

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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Disgruntled Free Presbyterian Malcontents.

By a FREE PRESBYTERIAN MINISTER.

It would appear to be the destiny of denominations, however pure and Scriptural they may be, to have always in their midst men and women members whose attitude towards their own church is like that of the Communist to his native land. It is characteristic of Communists everywhere, to profess to be against Imperialism, Capitalism, and Militarism universally, but whatever degree of tolerance they may have for these forms of politics as they manifest themselves in other countries, they never seem to have a good word for their own native land relative to these matters. In exactly the same way, there are members and office-bearers in denominations who always find something to admire in other churches, but who seldom, if ever, find anything good to say of their own particular denomination. The Free Presbyterian Church of Scotland is no exception to the rule in this connection. We have always had in our midst those who found something to admire in the Church of Scotland, notwithstanding its degraded Modernism, Arminianism, and Scoto-Catholicism, while others had great admiration for the Free Church, despite the fact that even a short time ago a minister who prayed for the dead preached in a Free Church pulpit. Yet these strange so-called "Free Presbyterians never have a good word for our own church. On the contrary, they engage in perpetual, cantankerous, fault-finding, carping criticism of our church, yet they will never leave for the denominations they profess to admire, but continue among us a denominational thorn in our flesh.

This type of fault-finder becomes more evident every time there is trouble in the denomination. The recent upheaval in Glasgow brought this type of cantankerous critic to the front as a restless busybody. They have not left with the supporters and admirers of the Rev. R. Mackenzie, yet they complain bitterly that however far wrong and mistaken these "schismatical rebels" may be, there must be something far wrong with ourselves as a church when such things are permitted to happen.

It does not seem to occur to that type of critic that these siftings are permitted to try the fidelity of real Free Presbyterians. Denominational upheavals blow away the chaff that has accumulated, that the real grain of fidelity to principle may become all the more apparent: "That they which are approved may be made manifest among you" (I. Cor. xi. 19).

A favourite example of this type of unfounded captious criticism is that all our denominational troubles are due to the habit of some of our ministers (when thanking the Lord on the Mondays of Communion), of drawing attention to the deliverance from spiritual darkness involved in the testimony raised on the side of divine truth in 1893. Especially is fault found by this type of critic with the minister who points out in giving thanks on the Monday of Communion, the necessity of faithfully and uncompromisingly adhering to that historic and God-honouring testimony in our day. To justify such statements the minister, or ministers, concerned, are under obligation to quote instances of the glaring apostasy of the Church of Scotland and other Churches, and of the continued backsliding and latitudinarianism of the Free Church. The fault-finding critic cannot bear this on account of his or her imagined superior sanctity, as he or she only came to hear the Gospel, and not to listen "to a harangue against the Churches." As if the pure Gospel of the grace of God and historic Scottish Presbyterianism had not to be defended as well as proclaimed. As if indeed these Free Presbyterian swingers-on-the-fence were more godly than the late Rev. Neil Cameron, Glasgow, and others, now in glory, who considered it their life-long bounden duty to refer to these matters as grounds for perpetual thanksgiving to God. There is a vast difference between carnal, maudlin sentimentalism and a sincere desire to hear the pure Gospel proclaimed and defended.

No, it is not for such faithfulness that the Most High is having controversies with us, but for the lack of it, and because we have far too many, though only a small, noisy minority, of that type of captious critic. Let these critics examine themselves, and let them ask themselves why they are labelled "Free Presbyterians." So far from being a help to our faithful ministers and people, in so far as their undermining influence goes, they discourage and weaken the hands and efforts of those who realise that there never was a day when there was more need to heed the exhortation, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isaiah lviii. 1). These so-called Free Presbyterians "create dispeace, disunity, and discontent among our people, when the loud call to everyone who bears the honoured name, Free Presbyterian, is to do everything humanly possible, by voice and pen, in the exercise of grace and by our prayers and witness-bearing, to create in our noble little Church unity, peace, harmony, spiritual warmth and fervent brotherly love. Our greatest need is an outpouring of the Spirit of grace, supplications and repentance, and for this we should solemnly, earnestly, importunately and perseveringly pray, night and day, in public and in private. May there be a constant waiting on the Lord to this end.

The Evil of an Unconverted Ministry.

THE following extract is from a sermon preached at the opening of the Free Synod of Dumfries, on Tuesday, the 21st October, 1845, by the Rev. W. B. Clark, Free Church minister of Maxwelltown:—

"The evil from which the church has suffered most, is that of parents training their sons for the ministry just as they would to any other

profession, that they may thus obtain a genteel and comfortable livelihood. In such cases, piety is little thought of, and the necessity of a divine call unknown or disregarded, and secular interests are almost exclusively taken into account. This is totally a different thing from pious parents devoting a child to the service of God, as did Hannah—a child of many prayers—a child, it may be, given in answer to prayer. With these feelings, it is commendable to train children for the service of the Lord, but not to thrust them into it, and to keep them in a waiting attitude, that, if God, by His Spirit or providence, should be asking, ‘Whom shall I send, and who will go for me?’ they may be ready in all humility to say, ‘Here am I, send me.’

There are few things more absurd and thoroughly inconsistent with every principle of propriety, than the grounds on which young men have too often been appointed to the holy ministry. How often have we known young men licensed to preach the gospel, merely because they had attended the requisite years at college, and were able to undergo an examination, often a very superficial one, on the prescribed subjects of study, whilst decisive evidences of personal religion were neither sought nor given; and then ordained as ministers of Christ upon being presented to a living by a patron, who, perhaps, had little interest in the parish, and still less in the cause of vital godliness?

How deplorable that a youth inexperienced in the Christian warfare should be appointed to lead the hosts of the Lord! What but defeat can be expected from such an arrangement. How deplorable that a person should be ordained to rouse and watch over the souls of others, who never felt any concern for his own, that one should be appointed to deal with persons labouring under the convictions of an awakened conscience, who is altogether ignorant of the matter, and to point out the way of salvation to others when he knows it only by hearsay himself! How absurd that a person unacquainted with the wiles of Satan, should be set to put others on their guard against them; and that one unacquainted with the trials, difficulties and perplexities of the divine life should be appointed to minister to souls in earnest about religion, and, it may be, in distress about their spiritual condition! Ah, when the blind are set to lead the blind, what is to be expected but that both should fall into the ditch together. Literature and philosophy, intellectual brilliance and academic attainments are good and very highly to be prized as the handmaids of religion, but it is woefully to be deplored when they are made substitutes for it. And, let it be remembered, that, however valuable, they are not essential and indispensable to the Christian minister, whereas experimental religion is. And, if these cannot both be had, let us take the deeply exercised and experienced, though unlettered Christian; but away with the self-called, man-appointed, and merely man-taught minister, who has nothing to recommend him but the enticing words of man’s wisdom, and the profitless lessons of an earth-born morality.

