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"Hold Fast the Form of Sound Words."

THE Apostle Paul, in his inspired letters to Timothy, a young minister of Christ, and his own "son in the faith," makes very special reference to men in the Apostolic Church, who had departed from the true faith of the Gospel. He warns Timothy against the erroneous tenets which these men of unstable minds had adopted, and gives him many directions as to how he ought to behave himself in "the house of God, which is the church of the living God, the pillar and ground of the truth." He insists much on faithful adherence to the doctrine of Christ, and a brief sum of his exhortations on this head is to be found in the verse before us: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

The Apostle speaks here with the tone and language of authority. He is fully assured that he was an inspired messenger of Christ, and that he was infallibly directed by the Holy Ghost to deliver sound words to the Church or God. He does not speak as one who is uncertain as to the value of his message, or who regards it as of subordinate importance whether it is accepted or rejected. No; he speaks in unwavering and authoritative accents, as one who is the mouthpiece of the unerring Spirit of God: "Hold fast the form of sound words, which *thou hast heard of me.*"

A subtle but very common error at the present day is that the teaching of the apostles is not of equal value with the personal teaching of Christ Himself, as recorded in the Gospels; and that therefore the Epistles are not to be put on the same level of authority with the Gospels. The idea is utterly erroneous and subversive of the faith. The Epistles, in a special measure, supply us with the continuation of Christ's teaching after His ascension to glory. In the days of His flesh, He said to His disciples, "I have many things to say unto you, but ye cannot bear them now." He also promised to send the Holy Spirit, the Comforter, to lead them into all truth. The Spirit descended in abundant measure at Pentecost, and the Apostles were anointed with His influences to a

degree far beyond their previous experience. Thus Christ, under this dispensation, spoke by the Spirit to Peter, John, Paul, and others, and they recorded His doctrine "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." The Apostle Paul declares over and over again under a variety of expressions that he has the infallible mind of Christ, and there is everything that divine light and wisdom can supply to support his claims, both in his remarkable call to the apostleship and in the heavenly matter and spirit of his teaching. It is only the cavilling of a benighted unbelief, though garnished with the tinsel of learning, that challenges the divine authority of the Apostle's message. It is the voice of the Wisdom of God that is heard in the sound words of this highly-endowed and richly illuminated servant of Christ. Christ lived and spoke in him, and truly they are spiritually blind who cannot see this.

The Apostle exhorts Timothy to "hold fast *the form of sound words.*" The word "form" may also be translated sketch or pattern. He refers to the outline or system of sound doctrine which Timothy had learned of him as his teacher in the faith of the Gospel, and he urges Timothy to keep fast hold of it, whatever temptations might assail him to the contrary. The Apostle was evidently convinced of the great importance of adhering closely to the pattern of sound words which had been given by the Holy Ghost, and did not think, as many do nowadays, that the form, in which the doctrines of the Gospel are stated, is a mere minor or secondary matter. In the measure in which we let go the pattern shown in the mount of divine revelation, in that same measure we part company with the truth itself.

It is of special interest to notice the emphasis the Apostle lays upon "sound words." He says in effect: "Hold fast the words as well as the substance of my doctrine." His words were inspired, as well as the thoughts they embodied, for he spake and wrote "the words which the Holy Ghost teacheth." Thus also did the other inspired writers. Christ Himself attaches the highest importance to the words of divine revelation, for He says in His wonderful intercessory prayer recorded in the 17th chapter of John: "For I have given them *the words* which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Many preachers at the present day, that profess adherence to the substance of the Bible—and it is only a profession—disclaim the doctrine of verbal inspiration. They refuse to believe that the very words of Scripture are given by the Spirit, and think it is not essential to a sound creed to believe that they are. They are evidently wiser than the Apostle Paul or the Lord Jesus Christ; but the wisdom of men is foolishness with God. Not only is it clear from express statements of Scripture that it is absolutely essential to hold fast the sound words which the Spirit has given, but also from the general doctrine of it.

The word of truth is the seed of the new birth. The children of God are born again of the "incorruptible seed" of "the word of God which liveth and abideth for ever. It is the sustenance of their new life. They are exhorted thus: "Desire the sincere milk of the word that you may grow thereby." It is their comfort in the time of trouble: "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction; for thy word hath quickened me." It is the sword of their defence and victory in the Christian warfare: "Take . . . the sword of the Spirit, which is the word of God;" "And they overcame him (the devil) by the blood of the Lamb and by the word of their testimony." The glorious Head of the Church Himself in the days of humiliation made use of the words of truth and promise, given by the Holy Spirit in the Old Testament, for the sustenance of His holy soul in His life of obedience, and in His conflicts with the devil. The record of His temptation in the wilderness gives abundant proof of this. He employs the very words of Scripture, not the substance of them merely. Let us part company with the words of Scripture, and we lose hold of these instruments which the Holy Spirit uses for the conversion of sinners, the edification of believers, the overthrow of the prince and power of darkness, and the extension of Christ's kingdom in the world.

We hope to continue the subject in next issue.

Sketches of Religion in the Highlands.—Mr. M'Neilage has republished a little booklet, now long out of print, entitled "Sketches of Religion and Revivals of Religion in the North Highlands during the Eighteenth Century," by the late Rev. Angus Macgillivray, of Dairsie. Mr. Macgillivray in his first chapter gives interesting accounts of spiritual awakenings that took place in the 18th century in the parish of Uigg, Ross-shire, and in Golspie, Strathnaver, and Tongue, Sutherlandshire, many of the fruits of which survived to the early decades of the 19th century. In a second chapter he estimates the results of these true revivals in the bright Christian piety of many of the "men" who then flourished, and in the effects of divine grace even upon whole communities, one striking example of which was Strathnaver. In a third and concluding chapter he gives a few well-written sketches of individuals eminent for godliness, "two of them private Christians and two of them ministers." The former are Hugh Mackenzie, of Creich, and Jane Mackay, of Armadale, while the latter are the Rev. William Mackenzie, of Tongue, and Dr. Angus Macintosh, of Tain. Mr. Macgillivray makes a point of showing throughout his booklet that the religion of the Highlands is not that dark, gloomy thing which Lowlanders have been sometimes apt to think, but has been characterised by Christian cheerfulness, assurance, and hope. The booklet is in neat form, and the print is excellent.

J. S. S.

Notes of a Sermon.

By the Rev. JOHN MACLEOD, M.A., Kames.

"Men and brethren; children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent."—Acts xiii. 26.

THESE words occur in the course of the apostle's address in the synagogue of Antioch in Pisidia. Wherever the Jews were scattered within or without the bounds of the Roman Empire, it was their desire to cleave fast to one another, and so, wherever they were sufficiently numerous to have a public place of worship, they had it, and met there on the Sabbath day for the reading of the law. From among the nations there were those that joined themselves to them—laying hold of the skirt of him that was a Jew, saying, "We will go with you, for we have heard that God is with you." These were by the Jews distinguished from the other Gentiles as those that feared God, and we find that in this synagogue there were present such proselytes from among the Gentiles, along with those that were Jews by descent. To both classes the apostle addresses himself, and to each class he declares the good news of salvation.

In this address we see that he touched on certain outstanding features of the history of Israel, until he makes mention of David, and, after mentioning him, he says, Of this man's seed hath God, according to His promise, raised up a Saviour unto Israel, even Jesus. The burden of his message is that the promised salvation has come, has been revealed, that the promise made of old unto the fathers has at length found fulfilment. Jesus, raised up of the seed of David, having John as His forerunner, to herald His approach and to prepare His way, is the Saviour promised. The apostle's message is that God has unveiled His salvation, and in "this man" forgiveness of sin is proclaimed, such forgiveness as that all that believe in Him are justified from all things from which they could not be justified by the law of Moses. With this as the burden of his message, the apostle addresses his hearers, saying, "to you is the word of this salvation sent."

We may briefly consider :—

I. The salvation ;

II. The word of salvation ;

III. The obligation under which the word of salvation lays every one to whom it comes.

I. The salvation. However much ungodly sinners may scoff at the idea of salvation, may scout the thought, God's salvation is the greatest thing under the sun. He who has it has everything he absolutely needs for time and for eternity, however base his portion of what this world esteems good may be. He, who needing it, as a sinner, is without it, have he what he may, is poor. God's

salvation is needed by a curse-stricken world, for the alternatives are either that sinners have it, or that they be lost forever. Seeing this is so, it might well repay us to consider various aspects of this salvation, as we may do by answering some questions about it, such as :—

1. Salvation—from what?
2. Salvation—to what?
3. Salvation—on what terms?
4. Salvation—in whom?

1. The very word “salvation” tells us that there is something to be saved from. The whole word of God makes plain what that something is, for its testimony and man’s condition, character, and prospects are uniform.

(a) Ever since, as a race, we fell away from God, we have, as sinners, been exposed to condemnation. Hand in hand with condemnation go wrath, curse, and death. Because the desert of sin is death, death is its wages. Sin that draws with it death does so because it brings down the curse. The curse takes the form of death, and the curse is brought down because wrath is called forth by sin. Sin exposes thus to wrath. It demands at the hands of God’s punitive justice and holy jealousy that wrath should be shown. There is a necessary connection between sin and wrath, for wrath is the displeasure of the Holy one of Israel directed against that which cannot but be abominable in His eyes. There is an impurity, a loathsomeness in sin that calls out this displeasure, and thus these things are bound together, and mankind as sinners are exposed to condemnation, and all that that involves. This, we may say, is the judicial aspect of the salvation as a salvation from something—it is a salvation from wrath.

(b) The same word that makes clear the condemnation to which mankind are exposed, exposes their character. It describes their death in trespasses and in sin. It shows them as alienated from the life of God through the ignorance that is in them by reason of the hardness of their heart. It assures us that they that are in the flesh cannot please God, and that the mind of the flesh is enmity against Him. It shows how darkness has usurped the place of light in man’s understanding—how his judgment, perverted, puts sweet for bitter and bitter for sweet. It shows how his affections, instead of being pure and holy, are degraded and grovelling, securing the result that he looks not on things unseen and eternal but on things seen and temporal—the world and the things that are in the world. It shows how his will is rebellious, how his heart is hard, how his whole faculties are polluted, and how, instead of bearing the spiritual image of God, he bears the likeness in his heart and life of him whose child he is—“Ye are of your father the devil, and the lusts of your father ye will do.” Surely, when the light of God’s word exposes such leprous features as these, we may well say, “Surely man is far sunk. He is lost indeed. He needs to be saved. While he continues to be what

he is, he cannot have any happiness worthy of the name, he cannot hold loving intimate conversation with God. He cannot glorify God his Maker, he cannot fulfil the end of his creation. Surely, man with such a character needs salvation."

(c) Man needs to be saved not only from what he is, but also from what he must be. He is, as far as his prospects are concerned, exposed to all the awfulness of the curse—to all its blighting, devastating power—to misery here and misery hereafter. Body and soul, he has earned hell for himself; and unless he is saved, hell must of necessity be his abode in the ages to come. He is already under condemnation. His character is such that it is vain to expect aught from his hand to avert the doom already impending. Nay, let him but continue till the end, sowing as he has begun, and the result is inevitable. He need not distinguish himself among his fellows as a sinner and rebel beyond his neighbours; it is enough that he continue impenitent; it is enough that he live after the flesh; it is enough that he bring forth no good fruit; it is enough that he go on to the end as he has begun and continued. This is enough to secure that the blackness of darkness should be his portion. Sin calls for wrath. It fits for wrath, and when the vessel of wrath is fitted for destruction, destruction shall have him. He shall have destruction, for it is an unfailing law in the administration of God that man shall reap as he has sowed. He that sows to the flesh shall of the flesh reap corruption, and he that sows to the Spirit shall of the Spirit reap life everlasting.

Thus we see that alike as regards the sinner's condition, and character, and prospects, he needs salvation. The message of salvation is no impertinent intrusion on the good order of an ideal world. Let men but look at life, with its woes and sorrows, with its meannesses and hypocrisies, with its sins and crimes, with its curses that come not causeless, and they may well see in what a plight this world of ours is. God in His word lets in light. He hides not the real state of things, and when He speaks, He tells His creatures in plain, unmistakeable language, how utter and absolute their need of salvation is. Friend, God's word tells you what you are, and what you need. You have to face the facts, and they are plainly told you.

