

THE  
**Free Presbyterian Magazine**  
*And MONTHLY RECORD.*

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VOL. XXIV.

NOVEMBER, 1919.

No. 7.

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**Bishop Ryle, Westminster, and the  
Higher Criticism.**

WE were recently much pained to read an article on the "New Learning," by Bishop Ryle, Dean of Westminster, which was reproduced from *The Expository Times* in the columns of *The Scotsman*. The Bishop, who, we understand, is a son of the late Dr. Ryle, Bishop of Liverpool, bears an honoured name. His father was a sound believer in the plenary and verbal inspiration of the Holy Scriptures, and an able and outspoken champion of "the faith which was once delivered unto the saints," but the son, we regret to say, is to be placed in an entirely different category. He is one of those modern scholars who have long since discarded the doctrine of Verbal Inspiration as an obsolete opinion, and who rejoice in the progress of what is called the "Higher Criticism"—criticism to which the adjective "lower" would more fitly apply, as it emanates from the lower region of "the bottomless pit." If the results of this Criticism are to be accepted, large sections of the Old Testament must be put down as frauds and forgeries, and the testimony of the Lord Jesus Christ, the Head of the Church, in reference to the Scriptures as the unerring Word of God, must be completely rejected. We are not prepared to adopt such infidel conclusions, and see no cause to do so, as we are convinced, on abundant grounds, that the fundamental principles of this rationalistic mode of interpretation, which leads to such shocking results, are entirely wrong, and inconsistent with the highest reason, in relation to the Bible as a supernatural revelation from God. But let us proceed to the Bishop's article.

The article is retrospective in its character. He compares the point of view that was generally taken in regard to the Bible "thirty years ago" with what is generally adopted among scholars now, and says: "We can thank God that, so far as Old Testament study is concerned, a great advance has been achieved." He recalls with manifest disapproval "the impeachment of Robertson Smith for heresy" in the Free Church of 1881, and rejoices in the thought that Robertson Smith's lectures were "the beginning of

a new era." Moreover, he proceeds, as follows: "Thirty years have steadily confirmed the justice of the demands that the Bible should be subjected to the free application of the same methods of literary and historical study as other ancient writings. In the learned world a revolution has taken place: the so-called 'critical position' has been universally accepted. Upon matters of detail, as in every living science, there are, and always will be, differing views in plentiful abundance. They testify to the vigour and health of an unfettered and inquiring intellect. But the old traditional system of explanation, respecting the authorship and structure of the books of the Old Testament, respecting the formation of the canon, and respecting the undeniable presence of contradictions in the Sacred Writings, can no longer be regarded as tenable. The principles which some of us advocated thirty years ago, and on account of which we were denounced as 'unsound,' and our lectures labelled 'dangerous,' have now been generally adopted in the teaching of the Universities, both in Great Britain and in America. The 'New Learning' has triumphed."

In his next paragraph, he goes on: "But do not let us suppose that the triumph of the 'New Learning' denotes a revolution in Christian thought generally. The great majority of the people receive their notions about Holy Scripture from devout persons who have never read an article of Hastings' *Dictionary of the Bible*, and have never heard of Driver's *Literature of the Old Testament*. They still receive instruction from class teachers and Sunday school teachers, who have been trained on antiquated lines, and have been told to study 'safe,' but obsolete, handbooks. The ordinary layman assumes that what he was taught as a child about the Bible is Christian truth, and that no departure from it is justifiable. He is not prepared to trouble himself over literary problems. He says to himself: 'Moses wrote the Pentateuch; David wrote the Psalms; the whale swallowed Jonah; and what is the good of Christian faith if it does not enable you to believe things like that?'"

Now, let us examine briefly the contents of these paragraphs. He defines the new learning as a "demand that the Bible should be subjected to the free application of the same methods of literary and historical study as other ancient writings." What is the essential idea underlying this demand, and practically expressed in it? It is simply nothing less than this, that the Bible is not essentially different from "other ancient writings." It is, like them, the natural product of the thoughts and the life of the times in which its various books were written; and although containing within its scope nobler ideas and principles than other ancient writings, it is not a directly supernatural production, the Word of God as radically distinguished from the word of man, and so it is to be viewed and handled like other human compositions. This, in plain terms, is the "great advance" of thought which Bishop

Ryle, Dean of Westminster, applauds and advocates, an advance that grossly degrades the inspired volume, and renders it valueless for saving good to mankind.