It is only a converted and divinely-called ministry, whose labours God can be expected to own and render profitable to His Church. However profound the intellect, and acute the discrimination, and splendid the eloquence of a mere man-taught preacher, though he may gratify the itching ears of his audience, and excite their admiration of himself, so far as the grand ends of preaching are concerned, he is like a man beating

the air. When a man feels the weight of souls upon his heart, this will rouse every energy of his mind, and impart a reality and vigour to his ministrations, which the brightest splendour of unsanctified talents can never equal. When a man is himself filled with the Spirit of God, he will, to a certainty be made the means of conveying the water of life to others. It is not a brilliant oration that can rouse a sleeping conscience, though it may rock it into still deeper slumber. It is the Spirit of God only that can give efficacy to the words of man, and carry them home with overwhelming power to the heart; and we have every reason to believe, that this divine energy will not accompany the words of those whom God has not sent. Hence it matters little how numerous may be the professed preachers of the gospel in a country, for, if God has not sent them, they will not profit His people at all. It may be said that the extraordinary success of a few eminent men is to be ascribed to their great abilities; but this is not the Scriptural explanation of the matter:—‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ No doubt the earnestness and devotedness of these holy men kindled their talents and stimulated them to extraordinary diligence in the cultivation of them; but it was through the accompanying energy of the Spirit of God that their labours were crowned with such extraordinary success.

It is not the elegant sermon, but simple truth which the Spirit employs for alarming the conscience and breaking the hard heart. And when the sinner is awakened, and in earnest about religion, he cannot bear the trifling of a showy rhetoric; but that is to him the most acceptable sermon which leads him most plainly and directly to Christ; for when the heart is broken by a sense of sin, it is only the balm of Gilead, applied by the Great Physician, that can give relief.

If then, this be so, how solemn the obligation which lies on us, as the keepers of God's vineyard, to make the personal religion of candidates for the ministry the first and chief object of our prayerful investigation! Without in the slightest degree lowering the literary and intellectual standard, yea, if possible, rather elevating it, still it ought to be our chief solicitude to ascertain the spiritual condition of our young men, and to stir them up to enquire into the grounds which they have for believing that God in His providence has called them to the ministry of His Son."

Then and Now.

GOD constituted man in such a way that he is capable not only of remembering things that took place in the past, but he is also capable of drawing a comparison, or a contrast, between the past and the present, and forming a judgment as to whether conditions in the past or in the present were best. This has caused the Lord's people to look wistfully to the past and desire the conditions which existed then. Job in his afflictions said, "Oh, that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness" (Job xxix. 2, 3). Not only are these reflections indulged in when one has personal afflictions, but those who are lovers of Zion draw a contrast between the past and the present in

connection with the changing condition of the Church of God in the world. The Psalmist has the past and the present before him when he said: "A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers" (Psalm lxxiv. 5, 6).

It is not necessary for us to go outside the bounds of Scotland to see in a very clear manner the contrast between the past and present in their bearing on the Church of God. God raised up men among us who were instruments in His own hand for setting up His Church, and these men are famous for the great work which they did. The apostate Church of Rome held almost undisputed sway in Scotland for centuries, but when God's time came for setting up His Church on a Scriptural foundation, He raised up men for the purpose. Scotland, at this time, could be likened to a dark forest whose swamps bred death and corruption, for men had wandered out of the way of understanding and remained in the congregation of the dead. Men to whom God had given strength of body and mind, making them capable of a more exalted service, were rooted and grounded in the error and superstition of Rome, so that, though they were fair to look upon as trees in a forest, they served neither God nor their country.

It was upon these thick trees that John Knox and Andrew Melville and a host of others, raised up the axe of God's Law, showing them that "by the works of the law shall no flesh be justified." At first sight it appeared like a work of destruction as one giant after another in the forest fell with a crash to the ground, but the men who were at the work had their eye on the foundation of which the Apostle said, "For other foundation can no man lay than that is laid, which is Jesus Christ" (I. Cor. iii. 11). In due time those who had been thick trees in the forest of Papal Rome were reared upon this foundation as pillars in the temple of God. These pillars might at first be few and far between, but they were parts of a noble structure which was to be the glory of our land, and which was to stand the shock of many an attack on the prerogatives of King Jesus. In rearing this noble structure men were not left to their own devices, neither did they copy their plans from structures already in existence in other lands. They went to the Bible and did after the example of Moses who "was admonished of God when he was about to make the tabernacle: for see, saith he, that thou make all things according to the pattern showed to thee in the mount." Thus we find not only the pillars reared but the carved work of the Church's Confession and Catechisms, her government and discipline, and all her other Scriptural and time-honoured institutions standing out in bold relief. It is true that many who were set up to be pillars were burnt, while others were removed out of their place by the enemies of the Church, and even many an effort was made to mar the carved work, but in spite of all this, Scotland had a Church which was unique among the churches of the world.

Things, however, have taken another turn. The famous men who lifted up their axes upon the thick trees and set up the carved work, have heard the "Well done, thou good and faithful servant. . . . Enter thou into the joy of the Lord," and others have taken their place, who have proved themselves to be of the "mighty men, which were of old, men of renown,"

that were the fruit of the marriages of the sons of God and the daughters of men (Genesis vi. 4). These seem to have been in the same school as the young men who grew up with Rehoboam, and who put in his mouth to say to the people, "My little finger shall be thicker than my father's loins" (I. Kings xii. 10). To them the carved work is antiquated and unsuitable for an age of learning and progress, and they must go at it with axes and hammers to break it down, nor do they pause to consider that it is only men of knowledge and understanding who can set up carved work, while any untutored savage can break it down.

It must not be forgotten that all this breaking down of the carved work is done in the name of culture and enlightenment. A man may be a big enough dolt as regards general education and the practical application of it to the incidents of everyday life, yet because he has specialised in certain matters he gets the name of being a learned man. It is such who consider themselves competent judges as to whether, or not, the carved work should be preserved, and they always give their verdict against it, yet because of their name for learning none dare find fault with them. When the Robertson Smith case came before the Free Church Assembly it was maintained by his friends, for reasons which are obvious, that the question was one of deep scholarship on which only profound Hebraists could form a judgment, and yet hardly a question was raised in the whole case but what every minister who passed through the ordinary curriculum was competent to deal with. History has often repeated itself on this same point when men endeavoured to break down the carved work set up by men who were famous for their piety, integrity and learning.

Again, many who break down the carved work might be compared to Jehu, the son of Nimshi, who said, "Come with me and see my zeal for the Lord," yet "from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them." They set themselves up as paragons of faithfulness and wisdom, and all who will not agree with them are traitors to the cause of Christ. They find unfaithfulness where there is nothing more or less than an impartial exercise of discipline, and when their own purposes and plans are frustrated they raise the cry of persecution. Such, to the extent of their power, will break down the carved work, and being so blinded by the idea that they are martyrs themselves, they become quite oblivious to the consequences of their recklessness.