2. Salvation—what to? There is no intermediate position between condemnation and acceptance, between wrath and favour, between death and life, between grace and nature, between shame and glory, between hell and heaven. If salvation is a delivering from something, it is also a bringing to something. Let us, then, look at the condition to which it brings. We have spoken of the judicial aspect of salvation as deliverance from wrath, and curse, and death. Is it nothing more than freedom from past condemnation, with a possibility of achieving personal acceptance in some way or other?

(a) Ah! it is more; there is freely bestowed upon the sinner, when his sins are forgiven, a right to the inheritance of glory, as he freely receives freedom for his past. The judicial aspect of salvation has more than the negative side of no condemnation: it has the positive side of free justification. Iniquities are pardoned, and the person is accepted—yes, accepted—and the adoption of sons is given. Salvation is thus deliverance from wrath in order to the attainment of life and blessedness. It does not pause short of this bestowal. Whenever sin is forgiven, then is the title of the inheritance of light and glory freely given.

(b) What, however, about deliverance from man's sinful habit of soul? Is salvation to something *here*? Undoubtedly. There is in God's salvation a new life; there is the knowledge and fear and love of God. The law of God is written in the heart. The heart now delights in the law of God. The dead is now alive, and thus the very saving from death involves the bestowal of something positive. Where once there was but darkness, there is now light; where once there was but ignorance, there is now knowledge; where once there was but hatred, there is now love; where once there was but unbelief, there is now faith; where once there was but impenitence, there is now godly sorrow. If the poets say that the footprints of spring cause flowers to spring up and blossom, the springtime of a new life causes the flowers of heaven to bloom in the once barren wilderness of man's soul. Life has come, and death reigns no longer without a rival. The stronger than the strong man hath come. There is an Isaac in the household as well as an Ishmael, and the elder shall serve the younger, as Esau, Jacob. Grace has come, and grace will conquer: where it hath come, it so far prevails that there is a sowing unto the Spirit. There is a lusting of the Spirit against the flesh: there is a conflict begun and maintained, the issue of which is by no means doubtful, for stronger is He that is in you than he that is in the world. Salvation here carries with it judicially a title to life: actually, the earnest of life: for as many as are in Christ are new creatures. The Spirit of Him that raised up Jesus from the dead dwells within them.

(c) Does this salvation then not affect their prospects? Without doubt it does. The earnest is already given, because the title is bestowed, and where the earnest is, there will yet be full possession. The salvation is salvation to heaven. The blessedness of heaven, the purity of heaven, the repose of heaven, the active service of heaven—this is what the salvation is to. Those that go to hell are fitted for the company they shall keep by their forgetfulness of God, their neglect of His honour and service, their heart atheism and worldliness. They are fitted for destruction. Those that go to heaven have below on earth the title freely given, and an inward preparedness for the glory that awaits them. There is no enjoyment of the standing of children but on the part of those that have given unto them the nature of children. There is no omis-

sion in the divine plan of procedure. If children of disobedience are appointed to an inheritance as children of God, it is also appointed that they shall, in order to the enjoyment of their appointed inheritance, have inward preparedness given them. They sow unto the Spirit, and as they sow they shall reap. They groan in this tabernacle, being burdened, desiring that mortality may be swallowed up of life, and they shall have their heart's wish. Mortality shall be swallowed up of life, and thus, as regards their prospects, those that share in God's salvation have not only grace below to keep them, but glory before them to allure them. These are their prospects as sharing in God's salvation. It is a salvation from wrath to favour, from alienation to friendship, from death to life, from hell to heaven. Surely such a salvation is to be sought for by rational, accountable creatures. It should never become a by-word, and any slang use of the word to find salvation shows on the part of them that indulge in it but a mean idea of the glorious truth that God's word brings to us His salvation.

3. On what terms? is the third question that faces us, and calls for an answer, with regard to salvation. On what terms? The wrath that salvation frees from is a righteous wrath. It is richly deserved. It is called forth by man's sin from the holy Lord God, and it is their righteous desert. They have earned it, and they do earn it for themselves. Even so with mankind sinners. They are rebels against God; they have thrown off His yoke; they have thrown down the gauntlet. In life and conversation they bid him defiance. "Who," they seem to say, "is the Lord that we should serve Him? Our tongues are ours: who is Lord over us?" Men esteem themselves their own masters, and they are bent on doing their own pleasure. Is not then the God, who has shut up the angels who kept not their first estate under chains of darkness, just in causing His wrath and curse to descend and rest on our race? He *is* just, and justice can be only on one side at once. What calls for punishment and deserves it must be punished. There can be no escape. When justice finds what calls for its sword, its sword will descend. Though hand join in hand, the guilty shall not escape unpunished. On what terms then can salvation be enjoyed? On what terms can it be bestowed? If there is to be deliverance from wrath, there must be righteousness forthcoming to meet the demands of a broken law. Can this come from the side of fallen man? Ever since sin entered into the world, and death by sin, all mankind have been smitten with a natural impotence that leaves them utterly unable to produce the spiritual obedience and righteousness that the law of their original creation calls for. There is none righteous, no, not one, and as there is not even one that is righteous, the united exertions of the race, should they all put their shoulders to the work, must needs fail to secure the salvation of one sinner. From the side of human nature and its powers no hope need be cherished. Help is vain so far as the fallen race is concerned. Equally vain is it for any of those that are thus

involved in ruin to expect that any combination of mere creatures can deliver them. Should all the fallen hosts of hell, with all the apostate race of Adam, co-operate in an endeavour of bold rebellion their endeavours must prove vain. Their rebellion exposes them to the wrath of God. It cannot break His power ; it cannot overturn His throne ; it cannot loose the bands of His curse, and thus neither by obedience nor disobedience can man prosper or save himself. Neither resistance nor feigned submission can avail. Let the sinner resist and fight, and he but makes clear what he is earning for himself. Let him feign submission and go about to establish his own righteousness and he must fail again. Whence then comes righteousness, the righteousness that will deliver from condemnation? It must come from without ; it must come from above, and in coming to the guilty, the undeserving, it must come of grace. It must be freely bestowed if it is to be had at all. This leads us to our fourth question about the gospel salvation.

4. In whom is it to be found? Righteousness meets the claims of the law, and the law presses its claims on persons that are under it. So we may at once say in whomsoever this righteousness is to be found he must have been under the law so that it could press its claims upon him. Again, we may say, when we consider the claims that have to be met, guilt must be borne, punishment endured, death undergone, the cup exhausted, if there is to be in this righteousness the satisfaction that offended justice calls for. Again, we may say, the obedience must be spotless, the suffering voluntary and loving, the perfection nothing less than divine, if there is to be satisfaction and actually secured redemption from everlasting death. Where then is such righteousness to be found? We must, in order to its existence, have a divine person in human nature and divine glory in human satisfaction. God must in very truth dwell with men on the earth if this problem is to be solved, and the problem we find solved in the person of Christ the Mediator, the Son of God, and the Son of Man, who is "the end of the law for righteousness to everyone that believeth." In His obedience unto death the righteousness has been provided ; in Him the righteousness is to be found. That it may be mine, that it may be yours, we must be *in* Him. We must receive Him ; we must close in with Him. The grace of faith must be ours, and in its exercise, as needy sinners, we must go forth to his fulness, to draw from it grace for grace. Salvation is free ; it is through righteousness ; the righteousness is in Christ ; and that it may be ours, a union must be effected between us and Him. Where is He to be found? How can faith be exercised? Where can we meet with Him? Shall we look *within* that we may find Christ there? We shall never find Him in the grave of spiritual pollution that is within. Shall we climb up to heaven to find Him? He is there, but can we find Him there? By digging into the earth shall we find Him? Nay, in none of these ways. Faith that unites to Christ is divine in its origin, and it bases its conflict

ever on a divine record. "The word is nigh thee." This brings us to consider—

II. The word of salvation. The increase of faith is not something that is blind and haphazard. It is the exercise of an intelligent agent in the full possession and activity of his intelligence. The man that receives the Saviour of sinners receives Him as a sinner needing salvation. Christ came to save the lost, and those that rejoice in His coming realise themselves to be lost. Whence comes this realisation? It is the fruit of divine testimony bearing record of these things, and brought home by the power of God the Spirit. Divine testimony, I say, for it is on a divine record that a divine faith will rest. Salvation is through faith, and faith is the exercise of a sinner convinced of his need of Christ and of the suitableness of Christ to his case. The faith that receives Christ, and the faith that assents to our need of Christ, alike rest on the same word of God, and we see thus how closely the word and salvation stand related to one another.

The word is the word of salvation, because it exposes man's need and ruin. It is the word of salvation because it reveals God's remedy. In revealing the remedy, it shows it in its fulness, in its suitableness, and in its freeness, and seeing it does this, when a sinner responds to it, and embraces a full, a suitable, and a free Saviour, surely it cannot be said that he takes a leap in the dark. No such thing; nay, he now comes into the light, and takes the course of action that most beseems a rational, accountable agent in his journey to the eternal world. The word, when it testifies of man's sin and guilt and ruin, does this, not to torment before the time: but in the faithfulness of truest friendship, it exposes the sinner's lurking refuges of lies, that the hail and flood shall sweep away, so that, while yet there is hope, he may be shut in to the life that the gospel reveals. It is thus a word that wounds in order to heal. Faithful are the wounds of a friend, and faithful indeed is the surgery of heaven when the flesh is opened up that the gnawing cancer of reigning enmity may be laid bare. The law, as written, is written in a dispensation of mercy, and is given as the schoolmaster to bring to Christ. Should it reveal nothing but the need that exists, does it not fulfil a high office in connection with a sinner's salvation? It testifies of God's claims, of their breadth and their intensity. It testifies of our accountability and our sin; it testifies of our guilt and our misery; it testifies of our present impotence, and of our impending ruin. That man may flee from the wrath to come, these things are spoken of, and when its message is taken in, the sinner comes to see, from the extent and the nature of God's claims, and his own wretchedness, something of the salvation that he so absolutely needs.

But the word is the word of salvation especially because it brings before us the divine record of the divine remedy. As written, it is that record; as spoken, preached, declared, it brings the record before the hearer. Christ crucified is the burden of the gospel.

Christ as the Lamb, as the Sacrifice, as the Priest, as the Saviour by price and by power, as Prophet and King, is the sum of the salvation. He was promised; He came; and He comes again; and in this we have the fulness of salvation brought before us. His power to save is adequate to the task of saving the chief of sinners. There is fulness of power and of merit and of mercy with Him. He is held forth as the dwelling-place of all the fulness of God. Fulness of grace for earth, and of glory for heaven are in Him. All, that all the saints need, and shall have, is stored up in Him, and of His fulness they all receive, and grace for grace. The word that brings to us the message of One full of grace and of truth, is surely the word of salvation.

It is also the word of salvation when it testifies to His condescension to individuals; He is not only able to save all that come unto God through Him, but He is also suited to the case of each. Take the case of any individual sinner to whom the word comes, and be he who or what he may, there is in Christ a suitableness to his need. Granted that he is dark, and blind, and ignorant, and wayward, and foolish. As the Prophet of the Church Christ is able to remove his ignorance, and his folly, and his blindness. Take him on the side of stubbornness and stout-hearted rebellion, conscious, painfully conscious of his unconquered aversion to everything spiritual and holy; let him but ask himself, "Is not the power of Christ able to remove, in its sovereign over-ruling, all the stubbornness and the alienation?" "Yes," he will have to answer, "He can subdue these." Thus, in His fulness of power there is a suitableness to each individual case, and to its requirements. Take the sinner again on the side of guilt and death-worthiness. He has broken the law and earned its curse; he cannot meet its claims or satisfy its demands. He has dug out a bottomless hell for himself. But yet there is in the obedience of the Son of God in our nature, obedience that was unto death, and that embraced death, something that is suited to the law's claims, and fitted to clothe the nakedness of that sinner, whoever he may be, that closes in with the Saviour of sinners. There is in His death and in His life, in His two natures united in His person as Mediator, in His suffering and in His triumph, something infinitely suited to the situation we occupy as members of an apostate race, exposed to wrath and ruin. The word opens up this suitableness, and draws our attention to it, so that we may say, "Here is the very Saviour, here is the very salvation, fitted for me."