Let us observe next, that he exaggerates the extent to which that new learning has prevailed. He declares that "in the learned world a revolution has taken place; the so-called 'critical position' has been universally accepted." In a subsequent sentence, he modifies the adverb "universally" into "generally." All the same, he evidently wishes to give the impression that any existing dissent from the "critical position" is a negligible quantity, and that nobody of any consequence is among the dissenters. While we admit that the "higher criticism" has spread far and wide to a lamentable extent, especially among the larger Churches, yet we hold that it is positively unjust to regard the conservative minority as something not to be accounted of. There are eminent scholars at Princeton, U.S.A., and elsewhere, who still hold, with outstanding ability and learning, the truth as to the verbal inspiration of the Scriptures from Genesis to Revelation. The real fact is that the miserable triumph is only partial after all.

Our readers will notice, however, that the Bishop is compelled to acknowledge that the "new learning" has not obtained acceptance from "the great majority of the people." "These have received their notions about Holy Scripture from devout persons," he says, who have never read "higher critical" works. "The ordinary layman assumes that what he was taught as a child about the Bible is Christian truth, and that no departure from it is justifiable." Happy people, and happy laymen! They are permitted to hear the Word of God speaking for itself, and are not warped in their judgments by the Satanic subtleties of German Rationalism. The Bible is God's message to all, ignorant as well as learned, and it is divinely designed that the most illiterate as certainly as the most educated should apprehend, under the Spirit's illumination, its true character and doctrine as the Word of God. While the Bishop in a concluding passage again concedes that "the great mass of our Christian fellow-countrymen are still wholly unacquainted with" the new principles, he predicts that "the people will love" the Bible "better and revere it more intelligently when they become acquainted with the more modern method of explaining its difficulties, and of interpreting its spiritual message." We deplore the Bishop's spiritual blindness and infatuation. Can any honest person say that these have been the results where the principles of the newer criticism have thoroughly prevailed? Are these the results in Germany, the principal stronghold of the new learning? Manifestly and emphatically not.

We shall point out, in conclusion, two outstanding results of the "New Learning" in our time, which the Bishop would do well to meditate upon. The *first* is: it has robbed the pulpits of the true gospel of Jesus Christ. We cannot meantime explain fully the connection, but it is the very truth that the "Higher Criticism"

has taken away the Godhead and Atonement of Christ from the preaching of our age, and has evacuated the kind of gospel generally proclaimed of all saving truth and power. It is thus responsible for the blood of immortal souls who are perishing in their sins. The *second* result is: it has deluged Europe with the blood of millions of precious lives. We, solemnly and in all seriousness, lay the guilt of the recent terrible War, with all its horrors and losses, at the door of the "New Learning." It was Germany's departure from the truth, as to the Word and Person, work and doctrine of Christ, that led to the adoption of militarism with all its diabolical consequences, and it was the departure of other nations from the same truth that exposed them also to severe chastisements.

The Lord Jesus said in the days of His flesh: "For judgment I am come into this world that they which see not might see, and *that they which see might be made blind*" (John ix. 39). It is to be feared that there are many among us in these days, Bishops as well as others, in whom the latter part of this solemn utterance has been fulfilled. May the Lord, in His sovereign mercy, open their eyes before it is too late!

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## The Happy Man.

BY THE REV. LACHLAN MACKENZIE, LOCHCARRON.

THE Happy Man was born in the "City of Regeneration, in the Parish of Repentance unto Life. He was educated at the School of Obedience, and lives now in Perseverance. He has a large Estate in the County of Christian Contentment, and many times does jobs of Self-Denial, wears the garment of Humility, and has another suit to put on when he goes to Court, called the Robe of Christ's Righteousness. He often walks in the Valley of Self-Abasement, and sometimes climbs the Mountains of Heavenly-Mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the Word of God. Thus, happy he lives, and happy he dies. Happy is he who has Gospel Submission in his Will, Due Order in his Affections, Sound Peace in his Conscience, Real Divinity in his Breast, the Redeemer's Yoke on his Neck, a vain World under his Feet, and a Crown of Glory over his Head! Happy is the life of that man who believes firmly, prays fervently, walks patiently, works abundantly, lives holily, dies daily, watches his heart, guides his senses, redeems his time, loves Christ, and longs for glory! He is necessitated to take the world on his way to heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him all in all, in two words, he is a MAN and a CHRISTIAN.