These consequences, it may be pointed out, are many. The cause which they should have strengthened is, by their actions, weakened, and thus they give cause of rejoicing to Satan's kingdom. The movements which they originated come to nothing, because they proceeded from men, and such as have swallowed their cry of unfaithfulness in the Church, despairing of finding faithfulness according to their own peculiar standards, cease to go to any place of worship, or in some cases go to the other extreme, and patronise places of worship where the worship and doctrine are decidedly un-Scriptural. These are but a few of the consequences of the actions of men who, in the name of faithfulness, seek to lord it over the consciences of their fellow creatures, and when their plans do not carry they show how little they care for the carved work of God's Church on earth.

This brings before us the necessity of discriminating between a real stand for the Truth, and that which is merely so in name. Those who become office-bearers in the Church take ordination vows and sign the formula, and thus they testify that they are perfectly satisfied with the Constitution of the Church in which they take office. Before leaving that Church, or charging it with having undergone a change, they ought to be satisfied that the Constitution has been altered, and that it accepts now in doctrine or government, something which it did not receive when they took office. They must be satisfied that this change took place by putting the appropriate machinery in motion for effecting a change in the Constitution. When such has taken place and all proposed remedies are set aside, separation not only becomes a duty, but it is the only means for preserving the carved work which the innovators break down with axes and hammers. If no such constitutional changes have taken place in the recognised manner, all who separate from the communion of the Church instantly become schismatics and have a hand, according to their power, in breaking down the carved work.

Our duty, therefore, is plain. We must preserve the carved work as a precious heirloom that has been handed down to us by our fathers, and we must hand it down intact, in every detail, to those who are coming after us. In doing so we must expect criticism, and even persecution, and the loss of many who once were friends. They may judge us to be traitors to the cause of Christ, but so were others judged whose Scripture-enlightened consciences testified that they were acting rightly. In these matters we must act as the Apostle did in another connection when he said: "But with me it is a very small thing that I should be judged of you, or of any man's judgment."—*J.C.*

Co-eigheachadh Soisgeulach.

Le TOMAS BOSTON.

(*Air a leantuin bhò t.-d. 214.*)

CUNNULL.—Ach their cuid, am faod e bhi gu'm bheil e ga mo ghairmsa, creutair truagh, salach mar a ta mise? FREAGRADH,—Se ta againne cuiridhean coitchionn, gu n' bhi air an trumachadh le cumha sam bith, tairgsean saor do na h-uile leis an aill teachd.—Isaiah iv, 1; Taisb. xxii. 17. Agus tha 'n Tighearna a feuchainn gu soilleir nach cuir truailleachd na neo-airridheachd sam bith eis air neach leis an aill teachd.—Isaiah i. 18; Jerem. iii. 1; agus ciod tuille a dh'iarradh sibh? Tha sinne air ar cuir an diugh, ann an ainm ar Maighstir, gu'r co-eigheachadh chum tighinn, biodh 'ur cor a ni a's aill leis. Agus na'n deanadh sin toileach sibh gu teachd, rachadh sinn do 'ur 'n ionnsuidh gu aon an deigh aon agaibh, agus dh'innseadh sinn dhuibh, gur e thusa, agus thusa, agus thusa, a ta Criosd a' gairm gu teachd a steach. Ach ma chreideas sibh air teagasg-ne o'n fhocal mu thruaigh bhur staid nadurrach, gu'n bhi cluinntinn 'ur 'n-ainm agus bhur co-ainm air mhodh araidh, c' uime a dh' iarradh sibh tuille dearbhachd anns an teagasg, mu 'n leigheas?

V. Feumaidh peacaich a thighinn a stigh. "Co-eignich iad gu theachd a steach." Fheara, cha 'n e amhain gu 'm feud sibh tighinn, ach 's fheudar

dhuibh thighinn a stigh, eadhon an dream is measa agaibh—Cha 'n e amhain gu bheil cuireadh agaibh thighinn a stigh, ach cha 'n fheadh sibh fuireach a muigh. Thugaibh fainear.

Sa CHEUD AITE—"Is i so aithne-san gu 'n creideadh sibh."—I. Eoin. iii. 23. Tha e air iarraidh oirbh le teann ughdarras thighinn. Tha Dia rìreamh ribh, agus feumaidh sinne a bhi da rìreamh mar an ceudna. Uime sin innseam dhuibh, gu feum sibh teachd; agus sparram oirbh ann na ainmsan sibh a thighinn, gu 'n bhi toirt easumhlachd do aithne theann. Uime sin cuiribh 'ur laimh air ur cridheachaibh, agus biodh fhios agaibh ciod a ni sibh, co aca a dh' fhanas sibh fathast a muigh, 'sa bheir sibh umhlachd do 'n diabhul, do 'ur teagamhan, eagallan, agus amhurasan mu Chrìosd; no' thig sibh a stigh an umhlachd do aithne Dhe. Am bheil suim air bith agaibh do ughdarras Dhe ? am bheil meas idir agaibh air aithne ? uime sin thugaibh freagradh cinnteach, ann bhur broilleach fein, co dhiu thig: na nach tig sibh. Am bheil sibh da rìreamh nach tig sibh, mar na peacaich ghràmach, rag-mhuinealach sin, Jer. ii. 25, "Cha tig, oir ghradhaich mi coigreich, agus nan deigh theid me." Oh an crudhaich sibh, sibh, fein 'an aghaidh an Tighearna, an sin sibh amach 'ur lamh an aghaidh Dhe, agus a' neartaich sibh fein an aghaidh an Uille-chumhachdaich ? Air sgath Chrìosd, air sgath bhur 'm anamaibh, thugaibh am focal sin air ais.

SAN DARA AITE.—Ach mar dana dhuibh bhi da rìreamh nach tig sibh, uime sin bithibh da rìreamh gu 'n tig; oir tha bhur teachd air aithneadh air a leithid do dhoigh, 's nach gabhar leithsgeul. Iadsan a fhuair air tus cuireadh chum na suipeir so, cha tigeadh iad, ach chuir iad an leithsgeulaibh; ach an deachaidh an leithsgeulan a ghabhail ? cha deachaidh; cha ghabhadh Dia o'n laimh iad, oir thug e binn theann 'nan aghaidh, rann 24, "Cha bhlaiss aon do na daoineibh ud a fhuair cuireadh do m' shuipearsa." Cha dana dhuinne leithsgeulan a ghabhail 'sa chuis so, co dhiu bheir sibh iad o neamh os 'ur cionn, o' ifrinn a ta annaibh, na o 'n t-shaoghal mu'r tiomchìoll; co dhiu 'sann o morachd Dhe, o'r trnailleadh fein, na o bhacaidhean an t-shaoghail. Ciod air bith ata ur cor, is i aithne-san ach umhlachd a thoirt di. Uime sin mar bi sibh da rìreamh gu 'n tig sibh, feumaidh sinne innseadh do ar Tighearna nach tig.

