



# THE Free Presbyterian Magazine

AND  
MONTHLY RECORD.

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

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

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THE

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## "The Days of Old to Mind I Called."

AS we sit and meditate by the fireside at this season of the year, our minds have an instinctive tendency to recall the past. The departure of the old year and the advent of the new, have the effect of carrying back our thoughts to similar occasions in the past, and of thus reviving in our memories the events and experiences with which we were familiar in years gone by. Reflections upon "the days of old" in personal experience form an interesting part of the mental exercise of the children of God, and when these reflections are guided by the Divine Spirit, they never fail to prove spiritually profitable to their souls. No doubt their history, in many of its natural details, is very much the same as that of the rest of the world, but viewing the various incidents of their common life in the light of God and eternity, the Lord's people may discern elements of far-reaching importance in things that otherwise might seem most trivial and commonplace, and so they may derive corresponding benefit from the thoughtful contemplation of them.

In calling to mind the days of old, it is natural and becoming for us to think first of the days of childhood and youth. The scenes and associations of the home of our birth rise up before our mental vision. We recall affectionate parents, and perhaps godly friends, who cared for us and took a deep and abiding interest in our welfare. We remember their little deeds of kindness to us, and also their occasional sharp but loving rebukes, administered when we erred from the right path. We also recollect our youthful companions and acquaintances, not a few of whom may be now in eternity, and others scattered in various parts of the world. These days of youth were often days of folly and sin, and as they pass before our mind's eye, we would do well, like Augustine, to confess with sorrow unto God the errors of them, and cry with the Psalmist, "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy

goodness sake, O Lord." It is well, however, also, if we can recall with gratitude a childhood blessed with Christian privileges—the worship of God in the family, and instruction in the truths and doctrines of sound Christianity. The bread cast upon the waters may be found after many days. And, indeed, eternity alone will reveal what the Lord may have done by means of His Word, cast into the memory in early youth—bringing it to fruition by His Spirit perhaps when the subjects were in distant lands, far from all outward privileges, and lying on a sick-bed on the brink of a lost eternity.

—We may next pass on to recall the days of first spiritual impressions. The memory of those days may remind some of a startling event in providence that shook every fibre of their frame; others, of a sermon from the pulpit that seemed to speak only to them in the great congregation; others again, of some word of reproof or warning dropped by a Christian friend; and others still, of a text of Scripture that secretly yet powerfully, at an unexpected moment, broke into their minds, and fastened conviction upon their consciences. These were days of sadness and misery, when we moved about like guilty criminals, as we were, thinking that every passer-by could read our guilt in our very face. Possibly such a season of alarm as this passed away—as it has done with many—and we went back to the world again, and plunged deeper into its mire than ever. But the Lord, in His rich and sovereign mercy, did not leave us there; and so we may be able to recall subsequent seasons of conviction and a day of Gospel deliverance, when our souls were taken out of the horrible pit and from the miry clay, and our feet were set upon the Rock, Christ Jesus, a new song put into our mouth, even praise unto the Lord. It is not affirmed that the transition from death to life, or darkness to light, stands out with equal distinctness in the consciousness of all the children of God alike, but certainly all His children recall moments and seasons of spiritual hope and comfort, when they were enabled, in a way they never knew before, to behold the Lamb of God, and to delight in the thought of a finished salvation through His obedience and blood. They recall some little blinks of divine favour, when the Lord seemed to speak comfortably to them, and to shine with His countenance upon their souls. These, indeed, were sweet days, never to be wholly erased from the page of memory, and the after-recollection of them often proves an occasion of renewed quickening and consolation to the soul.

The remembrance of those times of spiritual joy and liberty is fitted also to call up the figures of worthy ministers and gracious men and women of the past, whom we knew and learned to value for the excellency of their personal character, and for their usefulness, publicly and privately, in the Lord's vineyard. Most, if not all, of these may now be in eternity—the righteous have been taken away from the evil to come—and we mourn the desolation that

has been made by their removal, and the loss sustained by the Church of God on earth. Indeed, no one who has any true knowledge of divine things can do anything else than recall, with sorrow, the removal of so many living and lively witnesses for Christ as have passed away in Scotland during the last twenty or thirty years. Their character, conversation, and testimony still remain, however, as hallowed recollections to the living in Jerusalem. They, being dead, yet speak. "The memory of the just is blessed." The very remembrance of the words of truth that fell from their lips, of their humble and heavenly walk, their ups and downs, joys and sorrows, proves oftentimes, by the divine blessing, a means of revival to the souls of those left behind in the wilderness, stimulating and encouraging them to "run with patience the race set before" them, and to anticipate the day of victory and rest.

Some, at least, of the children of God, will no doubt at this season feel strongly moved to call to remembrance the sore days of trouble of various kinds through which they may have passed in their wilderness journey. The Lord alone is able to bind up their wounds that are apt to bleed afresh at the touch of memory, and it would be a happy thing in their experience if they were enabled, in the strength of grace, to rise above their sorrows, and recognise the Lord's great goodness to them amid their severest trials. He does not afflict willingly nor grieve the children of men. His way is often in the sea, and his path in the mighty waters. It is hard to sense to discern the hand of love in many of His providential dealings, but His people, generally, after a period, come to see the reason for the path in which they have been led, and are enabled to acquiesce in the sovereign will of Him of whom it is written that He doeth all things well. "What I do thou knowest not now; but thou shalt know hereafter." The will of God is their sanctification, and he uses sharp as well as pleasant means for the accomplishment of this great end. He will starve pride and feed humility in His people, and conform them to the glorious image of Christ. If they are to meditate upon their troubles at this season, let it be in order that they may be driven more and more in lowliness and self-abasement nearer the Lord Jehovah, who is their everlasting righteousness and strength.

Let those, then, who profess the name of Christ, remember the days of mercy as well as the days of misery. All our days, from the beginning of our career, are stamped with mercy. If God had dealt with us according to our sins, we would have been in hell long ago, but He is long-suffering, slow to wrath, and in mercy plenteous, and every temporal comfort we enjoy is an unmerited mercy direct from the hand of God. And what an unspeakable, incalculable favour it is, if we have been made heirs of the "good hope through grace!"

In conclusion, what shall we say on this subject to our readers who are still "without God and without hope"? Remember,

dear friends, that if you do not now, in time, seek and find pardon and salvation, your olden days—both in respect of sin and privilege—will yet rise up in judgment against you. You may have forgotten your old days of sinning, but they are written down in the book of God's remembrance, and will yet appear to your endless confusion, unless you repent and believe the Gospel. Further, your days of privilege will even be more terrible to you than your days of sin. For they speak of warnings neglected and invitations despised. You have heard almost numberless times of your sin and danger, and of the way of salvation by Jesus Christ, and yet you have paid no heed, but have hardened your hearts against the truth and against your own mercy. May the Lord, in infinite compassion, incline you to pause and consider and turn, ere it be too late! Hell is at your very feet, and you have need to be snatched even as brands from the burning. The Lord Jesus even now says, "Him that cometh unto me, I will in no wise cast out." "How shall we escape, if we neglect so great salvation?"

## Notes of a Sermon.

BY THE LATE REV. D. MACDONALD, SHIELDSDAIG.

"The name of the Lord is a strong tower; the righteous runneth into it and is safe."—Proverbs xviii. 10.

THE Lord Jesus has many names in Holy Writ. When you mention the names of warriors and patriots, the great things which distinguished them, present themselves to the mind. When you mention the name of the sun, you think of his beauty, his light, his heat, that he alone keeps the visible world in existence, and that without him the world would come to nought. In speaking of this "tower" which is Jesus Christ, it may be remarked that when one begins to make a building, he first draws the plan. The plan of this "tower" was drawn in the mind of God from all eternity,—Christ set apart for the salvation of His Church. The humanity of Christ is built upon the attributes of God, the human nature being assumed by the divine.

I. It is said that this tower is *strong*. Christ was strong as God. It is the test that is put upon any one that proves his strength. God is strong to defend His glory, His law and rights. Some kings are imposed upon, and they have no strength to oppose their oppressors. Their laws are disobeyed and their properties illegally taken away. But that is not the case with God; He is strong, being possessed of omnipotent power. All other powers have received their power from Him. When the old world rebelled against Him, and trampled upon His law, He proved His strength by destroying them and sweeping them away with the flood from the face of the earth. He was strong in reducing the cities of Sodom and Gomorrah to ashes.

Christ was strong in creating the world by the Word of His power—when He called forth the heavens, earth and sea, garnished the heavens with lights, and filled the earth and sea with all kinds of creatures, and continues to regulate them by His unerring wisdom. The planets revolve upon the palms of His hands.

This tower is not only strong as God, but as man. There was no access to this tower for sinners of mankind except by a human nature, and so the divine nature had to come to borrow materials from the human in order to accommodate the human race. The Lord prepared for Him a body. This tower was tried in His human nature and proved strong. He was besieged by strong powers. All the powers of the world tried to pull Him down,—kings, princes, and the lower orders. Satan tried Christ, and instigated all human powers against Him, but they could make nothing of Him. They have tried Christ in His people also. But still Christ in His kingdom is increasing in strength. He must reign till all His enemies are made His footstool.

Death has a universal sway in this world, and is a powerful king, but Christ is stronger than he: He has deprived him of his power by restoring the dead to life. The grave has kept so many under its sway, and is not yet satisfied, but Christ mocked its power, and rose after conquering it. He has the keys of death and hell, and at the judgment day shall denude it of all its power.

There are objects, to which your hearts warm, when you hear their names mentioned, on account of their excellence. The name of Christ is very sweet to a believer. Just as the sun warms the earth, so does Christ cheer and kindle the grace of love in the heart. The sun brings alive; so does Christ; it was He that imparted life to the believer. The sun gives heat; Christ warms the heart with love to God and man. The sun directs by his light; Christ enlightens the heart, preserves the soul from danger and leads it in the right way on to glory. The sun makes fruitful; Christ makes the souls of His people fruitful in love, faith, and self-denial. The sun cheers when he rises, dispelling darkness; Christ cheers the heart, when He begins to shine in the promise. The sun is full of light and cannot be scanty, but continues to give light on account of the abundance that is in him. Christ is full of all blessings, and continues to bestow them abundantly upon His people, to perfect their happiness for time and eternity. The sun sometimes becomes eclipsed. Christ hides His face from His people, and leaves them in darkness. When they commit sin, He frowns, chastises, and leaves them in darkness. As the tears of repentance are shed, He breaks in again upon them with the light of his countenance, dispelling their darkness, and as a father comforts his children, He comforts them, renewing His love and giving them proofs of His close relationship to them, as was done to the prodigal son. When He thus entertains them, their love and gratitude know no bounds.

There are other towers to which men flee that they may be

saved from the wrath of God, such as the works of the law. They substitute these for the work of Christ. They clothe themselves with their own righteousness. But the law of God and the sword of justice shall prove to them that this refuge is not a strong tower, when they shall be taken out of it and destroyed. Almsgiving, voluntary humility, attending upon the means of grace, and partaking of the sacraments are towers which sinners make their refuge, but death shall pull them down to the ground, and their inmates shall be put to the sword of God's justice. Millions make a strong tower of confession to the priest and think that he can forgive their sins, when they should confess their sins to God only in Christ's name, who can alone forgive, and save us. Episcopalians make a strong tower of baptism, and think that they are renewed in it, and have their sins washed away; circumcision availeth nothing. The Jews made a strong tower of the patriarchs, who were a blessing in the Church in their day, but Christ must be the Saviour and pattern of the believer. He has left us an example to follow Him. The Jews also laid great stress upon circumcision. But all these towers proved ineffectual to save a sinner. The Scribes and Pharisees were very zealous following the traditions of the fathers, so that they found fault with Christ Himself. But O! what a weak tower to protect a soul from the punishment of sin after death. Some under the gospel make it their tower or hope of heaven, that their parents were pious. Absalom had a very pious father, David, but he could not impart his own good qualities to him. Piety is not hereditary, and those that trust to the piety of parents or relatives as a ground of their hope for eternity shall find that the floods and storms shall rage against their house, built upon the sand, and that it shall have a tremendous fall at death. The tower of Babel was strong, but it fell, and the builders were confounded, as they attempted to reach heaven with it. Everyone who attempts to reach heaven with their building apart from Christ as a foundation, shall be confounded at death. The temple at Jerusalem was the most magnificent in the world, but enemies have not left a stone of it. There have been many towers in our land, but the rude hand of age has denuded them of their beauty and laid them in ruins. There is no trace of their inmates. But Christ, the strong tower, can never be taken by enemies, and those that have fled to Him for refuge since the time of Abel to this moment are quite safe and perfectly happy within Him. Christ can never become old; from everlasting to everlasting He is the strength of His people, and is a treasure-house of blessings to make them happy and blessed.