Is this Saviour, however, available? Is it permissible to apply to Him? Is this question answered? It is, and the word that opens up the way of salvation, not only in its suitableness and its fulness, but also in its freeness, is surely on this account also entitled to be called the word of salvation. The word brings salvation near, for where it is Christ is. It is *His* word, and where it goes He goes. He will never go back on His word. He reveals

a free salvation, open to the chief of sinners, and so open that, whosoever believeth, shall be saved, and "whosoever will" may take of the water of life freely. Ruin on the one hand, remedy on the other, are the burden of the word; and when one of these casts light on the other, each has its place in the message of salvation that has to be proclaimed to mankind. The word is then the word of salvation, because it shows these two sides; and further, when a sinner receives it in love and submissiveness, it is the word that is able to save, and does save, his soul. Faith is needed that we may win Christ, and the word is needed that we may have faith, and the word is not the word of man but the word of God. Let us then consider—

III. What obligation the word of salvation lays on every one to whom it comes. The word of salvation is the word of God, and it calls for the place that God's word deserves. The message of salvation is sent from God. It tells of His saving character. It tells of the Saviour He has provided, and it calls those to whom it comes to betake themselves to this Saviour. "To you is the word of this salvation sent." The Apostle Paul was a messenger. He was commissioned to declare the word; he did not run unsent, nor did he speak of his own initiative. He was sent with the word, and the word was sent with him. The authority that lay behind his mission lay also behind his message. Those that rejected his message denied his mission, and refused to bow to the authority of God. His message was entrusted him to declare to all that came within the sound of his voice as a teacher, or the sphere of his influence as a Christian. We thus see him addressing his audience indiscriminately. He did not stumble at the secret purpose of God with respect to his hearers. Whether they should listen or shut their ears, hear or forbear, he announced that to them the word of salvation was sent. We see in the event that some evidenced by receiving his message that they were of the elect of God; others again would have nothing to do with it; and yet to them also the word of salvation was sent. It had a bearing on their case, as well as on the case of their neighbours. It spoke to each class alike and under the same character. They were alike addressed as sinners needing salvation. They each had the message of a salvation, suited to their need, and free to them, declared in their hearing. This message thus conveyed a certain obligation to its hearers. They must face the matter—accept or reject. There is no room for indifference.

When God's word tells a sinner of the evil of his ways, and calls upon him to turn, he is bound to give heed to it. He is bound to receive it, and with it a conviction of his lost estate. It will not suffice for one barely to acknowledge that the Scriptures make plain that all men by nature are ruined. There must be the warmth of personal conviction in the matter as affecting one's own highest interests, if the Scripture declarations on this subject are to be worthily treated. This then is the claim that the word of salva-

tion makes on its hearers. Let them be persuaded of this point, and deeply convinced of its overmastering importance. They are lost, ruined, doomed. But it makes a further claim. It tells them of Christ in His suitableness as Saviour, and it calls for a cordial approval from them of this way of salvation. It calls on them to see and to acknowledge the glory of the Son of God, and the grace of the gospel of God. It calls upon them to consider the suitableness of the gospel for their need, and to examine and see whether, when it is so suited to their very case, it is possible for them to be interested in it.

It presses on their notice not only its suitableness and fulness, but also its freeness. No sinner need perish for want of a Saviour, if he has heard of the gospel. For Christ in the gospel is freely declared to the chief of sinners, freely held forth, freely offered. Thus, on the part of any sinner that hears the good tidings an approach is warranted to the throne of grace, an approach is warranted to the King of grace. The graciousness of the privilege calls for a corresponding return from those to whom it is extended. They are called upon to fall in with this way of life: but the claim assumes also the direct form of command. An obligation is imposed on sinners that can be got rid of only by rebellion, and refusal to give up the arms of rebellion. "God commands all men everywhere to repent." He commands all sinners to bow to the yoke of Christ. It is not a case of take if you please, or leave if you please. No; it is only at the peril of his everlasting damnation that a sinner who hears the gospel will dare to reject it. In rejecting it, there is a deliberate choice made of death rather than life, of curse rather than favour, of hell rather than heaven.

He who has received God's testimony once is called upon to continue to receive it. So saint and sinner alike have the obligation lying upon them to fall in with God's way of saving those that are lost.

Church Notes.

Communion.—Oban and Kames, 1st Sabbath of this month; 2nd, Greenock and Lochinver; 3rd, Glendale, Skye; 1st Sabbath of June, Bonar Bridge.

Deputy to Canada.—We understand that the Rev. Alexander Macrae, Portree, expects (*D.V.*) to leave on the 7th inst. as the Church's deputy to Canada.

Call to Tain.—The Rev. D. S. Cameron, of Halkirk and Helmsdale, received a call from the Tain congregation on the 14th April. The Northern Presbytery met at Helmsdale on Tuesday, the 26th, to dispose of the call, when Mr. Cameron declared his acceptance of the same. The induction was fixed to take place (*D.V.*) at Tain on the 10th May. The call had 163 signatures.

The New Scottish Education Bill.

[LETTER TO MINISTERS.]

Rev. Sir,—On behalf of the Imperial Protestant Federation, with which are united the Scottish Protestant Alliance, the Scottish Reformation Society, the Scottish Women's Protestant Union, and 47 other Protestant organisations in the United Kingdom and the colonies, may we ask the favour of your attention to the following statement, reported to have been made by the Secretary for Scotland in introducing the Education (Scotland) Bill into the House of Commons on March 28th? He said:—

"The School Boards were given" (by the Bill) "a great many extra powers which were found in practice to be wanting. In particular, they were allowed to help educational institutions within their boundaries, whether they were managed by themselves or not. The Roman Catholics, for example, educated a great many children, and, therefore, he did not shrink from leaving it to School Boards if they chose, on such conditions as they liked, to help out of the rates Roman Catholics and other educational establishments."

If this provision is allowed to become law, the Protestants of Scotland will be compelled to pay rates for the support of the Roman Catholic religion, and of Ritualism also, in a large number of private venture schools. A reference to the Roman "Catholic Directory for Scotland" will show what a large number of convent and monastic schools may be thus benefited from the rates. It is well known that these schools are frequently used for proselytising purposes. Should the proposals of this Bill become law, there is reason to expect that schools of this class will become far more numerous in expectation of aid from the rates. The rate aid may, said the Secretary for Scotland, be granted to these schools "whether they were managed by themselves or not"—thus surrendering the principle of popular control over rate-aided schools of this class.

The Imperial Protestant Federation ventures respectfully to suggest that every Protestant who objects to being compelled to pay for the propagation of Popery and Ritualism in schools shall at once write to his Member of Parliament, and urge him to vote against such a scheme. It would be helpful also if ministers of the Gospel were to call the attention of their congregations at once to the religious aspect of this important subject, and protest against State or rate aid being granted to Popery and Ritualism.

Trusting that the cause of Protestantism may receive your active support in resisting the endowment of Popery and Ritualism in private venture schools in Scotland,—We are, etc.,

EDWARD H. GARBETT, Secretary.

JAMES W. WAFSH, Organizing Secretary.

3 Palmer Street, Queen Anne's Gate,
London, S.W., April 8th, 1904.

The Psalms in the Great Religious Struggles.¹

By the Rev. DONALD BEATON.

THE place of the Book of Psalms in the lives of the great Reformers is dealt with by Mr. Prothero in the fifth chapter of his book. John Wyclif, the morning star of the Reformation, lay dying at Lutterworth, and his enemies the friars crowded round him asking him to confess the wrongs he had done to their order. The old man asked his servant to raise him from the pillow, and gathering his remaining strength he said, "'I shall not die but live' (Ps. cxviii. 17) and declare the evil deeds of the friars." It was with the words of the 31st Psalm that John Huss died—"Into Thy hands I commend my spirit." When he reached the place of martyrdom he knelt and repeated the whole of this Psalm. At the same spot little more than a year afterwards Jerome of Prague resigned his soul to his God in the same words as his friend Huss uttered—"Into Thy hands I commend my spirit." In Knox's account of George Wishart, one of the most touching pieces that even the graphic pen of Knox ever wrote, we are told that he desired Knox to return to his pupils, adding "One is sufficient for a sacrifice." That night he spent with the Laird of Ormiston, and after supper the company sang the 51st Psalm in Wedderburn's version—

"Have mercy on me now, good Lord,
After Thy great mercies;
My sinful life does me remord,
Which sore has grieved me."

Then he passed to his bed-chamber with the words "God grant quiet rest." That same night he was seized, carried to St. Andrews, and condemned to be burned. "When he came to the fire," says Knox, "he sat down upon his knees and rose up again, and thrice he said these words, 'O thou Saviour of the world have mercy upon me! Father of Heaven, I commend my spirit into Thy holy hands.'" (Ps. xxxi. 6.) It is evident that the Psalms were very precious to those who laid down their lives in confirmation of the truth they professed.

When we come to the men who belong peculiarly to what is known in church history as the Reformation period, such as Luther, Calvin, Melancthon, Beza, Zwingli, we find that in their great battles for the truth of God they found strength and comfort in the Psalms. Luther had a great admiration for the Psalms, and in his own characteristic way refers to the second Psalm as the best. "I love that Psalm with all my heart," he says, "It strikes and flashes valiantly among kings, princes, counsellors, judges, &c. If what this Psalm says be true, then are the allegations and aims of the Papists stark lies and folly. If I were as our Lord God,

¹ "The Psalms in Human Life." By R. E. Prothero. See the *Magazine* for last month.

and had committed the government to my son, as He to His Son, and these vile people were as disobedient as now they be, I would knock the world in pieces." But if Luther was a man of almost superhuman courage there were moments in his career when his heart sank within him, and in the hour of his great depression he would say to his friend Melancthon, "Come, Philip, let us sing the 46th Psalm," and the two would sing the Psalm together and feel stronger to fight another battle and face another foe. The 118th Psalm was another great favourite of Luther's. "This is my Psalm, my chosen Psalm," he says, "I love them all; I love all Holy Scripture, which is my consolation and my life. But this Psalm is nearest my heart, and I have a familiar right to call it mine. It has saved me from many a pressing danger, from which nor emperor, nor kings, nor sages, nor saints could have saved me. It is my friend; dearer to me than all the honours and power of the earth." It was his desire that the soothing words of the fourth Psalm—"I will lay me down in peace, and take my rest"—would be the last words he would hear on earth. While Calvin lacked the impetuosity of Luther and that deep intensity of feeling that touched human nature at so many points, yet his love of the Psalms is not less strong. True we have not quoted in this book Calvin's memorable reference to the Psalms in his commentary on that book, but there are sufficient references to prove that to Calvin the Book of Psalms was a great strength to him in trouble. When in any anxiety of mind he repeated the words of the 6th Psalm—"My soul is sore troubled; but, Lord, how long wilt Thou punish me?" In the agony of mortal pain he groaned out, "I became dumb, and opened not my mouth, for it was Thy doing." (Ps. xxxix. 10.) Almost his last words were a fragment from the Psalms, "How long, O Lord?" Melancthon died with the words of the 31st Psalm on his lips—"Into Thy hands I commend my spirit;" and when Beza passed into the presence of his God it was with the words "If Thou, Lord, wilt be extreme to make what is done amiss, O Lord, who may abide it?" (Ps. cxix. 3.)

The same reverence for the Psalms is manifested by the English and Scottish martyrs. Bishop Ridley on the last night he spent on earth refused the company of his brother, saying that he meant to go to bed and sleep as quietly as he ever did in his life—"I will lay me down in peace and take my rest; for it is Thou, Lord, only that makest me dwell in safety." (Ps. iv. 9.) The next morning he was chained to the stake, and as the flames rose around him he exclaimed with a wonderful loud voice, "Into Thy hands, O Lord, I commend my spirit; Lord, Lord, receive my spirit." The story of Lady Jane Grey can never be read without stirring to its depths the best feelings of our humanity. In that solemn hour when she faced eternity, when the executioner's axe was the appointed instrument to bring her into the presence of the Judge of the quick and the dead, she drew comfort and consolation from

the Psalms. To the Duke of Suffolk, who had departed from the Protestant faith, she wrote urging him to lay to heart "the saying of David in his 104th Psalm, where he saith thus: 'When Thou takest away Thy spirit, O Lord, from men they die, and are turned again to their dust; but when Thou lettest Thy breath go forth they shall be made, and Thou shalt renew the face of the earth.' Be of good courage and He shall strengthen thine heart. Fight manfully, come life, come death: the quarrel is God's, and undoubtedly the victory is ours." To her sister, Lady Katharine, she sent her New Testament, urging her to "desire with David to understand the law of the Lord God." Her husband was condemned to die on the same day. He begged for a last interview and last embrace. Lady Jane refused; the meeting could only increase their trial and disturb their preparations for death. She saw her husband led out to execution, and she saw his dead body in a cart pass under her window—"a sight to her no less than death." But painful though this experience was it did not shake her resolution to die as a Protestant. When she came to the foot of the scaffold she repeated the whole of the 51st Psalm; then laying her head upon the block she said, "Into Thy hands I commend my spirit, O Lord."

