I. Harvest implies and presupposes *surrender*. You surrender the good seed. You give up, as it would seem, all personal interest in it. Apparently and comparatively, you hate it. You cast it away. Like a thing which you have quitted and abandoned and are done with—which you are to make no use of, and turn to no good account—you throw it from you, and bury it in the ground, and there you leave it. You most thoroughly and completely give it up. You make a most entire surrender. This, first of all, is envolved in the idea or principle of harvest, and, therefore, in the joy of harvest. There was this, very eminently, in Christ. He gave Himself. He made a most complete surrender of Himself—"for us, men, and for our salvation." He surrendered all His own personal rights and claims as the Son of God, the Holy One, and the Just. He did not "love" and retain his honours, dignities, and glories as the co-equal of the Father. He did not stand upon any of them; He resigned them all. He resigned all personal interest in them. He pleased not Himself—He denied Himself. Not counting it robbery to be equal with God, He nevertheless made Himself of no reputation. He emptied Himself. Though He were rich, yet for our sakes He became poor.

There is this, also, in the case of His members. They part with themselves. "They give their own selves to the Lord." They surrender all personal interest in themselves—all right and desire to call themselves their own. The wicked do not so; they do precisely the reverse. They say, "Our lips are our own," and they ask, "Who is Lord over us?" But conversion revolutionises this. It brings with it the feeling—the resolution—"We are not our own,"—no, neither in soul nor in body; we will glorify God in our bodies and our spirits, which are His; we will live not unto ourselves, but unto Him that died for us, and that rose again." We surrender ourselves. We present ourselves to God a living sacrifice. But this applies also to the good works of the redeemed, as well as to their persons, and to the person and work of their Redeemer. All their good works are offerings, sacrifices, surrenderings. And the surrendering must be complete, unreserved, ungrudging; "a matter of bounty and not of covetousness." Here the principle and analogy of harvest come in very expressly: "He that soweth bountifully, shall reap also bountifully"—"And God is able to make all grace abound towards you, that ye, always having all sufficiency, may be able to abound unto every good work"—"And let us not be weary in well-doing, for in due time ye shall reap if ye faint not." In all these cases, then, to which, as we have seen, the idea of harvest applies, there is first of all a *surrender*; and that surrender is voluntary, unreserved, and in faith.

II. In the idea of harvest there is implied not only the idea of surrender, but of *surrender unto death*. Without this, no harvest is attainable. "Thou fool, that which thou sowest is not quickened except it die." "Except a corn of wheat fall into the ground and die, it abideth alone." To this extent is the surrender required; and to this extent is the surrender yielded, where it is complete and true. It is—even unto death. This is verified, first, and very eminently, in Christ Himself. It was, indeed, concerning His own *death* that He uttered the pregnant maxim—"Except a corn of wheat fall into the ground and die, it abideth alone." When He gave Himself for us, it was a giving of the most complete kind; it was giving Himself unto death. Without this, in fact, the surrender would not have been complete nor thorough—nor, indeed, real. For in

Himself He is the Life—the Fountain, and the fulness of life; and it is inconceivable that He could, *as such*, surrender Himself, except in death. It would be a contradiction. He would not have been surrendering, but, on the contrary, retaining Himself, unless He had died. He who was rich as the Fountain of Life, could, in that respect, become poor, only by dying. He did so. “I lay down my life.” “The Good Shepherd giveth His life for the sheep.” That it might not “abide alone,” the Seedcorn fell into the ground and died. He surrendered Himself unto death.

This is verified, also, in His people, wherever there is that surrender that shall issue in a harvest of life, it is surrender unto death. The old life in sin—which is a life unto self—is given up to be destroyed. It is submitted and subjected to the power of the Cross, which is a power fatal and deadly to self, and to sin, and to Satan. The old man is crucified with Christ to the end that the body of sin may be destroyed. Christ’s members share Christ’s death. They are dead indeed unto sin. For it is impossible to surrender myself truly or safely or acceptably unto God, except with and in Christ. To surrender myself to God apart from Christ is that “fearful thing” which Paul speaks of with trembling—“falling into the hands of the living God.” But, by faith, I adjoin, I conjoin, myself with Christ. I surrender myself *as* He surrenders Himself; I surrender myself *where* He surrenders Himself—at the Cross. I surrender myself in and with His surrender of Himself. But His surrender of Himself is in death; so, therefore, is mine. “Ye are *dead*, and your life is hid with Christ in God.” “Reckon ye yourselves *dead* indeed unto sin.” “Know ye not that as many of you as were baptised unto Christ were baptised unto His *death*?” Conversion is the surrender of ourselves unto death.

This is verified, yet again, in the believer’s good works, as well as in his person, and in his Lord’s. If you believingly present the sacrifices of good works unto God, you give up all passing, temporal, earthly interest in them. You submit to have no more lot or part in them than Abraham in Isaac when he was about to resign all personal interest in him, and all personal intercourse with him, till they should meet on the other side of time and the grave.—This is involved in all sincere good works.

You do not, for instance—if observant of your Lord's injunction—invite to your feast those that can “bid you again” for then a recompense is given you in this life. That is not sowing. That is lending, hoping to be paid again. “But when thou makest a feast, call the poor, the maimed, the lame, the blind, for they cannot recompense thee; for thou shalt be recompensed in the resurrection of the just.” *This is sowing, not lending. This is sowing, not bartering. This is heavenly agriculture, not earthly commerce:—for the recompense is on the other side of death; heavenly agriculture, waiting for the great harvest-home. Yes, death intervenes where harvest comes into play. Sowing is surrendering unto death—looking for recompense on the other side of death. “Except a corn of wheat fall into the ground and die, it abideth alone.” If you surrendered it not to death, you may receive it again as what you gave in loan, or gave in hire. But you do not reap, for you did not sow. You did not give up all interest in it on this side of death. And death is necessary—pre-requisite—to harvest. It is so, we have seen, in Christ personal, in Christ's people, and in their good works.*

(To be Continued.)

The Scripture Names of the Psalms.*

By the Rev. WILLIAM ROMAINE.

THERE are three Hebrew names often used in the titles of the psalms, which the Septuagint have translated psalms, hymns, and songs. The word rendered by them hymns, is *Thehilim*, which is the running title of this book, expressive of the general design, and is an abridgement of the whole matter. It comes from a Hebrew word, that signifies the brisk motion of light, shining and putting its splendour upon any object, and this makes it bright and illustrious. Hence comes the propriety of the word, as it is used to praise, which is to set an object in the light; that the rays shining upon it may render it splendid and beautiful, and thereby glorious and praise-worthy. Such

* This extract is from the Rev. William Romaine's “Essay on Psalmody.” Mr. Romaine, one of the famous evangelical preachers of the Church of England was a strong advocate for the exclusive use of the Psalms in divine worship.—Editor.

are the psalms. They are rays of light—Enlighteners (if I might use such a word, and it is the literal sense of the Hebrew hymns) intended to manifest the glory of the person, and to show forth the praises of the work of God-Jesus: for light, and its various uses in nature, is the appointed emblem of the Lord Christ. He is distinguished by this name throughout the Old Testament; and He applied all the passages to Himself in the New, when He declared—“I am the light of the world”—“I am not only the creator of light in the material world, but also in the spiritual world—darkness covers the earth, and gross darkness the people, until I, the light of life, arise upon their souls; and when I come with healing in my rays, in that day shall the deaf hear my words, and the eyes of the blind shall see out of obscurity and out of darkness.”

Jesus gives eyes to see with, and light to see by; He opens the eyes of the understanding and makes spiritual objects visible; so that, whoever is enlightened with saving knowledge, has it all from Him, and it should all lead to Him. He is the bright day star which shines throughout the volume of revelation; but in no part with clearer rays than in the Book of Psalms. Here He is exalted in His meridian glory; for the whole scripture does not give greater light into what He was to be, and to do, and to suffer, His life, His temper, His employment from His tender age until His crucifixion, than is to be found in those divine hymns; nor are there any more full descriptions of His passion, death, resurrection, ascension, and His kingdom which ruleth over all. In the psalms, He Himself read and meditated day and night, while He was growing in wisdom and stature. And in them will every true believer meditate, that he may have more of the light of the knowledge of the glory of God, as it shines in the person of Jesus Christ. As the eyes of His understanding are more enlightened with this saving truth, he will more happily enjoy in his heart the benefits of the humiliation, and exaltation of the incarnate Jehovah. May thy, reader, be thy happy case; may every psalm be as the shining light, leading thee to a growing knowledge of Jesus, and shining on clearer still unto the perfect day.