SAN TREAS AITE.—Tha 'n dleasdanas so air a h-aithneadh cho teann, 's gu 'm feum sibh teachd, agus teachd air ball; cha 'n fheadar dail a chur ann. "An diugh ma chluinneas sibh a ghuth na cruaidhichibh bhur cridhe." "Is e nis an t-am taitneach." Cha dana dhuinne la, cha dana dhninn uair, a cheadachadh dhuibh gu smaoineachadh air co aca thig sibh no nach tig; gu 'n fhios nach dean an ath la, no an ath uair 'ur tilgeadh do ifrinn, no ifrinn a thilgeadh annaibhse, airson diultadh na tairgse a thugadh dhuibh air a mhomaind so, a bhios air falbh, mu 'n ainmichear i. Uime sin na cuiribh dail nis faide; ach air ball fosglaidh na dorsaibh sìorruidh, chum 's gu 'n tig Rìgh na gloire a steach.

Sa CHEATHRAMH AITE.—Is e so an dleasdanas a dh' aithn Dia dhuibh: Eoin. vi., 29, "Is i so obair Dhe gu 'n creid sibh anns an ti a chuir e uaith." Cha 'n urrainn sibh taitneas na 's mugha a thoir do 'n Tighearna, na sibh a thighinn a stigh. Am b' aille leibh ardachadh an diugh, uime sin thigibh air a ghairm," Hosea xi. 7. Am b-aill leibh an crun a chuir air ceann Chrìosd ? am b-aill leibh a dheanamh na "la subhachais a

chridhe.” Mas aill, thigibh a stigh, Dan Shol. iii. 11. Tha e na mhor thaitneas do chiochaibh lan a bhi air an deothal; tha ciochaibh trocair agus graidh lan; thig a pheacaich a ta dol bas le goirt, thoir an taitneas dha, gu ’n deothail thu ciochaibh a sholais. Is i so an dleasdanas mhor thuigseach; ma ni sibh so, ni sibh na h-uile; mar dean, cha dean sibh dad idir. Ciod is ciall duibh a bhi criomadh ri oibridh Dhe, a’ di chuimhneachadh a ni so, is i an oibre. Tha sibh cumail bhur uinneagaibh duinte ri meadhon la, agus a’ lasadh coinneal an so ’san sud air feadh ’ur tìge; gidheadh tha cuiltean uamhasach dorcha ’san tigh fathast; fosglaihbh mata bhur uinneagaibh, guidheam oirbh, agus leigibh a stigh a ghrian, “Grian na fireantachd” agus bithidh sin an aite na ’n uile, agus ni ’s fearr na na h-uile. Am b-aill leibh bhi colath glic, ionraic, agus naomh ? thigibh mata gu Crìosd, I. Cor. i. 30. Sibhse nach urrainn ni sam bith a dheanamh thigibh gu Crìosd, agus mar sin ni sibh na h-uile ni, Philip. iv. 13. Am b-aill leibh urram a chuir air Dia, urram a chuir air a lagh ? uime sin thigibh gu Crìosd. Ach mar tig sibh gu Crìosd, deanaibh na ’s aill leibh, cha dean sibh dad idir. Ged a ghleidheadh sibh o so amach na deich aitheantan uile, agus so a dhi-chuimhneachadh, ’se uile na gheibheadh sibh, clar dubh o neamh s’ ur dìteadh sgriobhta air. Cuimhnichibh guidheam oirbh “an ti nach eil a toirt urrainn do ’n Mhac, cha ’n eil e toirt urrainn do ’n Athair,” Eoin. v. 23. Cha ’n eil ’ur dleasdanas eile uile, ach na ’n neoni, as eugmhais an aon so; meudaichibh iad mar is aill leibh, bithidh iad uile gu ’n fheum, mar bi an dleasdanas so air thoiseach.

SAN AITE MU DHEIREADH.—Is dleasdanas i ta air a h-aithneadh, le teistean air diom agus feirg sìorruidh Dhe, an aghaidh nan uile nach tig, Marc xvi. 16, “Esan nach creid dìtear e.” Pogaibh am Mac, air eagal gu’m bi fearg air, agus gu ’n sgriosar sibh san t-shlighe, Salm ii. 12, “Agus uime sin tha mise mar theachdair an ionad Chrìosd, a’ sparradh agus a toirt aithne dhuibh, do gach aon agaibh teachd a steach, air chunnart diom Dhe, air chunnart dìoghaltais, eadhan dìoghaltas an Eadar-mheadhonair; a’ deanamh fianuis, mar tig sibh, gu ’n tig an Tighearna Iosa Crìosd a mach o neamh nur n-aghaidh, agus bithidh sibh “air ’ur marbhadh na lathair,” Luc. xix. 27. Is mìle bas ann an aon, a bhi air ’ur marbhadh an lathair Chrìosd, a bhasaich chum peacaich a thearnadh; is ifrinn da fhille sin—Ach iadsan “nach eil umhal do shoisgeul ar Tighearna Iosa Crìosd, nithear peanas le sgrios sìorruidh o latbair an Tighearna, eadhon an Tighearna sin, da shoisgeul nach tugadh iad umhlachd, II. Tesal. i. 8-9. Ah! na ’n toilleachadh e a lathearachd a chumail a stigh ann an neamh, agus gu ’n ceadaicheadh e dhoibhsan, tha nis a’ deanamh tair air, is ga chuir suarach, am fabhor a bhi air am peanasachadh, gu ’n an Tighearna a bhi lathair; ah! na ’n deonaicheadh e an leirsgrios a theachd orra o uighe fhada, na ’n sathadh e saighdean a chorruih annta o chein; ni h-eadh, ach bithidh aig ann an ifrinn caithir cheartais, chum ’s gu ’m bi iad air am peanasachadh “o lathair an an Tighearna,” a theich o lathair anns an t-saoghal so, far an robh e na shuidhe air caithir gras ann’s an t-soisgeul. O thugaibh faineart ann an am, ciod a tha sibh a deanamh: cha ’n eil teine air bith a loisgeas cho dian ris an teine a bhriseas a mach o ’n altair; cha loisg lasair fheirg air bith anam damanaichte mar an lasair ata air a seideadh suas le anail an Eadar-mheadhonair a fhuair, ’s air an d’ rinneadh dimeas.