II. "The righteous runneth into it and is safe." All are dead in the first Adam. A dead man is insensible of his danger. Do to him what you like,—he cannot flee. They must hear the voice of the Son of man. Christ's voice conveys conviction of sin and light. Then the sinner awakes as a dart of light enters the dungeon of his heart, and he finds himself in Satan's arms,

condemned by the law of God, and void of God's image. He sees how Satan was deceiving him when tempting him to live in sin, pretending to be his friend, when tempting him to gratify his lusts, so as to prepare him for hell. Then he awakes to a sense of his danger, and he begins to abhor sin, Satan, and foolish companions. Christ takes out the heart which was hard, and a nest of serpents, evil spirits and lusts, and gives him a new heart. Seeing the suitability of Christ as a sacrifice dying in their room, such souls flee to Him, and the face of their hope is towards Him, and the face of their thoughts and affections. For what have they fled to Him? They have fled for mercy and salvation—to secure shelter from the wrath and curse of the law of God, to have their sins washed away in Christ's blood, to be clothed with his righteousness, to become His members and adopted children, to know Him and worship Him, to enjoy His face and to be enriched with spiritual supplies out of His fulness.

Those who "run" to this refuge will not be asleep in unconcern about their souls, or have their souls absorbed in worldly objects. They do not run slowly, but flee as for their very lives. When "the avenger of blood" was pursuing, the pursued would require to flee with all his might. A sight of the avenger and the sword would make him flee. They flee with the tears of repentance, with a broken heart, with much darkness, mourning their miseries. The curse of the broken law and his officers took them by the throat to be destroyed. They flee to Christ to pay the debt and to set them free. Christ sets all free from condemnation who flee to Him.—(Rom. viii. 1.) They flee in order that their conscience may have peace. They flee to be washed in Christ's blood, and take shelter in the wounds of the nails and the gash the spear made in His side, that they may get peace from the terrors of the fiery wrath of God. Christ receives them with open arms and open breasts and allows them to drink of the water of life freely, and they become united to Him, embracing Him by faith. As stones are quarried, polished, and placed upon the foundation, so are believers whose hope is fixed upon Christ and His finished work for time and eternity; they are quarried from their natural state through the blasting of the fire of the law, and polished by the Spirit.—(Eph. ii. 18.) They are united to Christ through faith, and cemented together in love. The head of this tower is in heaven, where His gracious presence is immediately enjoyed by the Church triumphant. The Church militant enjoys glimpses of His presence here. In the midst of storms and floods blowing from hell, sin and the world, Christ in good time draws nigh, making the glory of His power and love manifest in quelling the storms and floods that threaten to drown them, as He did to the disciples, when He came walking upon the sea, giving them always additional proofs of His love and affection towards them.

III. The wicked will not flee to this tower. Being dead in sins, they do not feel their need of fleeing to Christ. When

people are very fond of their companions, and long with them, they do not like to leave them and follow others. Men by nature are much taken up from their infancy with the world, with the carnal mind and Satan. Satan gives them plenty of pleasures congenial to their carnal minds so as to keep them from fleeing to Christ. But when death comes, they shall regret their folly. When they are in hell they cannot flee to Christ.

“To-day, if you will hear his voice, harden not your hearts.” If you come, there is room in this tower, and plenty of Joseph’s goods to make you comfortable. There was no room in the Ark, when the flood came; there was no room in the Temple for the Gentiles, till the veil was rent. There is room through the rent body of Christ. There is an eternal feast going on in this Temple; Christ is their food—His glory as God-man. The blessings they possess in His company shall ravish their hearts with indescribable joy.

### The late Donald Macintosh, Raasay.

THE Raasay congregation are called to mourn owing to the removal from their midst of this worthy elder, on the 26th November, aged, we think, about 75. A native of Skye, he spent the greater part of his life as a shepherd in Raasay. His very occupation was favourable to meditation. The word that made him think first of his state before God was heard at a communion service in Skye, namely, “If any man sin, we have an advocate with the Father.” The thought of being without an advocate troubled him. That, however, seemed to have been forgotten for years, when he was finally awakened by the Lord’s declaration—“If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” After this he knew no rest till He was revealed to him and in him, who forgave all his iniquities and healed all his diseases. Not long after that, he made a public profession, and not long after that again, he was elected to the eldership, the duties of which office he endeavoured faithfully to discharge for about a quarter of a century. He joined the Free Presbyterian Church in 1893, with the conviction that faithfulness to the truth imperatively demanded that step from every true disciple. The defection of several office-bearers, particularly ministers, from their former professions deeply grieved him, while his own convictions of right and duty were only deepened with the developments that took place in the churches of this land. But from this burden, too, the Lord has suddenly removed his shoulder. The case of his widow calls for much sympathy, lying on a sick-bed on which she lay sometime before this great bereavement fell upon the family. Donald Macintosh was a man of prayer, and will be missed by all who were privileged to enjoy his friendship. “Help, Lord, for the godly man ceaseth.”

A. M.

## The Memoirs or Spiritual Exercises of Elisabeth West.

(WRITTEN BY HER OWN HAND.)

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(Continued from page 297.)

THERE is one thing I have to observe, from the Lord's way with me in my journey heavenward; it is up the brae and down the brae. The whole way I was the last day, was, as it were, upon the top of the brae; and now upon the back of this, I must down the brae, and enter a new combat with my predominant sin again. Alas! my predominant sin was like my shadow, it never left me. O the confusion that in a short time it brought me under! till at last I concluded my spots were not the spots of God's children; for I thought I was one of the most abominable creatures that ever was born.

One night I dreamed a dream, and thought I saw a woman going through the streets in the most vile and loathsome condition imaginable, she being a monster of uncleanness. She was crying, Will none have pity upon me? I looked upon her, but was forced to put my hands upon my eyes, so that I might not see her again: and I said to her, Woman, thou art such an object that none would pity. With this I waked, and began to think upon my dream. I thought, What if a king's son were coming by, and seeing this object (that none would pity), should take her into his coach, and wash her himself; this would be thought wonderful kindness.

Immediately the 16th chapter of Ezekiel came into my mind, and in a little time I saw myself to be an object of a more heinous nature by far than the woman was; and yet the King of Glory came by Himself, and pitied me, when I was cast out into the open field. For many days the impression of this woman went not out of my mind; and many sweet meditations I got from it, all which consisted in these three:—1st, What I was by nature. 2ndly, What Christ had done for me. 3rdly, What I had proved, and was like to prove, after all this love. The more I read in this chapter, I still saw my own picture the more drawn to the life; but especially how ungrateful I proved to so kind a Lord, and had taken His jewels, and His fine embroidered garments which He gave me to cover my nakedness, and had bestowed them upon the Canaanites and Amorites, my strange lovers: my idols and predominant got all the earrings, and jewels, and love tokens I got from my kind Husband; and not that they forced them from me, but I gave them deliberately.

Then went out that sentence against me, "O harlot, harlot,

hear the word of the Lord." I was under the impression of these things for many days; yea, every verse in this chapter had an express language to me, so I thought myself unparallelable for abominations of all sorts. In the meantime, when I was thus exercised, I heard of a communion to be at Dalkeith: I was resolved to lie about the pool's mouth with all my grievous maladies, and also inquire what might be the cause why I was so dragged and tormented with the corruptions of my heart? I went there, but durst not approach to the table, I was such an unclean beast.

When all the work was over, I retired myself alone, where I received a strong conviction for neglecting the duty of communicating; the conviction came by way of question, and it was thus: "What brought you to this place?" "Had you any errands?" "If you had any, why came you not to the King with them?" "And if ye had none, why came you here to disturb my people and only to bear bulk?" With that my heart began to melt: and in His sight I could appeal, that I came not there without an errand; and that the weary sighs and groans I was giving could testify that these brought me to this place, to see if I could find out the cause why I was in these confusions. I must acknowledge, that the Lord was gracious to me in this place; and although I was not at the table yet I bless His name I was taken into the party, where I got some discoveries of His goodness and condescension, and the cause of my perpetual confusion. In the same place He made me resolve, that the first occasion of that nature I should not neglect it, as I have done this, though all the devils in hell, and corruptions of my own heart, should oppose it.

Now, I come to remark and record another wonderful providence, which yet, I think, far excels all that went before. It pleased the Lord, that the first occasion I heard of, was in Fife, at Largo; at the hearing of which my heart leapt within me for joy, though indeed it was at a time when I was sorely perplexed with in-dwelling sin; so that the properest name I could give myself was Legions, because they were many, and also unknown to the world; yet was I resolved to go to the market of free grace, I myself being as merchant that would want many things there. O how earnestly did I long to have a trading with heaven!

I met with opposition from without to hinder me to go; but they were no more to me than the blowing of a feather in the air, for to Largo I must go. Another and I took our journey on Friday morning; and the way was very pleasant, for the Lord helped us to suitable converse, inquiring at one another what our errand was at Largo!

On Saturday morning, when we came to the place, Mr. John Moncrief was on these words, Zech. ix. 9, "Behold thy King cometh unto thee." He told us, of a truth the King was coming; therefore make ready: do as Joseph did when he went in before Pharaoh, shave yourselves, and change your garments.

Then Mr. George Hamilton spoke on these words, Col. ii. 6, "As ye have received the Lord Jesus Christ, so walk ye in him." As the one was telling us, "The King was coming," so the other exhorted us "to receive Him;" the Spirit of the Lord bearing witness with them both, that they were sent expressly from their Master, Christ; and that I hope many can put their seal to.

After sermon, one asked me, what I thought of this day? I replied, there is a prospect of an excellent market day to-morrow, we have had such a brave fair even. I was big with expectation that the Lord's presence would be with us. That word, Psalm xx. 4, went to duty with me, "Grant thee according to thine own heart, and fulfil all thy counsel."

On Sabbath morning the tempter was not idle with me, to discourage and disquiet my spirit; and began to question with me, whether it was my duty to communicate or not? I answered, I was persuaded it was my duty, for I got a sharp reproof last communion I was at and did not partake. But, did the devil leave me so? No, no; he took another way with me; for it was against his will that I should communicate that day. He awakened up all the devils and corruptions of my heart, and when I saw them, I presently concluded I would not communicate that day; and, as for my unbelief, it mastered me to such a degree that I could believe nothing, I was so struck with stupidity, Mr. William Moncrief, who was the minister of that parish (it being the first communion that was given there), being on Matt. xxi., "Come to the marriage, for all things are ready." In the time he was delivering these great truths (and wonderful and large were the offers he made of King Christ that day) there arose the greatest frame upon the spirits of the people that ever my ears heard, or eyes saw. Notwithstanding of all this, I remained a stupid hard-hearted creature; and still the temptation ran with me, it is not true the minister is saying, and many such suggestions were whispered in my ears by the tempter.