Zemer is another Hebrew word which the Septuagint translates psalms; as a verb, it signifies to cut and prune trees, as a noun,

it is a branch cut off and pruned, and by way of eminence, the branch, the man whose name is the Branch, who was known and distinguished by this title in the scripture. He was the eternal God, and He was in the fulness of time to be made flesh, and to be cut off, but not for Himself. This was the great transaction in the everlasting covenant—"Thus saith the Lord of hosts (Zech. iii. 7, 8), Behold I bring forth my servant, the Branch," the promised Branch, which was to spring from the root of Jesse: and again, (Zech. vi. 12, 13) "Thus speaketh the Lord of hosts, Behold the man whose name is the Branch, and He shall grow up out of His place, and He shall build the temple of the Lord (in which the Godhead shall reside), even He shall build the temple of the Lord, and He shall bear the glory, and shall sit and shall rule upon His throne, and He shall be a priest upon His throne, and the counsel of peace shall be between them both," between Jehovah and the Branch: for the Branch having grown up in His place was in the temple of His body to ratify the counsel of peace: He was to establish it in His life, and to fulfil it in His death, and having by dying conquered death, and him that had the power of death, He was to rebuild the temple of the Lord, as He said unto the Jews—"Destroy this temple, and in three days I will build it up;" which He fulfilled by building up the temple of His body natural, and thereby He demonstrated that He will in due time perfectly complete the temple of His body mystical, which is His church; for He is a head to all His members. He quickens them by His grace, and actuates them by His influence. By union with Him they live, by communion with Him they grow. His Spirit breathes through the Church, the which is His body, and enables the members to grow up unto Him in all things, who is the head, even Christ; whereby He teaches them, and it is a great part of their growth how to acknowledge their obligations with increasing humility to their glorified head. He renders the salvation of Jesus finished upon the cross the sweet subject of their spiritual song. His dying love they would keep ever in mind; they would have it always warm upon their hearts, and always upon their tongues. His passion on the tree is their never ceasing theme: God forbid, say they, that we should glory, except in the cross of our Lord Jesus Christ. In this they glory, and in this alone, with their voices, and with

every musical instrument, but chiefly with the melody of their hearts, they endeavour to praise Him, who was slain, and hath redeemed them unto God by His blood. It becometh them well in the house of their pilgrimage, thus to sing the triumphs of the worthy lamb; for it is to be in their Father's house the most blessed subject of their endless song. The ten thousand times ten thousand, and thousands of thousands of angels, and the great multitude which no man could number of all nations and kindreds, and people and tongues, harping with their golden harps, in full concert join in praising the crucified Immanuel. —“Worthy is the lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory, and blessing. Amen. Hallelujah.”

There is another Hebrew word, *SHeR*, which the Septuagint constantly render a song, frequently applied to the psalms. It signifies rule and government, and is used for any principality among men. Hence it is very properly spoken of Him whose kingdom ruleth over all. The prince of peace is one of His high titles. He is called the Prince of the kings of the earth—a Prince for ever—of whose government and peace there shall be no end. To this empire He had an unalienable and indefeasible right, being in the one Jehovah possessed of the same perfections with the Father and the Holy Spirit. But the most common view in which the psalms consider Him, is that of the God-man, King-mediator, whose principality is the most glorious reign of grace. He sits upon His throne freely to bestow all divine blessings upon His redeemed, and He is Messiah the prince who was raised to His kingdom by the covenant of the eternal Three; in which He engaged to be a surety for His people; and in their nature, and in their stead, to satisfy all the offended attributes of the Father, by His holy life and death, and the Father engaged to give Him a kingdom with all power in heaven and earth. Accordingly, in the fulness of time He was manifested in the flesh, and for the joy that was set before Him, He endured the cross, and despised the shame, and is set down at the right hand of the throne of God. He is greatly exalted, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. The once crucified is now the enthroned Jesus, King of kings, and Lord of lords, almighty

to save His people from all their sins, and from all their enemies. The glories of Immanuel in this respect are celebrated under the name *SHeR*, in several of the psalms. In the *xlviith* psalm for instance, all the people are called upon to clap their hands for joy, and to shout unto God with the voice of triumph, because Jehovah Jesus is the great King over all the earth. His happy government, under which believers receive all their blessings, was to be the constant subject of their grateful song. Singing was using words and sounds to express the praises of the King of saints, and their joy in Him. It was so much the ruling and leading subject, that every hymn reminded them of Messiah the Prince. Whenever they were happy in their hearts, they expressed it by singing the praises of that most glorious person, who was made flesh, humbling Himself to be obedient unto death, even the death of the cross, and who thereby became the head of all principality and power. He ruleth the almighty Immanuel over every creature, and every thing, God-man upon His throne, till all His enemies, death itself, be destroyed, and then He will reign with the Father and the Spirit for ever and ever; for His reign is everlasting, and of His kingdom there shall be no end.

This was the delightful theme in the *Book of Psalms*. The Old Testament saints were never weary of celebrating Messiah their Prince, the Lord and Saviour of His people, made an offering for their sins, dead, risen, and ascended to His throne. This is still the sweetest subject in the *Church of God*. Happy are they, who have the Lord Christ ruling over their outward estate. Thrice happy they, who have Him ruling in their souls. O what happiness is it to have set up within them the kingdom of God! which is righteousness, peace, and joy in the Holy Ghost. None have greater reason to rejoice with joy and singing, than they who have Christ dwelling in their hearts by faith. It was one principal design of those sacred hymns to keep up this holy joy, that if any were merry they might sing psalms and be glad in the Lord. Sensible of His tender care and royal protection, with what joyful lips will they extol their King? They would have all within them to bless His holy name, and would be praising Him with psalms, and hymns, and spiritual songs, rejoicing all the way to Sion, and making heavenly melody in their hearts unto the Lord.

These three names take in the subject of the whole book—the hymns contain the praises of Immanuel, our sun of righteousness—the psalms treat of His taking our nature, and in it being cut off for His people, that through His death they might live—the songs celebrate the glories of His kingdom, both in earth and heaven, in time and eternity. Besides these names of the Book of Psalms, there are several other things written in scripture concerning them, which confirm the account here given of their reference to the ever-blessed Messiah, King of saints, and which will be farther illustrated under succeeding chapters.

Gleanings from Dr. Owen's "The Glory of Christ."

LET us consider well what is our present state with respect to God and eternity. This, Moses wished for the Israelites, Deut, xxxii. 29. It is the greatest folly in the world to leave the issues of these things to an uncertain hazard. The man who cannot prevail with himself to examine strictly his state and condition with respect to eternity never does any good.

Consider what it is to live and to die without an interest in Christ, without a participation of Him. Unless we are thoroughly convinced that without Him we are in a state of apostasy from God, under the curse, obnoxious to eternal wrath, as some of the worst of God's enemies—we shall never flee unto Him for refuge in a due manner. The whole have no need of a Physician, but the sick have. Christ came not to call the righteous, but sinners, to repentance. While we are uninterested in Christ—not ingrafted into Him by faith—we run in vain, all our labour in religion is lost, our duties are all rejected, we are under the displeasure and curse of God, and our end is eternal destruction. Yet how many of us let these things pass by without consideration?

Unless there be a full conviction of the woeful, deplorable condition of every soul, of whatever quality, profession, religion, or outward state—who is not yet made partaker of Christ—all will be of no signification. Remember, then, that the consideration of your state is your chief concern in this world,

and be not afraid to take in a full and deep sense of it. The work of this conviction is the first effect of true religion.