VI. AGUS SAN AITE MU DHEIREADH.—Thig peacaich a stigh. Co-eignich iad gu teachd a stigh. Fagail nithe diomhair do 'n Tighearna, feumaidh mi innseadh dhuibh O pheacacha, nach bi a dhith air Crìosd, a mheud sa lionas thigh. Agus gleachdaibh fhad 's as aill leibh, stigh thigh sibh. Bithidh a thigh-san air a lionadh. Cheannaich an t-Eadar-mheadhonair airneis a thigh ro dhaor gu bhi a' dh' easbhuidh a mhir a 's lugha dhi, agus uiread do aite a bhi falamh dheth. Tha dochas agam gu bheil cuid 'an so, tha do chosnadh fola, nach comasach do dhaoine na do dheamhnaibh a chumail air an ais o Chrìosd. Cheangail Athair e fein 'sa chumhnant gu 'm biodh tigh Chrìosd air a lionadh. Salm xxii. 30. "Thig iad." Faic Isaiah iii. 10-11. Nach eil laimh Chrìosd aig cridheachaibh cuid air an dearbh uair so? Nach eil cuid agaibh a' mothachadh geatachan iarunn 'ur cridheachan a gluasad gu 'm fosgladh do Chrìosd? Nach do mhothaich sibh ni-eigin ag oibreachadh san taobh a stigh ga 'r co-eigneachadh gu thighinn? Nach eil cuid ach beag a stigh a cheana? Thugaibh sìtheadh air adhart; cha 'n eil tearuinteachd ann an sibh a bhi ach beag, ach gus am bi sibh gu h-iomlan 'nur Crìosduighean.

Thigibh a stigh uime sin, a sheann sluaigh, tha air cromadh sìos a choinneachadh na h-uaigne. Rinn sibh dail fhada, na cuiribh dail ni 's fhaide. Ged tha e na ni ro ainneamh, gidheadh tha e air uairean a tachairt, gu bheil duine air a bhreth na shean aois, Joel ii. 28. Thigibh a stigh a tha do aois mheadhonach. Am bheil sibh a mach o Chrìosd, 'nur staid a 's fearr? Gu cinnteach ma tha, tha 'ur staid is fearr na staid ole, na staid thrugh. Tha sibh gu dichiollach a 'g ullachadh airson bhur teaghlaidhean? Tha sibh a carnadh suas air son 'ur sean aois, theagamh nach fhaic sibh a chaoidh; ciod tha sibh a tasgaidh air son sìorruidheachd? Thigibh a stigh a mhuinntir oga; tha sibh tuille is sean gu bhi mach a Crìosd. Na bithibh a saòilsinn gu 'r ann amhain airson a chinn leithe, a bhathais phreasach, agus na snilean dalla, a ta diadhaidheachd; tha ni 's mo le cinn oga na tha le cinn liath anns an uaign. Uime sin thigibh a stigh, 's na deanaibh moille. Mar is sine a dh' fhasas sibh, a' cuir seachd obair na diadhaidheachd, cinnidh bhur cridheachan ni 's cruaidhe ri oibreachadh orra. Thigibh a stigh a thruaghain mi-naomh, a ta fada o fhireantachd; thigibh a luchd aideachaidh chealgach nach eil fada o rioghachd Dhe; thigibh anamaibh chrithnachail, a tha ri cruaidh spairn gu tighinn, agus leis nach dana. O carson nach tig sibh? Feumaidh e bhi an darna cuid nach aill leibh, air neo nach dana leibh. Tha eagal orm gu bheil cuid 'nar measg leis nach aill teachd; cha 'n eil a ruin orra dealachadh ri 'n ana-mhiannaibh, leanaidh iad a sean chleachduinn, ciod air bith a thachaireas; cha 'n eil iad a faicinn maise air bith ann an Crìosd, air son am bheil e co mor ri bhi air iarraidh. Their mi beagan fathast ri 'n leithidibh sin. Ma tha sibh suidhichte air peacadh, ifrinn, agus bas, agus nach cum Crìosd, no neamh, no eagal ifrinn air ais sibh o 'n t-shlighe leathann; co as urrain neis a chuir oirbh? Ach biodh e ainhichte dhuibh, agus air a chuir air chuimhne ann an leabhar dhubbh 'ur coguis, a bhios air a fosgladh latha bhreitheanas, gu 'n robh slainte 'nur tairgse an diugh, gu 'n d-oidhearpaich sinn 'ur co-eigneachadh gu thighinn a stigh gu Crìosd, ach cha b-aill leibh; uime sin biodh bhur fuil air 'ur cinn fein.

Air bhur sonsa leis nach dana tighinn a stigh, carson nach dana leibh, an deigh na h-uile chuala sibh? am bheil eagal oirbh tighinn air gairm

Chriosd ? nach dana leibh gabhail ri chuireadh ? nach dana leibh umlachd a thoirt do aithne mhor Dhe ?

CUINNNEAL.—Ach tha mo pheacana do-aireamh, agus ro uamharra; an urrainn aite sam bith a bhi ann air mo shonsa ? an dana do thruaghan neo-airidh, salach mar ata mise tighinn a stigh ? FREAGRAM.—Ged a bhiodh gach aon de do pheacanna co arda ri beinn, agus cho lionmhor ri gaineamh na fairge; gidheadh tha fuil Chriosd air dhi a bhi fuil Mhic Dhe comasach an glanadh air falbh, I. EoEin i. 7. Thig do chiont agus do neo-airidheachd uile airsan a ta uile ionmhuinn: is luaithe a gheilleas a charraig fo, chudthrom an eoin a luidheas oirre, na dhibearas an fhuil sin thu. Cuinnich nach eile a h-aon air an gairm, ach a mhuinntir shalach, agus neo-airidh; Mata ix. 13. An e do ghalair bu choir do chumail o 'n lighich, nach dana leibh teachd chum na tobar gu 'r 'n ionnlad do bhrigh 's gu bheil sibh neo-ghlan ? co airson am bheil an tobair air a fosgladh ach air son peacaich neo-ghlan. Ged a bha 'n t-suipear shoisgeul na suipeir dhaor da rìreamh, cha robh i air a h-ullachadh air son a h-aon, ach iad san a bha neo-airidh air boinne uisge, agus moran ni bu neo-airidh air fuil Chriosd. Bithibh dearbhtha a mhuinntir mo graidh, nach e cheisd eadar Criosd agus sibhse, co-aca a dh' ilsicheas Criosd e fein, na nach islich, gu bhi ag ionnlad leithid do anam salach 'na fhuil fein; tha cheisd sin air a fuasgladh a cheana, Isa. i. 18; Sech. xiii. 1. Ach si cheisd a tha fhathast ri freagairt, co aca an deigh do Chriosd e fein isleachadh cho iosal, 's gu bheil e deonach sin a dheanamh, gun toir an creutair neo airidh agus salach an taire dha, gur ann an diomhain a dh' ilsicheas se e fein ? Ciod a ta sibh ag radh ris a cheisd sin ? Rinn sibh taire air lagh Dhia; an toir sibh tair mar an ceudna do Mhac Dhia le bhi diultadh a thairgse ? Na 'n cumadh salachair agus neo-airidheachd peacaich a mach o Chriosd, cha tigeadh a h-aon riamh do shliochd Adhamh a steach. Nach d' fhuair Criosd a mhuinntir sgiamhach uile, a ta nis an gloir, na 'n luidhe 'nam fuil ? Am bheil a h-aon anis ag imeachd an geal, ach iadsan a chaidh ionnlad am fuil an Uain ? Tionndaidh thairis am Biobull, seall air eachdaraidh nan linn a chaidh seachad, feuch a faigh thu a h-aon a bhasaich aig dhorus, nach fhaigheadh a stigh, airson gu 'n robh e co salach, truagh agus neo-airidh.