When he came to fence the table, I thought he cut me off; for there was not one sin that he mentioned but I was guilty of it; yet there was a secret word borne in on me, "This is the voice of my beloved." But how shall I testify what a change was wrought in a moment? And O that my recording of this were for the glory of God, and for the edification of those that hear it! how the Lord suddenly surprised me, when I was not thinking on it! so that I was never so sensible of an immediate call from the Spirit of God, as at this time.

When the minister had declared faithfully who were not worthy to come to his Master's table, then he came to open his communion whom his Master had warranted to call in; in which number I was; for I heard my name and surname there, and was persuaded of it, the Spirit of the Lord bearing witness with my spirit to the call, so as it could not be resisted. And that word

came with force and power, "Now, this is the voice of my beloved, arise my love, my fair one, and come away." With that there arose such a vehement desire in my heart to be with Christ, that I had no patience, but to the first table I went, where immediately that word came, "I in you, and you in me, as the branches are in the tree." What a frame of spirit I was in, is better felt than told : where my vehement desire was, that the Lord might imprint His image on my heart, and that the Holy Spirit might take up an everlasting abode with me, and that I might have sympathy with the Church in all her distresses ; but I having so much to say, and so straitened for time, I besought the Lord to suspend the communion till I went to secret at some dyke-side. I must acknowledge that this was one of the most glorious days ever I beheld ; it was like an emblem of heaven, for the glory of the Lord filled the house. And as I came from the table, these two scriptures came into my mind, "This day you have avouched the Lord to be your God. You are a chosen vessel to me, to carry my name." O how did I rejoice that ever the Lord privileged me to see such a day ! For though I had gotten nothing myself, yet, considering what a glorious work was among the people, there could not be but occasion for joy ; there was more than ordinary motion of the Spirit among them. There were a great many young communicants at the second table, and indeed there seemed to be travelling of the new birth among them, which occasioned Mr. William Moncrief to cry out, when he was serving that table also, "King Christ, King Christ is come, and has gotten a bride among the young bodies this day." And as for the old people, there was a great weeping among them, so that the people might well be called Bochim. I cannot but set down some of the words of Mr. John Moncrief had at the table he served. He said, "Communicants, what hath made all this weeping among you to-day ? O, say some, We are weeping with Mary, because of an absent Christ. Is this the cause of thy weeping, poor soul ? I shall tell thee : may be ye shall meet with Mary's comfort. Jesus may be nearer thee than thou knowest of. When she thought her Lord was gone, He says, Mary, and presently she was comforted ; Rabboni, is this my Lord ? O but, says another, I am weeping with Peter, because I have denied Him. Well, let me say this to you, may be it shall fare with thee as it did with Peter ; Christ says to Mary, Go tell my disciples and Peter, that I am risen. Poor mourning Peter, he must be comforted. But, says another, I am weeping with Christ Himself at Lazarus' grave for love ; the love of Christ makes me weep. If it be so, may not I then say of you, as the Jews said to Christ, Behold how the folk of Largo love Christ to-day ! We thought other congregations had got a singular talent, but Largo has gotten ten this day."

*(To be Continued.)*

## The Opium Traffic with China.

(Continued from page 244.)

THOUGH the British Government has been culpably involved for generations in this iniquitous traffic, there have been men in Parliament who recognised the evil, and from time to time called attention to it. Lord Ashley, afterwards Earl of Shaftesbury, and well known as an eminent philanthropist, moved a resolution in the House of Commons in 1843, in which he asserted that the trade in opium and its growth in British India were destructive of all friendly relations between Britain and China, injurious to lawful commerce, and "utterly inconsistent with the honours and duties of a Christian kingdom," and pled that steps would be taken as soon as possible to abolish the evil. His speech was "the first great indictment of the trade in Parliament." He again, in 1857, renewed his attack in the House of Lords. Others took up the subject on similar lines in subsequent years, but it was not until 1891 that the assailants of the drug scored a victory. A motion, proposed by Sir J. W. Pease, was carried, as follows: "That this House is of opinion that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian Government that it should cease to grant licences for the cultivation of the poppy, and the sale of opium in British India, except to supply the legitimate demand for medical purposes; and that they should at the same time take measures to arrest the transit of Maliva opium through British territory." This motion was followed up by another of a similar character in 1893, the result of which was the appointment of a Royal Commission to make inquiry in regard to the whole range of the opium question in India. The terms of the Commission, however, were not satisfactory to those who were thoroughly opposed to the trade. Its relation to the Chinese, which was the chief source of the controversy, was ignored. This Commission pursued its labours, and tendered its Report in 1895, with no beneficial result. With the exception of one member, it would appear as if the Commission had only been occupied in a search for apologies for the trade. Manifestly the attachment to the revenue accruing from the business prevented an impartial view of the situation. And although the Commissioners did go beyond the express terms of their commission, and get evidence from China, one is compelled to adopt the conclusion of Mr. Rowntree—that the treatment they gave to that evidence was "discreditable to a Royal Commission."

It is agreeable, however, to observe that the subject has again been revived in Parliament, and that there is a hope that Britain—not looking at the matter from a purely mercenary point of view, but from a high moral one—will co-operate with China to secure the abolition of the traffic. The special reason for the co-operation

of our country is the existence of international treaties that were entered into with China as the result of the Opium Wars. China is not entirely free to act in the matter as it pleases owing to these engagements with Britain regulating the traffic.

It is impossible for us here to enter into the many important phases of this subject that are handled in Mr. Rowntree's book. It may be sufficient to conclude with some reference to one specially interesting aspect, namely, its bearing on missionary work. As our readers may well understand, Christian missionaries find the opium traffic and habit great bars to the progress of the Gospel. For one thing, the lamentable fact that Great Britain has been for generations the persistent importer of the poisonous drug into China, has prejudiced the Chinese against the religion of Christ which our missionaries profess to propagate. The following incident, narrated by an American writer on the Chinese question, will shed striking light on this point:—"The writer listened for some time one afternoon to a missionary addressing a large gathering of natives upon the street of an interior city of China. Near by, and upon the outskirts of the crowd, stood a middle-aged Chinese, evidently of the literary class, and having a countenance of much intelligence. Physically he was a mere walking skeleton. The tiny opium jar in his hand, the expression of his eyes, and the brown stain upon one of his fingers, all marked him as a slave to the narcotic poison. After listening a few minutes to the preacher, he turned away with an indescribable scowl of hatred on his face, and snarled out as he left: 'You foreigners exhort us to virtue! First take away your opium, and then talk to us about your Ya Su (Jesus).'" This is the prejudice that the missionary is confronted with in every part of China, and there is not the slightest doubt that the removal of it, by action on the part of Britain, would give an extraordinary impetus to mission work, for the Chinese are not insensible to the superior character of the Gospel of Christ as compared with the teaching of their sages.

The Christ of the Gospel has indeed shown that "all power in heaven and in earth" has been given unto Him by the Father by the measure of success which has attended the work of the various missions in China, in spite of apparently insurmountable obstacles. Even the Boxer outbreak, which resulted in "the cruel slaughter both of missionaries and native converts," has not retarded the good work. It is stated that since then "there has been an increased willingness on the part of the Chinese in many districts to listen to the evangelists of the new faith, and the number of its native adherents has grown largely." An important part of the work of the missions has been to endeavour to cure the opium habit by medical remedies, and much good has been accomplished in this way. "The Chinese Inland missionaries alone are maintaining fifty-two opium refuges or hospitals for the special cure of the habit at the present time." It is, however, to the divine

blessing and power, exercised in connection with the use of means, that the missionaries must look for effectual assistance in this as in their other work. For the history of this department of their labours has proved that the opiumist cured simply by medicine is very liable to return to his habit again. The grace of God is the only infallible remedy.

A remarkable testimony to this is to be seen in the life of Pastor Hsi (Shee), a wonderful man, who died recently in China. His striking career has been related in two volumes by Mrs. Howard Taylor, and the narrative, written in a very attractive style, is intensely interesting. We purpose giving a sketch of the life of Pastor Hsi in a future number, and so refrain at present from entering into details. Suffice it to say meantime that this man, who was a Chinese scholar of high attainments, became a subject of the grace of God in very interesting circumstances, mainly by the reading of the New Testament; that previously he was for years a victim of the opium habit, and that his deliverance from it, after a great struggle, is an impressive testimony to the power of divine grace. Further, he became a most devoted missionary of Christ to his fellow-countrymen, and accomplished, amidst overwhelming difficulties, an eminent work for the Lord in that great country. For prayerfulness of spirit, entire dependence upon power from above, self-sacrificing toils, obedience to the example of the Redeemer, and Christian wisdom of the highest order, all combined with superior intellectual powers, Pastor Hsi stands out as an eminent epistle of our Lord Jesus Christ. We feel ashamed of our unprofitableness in reading the memorials of his life. He established many opium refuges, but his confidence for all healing of soul and body was fixed in the Lord. His work is now being taken up by others, who, we trust, are endeavouring to follow his steps in so far as he followed Christ.

As our final word meantime, let it be noted that "the United States and Russia are already bound by treaty not to import opium into China," and that Japan, though an un-Christianised country, absolutely prohibits its importation, while other peoples are following suit. Great Britain has a grand opportunity at the present moment. The Chinese Government have issued very thorough regulations to put down the cultivation and sale of opium within ten years, and are manifestly in dead earnest in what they are about. May the Lord in His infinite mercy incline and enable our rulers to lend all the aid in their power towards the abolition of this nation-killing poison, and thus prove the honoured helpers, under God, of emancipating China from a soul-ruining slavery!

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**Corrections.**—We regret that there were some printer's errors in the Gaelic which appeared in last issue, and that a footnote on "The Gospel Call and the Atonement" had appended "Hugh Miller, D.D.," instead of "Hugh Martin, D.D."

## Dr. Denny's Article on the Holy Spirit.

DR. DENNY'S article on the Holy Spirit, in Hastings' new Dictionary of the Gospels, is, notwithstanding all the talent it evinces, sad reading. As for lax views of inspiration, it is only what one expects of a U.F. Professor of Divinity. It is now nearly fifteen years since Dr. Denny was heard on the floor of the General Assembly disowning belief in the infallibility of the Scriptures, save, as he put it, in the sense that they infallibly save the person who commits himself to their teaching. He has, evidently, been all the time since then on the down-grade, as this, his latest contribution to theology, shews.

The irreverence of his attitude towards the Scriptures manifests itself in the article under consideration in many forms. Because Matthew (xii. 31) and Luke (xii. 10) report that Christ contrasted sins against the Son of Man with the sin against the Holy Ghost, while as Mark (iii. 20, 35) relates Christ's reference to the sin against the Holy Ghost without making mention of sins against the Son of Man, the former evangelists must be suspected of importing into the narrative something for which, not Christ, but themselves are responsible (see p. 733). When Matthew (vii. 22) quotes Christ as saying, in the Sermon on the Mount, "Many will say unto me in that day, Lord, Lord, have we not prophesied in Thy name?" Dr. Denny thinks that Christ could not at that time have thus spoken concerning prophesying, because, forsooth, it was only after Pentecost that men began to "prophesy" in the name of Jesus (see p. 734)! The disciples, we are told (p. 737), did not on the day of Pentecost (Acts ii. 42) speak in foreign languages, although our critic practically admits that that was what the writer of Acts meant. Such a miracle to the modern mind is incredible! It is from the same standpoint of disbelief in the divine authorship of the Scriptures that Dr. Denny allows himself to say (p. 734) that Christ's quotation of Ps. cx., as "by David and in the Spirit" "merely represents the Jewish belief in the divine inspiration of the Scriptures," and he seems to regard Old Testament quotations in the Epistle to the Hebrews, which are introduced as sayings of the Holy Ghost, as not bringing us in this regard much nearer to reality. John, if we are to believe Dr. Denny (p. 744), never meant to give us Christ's very words in the discourses of Christ recorded by him.