Consider the infinite condescension and love of Christ—in His invitations to come unto Him for life, deliverance, mercy, grace, peace, and eternal salvation. Multitudes of these invitations and calls are recorded in the Scripture. They are all filled up with those blessed encouragements, which divine wisdom knows to be suited to lost, convinced sinners in their present state and condition. It were a blessed contemplation to dwell on the consideration of the infinite condescension, grace, and love of Christ, in His invitations to sinners to come unto Him, that they may be saved. O, what a degree of wisdom and persuasive grace there is in the invitations! What force and efficacy there is in the pleading and argument with which they are accompanied! In the declaration and preaching of these—Jesus Christ yet stands before sinners, calling, inviting, encouraging them to come unto Him.

This is the Word which He now speaks to you—"Why will ye die?" "Why will ye perish?" "Why will you not have compassion on your own souls?" "Can your hearts endure, or can your hearts be strong in the day of wrath that is approaching?" "It is but a little while before all your hopes, your reliefs and presumptions will forsake you, and leave you eternally miserable. Look unto Me, and be saved—come unto Me, and I will ease you of all sins, sorrows, fears, burdens, and give rest unto your souls. Come, I entreat you, lay aside all procrastinations, all delays, put Me off no more, eternity lies at the door. Cast off all self-deceiving reserves, do not so hate Me—as that ye will rather perish than accept of deliverance by Me."

These and the like things doth the Lord Christ continually declare, proclaim, plead, and urge on the souls of sinners (Prov. i. 20-23). As if He were present with you, stood among you, and spoke personally to every one of you. Consider, therefore, His infinite condescension, grace, and love therein. Why all this towards you? Doth He stand in need of you? Have you deserved it at His hands? Did you love Him first? Cannot He be happy and blessed without you? Hath He any design upon you, that He is so earnest in calling you to Him? Alas! it is nothing but the overflowing of mercy, compassion, and grace that moves and actuates Him herein.

Here lies the entrance of innumerable souls into a death and condemnation far more severe than those contained in the curse of the law (2 Cor. ii. 15-16). In this contempt of the infinite condescension of Christ, in His holy invitation to sinners to Himself, lies the sting and poison of unbelief, which unavoidably gives over the souls of men to eternal ruin.

Generally it is taken for granted that Christ is able to save us if He will, and many expect that He will do so, even though we live in sin and unbelief, because they believe that He can, if He will. But, indeed, Christ has no such power. He cannot save unbelieving, impenitent sinners, for this could not be done without denying Himself, acting contrary to His Word, and destroying His own glory. Let none please themselves with such vain imaginations. Christ is able to save all those, and only those, who come to God by Him. While you live in sin and unbelief, Christ Himself cannot save you.

God, who is infinitely wise and glorious, hath designed to exert all the holy properties of His nature—His mercy, love, grace, goodness, righteousness, wisdom, and power, which is in Himself—for the salvation of those who believe. Whoever, therefore, comes to Christ by faith on this representation of the glory of God in Christ ascribes and gives to God all that glory and honour which God aims at from His creatures, and there is nothing equal to this in pleasing Him. Every poor soul who comes by faith to Christ gives to God all that glory in which it is God's design to be manifested and exalted, and what can we do more? There is more glory given to God in coming to Christ by faith than there is in keeping the whole law. Therefore, every man who refuses to come to Christ does secretly—through the power of darkness, blindness, and unbelief—but hate God, dislikes all His ways, would not have His glory exalted, nor manifested, choosing rather to die in enmity against Him than to give glory to Him. Do not deceive yourselves; it is no indifferent thing whether or not you come to Christ upon His invitation, a thing you may put off from one season to another. Your present refusal of it is as high an act of enmity against God as your nature is capable of.

By coming to Christ you shall have an interest in all that glory which we have proposed to you. Christ shall become

yours more intimately than husbands, wives and children are, and so all His glory is yours also. And is this a small thing in your eyes—that Christ shall be yours, and all His glory shall be yours, and you shall have the advantage of it unto your eternal blessedness? Is it nothing to you to continue strangers from, and uninterested in, all His glory—to be left to take your portion in this world, in lusts, and sins, and pleasures, and a few perishing trifles, with eternal ruin in the close—whilst such durable substance, such riches of glory are tendered unto you?

Consider the horrible ingratitude there is in a neglect or refusal to come to Christ upon His invitation, with the doleful eternal ruin that will ensue thereon. How shall we escape, if we neglect so great salvation? Impenitent unbelievers are the vilest and most ungrateful of all God's creation. The devils themselves—as wicked as they are—are not guilty of this sin, for Christ was never tendered unto them, they never had an offer of salvation on faith and repentance. Unbelief is our peculiar sin, and will be the peculiar aggravation of our misery unto eternity. Hear, ye despisers! wonder, and perish! The sin of the devil is in malice and opposition to knowledge, above what the nature of man is capable of in this world. Men, therefore, must sin in some instance above the devil, or God would not give them their eternal portion with the devil and his angels—this is unbelief.

What, then, shall we do? What shall we apply ourselves unto? What is it that is required of us?

Take the advice of the Apostle (Heb. iii. 7, 8, 13). This day, even this is unto you in the tender of grace the acceptable time, this is the day of salvation. Others have had this day as well as you, and have missed their opportunity—take heed lest it should be so with you also. Now, if any one would write down or commit to memory—"This day there was an offer of Christ and salvation made unto my soul. From this time I shall resolve to give myself up to Him"—And when you form this resolution, charge your conscience with it, and make yourself to know that the breaking of this vow will be a token of your going to ruin.

Some will say that they can make nothing of this work they have tried to believe, but still fail in what they design,

and make no progress. Therefore, they think it better to let things go, in general, without further trouble. This is the language of the heart, but not of the mouth. Remember how the disciples, when fishing, had toiled all night, but caught nothing. When Christ came, He told them to cast out their nets once more. Peter made some excuse, that they had toiled all night in vain; however, he would venture once more at the command of Christ, and was rewarded with an astonishing draught of fishes. Have you been wearied with disappointments in your attempts and resolutions? Cast in your net this once more, upon the command of Christ, venture once again to come unto Him upon His call and invitation, you know not what success He may give you.

It is not the failing in your attempt at coming to Christ, but the giving up of your endeavours that will be your ruin. The woman of Canaan, in her outcry to Christ for mercy, had many repulses. At first He answered her not a word. His disciples desired Him to send her away. Then He gave her a reason why He should pass her by and not regard her—she was not an Israelite to whom He was sent. Yet she does not give over, but presses into His presence crying for mercy. Then He draws out her faith to the utmost, which was His design from the beginning. He reckoned her among the dogs, unworthy of the children's bread. Had she given over at last, upon this severe rebuke, she would not have obtained mercy; but persisting in her request, she prevailed at last. Perhaps you have prayed and cried, and resolved and vowed, all without success, as you suppose. However, if you do not give up, you also shall prevail at last. You do not know when God will come with His grace, and Christ will manifest His love, to you, as He did to the poor woman, who suffered so many rebukes. It may be He will do it this day, and if not, He may do it another day; do not despond. Take that word of Christ Himself for your encouragement, Prov. viii. 34, "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors." If you hear Him, and wait, though you have not yet admission, but are kept at the gates and posts of the doors, yet in the issue you shall be blessed.

The late Mr. Donald Maclean, Missionary, Applecross.

DONALD MACLEAN had the great blessing of having had a godly mother, whose efforts to instil into his mind in his early days the need he had of forsaking sin and of looking to Jesus Christ alone for repentance and forgiveness, and whose prayers on his behalf were answered in after days. But it was made evident in the case of Donald that it "is not of blood, nor of the will of the flesh, nor of the will of man" that any of Adam's lost race receives Christ as his Saviour, "but of God," for he lived till he was about forty years of age "doing the will of the flesh and of the mind" and proved that he was as careless about the great concerns of his soul and the claims of God upon him as any of his fellow-sinners in Harris.