The Scottish martyrs showed the same deep love for the Psalms. Hugh Mackail sang on the scaffold the sixth verse of the 31st Psalm in the metrical version—

"Into Thy hands I do commit
My spirit; for Thou art He,
O Thou, Jehovah, God of Truth,
Who hast redeemed me."

and then broke into these impassioned words—"Farewell, father and mother, friends and relations! farewell the world and all delights! farewell meat and drink! farewell sun and moon and stars! Welcome God and Father! Welcome sweet Jesus Christ, the Mediator of the New Covenant! Welcome blessed Spirit of grace! God of all consolation! Welcome glory! Welcome eternal life! Welcome death!" Time would fail to speak of Richard Cameron, Donald Cargill, Alexander Peden, James Renwick, Isobel Alison, and Marion Harvie, but a word must be said in connection with the Wigtown martyrs, Margaret MacLachlan and Margaret Wilson—the former aged 60 and the latter 18 years. The elder woman was set lower down the river that the younger might see her struggles and be moved to recant. Her persecutors pitying Margaret Wilson pulled her out of the water and offered her life if she would say "God save the king" and take the test. "May God save the king if He will!" she said, for she desired the salvation of all men, but she would not renounce her faith or take the test. She was then again tied to the stake, and as the salt waves curled above her breast and all but touched her lips, she sang the 25th Psalm—

"My sins and faults of youth
Do Thou, O Lord, forget;

After thy mercies think on me,
And for Thy goodness great ;"

and so on until the waters choked her voice and silenced the song she sang so sweetly on earth, but which, one fondly believes, was continued in heaven.

It is needless to remind readers of this magazine what an important place the Psalms had with the Puritans, those deeply taught and experienced Christians whose writings are the finest works we have on experimental theology. What the Psalms were to the Huguenots is also referred to in Mr. Prothero's book, but as we have already taken up too much space, we may on a future occasion say something about the Psalms in missions.

An Address on Preaching the Gospel.

BY THE LATE REV. PROFESSOR JOHN DUNCAN, LL.D.

IN June, 1844, a Committee of the Free Church issued a report (with introductory narrative by Dr. Moody-Stuart) of the deliberations of the General Assembly of that year "relative to the state of religion in the land." This report contains several interesting addresses, one of the most valuable of which is the following by Professor Duncan on truths that ought to be emphasised in preaching the Gospel. The Committee express their regret that "the report of Dr. Duncan's speech, than which there was none during the whole proceedings more worthy of preservation," is "brief and imperfect," while they believe that it is sufficient, as now given, "to convey some idea of its general character" :—

Professor Duncan said, that in desiring and aiming at the conversion of sinners and the edification of saints, it was of great importance that they should have a distinct idea of what the conversion of a sinner means. He thought it was, in a great measure, owing to the want of this that a number of those disorders in practice and errors in doctrine, to which Dr. Cunningham had referred, might be traced. Next to, and closely connected with, an earnest desire for the salvation of souls, and a constant expectancy (which cannot be too strongly inculcated), was the right and scriptural understanding of what they aimed at when they desired and expected a sinner's conversion. Conversion was not merely to be understood as a turning from one thing to another thing, but as the turning of an absolutely lost sinner to the God of free and sovereign grace. It was therefore of great importance in existing circumstances, and at all times, that their minds and spirits should be under the sober regulation of revealed truth. And while different suggestions had been thrown out as to the means of promoting these ends, one deeply important question for them to consider was, What was the improvement or the amelioration of those means which they were already employing under the authority of the Word of God, which ought to be adopted in their present circumstances? The question was not only, should there be more

preaching, but should there be better preaching. Here he begged to refer to the earnest admonition given by Dr. Malan at the Assembly in Glasgow, to beware of Arminianism. He (Dr. Duncan) did not believe that Arminianism existed in their own Church. But he could not disguise from his own mind, that of late years, at least previous to the Disruption,—he knew not how it may have been since, for they could not expect to get rid of all these evils in a day,—since evangelism had become more fashionable, it had become more indefinite and diluted; and if this does not amount to Arminianism, it is a rounding off the corners of that which is called Calvinism, but which I believe to be Jehovahism; it was a rubbing off and a smoothing down of the salient points of Calvinistic doctrine into something which, if it was not Arminianism, was a kind of doctrine with which all who are called Calvinistic evangelicals and Arminian evangelicals could agree. Now this was just the beginning of the evil,—it was the letting in of waters,—the dilution of the gospel; and the dilution of the gospel would very soon lead to the perversion of the gospel. He remembered an anecdote of a poor man and his wife in England, who were labouring people. They attended a dissenting minister, who, in the course of his ministrations, recommended a Commentary on the Bible. These poor people accordingly laboured to be able to purchase one, and were at last able to do this. After perusing it for some time, the man asked his wife what she thought of the Commentary. "Why," said his wife, "we used to read the Bible in the evening, and it seemed to do us good; and now that we have got the Commentary,—it is very good, no doubt, but I do not think it does us so much good. The Bible did us good like a glass of wine, but the Commentary does us good like the same glass of wine in a pailful of water."

Dr. Duncan reminded them that zeal for God's glory should be ever uppermost in the minds of His servants. When they urged sinners to repentance, the character and claims of Jehovah should be laid as the basis for it. This was the basis of all revelation—Jehovah He is God. That was a doctrine not only of the Old Testament, but set forth and explained in the New Testament, where He was set forth as working all things after the counsel of His own will. The doctrine of man's fall—his total fall, not merely from virtue and righteousness, but his total alienation from Jehovah, and the consequent loss of all internal good,—his entire separation from Jehovah God, out of which came the doctrine that the fall was a total ruin,—ought to be much insisted on. The doctrine, too, of the Trinity ought not only to be referred to, but set forth in their whole preaching, in its relation to the manifestation of God's glory in the salvation of sinners. Their preaching should be the gospel of the Triune God. The doctrine of the Trinity should be ever taught, though not ever formally taught. The doctrine of the person of Christ, which gives glory and excellence to the work of Christ, should be brought

forward,—not salvation merely, but the glorious Saviour Himself, and that not only for the sake of guilty sinners' salvation, but for the exhibition of the Divine character—that it was worthy of God to save sinners for such a Saviour. Man's total apostacy from God—his total depravity—would lead to the exhibition of what alone can be, in an apostate's condition, any comfort or support—the love of Jehovah. It opened such a deep wound that nothing but a Saviour—as a Saviour for an absolute sinner, dead in trespasses and sins—could heal it. God should be proclaimed as the sole Creator, Christ as the entire Saviour,—not the Redeemer only, but the quickener also, not the author of faith only, but the perfecter and finisher of faith. The doctrine of man's impotency—of his total inability to bring himself back to God, should be held up. The opposite doctrine—the doctrine of man's ability to convert himself, countenances the absurdity that man is to return to a dependance on Jehovah by the belief of a certain independence, which is not only absurd, but also dishonourable to God. It would not do to tell a man that he *may* come to Christ, but that he *must* come. Some, indeed, would have man to do all, though he could do nothing; and others would have him to do nothing, because all was done for him. As long as I am told that I must come to God,—and that I can come, I am left to suppose that some good thing, or some power of good remains in me, I arrogate to myself that which belongs to Jehovah. The creature is exalted, and God is robbed of His glory. If, on the other hand, I am told that I cannot come to God, but not also that I must come, I am left to rest contented at a distance from God, I am not responsible for my rebellion, and God Jehovah is not my God. But if we preach that sinners *can't* come, and yet *must* come, then is the honour of God vindicated, and the sinner is shut up. Man must be so shut up that he must come to Christ, and yet know that he cannot. He must come to Christ, or he will look to another, when there is no other to whom he may come; he cannot come, or he will look to himself. This is the gospel vice, to shut up men to the faith. Some grasp at one limb of the vice and some at the other, leaving the sinner open—but when a man is shut up that he must and cannot, he is shut up to the faith—shut up *to* the faith, and then would he be shut up *in* the faith. God is declared to be Jehovah, and the sinner is made willing to be saved by Him, in his own way, as sovereign in His grace. Many may dislike this doctrine as harsh and severe, but it is because they view God's sovereignty apart from His grace. They spoke of the sovereign God, but why not of the sovereignty of grace. For himself, he felt comfort when shut up to this truth, that God was sovereign, and His grace sovereign; for though he was a sinner—an absolute sinner, Jehovah had said, "I will have mercy on whom I will have mercy." This doctrine came like heaven's own thunder, and struck down all human dependence. It came upon a man as lost, as the very chief of sinners, and depending solely on God's will;

and then, oh how blessed to know the sovereignty of grace. It struck him down when he read, "The Son quickeneth whom He will." His mind fixed on the "whom He will," and he was undone, because it did not depend on his own will, but on the will of another. But he read again and found that it was the Son that quickeneth whom He will, and this raised him from the dust, because the Son, on whose sovereign will his salvation depended, was the same "Jesus Christ who came into the world to save sinners, of whom I am chief."

It was of importance that the truth which gave such glory to God, which alone could comfort, because it alone brought man down, be declared; that Jehovah's glory be exhibited; that men be made to feel their own emptiness; that they may see Christ's sufficiency, and Christ's yearning heart over sinners. On what had been said as to the mode of preaching, he should say not a word, as he was sure all were convinced that it was not by might nor by power, but by the Spirit of the Lord. If God gave the desire, and sent His servants forth with His glorious word impressed on the heart and conscience, He who had given His word for that very end would accompany it with demonstration of the Spirit; having appointed these means, and ordained them, He would give grace to apply them; and he believed that Jehovah had this end in view, and the more so when they were feeling their infirmities and sins.

The Duty of Giving Away

A STATED PROPORTION OF OUR INCOME.

By WILLIAM ARTHUR, A.M.¹

THE task which devolves on me this evening is to submit a few observations *on the duty of giving away a stated proportion of our income*. This subject has already been handled, and that with much force of logic and scriptural demonstration, with much feeling and practical knowledge, in the book so well known under the title of "Gold and the Gospel;" a book with this singular genealogy, that it is the offspring of five heads and one heart. The gentlemen to whom the public are indebted for the origin of that volume, as also for its circulation on terms unprecedented, though they must be satisfied that they have done much, yet, like all who have tasted the pleasure of doing good, are resolved on doing more. Not content with having set up a banner for benevolence, they are determined to raise and train an army by whom that banner shall be followed, wherever it is unfurled. Against their volume just one thing can be said—it is a volume, and a large one; and that is no inconsiderable drawback, in an age that is itself a newspaper. They now intend, by the lighter

¹ This excellent address was delivered about fifty years ago in the Victoria Hall, Belfast, the Bishop of Down, in the chair.—Ed.

instrumentality of popular addresses, to press the subject home upon multitudes whom octavos never disturb. By their choice, the lot of commencing this new form of proceeding has fallen upon me; and though in public addresses I generally feel it to be wrong to spend even a sentence on myself, to-night I am bound to say, that in the course of my short and humble life, nothing in the way of compliment or honour ever affected me so deeply as when, after reading the requisition which called me here, I read that remarkable list of names appended to it; names, to more than one of which I had been accustomed from boyhood to bow with respect in the distance.

For the practical handling of the subject which is expected from me, I know not that I can do better than attempt to

Explain the duty,

State the grounds whereon it rests, and

Plead for practical attention to it.

When we speak of the duty of giving away a stated proportion of our income, we do not mean *that all persons having equal incomes are bound to give away equal sums, however their other circumstances may vary*. Power to give away may be modified by three circumstances — family, locality, and station. Of two persons, each receiving a hundred a-year, one has seven children, the other is a bachelor. It would be strange if the single man might justly spend upon himself as much as the other must spend on his family, and might innocently give away only as much as he contrives to give. This is a difference of family.

Of two persons having the same family and the same income, one lives in a large city, where rent, taxes, and provisions are high; the other in an agricultural village, where these are all cheap. Is the latter to take the full advantage of his easier circumstances for his private purse, and give none of it to benevolence? This is a difference of locality.