So far of inspiration. The article brings us to lower depths than these. Dr. Hugh Martin, in a letter which was written on 19th November, 1879, and which appeared in this magazine some years ago, anticipated that the falling away from the belief of the divine authorship of Holy Scripture, which was then the Church's trouble, was the precursor of a falling away from the faith which had been once for all delivered to the saints concerning the doctrine of the Trinity. The article on the Holy Spirit under

review is a proof of the correctness of Dr. Martin's forecast. The New Testament doctrine of the Holy Spirit could not be discussed without a reference to the doctrine of the Trinity, and, doubtless, Dr. Denny acknowledges a Trinity of some kind, as did all the most noted ancient heretics, *e.g.*, Sabellians and Arians, not to speak of Nestorians and Eutychiaus, and as, indeed, I suppose all must do who profess to base their theology on the New Testament Scripture at all. But we venture to say that Dr. Denny's doctrine of the Trinity is not that of Athanasius, nor of Augustine, nor of Calvin, nor of the Westminster Standards; what is more serious, it is not that of Peter, or Paul, or John.

I have not the slightest wish to misrepresent Dr. Denny or any other man, I simply record my conviction, after a careful perusal of this article, when I say that, in Dr. Denny's view, Jesus Christ is but a mere creature. To an orthodox believer it but adds insult to injury to be told in addition that neither Matthew, Luke, nor John held any other view of Him. "It is," says Dr. Denny, "the origination of the personality of Jesus with which the chapters in Matthew and Luke, which tell the story of His birth, are concerned." Neither evangelist, says our critic, betrays any idea that the Son of God existed before His incarnation. It is, we are told, because Jesus owed His being to the power of God only that He is called the Son of God and the Only-Begotten. I admit that I am not able to distinguish such sentiments from bare-faced Unitarianism, but I am not careful to enter here and now on a refutation of them, for I hold that to one tolerably acquainted with the Scripture proofs of the divinity of Christ, whose faith stands not in the wisdom of men but in the power of God, the mere stating of those positions carries their refutation with them. One would have thought that audacity itself could not summon courage to call in question the doctrine of the pre-existence of Christ in the Gospel of John. The Unitarian, Dr. Martineau, would not do so. But we have lived to see and hear unimaginably strange things. Dr. Denny is trying to meet the criticism which some unbelievers pass on the account given of Christ in the Gospel of John, as if there were some inconsistency in One of whom John speaks (i. 1) as God, being, according to John i. 33, One on whom the Spirit descended. What need say they of the Holy Spirit if He was himself a divine person? Dr. Denny observes in reply "that John's idea may rather be that it is the measureless gift of the Spirit, in virtue of which Jesus is the Word incarnate." It is certain, one would say, that if Christ's eternal pre-existence as a distinct person of the Godhead is not taught in the prologue to John's Gospel it is not taught in the New Testament.

I pass on to notice briefly Dr. Denny's teaching concerning the Holy Spirit, the immediate subject of his article. Dr. Denny, for most part, interprets allusions to the Holy Spirit which occur in the synoptic Gospels, as signifying little more than divine power,

with an ethical import, no doubt. He appears, as against the best grammarians, to adopt the view that when the words *pneuma hagion* (Holy Spirit) occur without the article, not a divine Person but a divine influence merely is intended. That, however, is a view which cannot be consistently carried through, neither does Dr. Denny write consistently in this connection. Personality in some sense Dr. Denny does not deny to the Holy Spirit, but it does not seem to be his view that the personality of the Spirit is distinguishable, as personality, from that of the Father. "It must," he says (page 742), "be in the last resort meaninglessly to speak of the spirit of a personal God as itself impersonal." At other times he writes as if he thought that the Spirit or Power of God became personal in Jesus Christ, which Jesus Christ, according to him, owes all to the Spirit. These being his sentiments it is no wonder that he is unable to find in the New Testament scriptures the doctrine either of the eternal generation of the Son, or of the eternal procession of the Spirit (see page 744). Dr. Denny maintains that to the men who wrote the New Testament, and to those for whom they did write, the Spirit was not a doctrine but an experience. But the truth is that it was both.

On the proof of that last assertion I am not now to enter, but possibly seeing I have taken our readers through such a sickening array of heretical tenets, I may not unprofitably close this article by indicating afresh how the doctrine of the Trinity, in the Athanasian sense, is an inevitable conclusion from New Testament data.

The primary truth is the divine unity. "Hear, O Israel, Jehovah, our God, is one Jehovah" (Deut. vi. 6). This, it may be said, is the creed of the Jews. It is not less the leading article in the creed of Christians. "The first of all the commandments," according to Jesus—(Mark xii. 29)—"is, Hear, O Israel, the Lord our God is one Lord." "There is," says Paul (1 Tim. ii. 5), "one God." The unity of God is with equal plainness and emphasis taught in the Old and in the New Testaments. It is a truth which is impressed on the face of nature itself. It enters into the etymology of the word "Trinity"—one in three—and is the basal fact in the Christian doctrine of the Trinity.

Yet along with the doctrine of the unity of God, the Scriptures reveal a plurality of persons, a tri-personality in the Godhead. This is the key to an understanding of many passages in the Old Testament itself. "The Spirit (third person) of the Lord God (first person) is upon me (second person)." "The Lord (first person) hath sent me (second person) and his Spirit (third person)." And many other passages. But in the New Testament the doctrine comes into clearer light. I produce some instances. The baptismal formula (Matt. xxviii. 19) is "in the name of the Father and of the Son and of the Holy Ghost." The words of the benediction make us all familiar with 2 Cor. xiii. 14—"The grace of the Lord Jesus Christ, and the love of God, and the

communion of the Holy Ghost, be with you all." John's prayer (Rev. i. 4-5) for "grace from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ," is of like import. "God, our Saviour"—(Titus iii. 4-6)—"shed the Holy Ghost on us abundantly through Jesus Christ." "Through Christ Jesus"—(Eph. ii. 18)—"we have access by one Spirit unto the Father." Instances might thus be multiplied in which it appears that the object of Christian worship is a Trinity.

Now, along with the truth of the unity of God and of the plurality of persons within the Godhead, let it be observed further that of the first person, or Father, the Scriptures say that He is God; that of the second person, or Son, they say that He is God; and that of the third person, or Holy Ghost, they say that He is God. As to the first of these it is scarcely necessary to produce proof. Every reader of the New Testament will recall how frequently mention is made of God, our Father. But the Son also is called God. He is the Word that was in the beginning, that was with God, and that was God (John i. 1). "He is over all, God blessed for ever" (Romans ix. 4). He is, according to Rev. i. viii., "the Almighty." The Holy Spirit also is God. "To lie to the Holy Spirit" (Acts v. 3), is "to lie to God" (Acts v. 4). "The bodies of believers are the temple of God," because "the Spirit of God dwells in them" (1 Cor. iii. 16). There is, thus, but one God. The Father is God, the Son is God, the Holy Spirit is God. These three must be one. Yet the Son, although not divided or separate from the Father or from the Spirit, is distinct from either; and similarly the Holy Spirit, although not divided or separate from the Father or from the Son, is distinct from either.

Let us begin a brief demonstration of these last assertions by taking up the question of the distinct personality of the Spirit first. Not only are personal actions, as teaching, witnessing, searching the deep things of God ascribed to the Spirit (John xiv. 15, John xv. 26, 1 Cor. ii. 10), but He is spoken of as "Another Comforter," whom both the Father and the Son send. And although He may be spoken of as the power of God, yet is the Spirit as a person distinguished from the power which is from Him. "Ye shall receive power, when the Holy Spirit cometh upon you" (Acts i. 8). (See Turretine, L.T. xxx.) That the Son is distinct from the Father who sent Him, and from the Spirit whom He sends is a statement too patent to require elaboration. The same divine revelation by which we learn that there is one God, and that the object of Christian worship is a Trinity, and that each subsistence or person in that Trinity is Almighty God, teaches us further that there is a certain order or relation which these persons sustain to one another. The Son is begotten of the Father. The Spirit proceeds from the Father through the Son. The Spirit proceeds from the Son, and there is revealed besides an order of

operation in works terminating on the creature. All things are from the Father, all things are through the Son, all things are in or by the Spirit (Gen. i. 2, Job xxvi. 13).

Now, we have adhered closely to facts revealed in Scripture. They show that there is but one God, who is the object of worship; they show that the object of Christian worship is Father, Son, and Holy Spirit; they show that the Father is God, that the Son is God, that the Holy Spirit is God; they show that the Son is, in regard of personal properties, distinguished from the Father, and that the Spirit is distinguished from the Father and the Son. Is there anything added to these facts when, in the words of the Westminster Confession, we confess: "In the unity of the Godhead there are three Persons, of one substance, power, and eternity: God the Father, and God the Son, and God the Holy Ghost. The Father is of none neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." I trow not. Truly this knowledge is too high for us, and it is with reverence and godly fear that we should at all times contemplate the Trinity. Yet there is at the same time a characteristic simplicity attaching to this great fundamental truth which makes it possible for even a right-minded child to apprehend it. "The mystery of the Trinity," says Thomas Boston, "is so interwoven with the whole of religion, that there can neither be any true faith, right worship, or obedience without it. For, take away this doctrine, and the object of faith, worship and obedience is changed; seeing the object of these declared in the Scriptures, is the three persons in the Godhead; and the Scriptures know no other God."

Dr. Denny cannot be said to represent the whole United Free Church, but there are few in it whom she delights more to honour than he, and he is the representative of a very considerable portion of her clergy. Starting on the down-grade, it is hard to say whence, she is, thus far, descending, step by step, from lax views of inspiration, through a doctrine of Kenosis, to what is undistinguishable from gilded Socinianism. And thus—fit subject for tears of blood!—dear old Scotland has come largely to worship gods whom our fathers knew not.

J. R. M.

**France and the Vatican.**—The *Times* Paris correspondent telegraphing on the 9th December, says that grave news comes from Rome, the Pope forbidding French Roman Catholics to comply with the provisions of the Act of 1881, governing public meetings to which the Church in France will be subject after the 11th December. The *Times* correspondent thinks it clear that the Vatican is bent on doing its utmost to foment acute religious strife, but he holds that the French Government has never been more determined to yield nothing in matters of principle to the exigencies of the Vatican.

## A Paper in the Old Union Controversy.

“REPLY TO THE TEN,” BY THE LATE REV. J. KENNEDY, D.D.,  
DINGWALL.

THIS able and interesting paper was written by Mr. (afterwards Dr.) Kennedy, in 1872, in answer to a Statement and Appeal issued by ten leading men in the Free Church who were in favour of union with the U.P. Church, and advocated a Mutual Eligibility Scheme between the two Churches. The paper contains several points that are of value on the general subject of Church unions:—

REV. AND DEAR SIRs,—Though you did not address your Statement and Appeal to me while it remained a private document, it has now reached me through the public prints, and I feel entitled to reply.

I am not quite sure why you refrained from trying its effect on me; nor can I determine whether those who have, or those who have not, been selected by you, have less reason to be satisfied. Am I right in thinking that you judged me to be an unreasonable man, quite beyond the effective range of your Appeal, and that it was on that account you sent to me no copy of your letter? I can conjecture no other reason why you passed me over. And why did you send it to others who were quite as much committed by their antecedents? Did you think that they were less honest and resolved? Did you forget that, instead of any symptoms of wavering in our ranks, a larger proportion of the members of Assembly voted against you this year than on any former occasion? You have no right to act towards some as if they were not open to conviction, and towards others as if you suspected them of holding their opinions loosely. It will give no relief from the painful impression which you have produced upon the minds of the latter, to be told that you only intended to dissuade them from joining in a popular agitation against the Assembly's overture; for you express a hope that “some of them would regard with favour” the overture itself.