He was born at Borge, Harris, in April, 1857. In 1897 the Holy Spirit convinced him of sin and of righteousness and of judgment. The anguish of soul through which he passed was so terrible that during four years he could not go near the public means of grace. Satan tempted him with his lies that if he would go to God's house he would bring a curse upon all that might be present. He would give the whole world, had he it, to be able to go, and he envied none but such as were attending there, but Satan made his bands so strong that it required the almighty power of "Him who is stronger than the strong man to cast him out—taking from him his armour and dividing his spoil." There are many living yet in South Harris who remember the great distress through which he passed during these, to him, long four years. The soul grief through which he went had the effect of turning patches of the hair of his head white while the rest of it continued chestnut coloured as formerly. This continued for some time after the Lord of His great mercy delivered him from these awful terrors of conscience, as the writer saw him with his hair in this condition shortly after he was delivered from the pit.

At last the Lord's time to deliver him came. "Evidently while engaged in prayer in the open field in a place called Quidnish" these words in the 52nd psalm, first verse—"The goodness of God endureth continually" came into his soul with such power that all his bands were loosed. The Lord brought

him out of the horrible pit and miry clay, and set his feet upon a rock, and established his goings. The following Lord's day he went to church with the voice of joy and praise.

The first time the writer heard him was on the Friday of a communion season in North Uist. He perceived that this man who had been up till then unknown to him was deeply taught of the Holy Spirit to know himself as an absolutely ruined sinner as regards his nature and practice, and having no hope in anything that he could do to extricate himself from being under the wrath and curse of a righteously offended God. When he spoke of the love, pity and mercy of God in sending His Son into this world to take the law place of such guilty rebels, and His Spirit to regenerate them through the truth in order to work faith in Christ Jesus and repentance toward God in their hearts, it became very evident that Donald MacLean knew by experience what he was speaking of. In after years his exercises both in praying and speaking to "the question" on the Fridays at communion seasons were very edifying and refreshing and encouraging to the Lord's poor and afflicted people. Without disparaging others Donald made always a deep impression on the audience, and his real earnestness caused even the unconverted to be deeply moved by his appeals to their consciences.

He became one of our Missionaries at Finsbay, Harris, where he laboured with much acceptance for seven years. After this he came to Applecross where he remained to the end of his days on earth. His labours among our people there were highly appreciated especially by the Lord's people who considered themselves greatly favoured by the Lord in giving them such a teacher. But in the inscrutable providence of God during the last four years of his life he was under a very dark cloud. His mind fell so low that he very seldom rose off his bed neither did he speak much to anyone. The writer saw him at this time. He was painfully tempted by Satan that he was not elected and, therefore, that all his past experiences were nothing but a delusion and that he could not now be saved seeing he had been so many years deceived and deceiving others. When the writer questioned him about his past experiences under law and gospel, he confessed that he had such experiences, and when it was brought before him from passages of the Scriptures that

the Lord's people in the past had the same experiences that he had, he acquiesced. When his present experiences were inquired into it became very evident that he was truly a most gracious man, and he confessed that David, Paul and others had the same temptations and misery through heart sins that he had; but he always fell back upon election—"If I am not elected I cannot be saved." It was brought before him that it is those whom God foreknew and predestinated that were *called* and justified and glorified; that by his own confession he was truly called effectually by the Holy Spirit and also that he had *then* the real experiences of the Lord's people as these are set forth in God's Word. But he could not get out of the awful pit of his not having been elected. The writer came to the conclusion that he was suffering from acute melancholia, and that Satan was taking advantage of this affliction to harass his mind. A few days before his end came he got out of this terrible mental anguish, and expressed so much to his wife.

Donald MacLean was a very warm hearted friend. His love to the Lord's people was both sincere and steadfast. It could truly be said of him that he was like Ruth when she said—"Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God . . . the Lord do so to me, and more also, if ought but death part thee and me." This became very evident when he was in the company of the Lord's people at any time. His happiness could not be concealed by putting on a reticent and morose appearance; on the contrary his affability and Christian conversation made all enjoy his fellowship.

He was a very sincere and steadfast Free Presbyterian. He knew very well the causes of our separation in 1893, and he was more upright in heart than some who seemed to be whole hearted in maintaining it for a time and then fell away. Donald was quite as firm to the last as to his duty in adhering to God's Word in its entirety as being of a truth His inspired Word; to the Westminster Confession of Faith in all its doctrines and principles, and to Church practice conformable to both as he was at the beginning. He was more intelligent than to be carried away by every wind of doctrine which will blow the

chaff one day to the east and next day to the west. He passed away to his everlasting rest on 18th February, 1929, at the age of 72 years.

The complaint of Asaph is very applicable to the great trials of Donald MacLean:—"Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart; and my spirit made diligent search. Will the Lord cast off for ever? and will He be favourable no more? Is His mercy clean gone for ever? doth His promise fail for evermore? Hath the Lord forgotten to be gracious? Hath He in His anger shut up His tender mercies? I said this is my infirmity" (Psalm, lxxvii. 4-10).

We express our sincere sympathy with his widow and family, and commend them to the care and mercy of the God and Saviour of a loving husband and father. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. xlix. 11).—N. C.

Mrs. Sutherland, Winnipeg.

MRS SUTHERLAND, who passed to her rest in January, 1929, was a native of Sutherland, being born at Blairmore, Rogart, in 1847. She had thus attained a ripe old age. After 18 years of married life she was left a widow by the death of her husband, Donald Sutherland, Brora. As most of her family had gone to Canada she joined them there in 1905. She took a deep interest in the things that pertain to the Kingdom of Heaven and she greatly rejoiced when a Free Presbyterian meeting was set up in Winnipeg. She opened her house to the first deputy of our Church that visited this important city of Western Canada and she gave many indications of her deep and keen interest in the Free Presbyterian Cause. Mrs. Sutherland had her own sorrows in life—losing as has already been noted her husband after a comparatively short married life—but these sorrows seemed to have been blessed to her. Latterly she resided with a married daughter, Mrs. Fraser, who devotedly attended to her aged mother.

Mrs. Welch.

Daughter of JOHN KNOX.

MRS. WELCH seems to have inherited no inconsiderable portion of her father's spirit, and she had her share of similar hardships. Her husband was one of those patriotic ministers who resisted the arbitrary measures pursued by James VI. for overturning the government and liberties of the Presbyterian Church of Scotland. Being determined to abolish the General Assembly, James had for a considerable time, prevented the meetings of that court by successive prorogations. Perceiving the design of the court, a number of the delegates from synods resolved to keep the diet which had been appointed to be held at Aberdeen in July 1605. They merely constituted the Assembly, and appointed a day for its next meeting, and being charged by Laurieston, the king's commissioner, to dissolve, immediately obeyed; but the commissioner, having ante-dated the charge, several of the leading members were thrown into prison. Welch and five of his brethren, when called before the privy council, declined that court, as incompetent to judge the offence of which they were accused, according to the laws of the kingdom; on which account they were indicted to stand trial for treason at Linlithgow. Their trial was conducted in the most illegal and unjust manner. The king's advocate told the jury that the only thing which came under their cognizance was the fact of the declinature, the judges having already found that it was treasonable; and threatened them with an "azize of error" if they did not proceed as he directed them. After the jury were empaneled, the justice-clerk went in and threatened them with his majesty's displeasure, if they acquitted the prisoners. The greater part of the jurors being still reluctant, the chancellor went out and consulted with the other judges, who promised that no punishment should be inflicted on the prisoners, provided the jury brought in a verdict agreeable to the court. By such disgraceful methods, they were induced, at midnight, to find, by a majority of three, that the prisoners were guilty, upon which they were condemned to suffer the death of traitors.

Leaving her children at Ayr, Mrs. Welch attended her husband in prison, and was present at Linlithgow, with the wives of the

other prisoners, on the day of trial. When informed of the sentence, these heroines instead of lamenting their fate, praised God who had given their husbands courage to stand to the cause of their Master, adding, that, like Him, they had been judged and condemned under the covert of night.