## A Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

*Preached on Sabbath, 2nd September, 1917.*

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“The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung up.”—MATT. iv. 16.  
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THE occasion on which Jesus Christ spoke the words of our text was when He left Nazareth and came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim (verse 13). He quoted an Old Testament scripture, spoken by the Prophet Isaiah, as now fulfilled (Isaiah ix. 2). The reason of His leaving Nazareth was that He heard that John the Baptist was cast into prison (verse 12), and if the enemies persecuted John, they would also persecute Him unto death, but as His time was not yet come, He fled to a place of safety, as an example to His followers to take all lawful endeavours to preserve their lives, which He commanded them to do when He told them, if they were persecuted in one city, to flee to another. In Isaiah, Galilee of the Gentiles is mentioned as in the vicinity of the place to which the Saviour came. If the Jews rejected Him, others would receive Him. Isaiah spoke of the event as if it had been fulfilled in his own day, to show the certainty of the fulfilment of prophecy in due time.

In speaking from our text, we shall notice:—

I.—The condition in which the people spoken of were; and

II.—The great thing God did for them.

I.—The condition in which the people spoken of were.

1. They were in darkness. A state of sin is spoken of in Scripture as darkness, and the practice of sin as works of darkness. All the fallen race are by nature in this condition. (1) To be in darkness is to be in misery; “liable to all the miseries of this life, to death itself, and to the pains of hell forever.” (2) Darkness means ignorance. We are by nature ignorant of ourselves, and ignorant of God and of the way of salvation.

2. They were also in the region of death. They were spiritually dead, and dead in law. They could not be in a more dangerous condition in this world. They are described as sitting in darkness and in the region of death, which means that, notwithstanding their deplorable condition, they were careless and indifferent about the salvation of their precious souls. They made no effort to flee from sin and from the wrath to come. Not only that the heathen, who never heard the Gospel, are in the darkness which we have described, but the great majority in the land of the Gospel are in this darkness. If you examine these on their state by nature, you will find that they are ignorant of it. They do not believe the testimony of God’s Word concerning them, and they cherish the

false hope of going to heaven when they die; and they are confirmed in this view of themselves by false teachers. If you speak of the necessity of being born again, you will find them as ignorant of that change of nature as Nicodemus was before the Saviour explained it to him. If you examine them on the way of salvation, you will find that they are resting on their own works and not on the finished work of Christ. Nothing can take the covenant of works out of their heart but the grace of God. If you examine them on the subject of eternal punishment, it will be seen that they do not believe that there is such a thing. They say that God is not so cruel as to punish sinners with an everlasting punishment. Although they admit it as a right thing to punish the thief and the murderer, they deny God's right to punish the transgressors of His law.

Not only that many in the land of the gospel are ignorant of God's works of grace, but they are also ignorant of His works of providence. This is to be clearly seen in our own day. In connection with the present terrible War, how few in our nation acknowledge God's hand in it! They look only at second causes; they speak of the cruelty of the Germans and their Allies, but do not consider that these were rods in God's hand to punish us and other nations for sin. For years before the War began, the young men of our country were indulging in football and other plays, as if these were the chief end of their life. If ministers advised them to give up these pursuits and "to seek the Lord while he may be found, and to call upon his name while he is near," they would not listen to them, but God took another way in His providence to deal with them: He brought them to face the sword by which many of them were killed, and their souls cast into everlasting perdition. We do not mean that all who were killed perished in eternity. Some of them were brought to repentance, and others were godly men before they were called to the front. We do not wonder at all that God works in such a terrible manner in His providence, for the wickedness of the nations has come to a great height.

II.—The great thing God did for them. He sent light to those that were in darkness.

When the Lord sends the Bible to a people, He sends them "a great light." It throws light on the state in which they are by nature, as guilty and corrupt, without any good thing dwelling in them; and in order that they might see the darkness in which they are, He opens the eyes of their understanding by His Spirit to see their condition. They cannot sit in indifference any longer in that state. They arise and begin to ask, "What must I do to be saved?" He sends them the word of the Gospel to show them the only way in which they shall be saved, namely, "to believe in the Lord Jesus Christ." How dark we as a nation were before the Gospel came to us! We were sunk in the darkness of idolatry, but, when the Gospel was sent to us, its light dispelled

that darkness in the case of many who were made "light in the Lord," although it is sad to observe that we as a nation are going back into that darkness again. The light of the Gospel is still shining to some extent, but the darkness comprehends it not. "And the light shineth in darkness; and the darkness comprehends it not" (John i. 5). The blind cannot see the light, although it is shining around them.

But, great as the light of the Gospel is, there is a greater light, even Jesus Christ, the Son of God. It was when He came to the people spoken of in our text, "who sat in darkness," it is said, "light sprung up to them." The Gospel was only a means of bringing Christ to them. It was the white horse which conveyed the Saviour to them. Christ calls Himself the light of the world, and says, "He that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). This light not only came to them, but shined within them. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). What a glorious light Christ is! "He is the brightness of the Father's glory and the express image of his person" (Heb. i. 3). If you have Christ, you have light indeed. If you are without Him you are still in darkness, whatever other light you may have.