Again, two persons have both a thousand a-year. One from small beginnings has reached that point by industry and saving. Without hereditary claims, without public expectations, and with invaluable habits of economy, he is royally rich on his thousand a-year. The other has inherited the same income from a father who was in the habit of spending ten thousand a-year. A number of servants, retainers, and tradespeople have what amounts to a vested interest in his revenue; the public have expectations; and, worst of all, his habits are formed on a costly model, so that he is not only perplexed, but really poor, with his thousand a-year. This is a difference of station.

Each of these three branches of modification has innumerable offshoots, going to show, that to require all who have equal incomes to give away equal sums, would be neither just nor generous.

Nor do we mean that all persons are to give away the same proportion of their income, however its gross amount may vary. Two

brothers live in the same town, and have the same family. In this case, station, locality, and family are equal. The elder is just able to provide his family with a small house, frugal fare, homely clothing, and a passable education. He is quite unable to lay up anything which would help to open their way in life, when the critical period of settlement shall come. Yet, knowing to whom he and his owe their daily bread, he gratefully devotes a tenth of his income to the service of God.

His younger brother has been otherwise prospered. His children sleep in spacious rooms, and play among their own flower-beds; their clothing is rich, their board generous, and their education costly. For each of them he is able to lay up in store, and knows that, if they do not pass through life with comfort and respect, it will be their own fault. And is this man, for whom Providence has done so much more than for his brother, to content himself with rendering the same proportionate acknowledgment as he? For the latter to give a tenth of all is an effort; an effort which he feels, and his children feel, in "their coats, their hosen, and their hats." For the other to give a tenth would be no effort whatever; it would never affect his comforts, nor even his luxuries, no, not the crumbs that fall from his table. It would affect nothing but his hoarded money. If we hold that his brother should give a tenth, and he should give no more, then we hold that the lesser mercies demand the more touching acknowledgment, and that God's superior bounties may sit more lightly on our hearts.

Take another case: You visit a friend when he is twenty-five years of age, spending little on his establishment, and giving away a tenth to Him who gives him all. You return to his house when he is fifty. Now he is spending on his establishment ten times as much as before. Why? Because the Lord "hath blessed the work of his hands, and his substance is increased in the land." The same labour which, twenty five years ago, yielded him a modest income, now brings a twentyfold return. When Providence has thus multiplied the proportionate productiveness of his toil, is he to confine his acknowledgments to the same proportion which he rendered when his efforts were far less fruitful? If he does, gratitude diminishes as bounties enlarge. We would, therefore, strongly contend that when Providence greatly increases the return of labour, or throws abundance into our lap without labour, we are bound to acknowledge such mercy—mercy which distinguishes us above the ordinary lot of men—not by thank-offerings adjusted to the scale of those whose blessing is less than ours, but by aiming to keep pace with the peculiar bounty which, while some pine and others struggle, gives us "all things richly to enjoy." One man's tenth is more than another man's third. I know one venerable man—one of the men whom my soul loveth—who, at the outset of life, adopted the vow of Jacob, "Of all that Thou shalt give me, I will surely give the tenth to Thee;" but so far

from confining himself to this, I know that some years ago he was for that year giving away not a tenth, but four-tenths. How Providence has dealt with him you may judge from the simple fact that one day he might be seen in the morning giving away a thousand pounds to one religious society, and in the evening five hundred to another.

On the other hand, we do not mean that persons are bound to give away all their income, so as to admit of no increase of capital, or extension of property. There is a large class of promises which attach temporal advancement to humble and godly industry as a reward from Providence. "By humility, and the fear of the Lord, are riches, and honour, and life."—(Prov. xxii. 4.) "Such as are blessed of Him shall inherit the earth."—(Psalm xxxvii. 22.) "Blessed is the man that feareth the Lord, and delighteth greatly in His commandments. Wealth and riches shall be in his house."—(Psalm cxii. 1, 3.) Liberality itself, the very virtue for which we are pleading, is encouraged by the prospect of abundance. "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—(Prov. iii. 9.) One of the punishments threatened against improperly gotten wealth is its decrease, while lawful labour is stimulated by the hope of plenty. "Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase."

This passage, not only offers to industry the prize of increase, but states the true relation of labour and capital. "He that gathereth by labour shall increase." Labour creates capital; capital rewards labour. Where there is no labour, capital is lumber; where there is no capital, labour is beating the air. The effect of well-directed labour is to increase capital; the effect of increasing capital is to lighten the burden and raise the pay of labour. These effects depend not on the will of men or masters, but are wrought deeper than either can permanently reach, into the groundwork of human relations, by the Builder of all. That accumulation of capital which results from the blessing of Providence on lawful industry, so far from contravening the purposes of benevolence, directly and most efficiently serves them. Two brothers enter this town, each with a capital of £50,000. The one seeks out fifty thousand poor families in the town and country, and gives away all his capital among them, a pound to each. The other invests his fifty thousand in a factory. Return in five years and mark the effect of the two sums upon the people. Of the first fifty thousand the only trace you can find is here a decayed bonnet, there a worn-out cloak, and in some humble homes a very grateful recollection; but no permanent public benefit, no sensible improvement in the condition of the labouring poor. As to the other fifty thousand, it fed and clothed many families from the first day; to-day it is feeding and clothing many families, and it is promising to do so in perpetuity. At the same time, the profits

which are known to have accrued to its owner are attracting other capital to a like investment, so as further to improve the prospects of all the labouring population of the neighbourhood.

It is possible, and more than possible, that in this case the one who gave away his all did it from the noble motive of self-denial ; and most assuredly he will have his reward. It is also possible that the other acted from the commonest selfishness, and can look for no credit beyond that of worldly wisdom. But the fact that he who acted from a noble motive did no permanent good to the poor, while he who acted from a low one did much, forces us to inquire, Did not the one unconsciously violate, and the other unconsciously follow, a law of Providence? Does not the one case indicate the existence of a law against the dispersion of property in indiscriminate gifts, and the other a law in favour of its employment to elicit and reward useful labour? Land and money are the two bases of wealth. Cultivation is to the one what commercial investment is to the other. Religion does not require that either should be made away with, or neglected ; but that, when laid out for increase, the Lord should be honoured with the first-fruits of all the increase.

But here many sincere and admirable Christians will tell me, "You are arguing directly against the words of our Lord. He commands us, 'Lay not up for yourselves treasures upon earth ;' and to do as you say is plainly to break this very clear command." If that be so, all my reasoning on the point falls to the ground ; and he who permits riches to increase is no Christian. But is it so?

We have already seen that a class of promises exists which must be nullified if no servant of God is to permit his possessions to increase ; and such commands as "Provide things honest in the sight of all men ;" "Charge them that are rich . . . that they be ready to distribute, willing to communicate," etc., enforce duties which exist not, if no man has a right to have possessions, except only in such a degree as will enable him to continue alive. No command ever contradicts another command ; and no command is ever meant to supersede a whole class of promises. With these two principles in view, we take this command, "Lay not up for yourselves treasures upon earth," and place it beside another which is like unto it : "Take no thought for to-morrow." Am I to be told that I break this latter command if I take thought for duties and responsibilities which do not press to-day, but will to-morrow? Without doing so, I cannot fulfil my duty to God, to my neighbour, or to myself. The highest obligations which are laid upon me require thought, and action too, for the morrow. This runs through all the ways of Providence. Most of the duties for which he holds us responsible call us to work for the morrow. For to-morrow, the plougher ploughs, for to-morrow the sower sows, for to-morrow the reaper reaps, for to-morrow the miller grinds, for to-morrow the weaver plies his loom, for to-morrow the

builder frames his roof ; and did we put a stop to all labour which is for to-morrow, we should at once reduce the activity of the human race to a few of the most menial occupations. The call to take no thought for to-morrow is certainly not a call to neglect duties and evade responsibilities ; but a call to trust in Providence when the time only to trust has come. When I have done for to-morrow all that is laid at my door, then let me not encroach upon the province of Him who alone can rule the future and the contingent, by troubling myself with them. Let me simply do this day the work which is this day due ; and though long and impenetrable months may lie between me and its result, for that I must trust Him whom the sparrows trust ; saying cheerfully, "The Lord will provide !"

When in the one of these two glorious words of Christ the letter is so plainly to be interpreted by the spirit of all Scripture, it is not probable that in the other the letter is all we are to look to. But if you will appeal to the letter, then to the letter you shall go. That letter is, "*Lay not up for yourselves treasures upon earth, where moth and rust do corrupt.*" Now, moth and rust do not corrupt property employed in active service, as commercial investment. They only corrupt hoards which are heaped up idle, not doing the purposes of Providence, not contributing to the welfare of men. Against such stores only does the letter of this precept bear, and against them let all denunciations peal !

To be continued.

Comfort to a Gracious Soul in Trouble.

A LETTER BY EDWARD BLACKSTOCK—1841.

I FEEL very sorry for the dark and trying state of mind of which you complain in both your last letters, and wonder at it, because it used to be so different. Surely we have taken sweet counsel together, and have walked to the house of God in company. I grant it is indeed awful (as you say) to be deceived in soul matters ; and if you were trusting to free will and free agency, to human merit, or sound gospel notions in the head—being a stranger to heart-work, and the life and power of true godliness—I should see it necessary to change my voice, as Paul says.

But have I not seen you walking in the light of God's countenance ? Has not Jesus revealed Himself unto you many a time, and has He not often in seasons of trouble delivered you ? Has He not applied many a promise with divine power to your heart ? Has He not granted you many a time of sweet and holy enlargement in prayer ? Has He not impressed your heart in private with such and such truths, and then brought you into His house, and confirmed these things from the mouth of His servants ? Has he not manifested His love to your soul, so that you thought you never could doubt His goodness any more, or call in question your soul's interest in Him ? Did He ever fail you, or forsake

you? I trow not. Then stand fast in the Lord, my dearly beloved!

O, remember, He is the same yesterday, to-day, and forever! Whatever clouds may veil His face, or darken your sky, He rests in His love. "Cast not away your confidence, which hath great recompence of reward. For yet a little while and he that shall come, will come, and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But ye are not of them who draw back unto perdition, but of them who believe to the saving of the soul. See that ye refuse not him that speaketh."

O, my dear friend, *unbelief* is the cruel spear that pierces Him! You and I do not wish to cause His wounds to bleed afresh. No, no, let us catch Him by the feet, and say, "My Lord, my God!"

You are undergoing a long captive state; by and by, He will turn your captivity, and then you will be like them that dream! Then your mouth shall be filled with laughter, and your tongue with singing, and you shall say, "The Lord hath done great things for us, whereof we are glad!" Now, you are in the dark; anon, you shall say, "The darkness is past, and the true light now shineth." He bringeth deep things out of darkness, and light out of the shadow of death. Now, "the good man" is gone a long journey, and he hath taken his bag of money with him, but he will come home at the time appointed. Now, you are tempted, but thy God will make the tempter flee; now, you see nothing, and feel nothing, but a body of sin and death, but this is only the strife raised by the law in the members against the law of the mind.

Here is the trial of faith, and the patience of the saints. Trust in, and plead the blood of Jesus. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Now, though you are locked up in unbelief, coldness, deadness, etc., your life is still in the root, and shall ere long ascend into the branch: "Because I live, ye shall live also." Blessed be God, our unbelief cannot make the faith of God of none effect. "God hath not cast away his people which he foreknew. For I am persuaded that neither death nor life, principalities nor powers, things present nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate us from the love of God which is in Christ Jesus our Lord."

Sometimes God gives Jacob for a spoil, and Israel to the robbers. Little-faith fell among thieves, but the good Samaritan came in with his oil and wine, etc., etc. When the priest and the Levite have passed by, look out for *Him*. "He will surely turn and smile again, nor shalt thou seek his face in vain."

Dear daughter in the faith, fare you well. The Lord lift up the light of His countenance, and give you peace. So desires and prays, your sincere, obliged, and ever faithful friend,

ED. BLACKSTOCK.

Letters of the late Alexander Kerr, Assynt.**I.**

ACHMELVICH, February, 1871.

MY DEAR FRIEND,—I received your welcome letter, but could not reply sooner. You know it is not easy for one in the face of trouble to state anything as he ought. My wife is suffering much, and has not been out of bed for a month; and I need patience to bear the Lord's chastisement. We are apt to forget that sin is the cause of all suffering, and we are daily provoking the Lord with our sin, which is "the thing that he hates;" and so I confess with shame that I am not submitting as I ought to His chastening.