The sentence of death having been changed into banishment, she accompanied her husband to France, where they remained for sixteen years. Mr. Welch applied himself with such assiduity to the acquisition of the language of the country, that he was able, in the course of fourteen weeks, to preach in French, and was chosen minister to a Protestant congregation at Nerac, from which he was translated to St. Jean d'Angely, a fortified town in Lower Charente. War having broken out between Lewis XIII. and his Protestant subjects, St. Jean d'Angely was besieged by the king in person. On this occasion, Welch, not only animated the inhabitants of the town to a vigorous resistance by his exhortations, but he appeared on the walls, and gave his assistance to the garrison. The king was at last admitted into the town in consequence of a treaty, and being displeased that Welch preached during his residence in it, sent the Duke d'Espernon, with a company of soldiers, to take him from the pulpit. When the preacher saw the duke enter the church, he ordered his hearers to make room for the marshal of France, and desired him to sit down and hear the Word of God. He spoke with such an air of authority that the duke involuntarily took a seat, and listened to the sermon with great gravity and attention. He then brought Welch to the king, who asked him, how he durst preach there, since it was contrary to the laws of the kingdom for any of the pretended reformed to officiate in places where the court resided. "Sire," replied Welch, "if your majesty knew what I preached, you would not only come and hear it yourself, but make all France hear it; for I preach not as those men you use to hear. First, I preach that you must be saved by the merits of Jesus Christ, and not your own; and I am sure your conscience tells you that your good works will never merit heaven. Next, I preach, that, as you are king of France, there is no man on earth above you; but these men whom you hear, subject you to the pope of Rome, which I will never do." Pleased with this reply, Lewis said to him, "Very well; you shall be my minister;" and

addressing him by the title of father, assured him of his protection. And he was as good as his word; for St. Jean d'Angely being reduced by the royal forces in 1621, the king gave directions to De Vitry, one of his generals, to take care of his minister; in consequence of which, Welch and his family were conveyed, at his majesty's expense, to Rochelle.

Having lost his health, and the physicians informing him that the only prospect which he had of recovering it was by returning to his native country, Mr. Welch ventured, in the year 1622, to come to London. But his own sovereign was incapable of treating him with that generosity which he had experienced from the French monarch; and dreading the influence of a man who was far gone with a consumption, he absolutely refused to give him permission to return to Scotland. Mrs. Welch, by means of some of her mother's relations at court, obtained access to James, and petitioned him to grant this liberty to her husband. The following singular conversation took place on that occasion. His majesty asked her, who was her father. She replied, "John Knox."—"Knox and Welch!" exclaimed he, "the devil never made such a match as that."—"It's right like, sir," said she, "for we never speired his advice." He asked her how many children her father had left, and if they were lads or lasses. She said three, and they were all lasses. "God be thanked!" cried the king, lifting up both his hands; "for an they had been three lads, I had never bruiked my three kingdoms in peace." She again urged her request, that he would give her husband his native air. "Give him his native air!" replied the king, "give him the devil!"—"Give that to your hungry courtiers," said she, offended at his profaneness. He told her at last, that if she would persuade her husband to submit to the bishops, he would allow him to return to Scotland. Mrs. Welch, lifting up her apron, and holding it towards the king, replied, in the true spirit of her father, "Please your majesty, I'd rather kep his head there."

Welch was soon after released from the power of the despot, and from his own sufferings. "This month of May, 1622," says one of his intimate friends, "we received intelligence of the death of that holy servant of God, Mr. Welch, one of the fathers and pillars of that church, and the light of his age, who died at London, an exile from his native country, on account

of his opposition to the re-establishment of episcopal government, and his firm support of the presbyterian and synodical discipline, received and established among us; and that after eighteen years' banishment—a man full of the Holy Spirit, zeal, charity, and incredible diligence in the duties of his office." The death of his wife is recorded by the same pen. "This month of January, 1625, died at Ayr, my cousin, Mrs. Welch, daughter of that great servant of God, late John Knox, and wife of that holy man of God, Mr. Welch, above mentioned; a spouse and daughter worthy of such a husband, and such a father."—Dr. McCrie's "Life of John Knox."

An Dara Staid.

EADHON,

STAIÐ NADUIR, NO TRUAILLIDHEACHD IOMLAN
AN DUINE.

CEANN I.

PEACADH STAIÐ NADUIR AN DUINE.

GENESIS vi. 5.

CHUNNAIC sinn ciod a bha'n duine, mar a rinn Dia e; 'na chreutair gràdhach agus sona; gabhamaid beachd a nis air mar a dhithich se e féin; agus chi sinn e 'na chreutair peacach agus truagh. 'Si so an staid bhronach gus an d'thugadh sinn leis an leagadh; staid cho dubh agus cho chraiteach as a bha cheud staid glormhor; agus ri so their sinn gu coitchionn, staid naduir, no staid a thaobh naduir duine, a réir mar tha'n t-Abstol ag radh, Eh. ii. 3. "Agus bha sinn a thaobh naduir 'nar cloinn feirge, eadhon mar chach." Agus ann an so, tha dà ni ri thoirt fa'near. 1. Peacadh; agus, 2. Truaighe na staid so, sam bheil na h-uile a ta neo-iompaichte beo. Toisichidh mi le peacadh staid nàduir an duine, air am bheil am bonn-teagaisg, ged tha e goiriod, a' toirt cunntas iomlan: "Agus chunnaic an Tighearna gu'm bu mhòr aingidheachd an duine."

'Se gnothuch agus rùn nam briathra sin, Ceartas Dé fhìreanachadh, san tuil a thabhairt air an t-seann saoghal. Thugadh fa'near dà ni àraid mar aobhar air a shon sna rannaibh a chaidh

roimhe, (1.) Posaidhean coimeasgta, rann 2. Mic Dhé, sliochd Het agus Enois, luchd-aidmheil an fhoir-creidimh, phos iad nigheana dhaoine, sliochd mi-naomha malluichte Chain. Cha d' thug iad a' chùis am fianuis an Tighearna, chum gu'n roghnaicheadh esan air an son, Salm xlviii. 14, ach gun speis sam bith do thoil Dhé, roghnaich iad dhoibh féin; cha b'ann a réir riaghailt an creidimh, ach a réir an toil-inntinn féin; chunnaic iad gu'n robh iad sgiamhach: agus rinn am pòsadh rùsan an eadar-dhealachadh o Dhia. B'e so aon do na h-aobhair a tharruing an dile, a sguab air falbh an seann saoghal. O nach ann a dh' fheudadh luchd-aidmheil air là-ne, a thagar nach 'eil iad ciontach: ach ged thug am peacadh an dile air an t-saoghal, gidheadh cha do sguab an dile am peacadh sin air falbh, a bha o shean; mar a dh' fheudar fhaicinn mar an ceudna ann ar là-ne, gur e aon do na h-aobhair àraid airson am bheil diadhachd a' claochadh. Bha e 'na ni coitichionn am measg nam Paganach, gu'm muthadh iad an Diathan, 'nuair a mhuthadh iad an staid ann am pòsadh; agus is iomadh eiseimpleir bhronach a ta'n saoghal Crìosdaidh a' tabhairt air an ni ceudna, mar gu'm biodh daoine do bharail Pharaoh, nach 'eil an diadhachd ach a mhàin airson na muinntir sin aig nach 'ed curam eile sam bith orra, Ecsod. v. 17. (2.) Mòr-fhoirneart, rann 4. "Bha famhairean air an talamh sna laithibh sin," daoine do mhòr-airde, do mhor-neart, agus do aingidheachd oillteil, "a' lionadh na talmhainn le foirneart." rann 11. Ach cha b'urrainn aon ehuid an neart no an ionmhas aingidh, buannachd a dheanamh dhoibh ann an là na feirge. Gidheadh tha buannachd na foireigin, fathast a' tarruing dhaoine gu saltairt air an eiseimpleir uamhasach so. Labhair sinn an urrad so mu chomh-chordadh nam briathra, agus mu na peacanna àraid san robh an ginealach sin ciontach. Ach cha b'urrainn do na h-uile neach a bha air an sguabadh air falbh leis an dile bhi ciontach anns na nithibh sin; agus nach dean breitheamh na talmhainn uile ceartas? Uime sin ann am bhonn-teagaisg, tha binn fharsuinn air a tabhairt a mach 'nan aghaidh uile: bha aingidheachd an duine mòr air an talamh, agus a ta so air a dhearbhadh, oir chunnaic Dia i. Tha dà ni air a chur as an leth an so:

Air tùs. Truailidheachd beatha; aingidheachd, aingidheachd mhòr. Tha mi tuigsinn gu bheil so a' ciallachadh,

aingidheachd an caithe-beatha : oir tha i gu soilleir air a h-eadar-dhealachadh o aingidheachd an eridheachan. Bha peacanna an caithe-beatha o'n taobh a mach, mòr annta féin, agus gu mòr air an an-tromachadh leis na nithibh a bha 'nan co-chuideachd; agus so, cha'n ann a mhàin am measg sliochd Chain mhalluichte, ach mar an ceudna am measg sliochd Shet naoimh; bha aingidheachd an duine mòr. Agus an sin tha e air a ràdh, gu robh i mòr air an talamh. (1.) A dh' fhireanachadh geur-cheartas Dhé, anns gu'n d'rinn e, cha'n e mhàin peacaich a ghearradh as, ach gu'n do sguab e dheth na creutairean bruideil leis an dile; a chum agus mar a chuir daoine comharan na midhiadhachd air an talamh, gu'n cuireadh Dia comharan a chorruich air (2.) A nochdadh uamharrachd am peacaidh, ann an deanamh na talmhainn, a rinn Dia a sgeudachadh airson feum an duine, 'na shlochd peacaidh, agus 'na ionad-cluiche gu aingidheachd a chur an gnìomh gu ladurna an aghaidh nèimh. Chunnaic Dia truailidheachd a' chaithe-beatha so, cha'n e mhàin gu'n robh fios aig air, agus gu'n d'thug e fa'near e; ach thug e orrasan fios aig air, agus gu'n d'thug e fa'near e, agus nach do thréig esan an talamh ged thréig iadsan nèamh.

San dara àite, Truailidheachd an nàduir, "Bha uile bhieithneachadh smuaintean a chridhe a mhàin ole gach uair." Tha'n uile dhroch cleachdan ann an so air an lorgachadh a dh' ionnsuidh tobair a' chinn-aobhar. B'e eridhe truailidh an tobar o'n do shruth e uile. Tha'n t-anam a bha air a dheanamh treibhdhireach 'na uile bhuaghaibh, a nis air a chur as a riaghailt. Tha'n eridhe bh'air a dheanamh a réir eridhe Dhé féin, a nis calg dhireach 'na aghaidh, 'na inneal deilbh gach uile dhroch smuaintean, 'na shlochd gach fonn-collaidh, agus 'na thigh-tasgaidh gach uile neo-dhiadhachd, Mare vii. 21, 22. Feuch eridhe an duine nàdurra, mar a tha e air a thaisbean 'nar bonnteagaisg. Tha'n inntinn air a salachadh; tha smuaintean a' chridhe ole. Tha'n toil agus na h-aignidhean air an salachadh; tha breithneachadh smuaintean a' chridhe, (sin ri radh, ciod a ta'n eridhe a' deilbh an taobh a stigh dheth féin le smuain-eachadh, mar a tha breithneachadh, roghnachadh, rùpan, innleachdan, iarrtuis, na h-uile gluasad o'n taobh a stigh; no mar is fearr a dh' fheudar a ràdh, a ta deilbh smuaintean a chridhe, eadhon, deilbh, deanamh, no cumadh nan nithe sin ole,

1 Eachd. xxix.19.) Seadh, agus tha na h-uile bhreithneachadh, na h-uile dheilbh-smaintean a' chridhe mar sin. Tha'n cridhe do ghnath a deilbh ni-éigin; ach cha'n 'eil e uair bith a' deilbh aon ni ceart; tha deilbh nan smuaintean, ann an cridhe an duine ro-chaochlaidheach; gidheadh cha'n 'eil iad uair sam bith air an eur ann am fonn ceart. Ach nach 'eil air a' chuid is lugha, coimeasga do mhaith annta? Cha'n 'eil, tha iad a mhàin ole; cha'n 'eil ni sam bith annta a tha maith agus taitneach do Dhia: cha mho is urrainn do ni sam bith a ta maith teachd a mach as an ionad-dheilbh sin; far nach 'eil Spiorad Dhé, ach "prionnsa cumhachd an adheir ag oibreach," Eph. ii. 2. Ciod air bith atharrachadh a dh' fheudar fhaotainn annta, 's ann a mhain o ole gu h-ole a tha e: oir tha breithneachadh a' chridhe, no dealbh nan smuaintean ann an daoine nàdurra, do ghnath, no na h-uile là ole. O'n cheud là, gus an là nu dheireadh dhoibh anns an staid so, tha iad ann an dorchadas, mar mheadhon-oidheche; cha'n 'eil an dearsadh a's lugha do sholus no do naomhachd annta; cha'n urrainn aon smuain naomh teachd gu brath o'n chridhe mhi-naomha. O cia gràineil an cridhe so! O cia truailidh an nàdur o ta'n so! a' chraobh a tha do ghnàth a' toirt a mach toraidh, ach gun toradh maith uair sam bith, ciod air bith fearann sam bi i air a suidheachadh, ciod air bith saothair a ghabhair orra is éigin di bhi gu nàdurra 'na droch chraoibh: agus ciod is urrainn an cridhe sin a bhi, aig am bheil uile bhreithneachadh, uile dheilbh a smuaintean, a mhàin ole, agus sin an comhnuidh? Tha gu cinnteach an truailidheachd sin air a suidheachadh 'nar cridhe, air a filleadh a steach 'nar nàdur, rànuig i steach gu smior an anama; agus cha bhi i air a leigheas gu brath, ach le miorbhuil gràis. Al nis is ann mar sin a ta nàdur, gus am bi e air atharrachadh le gràs nahath-ghineamhuin. Chunnaic Dia a ta rannsachadh a' chridhe gun robh cridhe an duine mar sin, thug e aire àraid dha: agus cha'n urrainn do'n fhianuis fhirinneach agus fhior a bhi am mearachd do thaobh ar staid; ged tha sinne ro-ullamh air dol am mearachd anns a' chùis so, agus gu tric g'a chur suarach.

Thoir an aire nach bi smuain ann ad dhroch chridhe ag ràdh, ciod sin duinne? Sealladh an ginealach ris an robh am focal sin a' labhairt ris na nithibh sin. Oir dh' fhàg an Tighearna

cor a' ghinealaich sin air chuimhne, gu bhi 'na sgàthan do na h-uile ginealaich 'nan deigh; anns am feud iad truailidheachd an cridhe féin fhaicinn, agus cionnus a bhitheadh an caithe-beatha féin mar an ceudna, mur cuireadh esan bacadh orra: "Oir, mar ann an uisge a fhreagras aghaidh, mar sin freagraidh cridhe duine do dhuine," Gnath-fhoc. xxviii. 19. Dheilbh tuiteam Adaimh cridheachan gach uile dhaoine co-ionnan san ni so. Uaithe so tha'n t-Abstol, Rom. iii. 10—18. a' dearbhadh truailidheachd nàduir, cridheachan agus beatha nan uile dhaoine, o na tha'n Salmadair ag ràdh mu 'na h-aingidh 'na la féin, Salm xiv. 1, 2, 3.; v. 9.; xl. 3.; x. 7.; xxxvi. 1.; agus o na tha Ieremiah ag ràdh 'na là-san, Ier. xi. 3. agus o natha Isaiah ag ràdh mu na daoine bha beo 'na là-san, Isa. lvii. 7, 8, agus a' crìochnachadh leis sin, ann an Rom. iii. 19. "A nis a ta fhios againn ge b'e nithe a ta'n lagh a' labhairt, gur ann rìusan a ta fuidh'n lagh a ta e 'gan labhairt: chum gu druidear gach uile bheul agus gu'm biodh an saoghal uile buailteach do dh'èadha Dia." Nam biodh eachdraidh na dìle air toirt dhuinne gun an reusan a thoirt a ta sa' bhonn-teagaisg; dh' fheadamaid uaithe sin truailididheachd agus seacharan nàduir an duine gu h-iomlan fhaicinn; oir ciod eile a chomh-stri a dh'fheadadh a bhi aig Dia naomh agus ceart ris na naoidheana a bha air an sgrios leis an dìle, oir cha robh peacadh gnìomh aca? Nam faiceadh sinn duine glic, air dha mìr do obair innealta dheanamh, agus e làn-toilichte leis 'nuair a chuir e as a laimh e, mar mhìr a bha iomchuidh airson an fhéum a shonruich e air a shon, 'ag eirigh suas ann am feirg agus 'ga bhriseadh 'na bhloidsibh, 'nuair a dh' amhaire e air an déigh sin; nach measamaid gu'n robh an deilbh aig air a thur-mhilleadh, an déigh dha dol as a laimh, agus nach 'eil e iomchuidh airson an fhéum sin a runaicheadh air a shon an toiseach? Cia mò gu mòr, 'nuair a chi sinn an Dia naomh agus glic, a' sgrios obair a lamha fèin, mu'n dubhairt e aon uair gu soleimnte gu'n robh e gu ro-mhaith, nach feum sinn a mheas gu bheil a' cheud dealbh air a tur-mhilleadh, nach feud i bhi air a càradh, ach gur eigin di bhi air a deanamh nuadh, no air a cur air cul gu h-iomlan? Gen. vi. 6, 7. "Agus b'aithreach leis an Tighearna gu'n d'rinn e'n duine air an talamh, agus thog e doilgheas dha na chridhe: agus thubhairt an Tighearna, Sgriosaidh mi'n duine:" no dubhaidh mi mach e, mar a dhubhas duine mach áraid nach urra bhi air a cheartachadh