Christ's ministers are lights He uses as instruments to enlighten those who are in the darkness of a state of nature. In the book of Revelation they are called "stars," as lights put in candlesticks to give light. The Church is a candlestick, but, as a candlestick cannot give light without a lighted candle being put in it, so the Church cannot give light to the people unless ministers taught of God are set up in it. The Apostle Paul was such a candle, and Christ sent him to "turn men from darkness unto light, and from the power of Satan unto God" (Acts xxvi. 18). When Christ appeared to him to convert him, a great light from heaven shined round about him (Acts ix. 3) which dazzled his eyes, and left him blind till the light of the Gospel removed his blindness, so that he had then the light of life. As the stars borrow their light from the sun, so Gospel ministers receive their light from Christ, "the sun of righteousness."

For upwards of a thousand years before the Reformation in the sixteenth century, the nations of Europe were in the darkness of idolatry, and sitting at ease in that darkness without considering that generation after generation were dying in their sins and going to everlasting perdition, but God, in love, mercy, and grace sent them the light of the Gospel, by which means He raised up out of the darkness faithful ministers who were the instruments of enlightening many others by preaching the Word of God—law and gospel. Germany, which is now by its "higher criticism" worshipping the god of war instead of the living God, and thereby endeavouring to destroy Christianity, was the cradle of the

glorious Reformation. We do not mean that the light of the Gospel was not in any part of Europe during that long period of darkness. It was in some parts, but those who held the light were persecuted, and had to hide themselves in dens and caves of the earth. The seed of the kingdom was kept in these hiding-places, from which sprang the light that largely diffused itself throughout the nations that sat so long in darkness. The light that sprang up then came to our own country, which made it great among the nations of the world, so that hitherto no other nation, however powerful, has been able to conquer it in war. And, so long as our nation kept to the Word of God as the rule of faith and practice, it excelled all other nations in sobriety, righteousness and godliness, but now we, in common with the other nations of Europe, have fallen away from the faith of the Gospel, so that another reformation is much needed. We pray for it, and we believe, on the authority of God's Word, that a more glorious reformation shall come, after all the nations of Europe are punished for their iniquities. It shall be a universal reformation, pervading all the nations of the world. Its light shall be so bright and extensive that every form of idolatry, superstition, and spiritual darkness shall vanish out of sight before it.

*Application.*—The light we have been speaking of has come to you. The Gospel came to you; Christ came to you; and His ministering servants came to you. What effect had all this upon you? Are you still in the darkness of which our text speaks, sitting in darkness and hating the light, because your works are evil? If you continue in that darkness till death, there is another darkness, to which you are going; it is an "outer darkness," out of which you can never be delivered, an everlasting darkness, without the least ray of light. Or, have you been brought out of darkness and enlightened by the Holy Spirit to know Jesus Christ in His divine person, two natures, and threefold offices, as Prophet, Priest, and King? If so, let your light so shine that your neighbours who are still in darkness may be led to the light. Live not unto yourself, but unto Him "who died and rose again." If you have received the light, it will appear in your conduct. You will be found walking in the way of God's commandments, and avoiding every appearance of evil. You will be careful to observe God's way of worship, according to the rule of His word. You cannot tolerate error in doctrine or worship; you cannot worship in modern churches where the organ is used in the service of praise, or where uninspired and unsound hymns are used, instead of the Psalms in the Bible. You shall no doubt be reckoned by many as peculiar and narrow-minded, but that should not move you away from your steadfastness in serving God according to His Word. You will be thanking the Lord for bringing you out of a state of nature to a state of grace, and pitying those who are still in the darkness of their natural state. And the thought of those that died in that state, and are lost in eternity, is overwhelming



to you, as you think of them in the place of everlasting perdition, gnashing their teeth, with unspeakable anguish of spirit and enmity to God for punishing them for their sins. It was this "terror of the Lord" that made the Apostle Paul "persuade men." You know that, if sinners are saved, they must use the means of grace in order to salvation, and you earnestly urge them to use these means; but not to rest in them as a ground of salvation. A certain minister said that it was difficult to make sinners to begin the work in this way, but that it was more difficult to take them *from* their works. Some perish by open wickedness; others, by self-righteousness. We leave these important matters between you and God, to whom you are to be responsible.

### **John Brown, of Haddington.\***

BY THE REV. D. BEATON, WICK.