The Lord has been good to me ever since I was a boy, following me with goodness and mercy, although I was far from deserving it; and the question to-day is, What did I make of all His favours these three score years and more? Did I attain in any measure to live to the glory of God, and to the profit of my soul or the souls of others? Anyone that has not the glory of God in view in his life and actions will come short at last. Sin, indeed, will work contrary to that principle, and that is what causes the fight, but sin will not win the field in the least one that has been brought to know the saving grace of God in his soul. Often, indeed, one will be weak and weary in the fight (for who that knows the power of the carnal mind but would be sick of it), but there is a promise given, "Sin shall not have dominion over you," and that is good news to every sincere follower of Christ. And there is another promise that is good news to them also, "In the Lord is their righteousness and strength." Their following of Him is not in their own keeping. Paul knew this, and so he said, "I know that He will keep what I have committed to Him." But before Paul could "commit" himself to the Lord, he had heard and believed this: that "Christ Jesus came into the world to save sinners." Blessed for ever and ever be the Lord that such news was proclaimed in this wicked world, so that poor sinners to whom it is "glad tidings" may find, on believing and receiving it, that their own souls are saved thereby.

Remember me to F., M'K. He is one who is bearing the chastening of the Lord, and will soon be free of all sin and suffering. . . .—Your sincere friend, **ALEXR. KERR.**

II.

ACHMELVICH, June 20th, 1871.

MY DEAR FRIEND,—I am glad to understand by your last letter that you are all in your ordinary health, for health is a blessing that will not last always. Things are much in the usual way with us here. I cannot say that the warm weather is of much benefit to my wife's trouble.

You will tell me in your next letter if you were at the sacrament in Thurso, and were you the better of it? Also write me some notes from any *living* ones that were there. I was glad of the

note you gave in your last from Mr. — about the *Presence* that was with the Church of God in all her trials and temptations, as is recorded in Scripture. And although we cannot compare ourselves with these saints of God, yet their experience is put on record that we may examine if we have any likeness to those to whom these promises were made; or any mark of their belonging to us by our being united to Him in whom all the promises are Yea and Amen. As for myself, I feel like a withered branch in the vineyard, a cumberer of the ground, destitute of the fruits of holiness. Oh! the corruption of the natural heart! should it not put us to shame before Him who knows our inmost thoughts.

I was sorry to hear of the death of Donald Macpherson, Reay. I knew him these fourteen years, and there were not many his equal for tenderness in the fear of the Lord. The most of my acquaintances with whom I took sweet counsel are no more in this world—I mean those in whose spiritual concern I felt a deep interest, believing them to be members of Christ's mystical body. Write soon.—Your sincere friend,

ALEXR. KERR.

III.

ACHMELVICH, July, 1871.

MY DEAR FRIEND,—Thanks for your writing so soon in our loneliness and trouble. Sometimes I think I am "out of mind" in this generation.

You mentioned that the sacrament of the Lord's Supper was to be observed among you in two weeks, and how unlike you were to such a thing. I am glad you view this to be such a solemn matter, for it is so in the view of everyone who in the least knows what it sets forth. You can read at your leisure the 1st chapter of Malachi, and you will see there how the Lord was displeased with those that profaned His holy ordinances. The ordinance of the Supper is specially holy and spiritual, for it represents the Lord Jesus Christ Himself in His love to the Church, and in His giving Himself as a ransom for her. Now, you are not spiritual, but carnal; yet if you feel *that*, and mourn over it, your carnality, if truly lamented and confessed, would not keep the Lord from visiting you if it was His good pleasure to reveal Himself to your soul, and to turn your captivity as the streams in the south. May He do so in His own sovereign grace, and give you a taste of His love as a token for good. But alas! the Lord is not giving such tokens of His presence as in days gone by, either in the public or private means of grace, and this should be our grief and burden; and it should also stir us up to put Him in mind of His own covenant engagement—that He would make the Name of Jesus to be remembered while sun and moon endure.

Mention me to the friends that will be with you—to David Steven, the godly man, and to my friends from Wick, William Sinclair, William Crowe, and William Finlayson.—Hoping you are all well. Your sincere friend,

ALEXANDER KERR.

Searmon.

By Rev. NEIL CAMERON, St. Jude's, Glasgow.

Thess. v. 17—"Deanaibh urnuigh gun sgur."

1. CO ris is coir urnuigh a deanamh? Cha choir urnuigh a dheanamh ri neach air bith ach an t-aon Dia beo agus fìor. Am measg na'm Papanach tha iad ag urnuigh ris an oidhe Muire, agus ri naoimh eile, tha agus ri moran nach robh nan naoimh idir, ach tha iad a deanamh so an aghaidh beachd naoimh Dhe air a chuis, a bha air an deachdadh leis an Spiorad Naomh. Chi sin an uair a thuit Cornelius sios gu aoradh a thabhairt do Pheadar gun do thog e suas e ag radh ris:—"Seas suas; is duine mise mar an ceudna" (Gnio. x. 26). Tha e soilleir bho na briathran sin gum be beachd Pheadair nach bu choir urnuigh a dheanamh ri duine air bith. Bha cuid eile ri aoradh do Ainglibh; ach chan fhuileagadh an t-Aingear do Eoin so a dheanamh:—"Feuch nach dean thu e . . . dean aoradh do Dhia" (Tais. xxii. 9). Cha ghabhadh Aingear naomh aoradh, agus cha ghabhadh Abstol aoradh, no urnuigh. Car son? A chion gum bheil e sgriobhte: "Bheir thu aoradh don Tighearna do Dhia, agus dhasan na aonar ni thu seirbheis" (Math. iv. 10).

Tha moran a deanamh urnuigh ri iodholaibh. Tha na Cinnich a dhiunnsiudh nach d'thainig, an soisgeul, agus na Papanach. ri so. Bha na Cinnich a cumail a mach nach ann do na h-iodhoil a bha iad a deanamh aoraidh, ach do na diathan aca troimh na h-iodhail; tha Eaglais na Roimh a teagasg an ni cheudna, nuair nach eil ni air birh fa chomhair intinn an luchd-aoraidh ach an t-iodhol, agus gid' bhiodh dhearbh sinn cheana nach coir aoradh a thoirt ach do Dhia a mhain. Tha an Spiorad Naomh troimh an Abstol Phol a cur na cuise so ceart:—"Ach tha mi ag radh, na nithe a tha na Cinnich ag iobradh, gur ann do dheamhnaibh a tha iad 'g an iobradh, agus chan ann do Dhia." (1 Cor. x. 20.)

Tha firinn ann a tha 'g radh:—"Dhaidich mi mo pheacadh dhuit agus cha do cheil mi m' euceart: Thubhairt mi, Aidichidh mi m' eusaontais do'n Tighearna; agus mhaith thusa cionta mo pheacaidh." (Ps. xxxii. 5.) Chan aithne don fhirinn no do naoimh Dhe cuspair urnuigh air bith ach Dia na aonar. Tha so cho soilleir bhon T-seann Tiomnadh, agus a tha e bhon Tiomnadh Nuadh' Ma tha neach a deanamh urnuigh ann am firinn tha e dearbh mhothachail nach coinnich ri chor ach Dia; or 's ann Dhasan a bhuineas maitheanas peacaidh, agus anam a shaoradh troimh Chrìod air a cheusadh bho dhol sios don t-slochd.

2. Co iad d' am bheil e air aithneadh urnuigh a dheanamh? Tha Dia ag radh:—"Orm fein mhionnaich mi; chaidh firinn a mach as mo bheil; briathar agus cha phill e air ais; gu cinnteach dhomhsa lubaidh gach glun, mionnaichidh gach teanga." (Is.

xl. 23.) Anns an Tionnadh Nuadh tha e air a radh :—"Chum do ainm Iosa gun lubadh gach glun, de nithibh a tha air neamh, agus de nithibh a tha air thalamh, agus de nithibh a tha fo 'n talamh." (Phil. ii. 10.) Tha na h-uile creutair a chruthaich E ri iad fein a chromadh sìos do Chrìosd Ainglean naomh, daoine air an talamh, agus diabhuill agus anamaibh caillte ann an ifrinn. — Ach do brìgh nach eil cathair trocair air an taobh thall de'n bhas, is ann 's an t-saoghal so tha dochas do thaobh a pheacaich, agus is ann 's an t-saoghal so a tha Dia a gairm clann nan daoine gu bhi tagradh ris air son trocair. Tha e na dhleasdanas air sluaigh neo-iompaichte bhi lubadh an glun do bhrìgh 's gun d'aithn Dia dhoibh e, agus a bhi 'g iarraidh a Spioraid Naomh gu bhi 'g an gairm gu h-eifeachdach. Ged nach urrainn an t-anam ann an staid naduir ni dheanamh ach peacadh, gidheadh tha e ceangailte air le Dia gun d'theid e don uaignidheas a lubadh a ghlun do Dhia mar chiontach agus a ghuidhe air son trocair air sgath Chrìosd. Agus na gluinean nach eil a lubadh anns an t-saoghal so feumaidh iad lubadh aig a bhas, agus aig latha mor a bhreitheanaid. Is e dleasdanas, agus sochair sluaigh Dhe bhi ag urnuigh agus is ann rìusan air mhodh araidh a tha an t-Abstol a lathair ann ar ceann teagaisg. Neach a deanabh aidich air diadhachd agus e gun an urnuigh uaigneach is cealgair eachd mhor e, agus ge be air bith dochas a dh'fhaodas a bhi aig a leithid sin de neach gun eirich gu math dha aig a bhas, tha focal Dhe ag innseadh dhuinn gun sgriosar dochas a chealgair. Tha sinn uime sin a comh-dhunadh gur coir do na h-uile bhi ri urnuigh, ach gu h-araidh gur coir do luchd aidich na diadhachd a bhi ghnath ann an eilemid na h-urnuigh.

3. Gu de a chumadh anns an coir do'n duine e fein a chur an ceann an dleasdanas so? Tha sinn a faicinn trì cumaidhean anns an fhirinn. Ann an suidhichean 's an robh an creutair air leth lois fein tha na gluinean air an lubadh. Bha lagh air a dheanamh aig aon am nach robh urnuigh ri bhi air a deanamh ri neach air bith, fad dheich là ficheadh, ach ri rìgh Darius na aonar, ach chi sinn gun do lub Daniel a ghluinean trì uairean 's an latha na sheomar fein mar bu gnath leis. Bha an doigh cheudna aig an Abstol Phol; oir tha e ag radh :—"Air an aobhar so tha mi lubadh mo ghlun do Athair ar Tighearna Iosa Crìosda" (Eph. iii. 14). Bha na naomh a cleachdadh aig amaibh solaimte nuair a bhiodh moran dhuibh cuideach, an gluinean a lubadh ann an cleachdadh na h-urnuigh. "Agus an uair a chrìochnaichadh na laithean sin, chaidh sinn a mach, agus thriall sinn romhain; agus thainig iadsan uile maille ri mnathan agus ri cloinn 'n ar cuideachd, a mach as a bhaile: agus chaidh sinn air argluinean air an traigh, agus rinn siu urnuigh" (Gnio. xxi. 5). Tha moran aitean anns an Fhirinn gu soilleir ag ainmeachadh gun robh e na riaghailt aig na naomh a bhi lubadh an glun anns an uaigneach, agus mar an ceudna aig amabh araidh anns an fholais mar an ceudna; ach is ann a mhain aig amaibh neo-abhaisteach a bha iad a lubadh an glun nuair a bha moran comhla.

Is e an dara rian a gheibh sinn anns an Fhirinn daoine 'n an seasamh anns an fhollais ri urnuigh. Be so an rian ann an laithibh Sholamh :—Agus thiondaidh an righ aghaidh, agus bheannaich e uile choimhthional Israel : (agus uile choimhthional Israel nan seasamh :) Agus sheas e, agus bhéannaich e uile chomhthional Israel (1 Rìgh viii. 14 and 55). Tha an rian so air a chomhtharrachadh le Crìosd anns an Tiomnadh Nuadh :—“Agus an uair a sheasas sibh a deanabh urnuigh, maithibh” (Mark xi. 25). Tha na briathran *sibh* agus. *gach glun*, gu soilleir a toirt fa'r comhair cuideachd comhla fo'n fhocal, sibh, agus aon anam fo'n fhocal, gach glun. Mar sin an uair a tha sluagh cruinn comhla ri urnuigh is e an rian a bha aig na naoimh, ri linn nan Abstol, dol an ceann an dleasdanas so nan seasamh.