le cuid do na litricheibh no do na focail a ghearradh a mach, agus litrichean agus focail eile chur an sud san so 'nan àite; ach is éigin gu'm bi e gu h-iomlan air a dheilbh as ùr. Ach an d' thug an dìle air falbh truailleadh nàduir an duine; An do leasaich i a' chuis? Cha do leasaich. Tha Dia, 'na fhreasdal naomha, "chum gu druidear gach uile bheul, agus gu'm bi an saoghal nuadh uile buailteach do dhìteadh Dhé," co maith ris an t-sean saoghal, a' ceadachadh do thruaillidheachd nàduir briseadh a mach ann an Noah, athair an t-saoghail nuaidh, and dèigh do'n dìle dol seachad. Feuch esan mar Adamh eile, a' peacachadh le meas craoibhe," Gen. ix. 20, 21. "Shuidhich e fion-ghàradh, agus dh'òl e do'n fhìon, agus bha e air mhisg, agus bha e lomnochd a stìgl 'na bhùth." A thuilleadh air sin, tha Dia a' tabhairt an reusain cheudna an aghaidh dìle nuaidh, thug e ann ar bonn-teagaisg airson dìle thabhairt air an t-seann saoghal: "Cha mhalluich mi, ars esan, a ris an talamh ni's mò air son an duine, oir a ta smuainte cridhe an duine olc o' òige," Gen. viii. 21. Leis am bheil fios air a thoirt duinne, nach 'eil leasachadh air a' ghnòthach leis a' mheadhon so; agus nam b'e 's gu'n gabhadh e do ghnàth a' cheart rathad ri daoine a rinn e, bhiodh e do ghnàth a' cur tuiltean air an talamh, do bhrìgh gu bheil truailleadh nàduir an duine a' buanachadh mar a bha e. Ach ged nach b'urrainn an dìle truailleadh nàduir a thabhairt air falbh, gidheadh sheòl i dh' ionnsuidh an rathaid leis an bheil e air a dheanamh; sin ri ràdh, gar éigin do dhaoine bhi air am breith o uisge agus o'n Spiorad, air an togail o bhàs spioradail ann am peacadh le gràs Iosa Crìosd, a thainig trid uisge agus trid fuil; a mach as am bheil ag éirigh saoghal nuadh do naoimh ann an ath-ghineamhuin, eadhon mar a bha'n nuadh-shaoghal do pheacaich ag éirigh a mach as na h-uisgeachan, far an robh iad fada 'nan luidhe adlaichte (mar gu ba'n) san àire. Tha sinn ag ionnsachadh so e 1 Phead. iii. 20, 21, anns am bheil an t-Abstol a' labhairt mu àire Noah, ag ràdh, "Anns an robh beagan sin r'a ràdh oehd anaman, air an tearnadh trid uisge. Tha'm baisteadh mar shamhladh a tha co-fhreagradh dha so 'gar tearnadh-ne." A nis air bhi do uisgeacha na dìle 'nan samhladh a ta co-fhreagradh do'n bhaisteadh; tha e gu soilleir a' leantuinn, gu'n robh iad a' ciallachadh (mar a ta 'm baisteadh a' deanamh) ionnlad na h-ath-ghineamhuin, agus ath-nuadhachadh an Spiorad naoimh.

Gu comh-dhunadh ma ta, feudaidd na h-uisgeacha sin, ged tha iad a nis air an tiormachadh suas, a bhi mar sgathan duinne, anns am feud sinn truailidheachd iomlan ar nàdur, agus mòr-fheum na h-athghineamhuin fhaicinn.

O'n bhonn-teagaisg mar so air a mhìneachadh, Tha ag eirigh an teagasg cudthromach so, a dh' fheudas esan aruitheas a leughadh sin ri radh, "Gu bheil nàdur na duine a nis gu h-iomlan air a thruailleadh." A nis tha caochladh truagh, atharrachadh iongantach, ann an nàdur an duine! Far nach robh air tùr aon ni ole; a nis cha'n 'eil aon ni maith. Ann an leantuinn an teagaisg, nìmi.

Air tùs, A dhaighneachadh.

San dara àite, Nochdaidh mi truailidheachd nàdur, 'na carrannaibh fa leth.

Sans treas àite, Nochdaidh mi dhuibh cionnus a tha nàdur an duine mar so air a thruailleadh.

San àite mu dheireadh, Nithear an co chur.

Ri leantainn.

Notes and Comments.

In the Right Place.—Councillor George Hall, Manchester, had been sent to prison for a month because he refused to give the necessary assurance to the Magistrates that he would not play bowls on the Lord's Day in a public park. On second thoughts the Councillor gave the assurance required and was released. We have no hesitation in saying that a few others who are not only breaking God's law but also the law of the country would be none the worse of spending some time with the Councillor, though a little longer than he did, for Sabbath-breakers are not made for martyrdom. We hear on every hand a cry for liberty. The sacred rights of the subject are to be recognised, the rights of the Creator and the claims of moral law are minor matters in the eyes of these advocates of so-called liberty. Apart altogether from the false and confused thinking that lies behind so much of this cry for liberty it would be well that its advocates should bear in mind that

others have a claim to liberty as well as they. Divine law crosses the path of such so-called liberty and demands the subject to give heed to its claims. The liberty that is so much cried up to-day has more the spirit of unbridled licence than what is really deserving of the name. The Scripture has unerringly directed attention to the spirit that is actuating such men as Councillor Hall when it speaks of some as lovers of pleasure more than lovers of God.

A Foolish Speech.—Mr. Lansbury, First Commissioner of Works, in his speech at the opening of the annual conference of the Association of Parks' and Botanic Gardens' Superintendents, held in the Kelvin Hall, Glasgow, at the beginning of September, said, among other things: "Afternoon on 'Sundays' parks and open spaces should be as free and open for decent recreation as on week-days." Coming from one occupying his position this is not only a foolish but provocative speech. Mr. Lansbury went out of his way to advise the Churches to make the people understand our Lord's saying: "The Sabbath was made for man, not man for the Sabbath." We understand the sense which Mr. Lansbury gives to these words but it will be a bad day for the Churches when they follow Mr. Lansbury's crude exegesis. The passage bears no such interpretation as the modern antagonists of the Lord's Day put on it. God made the Sabbath for man but He retained His lordship over it. He did not hand it over to man to do what he pleased with it—to guard such an interpretation of His words the Lord Jesus says: "The Son of Man is Lord of the Sabbath." There was a day in the history of Glasgow when it flourished "by the preaching of the Word" when a member of the Government would not dare to give expression to such views as were set forth by the First Commissioner of Works, but we have fallen on evil days, and the flood is flowing in which may yet cause sorrow to Scotland for the manner in which her people have treated the Sabbath of the Lord.