Were you quite sure that you had a right to assume the position from which you issued your Appeal? Does it well become ten Presbyters to constitute themselves into an episcopal synod? And how can you justify your representing some of your brethren, in a letter addressed to others of them, as men who ought to be “controlled and checked” and “repudiated?” Are you entitled thus to write regarding conduct which you dare not deal with as rendering the actors liable to the censure of the Church?

Is it your place to act the part of peacemakers? By whom has the element of disorder been introduced into our Church? Was it not by you, who proposed to alter the constitution of the Free Church, not because you disapproved of it, but in order to prepare

your Church for coalition with another that regarded as unscriptural one of her distinctive principles? You chose to break up the peace of a Church of whose constitution you approved, and whose unity you have vowed to defend, for the sake of incorporation with a Church holding views which you dare not homologate. Your first duty, surely, was to maintain entire the testimony of your own Church, and to preserve unbroken her ranks around the banner which her King had given her. This was "the great and sacred cause of Union" to which you were pledged by solemn vows. Discharge your obligations, and you and we are at peace. Cease to do so, and you become *disunionists*—not we, who merely insist that you shall not injure that of which you approve, and which you have promised at all hazards to defend. Both you and we are under vow to follow no divisive courses from the doctrine, but that vow does not bind us to follow the majority, of our Church. Your being the larger section does not make your course less divisive, but all the more lamentable, than if you were a minority of the elders of the Church. We have not promised to follow you, or to unite with those who may seek our fellowship; but we are under vow to sacrifice nought of all our testimony so long as we believe it to be scriptural; and if our adherence to that engagement requires us to differ from you, and to remain apart from others, these results are due to our following the directions of Him who cannot err. It would be convenient for you that all agitation against your scheme should cease; and one cannot be surprised that, bent as you are on carrying it through, you are displeased because your path is roughened. But is it becoming to ask men of strong convictions to be silent merely because they are opposed to you? They regard you as the disturbers of the *Church's* peace; and because they protest against your conduct, you ask them to be quiet that they may not disturb *yours*. There is as little fairness as modesty in such a proposal.

And you claim to have made a concession for the sake of peace, because you did not propose, in the last Assembly, to consummate the Union of the Churches. You refrained from doing so, you say, because of the opposition of the minority, and on that ground you think you should be regarded as peacemakers. You did not unite with another Church at the cost of rending your own, and because of this you claim the merit of having made a great concession for the sake of peace! And you, at the same time, declare that you have only postponed an incorporating Union of the Churches. You did not unite yesterday, but you intend to do so to-morrow, whether the opposition shall continue or shall cease! And what is your present substitute for Union? A measure which the minority regard as involving as thorough a sacrifice of principle as that for which it was substituted. You were told this before you proposed it. It was more strongly opposed in the Assembly than any step you previously took in the direction of Union, and yet you say it was put forward in the interests of

peace. And even this, you declare, was reluctantly done. And for this sham concession, scarcely yielded, you claim a right to utter, *ex cathedra*, words of peace!

You affirm that your present proposal avoids incorporation. You go further, and declare that it is only a preliminary to a scheme of co-operation. And yet it would place the ministers of all the negotiating Churches on an equal footing in relation to all their vacant charges. It would declare to all our congregations that they are at liberty to call a United Presbyterian, equally as a Free Church, minister; that there is nothing in the views of the former on account of which they should regard him with less favour than the latter; and that when they call a United Presbyterian minister, they must appear at the bar of his Presbytery, and conform to the rules, and submit to the decision, of that court. And yet you affirm that there is neither formal nor virtual incorporation proposed; yea, that this is merely laying the foundation of a scheme of co-operation! What more important result of thorough Union could there be than the placing of the ministers of the united Churches on the same footing in relation to vacant charges? You propose to adopt as your own, for the supply of your vacant pulpits, all the ministers of the other negotiating Churches. The service of the gospel is the most important function of the Church, and if, in relation to that service, the ministers of the three Churches are to be regarded with equal favour, what reason can be given for not fusing into one the whole organisation and work of these Churches? You propose, before incorporating them, what would be the most important result of their Union being consummated. The kind of relation you would form, by this new scheme, between the Free and the United Presbyterian Churches, never connected us before, except with Churches which, had they been beside us in Scotland, would have been thoroughly incorporated with us. You propose an inconsistency, therefore, when you would place all these Churches side by side in the Assembly's Act. And it is nothing better than an imposition to declare that they are all on the same footing; for you will not venture to say, except in the impersonal form of an Assembly Act, that there is the same conformity to our Constitution in the case of all these together.

How could you represent the Mutual Eligibility Scheme as one which ought to be accepted by any who were opposed to an incorporating Union? Can you imagine that those who conscientiously objected to the one, could conscientiously agree to the other? Must you not see that this scheme, if it is aught else than a display of dishonest courtesy, must lead to a gradual fusion of the Churches? A walk is as objectionable as a leap of equal extent, if the terminus of both is the same and is bad. The boa does not swallow its rabbit at one gulp. It first licks it all over, and then begins the swallowing at one of the extremities; but it is with a view to the incorporation of the whole carcase the process

has begun. In this case the licking all over has been most carefully done already; and you now propose to begin the swallowing.

What opinion of our intelligence do you form when you, as representing the Union Committee, tell us that, because a wholesale fusion of the Churches is not proposed, you have confined yourselves to the work given you to do when instructed to arrange a scheme of co-operation? Will there be no change of the constitution of the Free Church in effect, if not in form, when the overture sent down by the last Assembly is passed into a law? Will not that law declare that Free Church pulpits are open, equally as to your own, to ministers who are avowed Voluntaries, who hold views on the subject of the Atonement which some of you have most emphatically declared unsound, and who approve of the use of organs? And who, more loudly than yourselves, once proclaimed that this would be utterly inconsistent with the constitution of the Free Church? You remind us that the formula must be signed; but can you admit men to subscribe it without your declaring that there is not in all their views, before they sign, aught of any consequence to which you have objections? You must homologate all their known opinions and sentiments; for it is a signature without examination you propose. You do not allow your own trained students to subscribe the formula without subjecting them to trial, in order to ascertain whether their subscription is intelligent and honest. If the subscription required a change of views, you would not propose to resign your right to try those who offer it. No Church can, guiltless, ordinarily leave the power of trial in abeyance when dealing with applicants for admission either into its ministry or its membership. But you purpose to do so. And why? Because you are quite satisfied that the views of those whom you would admit are unobjectionable. Can this consist with adherence to the present constitution of the Free Church? If not, neither can your proposal be regarded as "a fundamental part of a scheme of co-operation." Co-operation, as distinct from incorporation, requires that the distinctive positions of the Churches shall remain unaltered—it must be a co-operation of the Churches *as at present constituted*. You cannot but know that is not what you have proposed.

You insist that, because you leave the formula unaltered, you do not change the constitution of the Church. You feel that you require to preserve the identity, in order to retain the property, of the Free Church of Scotland. You therefore do not propose a new formula. But if this gives you a footing in the Court of Session, can it justify you in the court of conscience? You dare not say that no Voluntary can sign your formula. If you say so, then you must declare that you make an offer which no honest United Presbyterian minister can accept; that while professing to open your door to all the ministers of that Church, you have actually done so only to those who cannot be expected to act conscientiously. If you say that one may sign it and remain a

Voluntary, of what avail is your formula as the fence of your Church's constitution? If you say that you wish to receive only such as have changed their views, how can you propose to receive them without previous trial? Such cases are already met by our legislation in the only way that is at once righteous and wise.

Can you wonder that we, who are firmly persuaded that you are altering the constitution of our Church, should agitate in opposition to your movement? We love our Church, because we believe her constitution was moulded according to the will of Christ. We believe that He so formed it as to exclude from her communion all who are avowed Voluntaries, all whose views indicate a deviation from the Calvinistic doctrine of the Atonement, and all who would impair the simplicity of Presbyterian worship. If we are overborne in our Assembly by the mere strength of numbers—if we cannot, in the ordinary course of ecclesiastical procedure, succeed in laying an arrest on your revolutionary movement—can you be surprised that we raise our appeal to the people? Have they no interest in the maintenance of our Church's constitution? Ought you not ere now to have consulted them? If you were removing an error from your creed, or remedying a mistake in your laws, you might think yourselves entitled to do so without appealing to the people for their consent. But this is not what you are now doing. You are changing the constitution of your Church while declaring that it is right. If you have come to think it wrong, and if you regard yourselves as having acted ill in adhering to it in the past, proclaim your repentance, and call your people to join you in confession of sin, and in an orderly revolution of your Church. But do not revolutionise your Church while declaring her constitution to be good, and without reference to the feelings of the people. They have a right to be heard in such a case; and if you will only evoke an expression of their feelings, I am firmly persuaded that the voice of the people will cry, "Let well alone."

Must you not see that our only resource, in present circumstances, is to bring a protest from the people to bear on the Assembly? If you will not appeal to them, we will ask them to appeal to you. The Assembly's overture may be approved by a majority of the Presbyteries. Some of them have been in great haste to utter their "yea"—what they did, they did quickly; but neither wisely, nor seemly, nor well. Others may follow till the majority have expressed their approval; and if the people call not loudly for a pause, the next Assembly may pass the overture into a standing law.

We owe it to you, as well as to our Church, to make this last attempt against the revolution you propose. Some of you have hitherto occupied an outstanding and most responsible position; and be assured that your appeal would have been somewhat more respected, if only these had signed it. You were leaders in a Church which received a glorious testimony from the Lord her King. You

succeeded to a foremost place in the Scottish Zion, distinguished throughout her history in days of faithful testifying, for her nationalism, her Calvinism, her Christian patriotism, and her zeal for simplicity of worship. You were trained to contend for these in pre-Disruption days. You fought the battle bravely against Voluntarism then. You remained firm in your adherence to Calvinistic doctrine, when in a Church beside you there were most marked symptoms of decline. You could have sympathised then with Mr. Stewart of Cromarty, who, after reading the report of the trial of Brown, exclaimed with tears, "Have the sons of the Erskines come to this!" You took an active part in the Church extension movement, for you could not endure to think that any, within your beloved land, should lack the preaching of the Gospel. You came out in '43 with the Confession of Faith in your hearts and in your hands. In the name of the Free Church you proclaimed yourselves—how often and how loudly!—as no Voluntaries, and as less disposed than ever to unite with those who were. You gloried in your Sustentation Fund, as giving security for the maintenance of gospel ordinances throughout the land. You spoke and wrote against the sensuousness that begets a craving for instrumental music in the house of God. Forget not, in these unsettled days, your antecedents and engagements. Unworthy of being your son or brother as I am, yet let me thus counsel you; for I do so in the name of many whose hearts are trembling for the ark of God in your hands, and I know I do it in the Lord's name. To our Church, and specially to each of you, His call is, "Hold that fast which thou hast, that no man take thy crown." Would that the honour which the Lord hath put upon you continued to shed its halo around your heads till death shall lay them low, and around your memories after you are gone! Be assured that not a few, because of how much they honoured you, are grieved to think that you have begun to waver, and that your course of faithful service to your Church and Master may have an inconsistent close.

You have been wont to justify your change of sentiment and action by a reference to the character of the times we live in. You say that the hosts of the enemy are mustering for a decisive conflict with the Church, and you justify your Union movement as the way of becoming strong to meet the shock of battle. But would it not be wiser to seek the strength which the truth and the presence of the Lord alone can give? The Lord, who called you to your post, knew what was coming. His eye is over all the field of battle, and He knoweth all the issues of the conflict. It is His to watch and to direct the combined movements of all the divisions of the army which He commands. He requires you to do the work of the position in which he has placed you; and you may rest assured that you will best serve Him by doing so, even though your Church should seem to be cramped into a sect. A strong tide is, in these days, bearing men's views and ways one knows not

whither. Men are becoming impatient of authority in matters of belief, and of all definiteness and steadfastness of faith. If ever there was a time when the Church should prove itself to be "the pillar and ground of the truth," 'tis in the midst of the seething tide of unguided progress that is so fast gaining strength. A passion for progress is prevalent and urgent, and you are in danger of being caught in the current it creates; and becoming impatient of the restraints imposed by the testimony and antecedents of the past, you may cast loose your Church, that by drifting with, she may not seem behind, the age. The drifting has, alas! begun, and whither are we moving? Vessels cast adrift on the sea tend to each other, and are apt to be broken by coming into contact. Their mutual attraction may end in a damaging collision. This is our Church's danger, drawn to a Union which, if it is ever effected, will be the result of waning love to the truth, rather than of growing love to the brethren. Bind her to her mooring, if you would not see her wrecked.—I am, &c.,

JOHN KENNEDY.