Bha rian eile aig na naoimh, an da chuid roimh agus an deigh teachd Chrìosd, iad fein a shineadh air an lar. Be so an doigh anns an d'thainig iad a dhiunnaidh Dhe aig amuibh anns an robh cuisean uamhasach aca. Be so an doigh anns an do thagair Maois n-uair a rinn clann Israel an lagh oir, agus a bhagair Dia an sgrios am priobadh na sula. Rinn Joshua an ni ceudna an uair a pheacaich Achan ; agus rinn Daibhidh an ni so n-uair a bha an leanabh tinn.

Bho'n chunntas a tha againn air urnuigh Chrìosd ann an garadh Ghetsemine tha e coltach gun deachaidh E an toiseach air a ghluinean, ach an deigh sin gun do thuit E air an talamh. Ma leubhas tu, Lucas xxii. 41, agus Marcus xiv. 35, chi thu gur an mar so a bha. Tha mar so tri doighean anns an do chleachd na naoimh a bhi ris an urnuigh, ach an taobh a mach de bheannachd an Tighearna iarruidh air am biadh, cha-n aithne dhuinn aite an 's Fhirinn uile anns am bheil iad ag urnuigh nan suidhe. Chan eil mi ciallachadh creutairean do nach d' thug an Tighearna neart gu seasamh.

Tha an sluagh anns na h-uile Eaglais (ach ro bheagan) a tha an diugh air aghaidh na talamhuinn a fuireach nan suidhe aig an urnuigh. Chan aithne dhomh ann an Eachdraidh na h-Eaglais gun robh a leithid de chleachdadh aig daoine ann an ginealach sam bith eile gus an d' eirich an ginealach bruideil so. Tha eadhoin reusan fein a teagasg so cho math ri focal Dhe ; ach 's e forail Dhe a mhain an aon riaghuilt chum ar seoladh. Feudaidh e bhi gun robh agus gum bheil cuid a leantuinn a chleachdaidh so do bhrìgh 's nach do rannsaich iad riamh a chuis air an son fein bho Fhocal Dhe. Chan eil sinne diteadh duine ann an ni sam bith a leantuinn an aoradh Dhe a tha reir an ordugh a shuidhich Chrìosd ann an Eaglais an Tiomnaidh Nuaidh ; ach tha sin ag radh nach do shuidhich Chrìosd' no na h-Abstoil an ni so, agus nach robh a leithid de chleachdadh anns an Eaglais aig an am sin, cho fad 's leir dhuinne bho fhocal no bho eachdraidh. Is e thann pairt de'n tuil a thug an namhaid a stigh.

4. Ciod na nithean as coir iarruidh ann an urnuigh? An ceud ni, gun d' thigeadh rioghachd Dhe air an talamh ; oir bha so

domhain ann an run Dhe n-nair a chuir E Chrìosd suas gu bhi na Rìgh ann an Sion, agus thairis air rìghrean agus tighearnan an t-saoghail so. Bha so na phairt mhor de urnuighean Dhaibhidh, agus is ann le bhi guidhe so a chrìochnaich e urnuighean:—“Bithidh ainmsan buan gu sìorruidh; comb-mhaireann ris a ghrein bithidh ainmsan; agus annsan beannaichear na sloigh uile, agus beannaichidh iadsan e.” (Ps. lxxii. 17.) Tha tighinn rioghachd Dhe agabhail a steach ann gum biodh sloigh an t-saoghail air an tabhairt a mach a rioghachd Shatain, an dorchadais, agus an diomhanais, agus iad a bhi air an tabhairt a stigh tre’n dorus cnumhann do rioghachd Chrìosd, an t-soluis, agus na naomhachd. Agus a ris gum biodh daoine anns na h-uile rioghachd dhe’n t-saoghal a gabhail focal Dhe mar lochran da’n cois, agus mar sholus da’n cenn.

An dara ni a tha coir aig daoine bhi ’g iarraidh anns an urnuigh, gum biodh rìghrean uchdarain, agus breitheana an t-saoghail so na’n daoine air am biodh eagal Dhe, chum ’s gun riaghladh iad an sluagh ann an eagal Dhe, agus gun cuireadh iad eisimpleir dhiadhaidh fan chomhair. Thi feum mor air a bhi ’g urnuigh air son an da ni a dheanmaich sinn anns an latha thruagh so; oir tha an luchd riaghlaidh bho ’n rìgh a nuas a cur droch eisimpleir roimh ’n t-sluagh, agus a cuideachadh dhaoine gu bhi cumail suas rioghachd an diomhanais agus an t-Satain anns an t-saoghal.

’Se an treas ni, bhi ’g urnuidh air so Eaglais Dhe anns an t-saoghal. Tha e na dleasdanas air sluagh a bhi ’g urnuigh air son teachdairean Chrìod. Air son gum biodh iad air an deanamh agus air an cumail dileas do dh’ fhirinn Dhe, do theagasgan agus bunaitean na h-Eaglais, agus mar an ceudna do dh’ anamaibh dhaoine. Tha e mar fhiachibh air teachdairean a bhi ’g urnuigh air son an comb-thional mar anamaibh air leth, mar theaghlach, agus mar chomb-thional; agus mar an ceudna air son aobhar Chrìosd tre’n t-saoghal uile. Tha e dleasdànach do pharantibh a bhi ’g urnuigh air son an cloinne, do mhaightiribh air son an seirbhiseach, do na h-uile air son cach a cheile.

5. Feumaidh an urnuigh toiseachadh bho dhearbhadh peacaidh ann an coguis an duine. Rinn Saul bho Tharsis uime urnuigh mun d’ thubhairt Dia da thaobh—“Feuch tha e ’g urnuigh”—ach cha’n an mar peacach le mothachadh air fheum air trocair a rinn e iad. Bha urnuigh fhada, bhreagha aig an Phairesasach, ach cha robh aig a chis-mhaor ach—“A Dhia dean trocair ormsa a tha nam pheacach”—agus chaidh e sìos a dhiunnsuidh a thaighe fein air fhirinneachadh, nuair nach d’ thuair am fear eile ni air bith. So an duine tha feum na urnuigh; oir tha eifeachd mor ann an urnuigh dhurachdach an fhìrean. Chan eil feum sam bith ann an urnuigh an duine air son muintir eile nach do thoisich ri bhi ’g urnuigh mar pheacach aig robh feum ann am fairichdinn anam air trocair. Oir is E an Spiorad Naomh ughdar na h-urnuigh far am bheil i, agus mar sin far nach eil Esan chan eil urnuigh an sin, ge d’ dh’ fhaodadh gu leoir de bhriathran bhi ann, a reir mar a tha

sgriobhte :—"Tha an Spiorad fein mar an ceudna a' deanamh comhnaidh le ar n-anmhuinneachd : oir chan aithne dhuinn ciod a ghuidheamaid mar bu choir duinn ; ach tha an Spiorad fein a deanamh eadar-ghuidhe air ar son le osnaibh do-labhairt" (Ro. viii. 26.)

6. Co an t-ainm anns an feum urnuigh bhi air a deanamh? Tha an duine a thig, na ainm fein coltach ri duine briste a dol don Bhanc, cha d'thoir am Bancair da aon sgillin. Chaill an duine na h-uile, ann an Adhamh, a bha ann an cumhnanta nan gnìomh, agus chan fhaigh duine air bith ni air bonn a chunaint sin ach am bas. Gidheadh, tha na h-uile de clann Adhamh ag iarraidh agus an dochas gum faigh iad moran air bonn na daimh anns am bheil iad a seasmh ris a Chruitheir mar a chreutairean. Tha daoine leigdaeh air dichuine gun do chuir am peacadh dealachadh eadar an duine agus Dia ; agus gu bheil nadur an duine air a thruailleadh air chor as gu bheil fuath aige do Dhia, do naomhachd, agus do na h-uile ni bhuineas do riaghladh Dhe anns an t-saoghal so agus anns an t-saoghal a tha ri teachd. Tha an duine cho duinte a mach bho throcair a thaobh a sheasamh dealaichte ri Chriosd agus a tha na diabhuill ; ach do bhrìgh gun d'ullaich Dia Fear-Saoraidh do dhaoine tha trocair air a teargsadh tridsan, agus tha daoine air an gairm le Dia gu teachd da iannsuidh ag aideach am peacaidhean agus ag iarraidh trocair troimh eifeachd fhala-san.

Mar sin is ann an ainm Chriosd a tha'n ciontach gu teachd ; oir ged nach eil airidheachd air bith anns an duine, no na urnuigh, tha Criosd airidh air gun eisdeadh Dia ri glaoch an duine. "Oir dh' fhuiling Chriosd fein aon uair son pheacanna, am firean air son nan neofhirean, chum gnn tugadh e sinne gu Dia." (1 Peadar iii. 18.) The E mar sin comasach an dream a thig a dh' iunn-saidh Dhe tridsan a thearnagh gu h-iomlan. Thug E mor-mhisneach da shluagh iarraidh na ainm :—"Agus ge be ni a dh' iarras sibh am ainm-sa, ni mise sin ; chum gu'm bi an t-Athair air a ghlorachadh anns a Mhac. Ma dh' iarras sibh ni air bith a' m ainm-sa, ni mise e." (Jo. xiv. 13-14.)

7. Ciod e urnuigh? Chan e urnuigh briathran breagha air an cur r'a cheile le duine, agus gun buadhan anam an duine, anr am fianuis Dhe, a comh-chordadh ri bhriathran. Is e tha'n sin ceal-gaireach. Cha ghabh Dia bhi air a mhealladh mar a ghabhas daoine ; oir amhaircidh Esan air a chridhe. A ris chan e urnuigh a th'ann duine bhi leubhadh a leabhar urnuigh, na bhi ri beul-atharais air briathran a dh' fholum e bho neach eile, no chuir e fein ri cheile aig am a dh' fhalbh ; oir cha'n e dortadh a mach a chridhe an lathair Dhe tha'n sin, ach fuaim a dh' fheudadh eun dol roimh. Is e urnuigh, am peacach a dol a dh' ionnsaidh Dhe tre Chriosd le mian a bhi air a shaoradh bho pheacadh tre trocair Dhe ann an Criosd, agus e bhi air a ghabhail a steach gu fhabhar ; no an duine, a thair trocair, a tighinn le uaillich gu bhi dortadh a mach iartus a chridhe an lathair an Tighearna. Chan eil feum air briathran a chluinneas daoine gu so a dheanamh. Cha chuala

Eli focal a beul Hannah, ach chuala agus freagair Dia a h-urnuigh. Anns an tigh, aig aoradh teaghlaich, agus anns an aoradh fhollaish-each, tha e rianail mas comasach am fear labhairt, gun cluinn na h-uile a bhios a lathair na h-uile focal. Than an Fhirinn ag agradh urnuigh bha air a deanamh ann an caint a thuigeas an luchd eisdeachd; chan ann an teangaidh choimhich mar a tha Eaglais na Roimh a cleachdadh. Tha am mian a chruthaich E anns an taobh a stigh de'n chridhe, na ghlaodh na chluasan nair a thig an t-anam na eigin da ionnsaidh ged nach d' thigeadh focal a mach as a bheul:—C' ar son a tha thu 'g eigheach reumsa? Abair ri cloinn Israel dol air an aghaidh (Ecsod. xiv. 15). Tha glaoch a chruthichidh nuaidh, ged nach cluainn cluas creutair e, ann an cluas an Tighearna mar tha glaoch an leinibh ann an cluas a mhathar.

8. Gu de cho tric 's as coir urnuigh a dheanamh? Cha'n eil ua briathran so a cialachadh gur coir do dhuine a dhleasdanasan laghail saoghalta fhagail agus dol mar a tha na Papanach a deanamh air leth chum urnuigh agus trasgaidh gu Monasteries, far am bheil cha'n e urnuigh ach peacaidhean granail a dol air aghaidh. Tha'n fhirinn ag iarraidh air an duine e dh'fhanuinn anns a ghairm anns an robh e nuair a ghairmadh e le Dia, ma bha e ann an gairm laghail. Tha e ri chreidsinn, a thaobh na h-uile air an d'rinn Dia trocair, gun toisich iad leis an dleasdanas so anns a mhaduinn, gun d' theid iad na cheann anns an teaghlach an da chuid air maduinn agus feasgar, agus gun lub iad an glun mun d' theid iad 's an leabaidh. Tha moran de anamaibh neo-iompaichte a theid tre na dh' eanmaich sinn gu cumabhalach, air chor as nach ann an sin a tha an t-eadar-dhealachadh, ach ann an Spioradalach an ni. Far am bheil Spiorad a Mhic air a chur a mach le Dia gu bhi anns a chride tha an Spiorad a deanamh eadar-ghuidhe anns an anam a reir toil Dhe, agus is ann an sin a mhaire a tha urnuigh gun sgar. Tha anns an neach a tha air a bhreith a ris an ni sin a tha air a bhreith on Spiorad agus is ann tre'n cruthachadh nuadh so a tha an osnaich do-labhairt a dol suas a la agus a dhoiche am fianuis Dhe. Tha an neach so ag urnuigh aig obair, 's an t-slighe, 's an tigh—ag urnuigh gun sgar.