Why did Man cease to be an Ape?—The British Association has recently been holding its meetings at Bristol and one of the weighty problems hinted at in the presidential address of Dr. H. S. Harrison, to the Anthropology section was

why did man cease to be an ape. "Man did very well," this learned scientist informed his audience with all seriousness, "before he was a man at all, and no one has given any reason why he ceased to be an ape." In the papers read at these meetings some of the great discoveries of science have been brought before the audience but now and again the rankest nonsense under the name of learning has been solemnly declared in the hearing of men who are supposed to have more erudition than the ordinary mortal. Anthropologists of the evolutionary school must be hard pressed indeed when such senseless questions are agitating their minds. The excitement they manifest over a few bones which after learned consultations turn out to be nothing more nor less than the bones of wild beasts of the forest is pitiable in the extreme.

Augustine.—It is 1500 years since Augustine passed away. He was recognised as one of the great master minds of the Church and exercised a tremendous influence on the great Reformers. His name as a theologian is chiefly associated with his exposition and defence of the doctrines of sovereign grace and his conflict with the views of Pelagius. His great masterpiece was the "City of God" but his best known and most popular work was his famous "Confessions," one of the greatest religious autobiographies of the world. This is a remarkable book and gives an insight into the tremendous soul-struggle he passed through ere he came to the light. His pious mother Monica prayed unceasingly for the conversion of her brilliant and wayward son and had the happiness to know ere she passed away that his licentious life was forever at an end and that the sovereign mercy of heaven had laid hold of one who was to do a great work in the Church of Christ. While we say all this about Augustine we are not forgetful of the serious errors found in his writings even in the "Confessions." The leaven of what was afterwards termed in the Church, Popery, had begun to show itself and Augustine's writings are not free from it. One has always to keep this constantly before one's mind in reading his writings. Both Luther and Calvin acknowledge their great indebtedness to Augustine's masterly handling of the doctrines of grace.

Literary Notice.

THE INSPIRATION AND ACCURACY OF THE HOLY SCRIPTURES, by JOHN URQUHART, Glasgow: Pickering & Inglis, 229 Bothwell Street. Price, 5s.

The publishers have done good service in re-publishing the Rev. John Urquhart's noteworthy book on the above important subject. Mr. Urquhart, in his day, was an intelligent and able exponent of the Scripture doctrine of inspiration. He did not spare the Higher Critics. There is a liveliness in his literary style that saves it from all tendency to dullness. Even when dealing with archæological matters he holds the attention of his readers. The book is handsomely got up and well printed and is worth the money at five shillings.

Church Notes.

Communions.—October—First Sabbath, Tolsta; second, Gairloch, and Ness; third, Scourie; fourth, Wick and Lochinver. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

Collection for October.—The Collection for this month is for the Missionaries' and Catechists' Fund.

Death of the Rev. Duncan Mackenzie, Kames.—We regret as we go to press to learn that Rev. Duncan Mackenzie has passed away. We extend our sincere sympathy to his wife, relatives, and the congregation.

Achmore, Lewis.—The Sacrament of the Lord's Supper will be dispensed (D.V.) at Achmore on the third Sabbath of October. The new building will be opened on the previous Thursday (Fast Day), 16th October.

Renewed Appeal on behalf of Port-na-long, Tallisker Church, Skye.—The new Church for our people in the above district is now in process of erection and as the people of the

congregation are not able to meet the whole expense the Western Presbytery hereby endorse the renewal of the former appeal to friends throughout the Church to help to the best of their ability our congregation there to pay the debt on their Church. The new place of worship is much needed and will serve a wide district. Contributions will be gratefully received by Mr. James McIver, National Bank, Portree. D. M. Macdonald, Clerk of Presbytery.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss B. McK., Brechin Castle, £1; A young F.P.'s Tenth part, 10s; A. L., Fernabeg, Shieldaig, 10s; Mrs McL., Glasgow (o/a St. Jude's), per Rev. N. Cameron, £1.

Colonial Mission Fund.—Miss J. McK., Ardelach, Nairn, 5s; Mrs B., 14 Selkirk Street, Hamilton, 6s 6d; Mrs C. M., Suncoo, Ontario, £1 0s 6d; Mrs A. M., Port Dover, Ontario, £1 0s 6d.

Jewish and Foreign Missions.—D. McL., Banavie, 6s 6d; *D. C., Valencia, Pa., U.S.A., £6; Two Friends, Kilmacolm, o/a Rev. D. J. Urquhart's personal use, £5; Anon, for Rev. D. J. Urquhart's personal use, 10s; Friend, Ross-shire, 4s; Mrs McL., Glasgow, per Rev. N. Cameron, £1; Miss M., Glasgow, per Rev. N. Cameron, 10s.

Organisation Fund.—Friend, Ross-shire, 4s.

The following lists have been sent in for publication:—

Achmore (Stornoway) Church Building Fund.—Capt. K. K. MacLeod acknowledges with sincere thanks the following donations:—Friend at Finsbay Church, £5 1s 6d; Friend of F.P.'s, Skye, £5; M. McK., £5; Mrs M., Surrey, £2; Miss A. McK., Blackpool, £1 10s; Mrs D. McL., £1; Daviot, £1; A. M., £1; Mrs M., £1; J. N. M., £1; Mrs M., £1; Rev. D. McL., £1; M. M., £1; Mrs McL., £1; Mr O., £1; A. McP., £1; Friends, Ness, 11s; A. McK., 10s; Miss McL., 10s; A. McA., 10s; Mrs B., 10s; Mrs A., 10s; J. M., 10s; Miss C. Farr, 10s; D. M., 5s; Miss McL., Bayhead, Stornoway, 6s; Miss H., Farr, 2s 6d; Friend, Farr, 2s 6d; the following per K. MacLean, Breasceleto:—N. M., 5s; N. M., 5s; Mrs A. McD., 3s; A Friend, 2s 6d; K. McL., 3s; K. McL., 3s 6d.

Bonar Bridge Church Building Fund.—Rev. D. J. Matheson, Lairg, acknowledges with grateful thanks the following donations:—Friend, £1; P. D., Seatwell, 5s.

Braes (Portree) Church Building Fund.—Rev. D. M. Macdonald, Portree, acknowledges with grateful thanks the following donations:—Miss P., Glasgow, per A. MacAskill, £1; In Memory of a beloved sister, per D. McLean, Borge, £1.

Elgol (Skye) Church Building Fund.—Mr James Mackinnon, Elgol, acknowledges with sincere thanks a donation of 5s, from Mr P. D., Seatwell Gardens.

Gairloch Congregational Funds.—Mr D. Fraser, Treasurer, acknowledges with sincere thanks the following donations o/a Gairloch Sustentation Fund:—Mrs W., Pasadena, California, £3; Mr R. F., S.S. "Chepston Castle," London, £1 10s.

Rogart Church Building Fund.—Rev. F. MacLeod, Evelix, Dornoch, acknowledges with grateful thanks the following donations:—Collecting Card, per Miss Mackintosh, 26 Argyle Street, Inverness, £1 10s; Mr P. D., Seatwell Gardens, 5s.

Staffin (Skye) Church Building Fund.—Mr A. Mackay, Missionary, Staffin, acknowledges with sincere thanks the following:—K. McL., Tobermory, £2; Miss J. C., Flodigary House, Staffin, £1; Miss E. McD., Flodigary House, 7s 6d; Mr J. S., Lochcarron, 10s.

Tallisker (Skye) Church Building Fund.—Mr Alex. Nicolson, Struan House, Struan, acknowledges with sincere thanks the following donations:—A Friend, per Mr D. Mackinnon, 10s; A Friend, per Mr D. Mackinnon, 10s.

South African Mission Clothing Fund.—Mrs Miller, West Banks Terrace, Wick, acknowledges with sincere thanks the following:—Miss McC., Kames, £1; Mr N. McE., Lochgilphead, 5s; Anon., Edinburgh postmark, £1, per Mrs J. S. Sinclair, Glasgow; Mrs MacS., £3; Mrs McL., 5s; Mrs McK., 5s; Mrs G., 10s; Mrs M., 2s, per Mrs Gillies, Stornoway; Anon., per General Treasurer, 10s; A. M. G., Plockton, 10s.

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