12th September, 1872.

## Iomradh Ghoirid—"Ithidh iad a feoil."

(Concluded from page 316.)

THA e rithist ag agair uachdaranachd os ceann na talmhainn uile, mar gu'm b'e righ nan righrean. 'Si an treas uachdaranachd mu'n robh sinn a' labhairt mar tha, da'n goirear an uachdaranachd aimsireil.

Anns an t-seadh so, bha e rè iomadh linn na righ os ceann rioghachd bheag dha'n robh baile mòr na Roimh 'na phrìomh-bhaile.

Nis, anns gu'n do chaill é an uachdaranachd thimeil so mu àm an *Revolution* tha sinn a' faicinn ann an so, mar anns na h-uamhasan eile a dh'ainmich sinn, bagraidhean an Tighearna air an coimhionadh dha thaobh. An deigh Waterloo (1815) b'eigin do Napoleon teicheadh, agus bha e gu brath tuilleadh na phrìosanach gu là a bhais. Agus thugamaid an aire, ged bha an Fhraing rè uine ri a latha-san 'na cuis-uamhais do'n Rinn-Eorpa, gidheadh air a cheann mu dheireadh cha d'fhuair i dheth, ach 'na bha aice de dhortadh fola anns na cogaidhean a rinn e, ionnus agus rè 'nan tearc de bhliadhnachan anns an robh e air a' ceann nach mor nach deachaidh a cheart uiread a ris de Fhrangaich a mharbhadh agus a mharbhadh anns an *Revolution* fhein. Agus faodaidh sinn beachdachadh air sin mar an ceudna mar chuid de thaomadh a chuigeamh soitheich (Tais. xvi. 10.)

D'ur 'thainig an t-sith aig àm tuiteam Napoleon, fhuair am Pàp, air son uine, air ais an rioghachd bheag a bhuneadh dha fhein. Ach a rithist anns a bliadhna 1848, an dara bliadhna mu'n robh Mr. Fleming a' labhairt, ghabh an dara *Revolution* mar a theirear aite. Ghabh an *Revolution* so greim gu luath air an Eadailte

fhein, agus leis a so thilgeadh am Pàp bun os ceann thaobh na h-uachdaranachd aimsireil a ris. Aig an àm so, thainig na Frangaich a stigh dha'n Eadailte, agus, a'n aghaidh toil nan Eadailteach, chuir iad suas am Pàp a ris 'na Rìgh, ach b'eigin do na Frangaich arm cogaidh nach robh beag fhagail as an deigh anns an Roimh air son dìon a'chur air a Phàp ann an aghaidh nan Eadailteach. Dh'fhan cuisean mar sin gus a bhliadhna 1870. B'i sin a bhliadhna anns an robh e, air son a cheud uair, air a'chur sìos anns a chreud Phapanach, mar ni a dh'fheumadh na h-uile Papanach a' chreidsinn, gu'n robh am Pàp dhe fhein neo-mhearachdach. Ach, air an dearbh là anns an robh an ni ain-diadhaidh so air ordachadh le reachd, thoisich cogadh eadar a Ghermailté agus an Fhraing, agus mu'n deachaidh moran uine seachad bha feum aig na Frangaich air na h-uile saighdear a bha aca, ionnus agus gu'm b'fheudar an t-armailt 'bha anns an Roimh a' dìon a Phàp, 'thabhairt dhachaidh do'n Fhraing. Dh'fhosgail sin doras do'n armailt Eadailteach gu dhol a stigh do phrìomh bhaile na H-Eadailte, 'se sin an Roimh, agus, aig an àm sin, chaill am Pàp an rioghachd aimsireil, nach robh aige ach ann an doigh cho neo-chinnteach o'n bhliadhna 1794, agus tha e ri a chreidsinn nach faigh e air a h-ais i gu brath tuilleadh. Mu dheireadh thall, d'ur chaidh an cogadh thairis, dh'fhas na Frangaich a ris sgith dhe'n an Eaglais Phapanach, agus mar sin o cheann dhà no thri de bhliadhnachan air ais rinn iad lagh a thaobh nan tighean anns an robh na manaich agus na cailleacha dubha a chombhuidh, troimh am feumadh na tighean ud cunntas a thoirt asda fein, agus an cuid fhein a phaigheadh air son 'cumail suas na rioghachd. Dh' fhas na tighean ud, ann an uine nach robh fada, anabarrach lionmhor anns an Fhraing, agus bha moran maoin aca, agus 'sann nach robh iad idir air son cunntas a thoirt uimpe fein, no a bhi fo lagh do'n rioghachd Fhrangach, ach a mhain ag iarraidh gu'm bitheadh iad fo lagh do'n Phàp 'na aonar, agus bha am Pàp fhein 'gan cuideachadh anns an rag-mhuinealas so. D'ur chunnaic na Frangaich so, 'sann chaidh iad air àn aghaidh, air a bhliadhna 'chaidh seachad, gus an Eaglais a dhi-steidheachadh anns an Fhraing—agus 'sann mar sin a tha i, air an là an diugh. D'ur bha an lagh gus an Eaglais a dhi-steidheachadh air a daingeachadh, thugadh cothrom dha'n na comb-thìonalan, na 'm bitheadh iad gu tur fo riaghladh n Fraing, gu'm faodadh iad na h-eaglaisean agus na mansaichean a bha aca fein a chumail mar luchd aoraidh. Gidheadh 'sann a thug am Pàp comhairle orra gun geileadh idir, agus aig an àm anns an bheil sinn a' sgrìobhadh tha e gle chosmhuill gu'n caill a chuid is mo de na Papanach Fhrangach na h-eaglaisean agus na mansaichean, agus mar an ceudna gu'r th'ann a theid na sagartan a mheas mar mhuinntir nach buin do'n rioghachd Fhrangach idir, agus bitheas e gu math mar bi doirteadh fola anns an Fhraing gu h-aithghearr a ris air son nan nithean so. Tha an Spain a 'nochdadh gu bheil iad air son tighean nam manaich agus nan cailleacha dubha a 'chur fo lagh cosmhuil ris

mar a rinneadh anns an Fhraing, agus cha bhitheadh e idir mi-chosmhuil ged ann an uine ghearr 'rachadh an Eaglais Phapanach a sios anns a Spain mar a rinn i anns an Fhraing. 'Se aobhar broin Bhreatuinn a thaobh nan nithean so, gu'm bheil an t-ana barr dhe na manaich agus dhe na cailleacha dubha a' taomadh stigh do'n rioghachd so, mar tha iad air an cur a mach as aitean eile. Ach, co dhiubh, thigeadh e dhuinne a bhi toirt fainear ciamar 'tha an sgrìobtuir a' gabhail coimhionamh fa chomhair air sula a thubhairt:—"Agus na deich adhaircean a chuinnach thu air an fhiadh-bheathach, bheir iad sin fuath do'n striopaich, agus ni iad fas i, agus lomnochd, agus ithidh iad a feoil, agus loisgidh iad i le teine" (Taisb. xvii. 16).

I. R. M.

*F.S.*—O'n àm anns an do sgrìobh sinn an t-iomradh ghoirid a leugh sibh air thoiseach air a so, thainig cuisean gu airde mhor co-cheangailte ris an Eaglais Phapanach anns an Fhraing. D'ur chaidh an eaglais a dhi-steidheachadh anns an Fhraing, mu dheireadh na bliadhna 1905, chaidh bliadhna air fada a thoirt dha na comh-thionalan a dh'fheuchainn an tuiteadh iad a stigh ri lagh na tire. Thuit na h-eaglaisean ath-leasaichte—oir bha iadsan 'cuideachd a' faotainn beagan cuideachaidh o'n stàid roimh 1905—gu luath a stigh ri lagh na tire, agus mar sin gleidhidh iadsan na h-eaglaisean agus na man-saichean aca. Ach, air comhairle a Phàip, dhiult na sagartan Papanach anns an Fhraing geill a thabhairt; ged nach robh air agair orra ach gu'n iarradh iad gu modhail, aon uair anns a bhliadhna, cead o'n stàid gu feum a dheanamh airson aoraidh dhe na h-eaglaisean agus dhe na mansaichean. B'e Di-mairt (11 Dec., 1906) an là mu dheireadh gu feum a dheanamh dhe 'na chothrom so, agus o'n nach d'rinn iadsan sin, tha mu thiomcholl air sè mile deug ar fhichead sagart Papanach anns an Fhraing a tha air am meas leis an rioghachd Fhrangach a nis mar mhuinntir 'tha 'cogadh ann an aghaidh lagha agus maith na tire. Ach tha an *Government* Fhrangach a deanamh gle shoilleir ma 'se cogadh a tha o na sagartan gu'm faigh iad an leoir dheth. Tha na Frangaich a' toiseachadh le gnothuich a dheanamh ris na cinn-feadha. Air feasgair an Di-mairt a dh'ainmich sinn rinn iad, gun duil a ris, greim air an neach 'b'e fearionaid a Phàip ann am Paris, agus, air dhoibh fhògradh a mach as an tire, ghabh iad seilbh air an tigh mhor anns an robh e a chomhnuidh, agus air 'na 'bha de sgrìobhaidhean aige 'san tigh. Tha iad mar an dara ceum a' gabhail gnothuich ris na Prìomh-fhir-cleire, agus ris na h-airdeaspuigean, agus ged nach'eil e furasd gnothuich a dheanamh ri aireamh cho mor, agus iad sin a' faotainn cuideachaidh o na comh-thionalan aca, gidheadh tha cuisean ag amharc mar gu'n tigeadh aig a *Ghoovernment* air. Cha bhitheadh e iongantach ged a bhitheadh lamhan nam Frangach a rithist dearg ann am fuil gach a cheile.

A List of Magazine Subscriptions received will (D.V.) appear in next issue.

## Interesting Letter from Rev. John B. Radasi.

THE following letter was received by the Rev. Neil Cameron, Glasgow, on the 12th November:—

C/O NATIVE COMMISSIONER, BEMBESI,  
MATABELELAND, 10th October, 1906.

MY DEAR MR. CAMERON,

Many thanks for your kind and most welcome letter, which I was very pleased to receive. I was glad to hear that you were still enjoying good health, but was very sorry to hear about the death of Mrs. Fraser. She was truly a very pious woman, and a very great and faithful friend to me when I was in Scotland. She will be greatly missed by all the godly people of our Church who knew her, and I shall never forget the Christian kindness she always showed me when I was there. I greatly sympathise with the bereaved family. She was truly a praying woman, and took a great interest in the welfare of our Church.

I am sorry to say that we have not yet any of the Psalms put in metre and printed. I am still hopeful that someone will be got who can undertake the work. You will remember that I wrote to the late Dr. Stewart, of Lovedale, asking him if he could not undertake the work, and he promised that he would ask one or two of his teachers if they could not make an attempt, although he had said it was a very difficult task. I was hopeful that something would be done, but Dr. Stewart got ill and died soon after that, and nothing more was heard. And so I am still using the Psalms in the native hymn book, but will not be satisfied until we have our own psalm book printed in metre. I think I told you some time ago that I also have £3 with me towards the printing of the Psalms in metre.