(Ri leantuinn.)

The Excellency of Christ.

By JONATHAN EDWARDS.

"And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. v. 5, 6.

The visions and revelations the apostle John had of the future events of God's providence, are here introduced with a vision of the book of God's decrees, by which these events were fore-ordained. This is so represented (verse 2) as a book in the right hand of Him who sat on the throne: "written within, and on the back side, and sealed with seven seals."

Books in the form in which they were wont of old to be made, were broad leaves of parchment or paper, or something of that nature, joined together at one edge, and so rolled up together, and then sealed, or some way fastened together, to prevent their unfolding, and opening. Hence we read of the roll of a book (Jer. xxxvi. 2). It seems to have been such a book that John had a vision of here; and therefore it is said to be "written within and on the back side," i.e., on the inside pages and also on one of the outside pages, viz., that which was rolled in, in rolling the book up together. And it is said to be "sealed with seven seals," to signify that what was written in it was perfectly hidden and secret; or that God's decrees of future events are sealed, and shut up from all possibility of being discovered by creatures till God is pleased to make them known. We find that seven is often used in Scripture as the number of perfection, to signify the superlative or the most perfect degree of anything; which probably arose from this, that on the seventh day God beheld the work of creation finished, and rested and rejoiced in them, as being complete and perfect.

When John saw this book, he tells us, he saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon." And that he wept much, because "no man was found worthy to open and read the book; neither to look thereon." And then he tells us how his tears were dried up, viz., "that one of the elders said unto him, weep not: behold the Lion of the tribe of Judah hath prevailed," and as in the text, "Though no man nor angel, nor any mere creature, was found either able to loose the seals, or worthy to be admitted to the privilege of reading the book;" yet this was declared for the comfort of this beloved disciple, that Christ was both able and worthy.

And we have an account in the succeeding chapters how He actually did it, opening the seals in order, first one, and then another, revealing what God had decreed should come to pass hereafter. And we have an account in this chapter of His coming and taking the book out of the right hand of Him that sat on the throne, and of the joyful praises that were sung to Him in heaven and earth on that occasion. Many things might be observed in the words of the text; but it is to my present purpose only to take notice of the two distinct appellations here given to Christ.

I. He is called a Lion. Behold the Lion of the tribe of Judah. He seems to be called the Lion of the tribe of Judah, in allusion to what Jacob said in his blessings of the tribes on his death-bed; who, when he came to bless Judah, compares him to a lion. Gen. xlix. "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?" And also to the standard of the camp of Judah in the wilderness, on which was displayed a lion, according to the ancient tradition of the Jews. It is much on account of the valiant acts of David that the tribe of Judah, of which David was, is in Jacob's prophetic blessing compared to a lion, but more especially with an eye to Jesus Christ is here called "the Lion of the tribe of Judah."

II. He is called a Lamb. John was told of a Lion that had prevailed to open the book, and probably expected to see a lion in his vision; but while he is expecting, behold a Lamb appears to open the book, an exceeding diverse kind of creature from a lion. The lion is a devourer; one that is wont to make terrible slaughter on others; and no creature more easily falls a prey to him than a lamb. And Christ is here represented not only as a Lamb, a creature very liable to be slain, but a "Lamb as it had been slain," that is, with the marks of its deadly wounds appearing on it. That which I would observe from the words, for the subject of my present discourse, is this, viz.: "There is an admirable conjunction of diverse excellencies in Jesus Christ." The lion and the lamb, though very diverse kinds of creatures, yet have each their peculiar excellencies. The lion excels in strength, and in the majesty of his appearance and voice. The lamb excels in meekness and patience, beside the excellent nature of the creature as good for food, and yielding that which is fit for clothing, and being suitable to be offered in sacrifice to God. But we see that Christ is in the text compared to both: because the diverse excellencies of both wonderfully meet in Him.

In handling this subject I would, first, shew wherein there is an admirable conjunction of diverse excellencies in Jesus Christ. Secondly, how this admirable conjunction of excellencies appears in Christ's acts, and then make application.

First, I would shew wherein there is an admirable conjunction of diverse excellencies in Jesus Christ, which appears in three things:

1. There is a conjunction of such excellencies in Christ, as, in our manner of conceiving, are very diverse one from another.

2. There is in Him a conjunction of such really diverse excellencies, as otherwise would have seemed to us utterly incompatible in the same subject.

3. Such diverse excellencies are exercised in Him towards men that otherwise would seem impossible to be exercised towards the same subject.

I. There is a conjunction of such excellencies in Christ, as in our manner of conceiving, are very diverse from one another. Such are the various divine perfections and excellencies that Christ is possessed of. Christ is a divine person; and, therefore, has all the attributes of God. The difference between these is chiefly relative, and in our manner of conceiving them. And those which in this sense, are most diverse, meet in the person of Christ.

1. There do meet in Jesus Christ infinite highness, and infinite condescension. Christ, as He is God, is infinitely great and high above all. He is higher than the kings of the earth; for He is King of kings, and Lord of lords. He is higher than the heavens, and higher than the highest angel in heaven. So great is He, that all men, all kings and princes, are as worms of the dust before Him; all nations are as the drop of the bucket, and the light dust of the balance; yea, and angels themselves are as nothing before Him. He is so high, that He is infinitely above any need of us; above our reach, that we cannot be profitable to Him; and above our conceptions, that we cannot comprehend Him. Prov. xxx. 4: "What is His name, and what is His son's name, if thou canst tell?" Our understandings, if we stretch them ever so far, cannot

reach up to His divine glory. Job xi. 8: "It is high as heaven, what canst thou do?" Christ is the Creator and great possessor of heaven and earth. He is the sovereign Lord of all. He rules over the whole universe, and doth whatsoever pleaseth Him. His knowledge is without bounds; His wisdom is perfect, and what none can circumvent. His power is infinite, and none can resist Him. His riches are immense and inexhaustible. His majesty is infinitely awful. And yet He is one of infinite condescension. None is so low or inferior, but Christ's condescension is sufficient to take a gracious notice of them. He condescends not only to the angels, humbling Himself to behold the things that are done in heaven, but He also condescends to such poor creatures as men: and that not only so as to take notice of princes and great men, but of those that are of meanest rank and degree, "the poor of the world" (James ii. 5). Such as are commonly despised by their fellow-creatures, Christ does not despise. I. Cor. i. 28: "Base things of the world, and things that are despised, hath God chosen." Christ condescends to take notice of beggars (Luke xvi. 22) and people of the most despised nations. In Christ Jesus there is neither "Barbarian, Seythian, bond nor free" (Col. iii. 11). He that is thus high, condescends to take a gracious notice of little children. Matt. xix. 14: "Suffer little children to come unto me." Yea, which is more, His condescension is sufficient to take a gracious notice of the most unworthy, sinful creatures, those that have no good deservings, and those that have infinite ill-deservings.