Memoir of Rev. D. Macdonald.—Orders for this memoir may now be sent direct to the Rev. D. Macfarlane, F.P. Manse, Craig Road, Dingwall. The price is 2s. 6d. per copy, postage 3d. extra.

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Outlines of Lectures on the Bible.

BY THE REV. NEIL MACINTYRE, GLENDALE.¹

IN this age of scepticism, if we are to hold fast the form of sound words, it is necessary that we should have some intelligent idea of what the Bible is, where it came from, and how it has come to us in a language which we can understand. Need I say that, to reap any real and lasting benefit of studying the Bible, we require the light and guidance of the Holy Spirit, for it is the Spirit alone that can open our eyes to see the wonders of God's law?

In proceeding to consider the Bible as the inspired Word of God, I shall briefly bring before you, in the first place, three terms commonly used in connection with the subject: 1st, Inspiration; 2nd, Revelation; 3rd, Illumination.

Inspiration means "in-breathing." This is clearly brought out by the Apostle Peter in his 2nd Epistle, 1st chap. 21st verse—"Holy men of God spake as they were moved by the Holy Ghost." Inspiration is that peculiar influence of the Holy Ghost exercised over the minds of the writers of the Old and New Testaments, by which they were preserved and guided to record everything with infallible accuracy. *Revelation* is an immediate discovery of God's mind to man. This we see referred to in Gal. i. 12—"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." It is the work of the Holy Spirit, making truths known to man which could not otherwise have entered his mind, such, for example, as the doctrines of the Trinity and Incarnation, etc. *Illumination* is the work of the Spirit in all believers, whereby the darkness of their understandings is removed and their minds are enlightened in the knowledge of Christ. We should guard against a common error, which holds that all believers are inspired. All such are certainly illuminated, but no believer is or was inspired, except those who wrote the Old and New Testaments.

Let us now consider the Bible as a book.

Bible: that is the name commonly given to the sacred writings. It comes from "Biblos" (Greek). Biblos may mean any book, but we speak of the Bible as *the book*, giving it that supreme place which no other book possesses. It is also common to speak of the Bible as the Holy Scriptures. The word "scriptures" comes from "scripta" (Latin), and means *writings*, so that the Holy Scriptures are the Holy Writings. The Bible, then, is the written book of God, given by inspiration of His Spirit.

The Bible is made up of two great parts, the Old and New Testaments. The word "testament" comes from "testamentur,"

¹ When these lectures were being prepared, the writer had no thought of publishing them; they were simply meant for his own congregation. It is not because of any intrinsic value he claims for them, but owing to the advice of some friends, he gives them publicity.—N. M'N.

and means a solemn written document in which a person declares his will as to the disposal of his estate and effects after his death. The Bible is the testament or covenant which Christ has given to the Church, and has sealed by His death. We often hear the expressions, "the Bible and the Testament," giving the name "Bible" to the Old Testament, and the name "Testament" to the New. These distinctions are wrong, and we should never speak of the Bible but as containing these two great parts, the Old and New Testaments.

The Old Testament, which was written before Christ appeared on earth, was all composed in Hebrew, except a few chapters, which were written in the Chaldee language. About 200 years before Christ the Old Testament was translated into Greek. This translation is called the "Septuagint," because accomplished by *seventy* men at Jerusalem.

Perhaps we should briefly advert here to an argument which is commonly used against the inspiration of the Bible. Those who cavil at the Word of God generally, say that, because our Bible is a translation, it cannot be inspired. But it is well known that the original Hebrew MSS. were not in existence during the time of our Lord's humiliation, and further, that the Septuagint was then in general use in Palestine, and was the only translation commonly used till the beginning of the fourth century. And yet, let it be observed that Christ, the apostles, and early Christians reverently referred to this translation as the Word of God. Now, is there any difference in principle between an English and a Greek translation? It was this very Greek copy of the Old Testament with which Timothy was acquainted from childhood, and yet the Holy Spirit, through Paul, terms it "the Holy Scriptures."

The New Testament was all written in Greek after the Ascension of Christ. The New Testament being finished, we have a complete Greek Bible.

The Bible when written was not divided into chapters and verses as we have it now. There were many attempts at dividing the Bible into sections, but the division of it into the present form of chapters is generally ascribed to one Cardinal Hugo, in the thirteenth century. About 1551, Robert Stephen, a French printer, divided the New Testament into verses, while he was travelling from Paris to Lyons, and from him they have been copied into all English and other editions of the sacred scriptures. Whatever merit we ascribe to these divisions, yet we cannot reasonably suppose that a man riding on horseback was in competent circumstances to break up the text of Scripture into 7959 verses correctly. We only wish to draw attention to the fact that these divisions are not the work of the Holy Spirit, and that there is, therefore, no crime in correcting them. We are not finding fault with the present arrangement, and any alterations would probably cause much inconvenience.

The names prefixed to the books of the Bible are of great antiquity. The authors of the names are unknown. A few, of course, have Divine authority, such as the "Book of Psalms." The names of the separate books of the Pentateuch came down to us from the titles found in the Septuagint. The titles of the other books of the Old Testament are generally taken from the opening word or sentence in the books. The titles, especially of the Pentateuch, are very appropriate and most important, as they are full of meaning.

The Pentateuch (which means *five books*) was written by Moses more than 3000 years ago, and consists of the most ancient writings in the world. Let us look at the appropriateness of the titles of these five books.

Genesis, which is the name of the first book, means "generation" or "beginning." You will see how suitable the title is, for this great book gives us the history of the beginning of creation and the generation of man. It gives the history of the world for about 2369 years. It is common in our day to cast doubts upon the authenticity of this book. Professor Denney and others deny that it is inspired, or that Moses was its author; but, strange to relate, that Genesis is quoted not less than thirty-two times in the New Testament as part of God's Word.

Exodus, which is the title of the second book, means "going forth." It describes the deliverance of Israel from the bondage of Egypt, and their journey to the land of Canaan. It gives the history of Israel for about 145 years, and is similarly quoted in the New Testament fifteen times.

Leviticus, which is the third book, is so called because it chiefly consists of laws relative to the Levitical priesthood. To a careless reader nothing appears more trifling than some parts of this book, but to the wise and prudent Christ is the sum and substance of it all. To show that it was received by Christ and the inspired apostles as the Word of God, it is quoted thirteen times in the New Testament.

Numbers, which is the fourth book, is so called because it relates to the numbering of the people. It shows that the promise which God gave to Abraham, that his seed should be as the stars of heaven for multitude, was fulfilled. It covers a period of thirty-eight years of the life of Israel, and is mentioned in the New Testament eighteen times.

Deuteronomy, which is the fifth and last book of Moses, signifies "the law repeated." It briefly touches on many former circumstances, and ends with an account of the death of Moses, which is supposed to have been written by Joshua. Perhaps there is no book in the Old Testament which has suffered more than this at the hands of the critics, especially at the hands of Professor Robertson Smith. The Lord of the Bible, foreseeing that this book would be assailed with such terrible fury, encompassed it with a high and strong wall. When Christ was tempted in the

wilderness by the Devil we find that he took out of it three of the passages by which he met and overcame Satan (Deut. vi. 13, vi. 16, viii. 3. Matt. iv. 4, 7, 10). This book is mentioned eighteen times in the New Testament.

We hope to deal in a future article with how the Bible has come to us in a language we can understand.

Brief Account of Gustavus Adolphus.

IN our last issue we narrated the parting of the two rival leaders after their ineffectual meeting at Nuremberg. Gustavus having debated the alternative plans of marching westward to Vienna or southward to Bavaria, chose the latter direction. He accordingly marched, and was on the point of besieging Ingoldstat, the headquarters of Jesuitism, when he received news out of the north which troubled him. Wallenstein, neglecting the danger to rearwards, had set himself, with a reinforced army, to invade the domains of the Duke of Saxony. The Duke was the King's most important but most dubious ally. As matters then stood, the fidelity of Saxony to the Protestant cause was a thing vital in the highest degree, and the Duke, half-hearted at best, had to be secured both against the terror and seduction of Wallenstein's presence. Accordingly, Gustavus summoning all his reserves, started northwards in pursuit of Wallenstein, resolved to attack him wherever he found him. He marched rapidly from stage to stage. At Erfurt he bade farewell to his queen, whom he was not to see again. At Naumburg the people, fearing the advent of Wallenstein, and overjoyed to see Gustavus instead, saluted him with a reverence which was excessive. This, instead of elating him, made him sad, and he said, "These people honour me as a god; I fear God will punish me." The King, finding Wallenstein in front, and much increased in numbers by the accession of another army under Pappenheim, saw good to forbear an open engagement, and prepared to entrench himself at Naumburg to await events. Wallenstein, concluding that Gustavus was now encamped for the winter, and disinclined for active operations, detached Pappenheim to pursue some supposed advantageous design towards the Rhine. Gustavus, hearing of this division of the enemy's forces, saw his opportunity, and sprang to arms immediately. Surveying more accurately Wallenstein's weakened position, he exclaimed joyfully, "Now I verily believe that God hath given the enemy into my hands." Wallenstein finding that a crisis was at hand, moved with all available forces into the extensive plain of Lutzen. Gustavus having driven in some cavalry sent to embarrass the passage of a small river which lay between him and Wallenstein, came up with the enemy on November 5, 1632, but it was now nightfall and too late to attack. The King passed the night in consultation with his generals. Early in the morning the King had prayers read to himself by his

chaplain Fabricius. (Gustavus was a Lutheran.) "The rest of the army (we quote Chapman's work) sang Luther's hymn 'Our God is a strong tower,' and Gustavus himself led another hymn, 'Jesus Christ our Saviour, He overcame death.' The King mounted his horse without having broken his fast. He wore a plain buff coat without armour, replying it is said to some servant upon this deficiency, 'That God was his harness.' He addressed some words first to the Swedes then to the Germans of his army, and then casting his eyes up to heaven he said, 'O my Lord Jesus, Son of God, bless these our arms and this day's battle for Thine own glory and holy name's sake.' Then drawing his sword and waving it over his head advanced the foremost of his army." At the beginning of the battle, before Pappenheim's division was added to Wallenstein's force, the Swedes numbered 18,000 against 17,000 of the enemy.

The battle cries of the respective hosts were, on the one side "Jesus and Mary," on the other "God with us." The conflict began at eleven o'clock, and lasted till nightfall. At the first stroke of battle the Swedes, who had assumed the offensive, were driven back, and the centre began to waver. The King, who had been successfully maintaining the battle on the right wing, resigned his command there and rushed to the support of his menaced centre. Rallying the troops he called them to follow him into the thick of the fight. Owing to his impetuosity and near-sightedness he did not notice that he had far outstripped the troops he was leading, and, save for a few followers, was isolated in full view of the enemy. A musketeer noticing that the foremost man was an officer of high rank, took aim and wounded him on the left arm. "The King bleeds," cried one. "It is nothing; march forward, my boys," said the wounded hero, but soon overcome by pain and loss of blood he requested the Duke of Launenberg to lead him out of the tumult without being observed. In making this detour they encountered some of Wallenstein's cuirassiers. The foremost man, recognising the King, fired a pistol shot, hitting him in the back. "Brother," said he to Launenberg, "I have enough; look to your own life." At the same moment the King fell from his horse struck by more balls, and soon the fatal news spread through the ranks that the King was dead. The tidings inflamed the valour of the troops to a white heat, and despite Wallenstein's utmost efforts his cuirassiers were scattered in flight, and after a bloody fight of seven hours the Swedes remained masters of the field.

(To be continued.)

We regret to learn of the decease of one of our worthy elders in Canada, Mr. Alexander Mackenzie, of Ashfield, Ontario, which took place there on the 7th April. Mr. Mackenzie was 80 years of age. A fuller notice will (*D.V.*) appear in next issue.