Chief Ngege has at last sent his son to school. He is staying with me. I told him he could go home sometimes on a Friday afternoon to see his parents, and come back on Saturday again, in order that he might be present during the Sabbath Services. He came last week, and I have just begun to teach him the alphabet in the native language. It is to be hoped that he will continue in school until he is able to read the Bible. He is a boy about fourteen years of age. I believe very much in spreading the Bibles amongst the natives. I would like them to learn to read, so that they might be able to read their Bibles themselves. It is by the Spirit of God alone that we can understand the Bible. Is it not a great blessing to poor and hell-deserving sinners like ourselves, that the invitations of the Gospel are addressed to those that have destroyed themselves, and a free pardon offered to the guilty sinner and lost sinner? We need grace to realise these things. Pray for us, that the Lord may pour down His Spirit upon us.

Kindly remember me to all the friends in Glasgow. I hope your dear mother is keeping well. I got, some time ago, two letters from Mr. Sinclair and one from Mr. Beaton. I was very pleased and thankful to get them. I shall always be very glad to get letters from any of our ministers, although I am not able to reply to them all. Of course, they all see my letters in the Magazine.

With kindest regards.—Your sincere friend,

JOHN B. RADASI.

P.S.—Thank the lady, for me, who sent the 10/- for a pulpit seat.

The postage to Matabeleland is 2½d. If you address my letters to Bembesi, I can get them a day or two earlier.

### The late John Macdonald, Lairg.

THE heedless sons of men are often reminded of their frailty, and of the fact that all have sinned, when death comes to palace and cot, and carries away those who have reached the time set in the counsels of God, when they must appear before the great White Throne. During the closing days of April, the messenger on the pale horse came to Lairgmuir, Sutherlandshire, to a man who, to look upon some time before then, would seem likely to live many years in the full enjoyment of health.

Such a man was the late John Macdonald. He entered life about 71 years ago in that same spot. Though brought up in a Christian family, he left, at an early age, his native soil, a stranger to grace and to God, to go to the Colonies, like many others, in quest of gold. There he worked for some time, anxious for nothing but the treasure hid in the belly of the earth, like the rest of the ruined race of our progenitor. Blinded by the god of this world to all that is glorious and just, we bury ourselves in the things that perish in the using. Yet, although the subject of this sketch then tried to make himself happy in this way, he acknowledged afterwards that the Spirit of the Lord, striving with him, caused him sometimes to resort to the Word of God and to his knees. But still he had no foundation but the sand of his own endeavours upon which the majority build for an endless eternity, to find themselves at last carried away by the rapids of death to the bottomless ocean of eternal misery. How sad to see so many showing that they are still on the broad way to destruction! But as the Lord's time was drawing near that John Macdonald should be plucked as a brand from the burning, he had to leave the Colonies behind, and to set his face on his father's house, that the message might come from the Father of Spirits, which was to call

him, like the prodigal son, from a far country of ignorance, enmity and guilt, to that of light, love and peace. The instrument the Lord took to use the sword of the Spirit to wound him with conviction, I have not been able to find out, but I was led to understand that, under the preaching of the late Rev. Duncan Campbell, of Kiltearn, the dried and barren wilderness of his soul was turned into a water-spring, and from his own lips I had it that at that season he thought he should and could make all men see and feel what he enjoyed, as all babes in grace are ready to think. But experience taught him that the veil spread over all faces can in nowise be drawn aside by the weak arm of a worm of the dust—that it takes the power of Him who alone can hold up the canopy of heaven as a scroll, to remove the covering from the face of poor sinners. It would seem that some doubted the work done in him at the time, but his after life, in walk and conversation, showed that the work was of God.

It seems that in his first days as a convinced sinner he had many temptations, and to the very end, the tempter seemed to throw his fiery darts at his soul. Though naturally very reserved, he would break out at times, exposing the prince of the power of the air, with his hellish devices, in a way that few could follow him. While yet young, he had a presentiment that he would lose his eyesight, and with all his power he began to commit the Word of God and the Shorter Catechism to memory, which proved good to his own soul and useful to others in after days. He loved to read, and would spend most of his time among his books, Luther being his favourite author. He abhorred the time spent by many reading the newspapers, and would always advise the young to be reading their Bibles and good books instead.

At the time the Free Church changed her creed (1892), he had no hesitation in leaving, along with others who felt that they would have to give an account for how they would treat the testimony of Jesus Christ. And for years he proved himself a lover of good men who then kept meetings in the place, and as one by one these had to answer the call from eternity, the burden of the work fell upon him. But the Lord was upholding him, and although often tempted of the Evil One in ways that others did not know, he would not give up as long as he could walk, and even went when he could do no longer without help. He always spoke about the shortness of our time here, and how our place in eternity depended on the way we spent the span of time allotted to us, and often used the words, "Eternity, to which we are going." About a year before he died, he said to the writer, "I got the time allotted to men in the Word of God, and I don't think my time here is to be long now." But to appearance, one would have thought that he had a long time, but the thoughts of men are not the thoughts of the Lord. Some time before his death, he got very free in speaking about the Lord's dealings with his soul, and how the Evil One tempted him that it was all a delusion, and as someone remarked

that he "should not be telling the like of that," he replied, "It may be useful to them when they cannot see me." Some will not forget some of the things they heard from him shortly before he died.

As a speaker at the Friday Question Meetings, his hearers could not but observe that his was a mind stored with God's Word, and although some might excel him in other respects, he appeared to be behind none in his knowledge of the Scriptures; and yet he felt to the last his need of the Spirit to enable him to get comfort in the words that came to his mind.

As the end was drawing near, his mind seemed to be more with the saints that went home some time before, and, among others, he often spoke of Hugh Mann, Spinningdale, as a man whom he loved above many, and who seemed to follow him in all his wanderings in early life. He would sometimes weep when he felt his soul without the presence of the Lord, and although he would be reminded as to what he had in the morning, he would say—"What will that do for me now? I need it now." The week he died he seemed to have a feast of fat things on the words, "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). But even after that the enemy seemed to rob him of his comfort, for he said to some, "I find nothing in me but sin, but I know there is enough in Christ for me." Such is the way the Lord brings the mariners of grace to His heavenly kingdom. "They mount up to heaven, then to the depths they do go down again, their soul doth faint and melt away with trouble and with pain." But the Lord changes the storm into a calm at His command and will, and brings His own thrice loved ones to the haven they desire to see. Those who watched and tried to make his bed for him in the time of trouble he often admonished to seek the Lord while He was to be found. The trouble which ended his course being heart affection kept him uneasy, but in the midst of pain his cry was for preparation for the journey to the other world. Thus, while tempted to the very last, but enabled by the Lord to look above the temptation to Him who bruised the head of the serpent, John Macdonald ended his course in this wilderness of sin and sorrow to begin in eternity, where to some their sun will never go down, nor will their moon be darkened, and the days of their mourning shall be ended, but where to Christ's rejecters their worm dieth not, and the fire shall not be quenched. Who can comprehend the miseries that shall consume such away? And as the subject of these lines often warned those within his hearing, but especially the young, to seek Christ while He was to be found, may the Spirit of the Lord send His arrows to their hearts that they may fall under Christ and become His willing servants! "Thy people shall be willing in the day of Thy power."

E. M'Q.

## The late Roderick Mackenzie, Achmore, Lochbroom.

THE November number conveyed to our readers the sad tidings of the removal by death of one of the excellent of the earth, in the person of Roderick Mackenzie, Achmore. He was not a man that was very widely known, but where he was known he was greatly esteemed. That was especially the case as regards the estimation in which he was held by those of the Lord's people who knew him, and we believe we shall have their concurrence when we say of him, that he was one of the heaviest grains of heaven's wheat to be met with in these last years on the west coast of Ross-shire.

He was born about the year 1837. He was about twenty-five years of age when he was awakened to realise the preciousness of his soul. A sermon preached by his worthy pastor, Rev. George Macleod, of Lochbroom, from the words, "I will not execute the fierceness of mine anger, . . . for I am God, and not man, . . ." (Hosea xi. 9), appears to have been made use of by the Holy Spirit to bring about this blessed result. Into many details of his experience at this time we are unable to enter. We had it on excellent authority that his conviction of sin was remarkably deep. For ourselves, we have known him only in a ripe old age, but if Christ's sheep are to be known by their fruit, we should assuredly judge, from the fruit that Roderick bore, that his conversion was a sound one.

When in the prime of life his calling was that of a fisherman. In that capacity he was wont, with many of his fellow-parishioners, to resort in summer to one or other of the fishing stations on the east coast of Aberdeenshire. While following his lawful calling, he made the impression upon those with whom he came in contact of being a truly God-fearing man—a man altogether of sterling worth.

It is about thirty years since he made an open profession of his having found mercy, by coming forward to the Lord's Table. To appear before the minister or Kirk-Session as an applicant for this privilege caused Roderick great searchings of heart, and it was only because he was pressed in his soul to come forward that he at all ventured to offer himself for examination. His minister, Mr. Macleod, already referred to, had such an impression of Roderick's worth that it was a sincere pleasure to him to see Roderick coming thus forward to make an open profession of his faith, and, on account of his esteem for him, scarcely questioned him at all. This, however, afterwards was a source of sore temptation to Roderick, for he was one of those who might truly say that of Satan's devices he was not ignorant. Roderick was a very humble Christian, thinking himself less than any of the Lord's people, whilst holding those whom he believed to be genuine in the highest esteem. Few things grieved him more

than to see professing Christians conducting themselves in a noisy or conspicuously self-important way. "I would rather," he would say, "see them weeping."

For many years Roderick had been, by his fragrant manner of life in private, and by his gift of concise utterance in public, a strength to the Lord's cause in the district in which his home lay. When a testimony had to be raised for public truth in Scotland, in 1893, Roderick unhesitatingly stood out for the good old ways, and this fact helped the Free Presbyterian cause valuably in the parish of Lochbroom. The Synod, recognising his worth, a few years since appointed him as missionary in the neighbouring district of Laide. The duties of this office, as long as the state of his health permitted, he sought to perform in a conscientious way. Both at Scorraig, where, in the fellowship and company of his lifelong friend and brother elder, Mr. John MacIver, he helped to conduct religious services for many years, and at Laide, with which as missionary he was latterly connected, he will be long and mournfully missed. The small salary which the Synod appointed him appears to have given him no end of trouble. He never got his small allowance but it left him sick for days, as he thought himself so unworthy of any remuneration for services which he reckoned himself so unfit to discharge. An intimate and appreciative friend, who now, not without cause, mourns his loss, writes:—"It was not on account of his words that he was so much esteemed as a Christian, although his words were of great value, but on account of his care to keep always to the Word of God, in his walk, conversation, and counsels." Yet a few sayings of his which occur to us, and which reveal his real character, may conclude this too brief notice. On occasions, he came to sad conclusions about his own state, thinking himself out of the secret of wherein genuine piety lay altogether. In such states he would so pensively, and with much longing to know the truth, say: "I wonder what like are the thoughts of the truly good."

As the friend already quoted says, the carnal mind was killing him, for he feared that what he once hoped was the new birth in his own experience was not like what the Lord's true people had experienced. This aspect of his life was very conspicuous in his utterances at the Friday Fellowship Meetings on Communion seasons. On such an occasion we have heard him mournfully say, "As for the carnal mind—her fingers are so black, she cares not what forbidden thing she lays hold of." But on other occasions he spoke much more hopefully regarding his own state. For instance, we have heard him at one of those Fellowship Meetings state his case thus: "I'll be putting the question to myself, whether I am worse now than before I made any profession of religion at all? And I am inclined to answer in the affirmative. Then another question presents itself—Is it because some new principle, which I had not brought with me into the world, came into my heart, that I *feel* so much worse? And I

am not without hope that it is just so." And we have heard him at times speak as one who, if he had not an assured conviction, yet had strong hope that the Lord had dealt graciously with his soul. In such frames he would not conceal from his most intimate friends how, in difficulties and distresses, he had gone to the Lord in prayer, and what tokens he had of having received an answer in peace.