Yea, so great is the condescension, that it is not only sufficient to take some gracious notice of such as these, but sufficient for everything that is an act of condescension. His condescension is great enough to become their friend; to become their companion, to unite their souls to Him in spiritual marriage. It is enough to take their nature upon Him, to become one of them, that He may be one with them.

Yea, it is great enough to abase Himself yet lower for them, even to expose Himself to shame and spitting; yea, to yield up Himself to an ignominious death for them. And what act of condescension can be conceived of greater? Yet such an act as this, has His condescension yielded to for those that are so low and mean, despicable and unworthy! Such a conjunction of infinite highness and low condescension in the same person is admirable. We see, by manifold instances, what a tendency a high station has in men, to make them to be of quite a contrary disposition. If one worm be a little exalted above another, or having more dust, or a bigger dunghill, how much does he make of himself! What a distance does he keep from those that are below him! And a little condescension is what he expects should be made much of, and greatly acknowledged. Christ condescends to wash our feet; but how would great men (or rather the bigger worm) account themselves debased by acts of far less condescension!

2. There meet in Jesus Christ, infinite justice, and infinite grace. As Christ is a divine Person, He is infinitely holy and just; hating sin, and disposed to execute condign punishment for sin. He is the Judge of the world, and the infinitely just Judge of it, and will not at all acquit the wicked, or by any means clear the guilty. And yet He is infinitely gracious and merciful. Though His justice be so strict with

respect to all sin, and every breach of the law, yet He has grace sufficient for every sinner, and even the chief of sinners. And it is not only sufficient for the most unworthy to shew them mercy, and bestow some good upon them, but to bestow the greatest good; yea, it is sufficient to bestow all good upon them, and to do all things for them. There is no benefit or blessing that they can receive, so great but the grace of Christ is sufficient to bestow it on the greatest sinner that ever lived. And not only so, but so great is His grace, that nothing is too much as the means of this good. It is sufficient to do great things, but also to suffer in order to it; and not only to suffer, but to suffer most extremely, even unto death, the most terrible of natural evils; and not only death, but the most ignominious and tormenting and every way the most terrible that men could inflict; yea, and greater suffering than men could inflict, who could only torment the body. He had suffered in His soul, that were the immediate fruits of the wrath of God against the sins of those He undertakes for.

Our Old Nature not Dead!

You may be caught up into the third heaven, and yet the abundance of this revelation will not burn up the dross that is within you, or kill the old man, the flesh which warreth against the Spirit. On the contrary, there is the danger imminent and great, as there was to the Apostle Paul, lest you be exalted above measure, and dream of victory and enjoyment while you are still on the battlefield, and called to fight the good fight of faith, to crucify every day the old man, and to have no confidence, still less complacency, in the flesh. . . . A Christian is known by his difficulties, struggles, conflicts, tears, groans, as well as by his thanksgiving and joy. We have died once in Christ, and in Christ are accepted and perfect, but our old nature is not dead, the flesh in us is not annihilated, there is still within us that which has no pleasure in the will and ways of God. . . . We sin, we fall, we carry about with us a mind resisting God's will, criticising it, and rebelling; and we shall experience to the very last breath we draw on earth, that there is a conflict, and that we must strive and suffer in order to be faithful unto death.

Hear how at the end of his journey the apostle says of himself, not that he was, but that he *is*, chief of sinners. Is he a saint? He calls himself less than the least of God's saints. Is he an apostle? He adds, I am not meet to be an apostle. So we confess daily our sin and our sins, and condemn ourselves whenever we appear before God; yet are we perfect in Christ Jesus.—ADOLPH SAPHIR, D.D., quoted in the *Gospel Magazine*.

Gleanings by the Way.

Head and heart, and Hands and Feet.—My dear brother, I am not aware if I told you the following note of Mr. Bower's sermon at the induction of Mr. Foote to the East Church, Aberdeen (1824): "Dear brother, let me say to you what another minister said on one occasion.

Some preach all *doctrine*; that makes people all *head*, which is a monster. Some preach all *experience*; that makes the people all *heart*, and that is a monster too. And others preach all *practice*; and that makes the people all *hands and feet*; which is likewise a monster. But preach you doctrine and experience and practice; and so, by the blessing of God, you will have head and heart, and hands and feet—a perfect man in Christ Jesus.”—*Dr. John Duncan.*

The believer's hope and duty.—No tongue can tell how great that glory will be, which the Saviour will give thee, O believer. Surely, then, while thou art waiting for this glory which shall be revealed, thou wilt be going on from faith to faith, that thy beloved Saviour may become more dear to thee; and that thou mayest have more close and intimate communion with Him. Every day's experience should bring thee to love his appearing more. Having tasted how gracious He is, thou shouldst be longing for the marriage supper of the Lamb with fervent desire; and being now a father in Christ, and strong in faith, thou wilt be often looking up to Him, saying, make haste, my beloved, and take me to thyself. Let me see Thee face to face, and enjoy Thee, thou Saviour whom my soul longeth after. It is good to live upon Thee by faith, but to live upon Thee is best of all.—*Rev. W. Romaine.*

The peace of the righteous.—If what happens to us be not good, yet it worketh for our good; it contributeth to our good, because it is in his skilful hand who can bring good out of evil, peace out of trouble. Oh, that men were persuaded to be Christians indeed—to love the law of God—to trust in Him. Great peace have all such. This will prove to you their peace in the world. Your peace should be as a river, for abundance and perpetuity; no draught could draw it up. It should run in time as a large river; and when time is done, it would embosom itself in eternity—in that ocean of eternal peace and joy, in which the saints above for ever delight. Other men's peace is like a brook which in summer dries up.—*Binning.*

The late George Mackenzie, Achlyness, Kinlochbervie.

THE Parish of Eddrachilles, like many another parish in Scotland, has been depleted of many of whom “knowledge was taken that they had been with Jesus.” Within recent years three men, noted for their godliness, viz.: Donald Macleod, Duartbeg, Hector Morrison, Foindle, and George Mackenzie, Achlyness, were removed to their everlasting rest. By their removal the Church militant has suffered a great loss, especially the cause of truth in Eddrachilles. They were men who prayed fervently that faithful witnesses would be raised up in the congregations where they worshipped, and, it may well be, their prayers will yet be answered.

George Mackenzie was born in Tarbet in the year 1858. When only eight years old, he lost his father; who, with other three relatives, was lost at sea leaving a widow and a young family of five sons and four daughters. At the age of twenty-three he lost his two eldest brothers within a period of six weeks—one was drowned at sea and the other died of virulent blood poisoning. On three occasions during a long and active

seafaring life George himself narrowly escaped being drowned. Having been in charge for a considerable time of successive fishing vessels, he was well-known and respected among the fishing community from Stornoway to Aberdeen. It was at Stornoway, well over twenty years ago, that the writer met him for the first time. The impression he made then on hearing him engage in prayer was that he was a man who received marvellous nearness to the Most High and who was endowed with remarkable gifts and talents. As the years passed the truth of that impression became more and more apparent.

George experienced many trials in temporals and spirituals and was often cast down through divers temptations. We are not able to state at what age he received the light and liberty of the Gospel but for well over thirty years he was a member and an office-bearer of the Kinlochbervie Congregation where his services were highly appreciated as a lay preacher. As a speaker at the Fellowship Meetings on Communion Fridays he showed remarkable ability, and he often related pointed anecdotes to illustrate the matter in hand. Some years ago on Friday of the Creich Communion he was speaking of the security of believers and related in connection therewith the following anecdote, viz.: A minister once visited a godly old lady who was on her death-bed. He greeted her with the words—"I fear you are sinking fast"; "O! no," she replied, "how can one sink through a rock."

An English tourist knowing George as a Church Office-bearer resolved to probe the Highlander's views and opinions on religion. The conversation turned eventually on the subject of Future Punishment and the Englishman asked somewhat sceptically—"Can you tell me then where is Hell?" At once came George's answer—"Yes, at the end of a godless life." The stranger asked no more questions, but was overheard repeating reflectively as he walked away, "at the end of a godless life."

A Gaelic poem—*Cor na h-Eaglaise*—which he composed and which appeared in this Magazine a few years ago, proves that George was a talented person with a rich spiritual experience.

For the last two or three years of his life he resided with his brother Donald, at Tarbet, where he was well-cared for and tenderly nursed during his last illness. He had no pain, and on Sabbath evening the 8th day of July last, at the ripe old age of eighty-six years, he passed away to be for ever with the Lord. His remains were interred in the Scourie burying place there to await the morning of the resurrection and the coming of Christ upon the clouds of heaven. "The memory of the just is blessed."

Notes and Comments.

What is the meaning of this?—In the January issue of the Quarterly Record of the National Bible Society of Scotland there is a report of the London Missionary Society Ter-Jubilee by Dr. John W. Arthur, O.B.E., in which the following words occur:—"As the procession passed down the Nave, I noticed a tall, broad African, Dr. Harold Moody, carrying a wreath. And shortly, I heard the strains of music in the distance, and

then this prayer was said round the grave of David Livingstone, our great Scotsman, where the African had laid his wreath: 'Remember, O Lord, Thy servants David Livingstone, Robert Moffat, Robert Morrison, Henry Nott, John Williams, James Chalmers, and that goodly company of men and women who have laboured as pioneers in the Name of Jesus Christ throughout the world, and who have already passed within the veil. Grant rest to their souls, gather them together in a green pasture, and lead them forth beside the waters of comfort in a paradise free from all grief and sorrow and mourning, in the glorious light of Thy saints; through Jesus Christ our Lord. Amen.' Then followed the singing of the Doxology and a peal of bells rang out—symbol of rejoicing and thanksgiving." Does the London Missionary Society allow prayers for the blessed dead? And has the National Bible Society no comment to make?

The "Sunday" Newspaper.—Some interesting facts were recorded at a gathering of the members of the Postal History Society in London on March 5, but we were chiefly struck by a statement made by the circulation manager of one of the "Sunday" newspapers, who said, as reported in *The Times*, that "the people of these islands bought 15,000,000 copies of daily papers and 23,000,000 copies of 'Sunday' papers." We have often noted with regret the great circulation of "Sunday" papers, but we had not realized that it had attained the dimension to which these figures testify. We fear that but few people have any idea of the vast amount of "Sunday" labour involved in the distribution of the "Sunday" papers through newsagents and distributors in all parts of the country. Fewer still, we fear, give a thought to the strain on the conscience of a newsagent who objects to the "Sunday" trading involved, and is faced with the possible alternative of losing his week-day custom if he will not also supply the "Sunday" papers. It is a matter which should receive the consideration of all who desire to guard the hallowed Day of Rest.—*English Churchman.*

Church Notes.

Communion.—*May*—First Sabbath, Kames and Oban; second, Dumbarton; third, Broadford and Edinburgh. *June*—First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shildaig and Thurso; third, Lochcarron, Glendale and Dornoch; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Raasay, Beaully and Lairg; second, Tain, Staffin and Tomatin; third, Daviot, Flashadder and Rogart; fourth, Stratherrick, Plockton, Bracadale and North Uist. *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 alteration of, the above dates should be sent to the Editor.

Synod Meeting.—The Annual Meeting of the Synod will take place within the Free Presbyterian Church, Inverness, on Tuesday, the 21st day of May, 1946, at 6.30 p.m. (D.V.). The retiring Moderator, the Rev. A. F. Mackay, M.A., will preach.

Acknowledgment of Donations.

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

Sustentation Fund.—Proverbs iii. 27, £10; Mr. D. McL., Cairnglass, o/a Inverness £10; Misses McL., Glasgow, o/a Lochbroom, per Rev. D. N. MacLeod, £8; Mrs. A. McL., 7 Holmsdale, o/a Glendale, per Mr. D. Mackay, £2; Miss M. G., 26 Argyle Street, Lochgilphead, £1 10/-; Friend, Argyllshire, £1; Mrs. McL., Drumnadrochit, £1; Mr. D. C., Stittenham, Ardross, Alness, £1; Mrs. E. McP., 13 Camuscross, Isleornsay, £3; Miss J. C., Aricharnoch, Broadford, 14/-; Mrs. E. McL., 9 Gregory Place, Lossiemouth, o/a Inverness Congregation, £3; Mr. D. J. McL., 24 Francis Street, Stormoway, 5/6; Nurse Dickie, R.N. Infirmary, o/a Inverness Congregation, £1 4/-; Miss C. R. Ridgeburn, Bonehard Road, Scone, £2; Friend, Applecross, £1; Mr. J. McL., R.R.4, New Westminster, Canada, £5; A. M., Raasay, o/a Lochbroom, per Rev. D. N. MacLeod, £5.

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R.A.F. Benevolent Fund.—The sum of £353 6/11 collected and remitted to London on behalf of this Fund. With grateful thanks to all Subscribers, the Fund is now closed.

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