For ourselves, we shall miss him much for the genuine ring that characterised every word he said; we shall miss him for the insight which he had into the conflict which is waging between the carnal mind and the spiritual mind in the people of God, and for the interesting and terse way in which he could state it; we shall miss him most of all for his unfeigned love, and for his deep and deepening humility.

He is survived by a widow, for whom the sincerest sympathy is felt.

J. R. M.

## Protestant Notes.

**The "Catholic."**—This monthly periodical still holds on its way. It gives an interesting account of Protestant work done in Ireland. It is edited by Rev. Thomas Connellan, an ex-priest of the Church of Rome; an account of whose conversion to Protestant principles is given in his extremely interesting pamphlet—*Hear the other side*. Mr. Connellan has undergone a great deal of persecution from his former co-religionists, but still holds cheerily on in his way. His intimate knowledge of the inner workings of the Church of Rome, and his first-hand acquaintance with Romish theology makes him a power dreaded and hated by the Romish priesthood. The *Catholic* is now in its fifteenth volume, and is issued monthly at the price of a penny. It may be had from the Editor, 51B Dawson Street, Dublin, for one shilling and sixpence per annum.

**Pope Pius IX.'s Blasphemous Statement.**—In the newly published *History of the Papacy of the Nineteenth Century*, by the Lutheran and Danish Bishop Nielsen, there is a quotation from an Encyclical of Pope Pius IX., dated 15th May, 1871, which we do not remember seeing before. "You know full well," said the Pope, "that we in the blessed Peter have received direct from God all the prerogatives and the whole authority required for the government of the Church. These prerogatives and this authority are like the liberty of the Church, won by the blood of Jesus, and are as precious as that blood" (vol. iv., p. 414). To say that the usurped "prerogatives and authority" of the Pope "are as precious as that blood" of Jesus shed on Calvary for sin is blasphemy as wicked as was ever uttered by a Pope, and that is saying a great deal.—*Protestant Observer*.

**Roman Catholicism in Barra.**—The Caledonian Catholics, as they call themselves, at a recent meeting were addressed by Father Campbell, S.J. The Jesuit father said some foolish things

about the Reformation, and then addressing his audience in Gaelic told them that in Uist and Barra "no boat was launched without being first blessed; the fishermen never went to sea without a bottle of holy water in the prow of the boat, while their nets were blessed and sprinkled with holy water before being cast into the deep." The holy water after all will not do very much injury to the boats or the nets, but one cannot help expressing a regret that superstition of this kind still exists in the twentieth century,

## Notes and Comments.

**The Congo Atrocities.**—The condition of affairs in the Congo Free State has reached a stage that is a disgrace to a civilised Government. The natives have been turned into rubber-collecting slaves. Every day the rubber is becoming more and more difficult to collect. The forests are becoming more and more depleted, and the brutal cruelties practised on the natives by a set of men whose one ambition is to make money is fast reducing the population. The Congo Free State was placed under the government of King Leopold of Belgium about twenty-two years ago, but he seems obdurate to the cry of the suffering natives. He has had his apologists, but in a very recently published book—*Red Rubber*—by Mr. Morel, a damaging indictment has been brought against him. Sir Harry Johnston, the well-known African traveller, opens the indictment with an introductory note. This writer says, "In the case of the Congo Free State there is only one conscience to appeal to, that of King Leopold, a conscience which seems indurated against evidence, against shame, against the terror of an immortality of bad renown."

**Boston's Memoirs.**—*The British Weekly* of 8th November has an interesting article by the Rev. Geo. D. Low, on the original MSS. of Boston's famous *Memoirs*. The writer points out that the original MSS. had gone amissing but has now come into his possession, and that in the printed editions of the *Memoirs* there have been made many changes which are not for the better. Here are two interesting passages in the MSS. which are not found in the printed editions:—"Having spent what money I had, on Saturday last, the 15th instant, I had but three pence. It was a time of dearth and I gave of my three pence, thirty pennies to buy bread for the poor, and the halfpenny remained to the box at Eccles, where I was to preach on the Lord's day. I durst not keep up that from the poor, and the Lord helped me to part with it freely." Speaking of his ordination at Simprin he writes:—"I mind I came over the ridges above Simprin leaning on that fore-said word." The "fore-said word" referred to was, "The eternal God is thy refuge and underneath are the everlasting arms."

**The Chinese in the Transvaal.**—On November 15th, the House of Commons discussed the prevalence of unnatural vice amongst the Chinese on the Rand. The report of the Government

Commissioner was of such a nature that the laws of decency forbade its publication. This is a serious enough matter for this country, and whatever may be said on the question of Chinese labour in the Transvaal, there can be only one opinion about this question by all lovers of national righteousness, and that is that this sink of iniquity be removed. Judging from the hue and cry during the election one would have thought by this time that there would not be a single Chinese to breathe the air of the Transvaal, but it seems to be one thing to give a promise to the multitude and another thing to carry it out when the weight of responsible government falls on the shoulders of the promisers. Needless to say, we refrain from supporting either political party in this matter, except so far as they follow out the claims of national righteousness, and national righteousness demands that the Government of this country see to it that such a condition of things as revealed in Mr. Buckmill's report be brought to a speedy end.

**Boys' Brigades.**—The Peace Society have sent us a small pamphlet entitled "Boys' Brigades not a suitable Agency for the Christian Church." It is a trenchant criticism of this modern system, and any one anxious to read the pamphlet can apply to the Secretary of the Peace Society, 47 New Broad Street, London, from whom it may be obtained. The writer truly says:—"In these days when the Church in the name of 'sanctified ingenuity' is seeking out many inventions, there is not a little danger of her going too far, and in her anxiety to adjust herself to the 'spirit of the age', she is apt to adopt methods which are unworthy of those who profess to have faith in God and in the all-sufficient power of His Holy Spirit."

**New Life of John Calvin.**—To the interesting and instructive series "Heroes of the Reformation" published by Messrs. Putnam, there has been recently added, "John Calvin: The Organiser of Reformed Protestantism," by Williston Walker. Professor Walker has given a popular account of the life and work of the greatest theologian of the Reformation period. Strange to say, we have no standard biography of this great man—many lives have been written, but none of them are of such outstanding merit as to be really worthy of the subject. It has been left for M. Doumergue of Montauban, in his "Jean Calvin: Les hommes et les choses de son temps" to produce what will be really the standard life of Calvin. This monumental work, which is to be finished in four volumes, is regarded by competent judges as a masterpiece in biographical literature. Unfortunately its high price, and publication in a foreign language, put it beyond the reach of many who would otherwise gladly read its pages.

**Memorial to John Knox in St. Giles.**—A memorial to John Knox was unveiled by Lord Balfour of Burleigh in St. Giles, on Wednesday, the 21st November. The monument takes the form of a bronze statue set in a decorative Gothic niche placed against the east wall of the Albany aisle of St. Giles Cathedral.

The statue cost £1400 and was defrayed by subscriptions from Scotsmen from all parts of the world. Lord Balfour truly said in his speech, "What place in Scotland would not be appropriate to a memorial of John Knox? We might say of him as regards Scotland what was said of Sir Christopher Wren, in the words that are inscribed on his tomb in St. Paul's, 'Si monumentum quaeris, circumspice.' For if you look around on Scotland you will see that Scotland, what it is to-day, is largely a memorial of the statemanship of John Knox."

**A well administered Rebuke.**—It is reported, says the *Watchword and Truth*, that the University of Chicago (whose professoriate are notorious for their advanced views on Biblical questions) are contemplating the purchase of a number of the higher species of apes for the purpose of studying their language. The above periodical offers the following suggestion—"It would be well for them, when the Simian speech has been mastered, to take advantage of the fact, and learn something of the Simian (ape) religion also, for it might reasonably be expected to prove a great improvement upon the infidelity now handed out with a Christian label by that institution of more or less learning. 'The ox knoweth his owner, and the ass his master's crib,' but these professors do not know; these receivers of money, of money begged from Christians, under the false pretence that it should be used for teaching the doctrines of the Christian Religion, do not consider. The stork in the Heaven knoweth her appointed time; and the turtle and the crane and the swallow observe the time of their coming; but these people know not the judgment of the Lord."

## Church Notes.

**Communions.**—Inverness, 4th Sabbath of month; Dingwall, 1st Sabbath of February.

**Acknowledgment.**—The Treasurer of the Dingwall congregation begs to acknowledge, with thanks, the sum of £5 from a Free Presbyterian friend within the bounds of the Northern Presbytery, and £5 from "A Friend, Bridge-of-Allan," for the Church Building Fund.

**Raasay.**—A correspondent writes:—"The Free Presbyterian congregation here is put under abiding obligations of gratitude to Mr. James Mackenzie, Cliff House, Poolewe, who some years ago lent £200 to help to erect Church Buildings on the island. Now, Mr. Mackenzie has written cancelling this debt in the most generous manner, and putting the congregation in a position to look once more for a settled ministry." We may add that the whole Church is obliged to Mr. Mackenzie for his liberality in this matter.

**Appeal by Dingwall Congregation.**—The following extract from the Records of the Northern Presbytery has been issued in circular form, and we trust the appeal will meet with a generous response:—

“At Dingwall, the 2nd day of November, 1906, the which day the Northern Presbytery of the Free Presbyterian Church of Scotland met and was constituted:—*Inter alia*: Rev. D. Macfarlane informed the Presbytery that, at a Congregational Meeting of the Free Presbyterian Congregation of Dingwall on the previous day, it was unanimously resolved to proceed to the erection of an Iron Church for the use of the said Congregation at Dingwall, they being at present without a place of worship of their own. The proposed Church is to be seated for about 200, and the probable cost is about £300. The Congregation ask the sanction of the Presbytery for this project, on an understanding that one-half of the money necessary for building the said Church shall have been collected, ere the building thereof be commenced with. The Presbytery, on this understanding, sanctioned the building of the said Iron Church, and cordially recommend the scheme to the sympathy of Christian friends.”—(Signed) D. MACFARLANE, *Moderator*; J. R. M'KAY, *Clerk*. Contributions will be thankfully received and acknowledged by Rev. D. Macfarlane, F.P. Manse, Dingwall, or Mr. Murdo Urquhart, Treasurer, Craig View, Craig Road, Dingwall.

**Resolution anent Opium Traffic.**—The following resolution has been drawn up by the Committee of Synod on this subject, and forwarded to the Prime Minister, the Secretary for India, and others: “This Synod hails with thankfulness the statement made in the House of Commons in May anent the opium traffic with China, and also the steps taken since by the Chinese Government to put a stop to the cultivation, retailing and consumption of opium within their territories, and it prays the British Government to lend its effectual aid to China by stopping the deportation of opium from India. It desires to say that so much light has been shed recently on the demoralising and degrading effects of opium on the people of China, and the guilt in connection with it which lies at the door of the British Government, that it shall stand condemned before all other nations if it does not take immediate steps to bring to an end this iniquitous traffic.” A resolution on the same topic has also been forwarded by the Southern Presbytery.

**Ordination at Halkirk.**—The Northern Presbytery met at the Free Presbyterian Church, Halkirk, Caithness, on Tuesday, the 18th December, and ordained the Rev. Norman Matheson, probationer, to the pastoral charge of Halkirk and Helmsdale. Rev. John R. Mackay, Inverness, presided, and preached from 1 Corinthians ii. 12. Thereafter, he gave a narrative of the proceedings leading up to the ordination. The pastor-elect then answered the usual questions and signed the formula, whereupon he was set apart with prayer and the laying-on of the hands of the Presbytery. Rev. D. Beaton, Wick, afterwards addressed the pastor and the congregation, and the proceedings terminated with devotional exercises.