*(Continued from page 177.)*

IN the last article an account of John Brown's early life and spiritual struggles was presented to the reader, and we now proceed to give an account of the uphill course he had to tread before becoming a minister of the Gospel. For one who was to be so useful in Christ's vineyard, it is not surprising that he should have early experienced the cruel buffetings of Satan. The attack was well planned and pressed home with a persistency that embittered the life of the ardent student, whose heart was set on entering the ministry. During this period of trial he manifested much of that fine spirit of forbearance which characterised him earlier in life when he was made the victim of the boyish pranks of his fellow-herd, Henry Ferney. According to the story, Henry Ferney one Sabbath evening managing to get his flock into the fold before his companion, strewed the entrance with whins, and fastened a bunch where the gate was fastened. As John Brown came up with his flock, Ferney watched his opportunity and pushed him headlong into the pricking whins, and burst into a fit of boyish laughter as he saw John Brown's sorry plight. The victim of Ferney's boyish prank rose from the ground with bleeding hands and face, and, instead of chastising him thoroughly, as might have been expected, he merely looked at him, and, in a kindly but injured tone, said, "O Henry, what for do ye that on the Lord's night? I would have been loth to do that to you." The gentleness of the rebuke stung Henry to the quick, and he became the steadfast friend of John Brown. It was much of the same spirit he showed when called upon to endure the particularly bitter trial to which incidental reference has already been made. Brown had made extraordinary progress in the acquirement of languages, and his zeal in this direction, though it was to cost

\* "John Brown, of Haddington," by Robert MacKenzie, M.A. Hodder & Stoughton. 1918. Price, 12/ net.

him dear, may be gathered from the following extract from a letter written in his own defence, in which he explains his method of learning Greek without the aid of grammar or teacher:—"I learned the letters from *Orth. Tab. Gram.*, marginal words in *Ovid*, and names in the New Testament; for reason told me that at least our unaccustomed tongue could not much change names from what they were in the Greek, as, *e.g.*: (1) Words authoritatively interpreted, as Eloi lama sabachtani, Talitha cumi, Siloam, Corban, Golgotha, Gabbatha, Emmanuel, Cephas, Aceldama; for if these be changed in any language—as, for example, if Aceldama be made Acerdama, it would be false; for it would say—1st, that the Jews called that place, Acerdama; 2nd, that Acerdama, *Hebraicé*, signifies a field of blood. And so in the matter of all words of this kind. (2) Words authoritatively called alien, as Abaddon, Armageddon. (3) Proper, obsolete, inequivalented names, as, *Hebraicé*, Cainan, Arphaxad, etc., Luke iii.; *Graecé*, Olympas, Priscilla, etc. (4) Names changed in one place from what they were in another—Noah, Genesis x. 1; Noe, Luke iii. Now, both being alike to our English, the reason of their change is the Greek, and therefore must be in the Greek as in ours. Now, all the Greek letters may be found by comparing—Eloi lama sabachtani, Arphaxad, Capernaum, Sem, Aceldama, Booz, Ragan, Salmon. Now, to prove the powers to be what you conceive or not, look other words, as, for example: I would be sure of *Beta* that it is equal to *b*—I look Abraam, Abioud, Abia, Obed, in all which, if I have hit right on the power of *Beta* by calling it *b*, then the second form in all these four words must be like it; but this is not true, therefore the former. . . . Now, the way I took to learn the sense was much the same, by comparing the Greek words with the words in our Testament, beginning at the shortest verses, as 1 Thess. v. 16, etc.; and as I had observed many terminations with some of their oblique cases in Latin and Greek rudiments, so as I went along I made it my study to notice verbal terminations, right and oblique, still allotting them to that person, time, mood, voice, etc., their English agreed to. All this while, I never thought of its dual number, middle voice, etc., which the Latin has not." We have been at pains to give this long extract which to the general reader may probably appear a meaningless jumble of words, but we make bold to say that no student can read these words without a feeling of profound admiration for the resolute endeavour, crowned with marvellous success, of the laborious scholar, whose very success was to be attributed to Satanic help.

When Brown had obtained a knowledge of the Greek alphabet, he was anxious to possess a copy of the Greek New Testament for himself. St. Andrews was the nearest place at which such a volume could be obtained, and the university city was twenty-four miles distant. One evening, in 1738, he made an arrangement with his friend, Henry Ferney, to look after his flock during his absence, and then set out on his journey, reaching St. Andrews

early in the morning, footsore and weary. Entering MacCulloch's bookshop in South Street, he asked for a Greek New Testament. The bookseller was quite taken aback, for Brown was fresh from the hillside, clothed in rough homespun and barefooted, and only sixteen years of age. "What will *you* do wi' that book? You'll no can read it," said the bookseller. "I'll try to read it," was the respectful answer of the shepherd-boy. One of the Professors, who was in the shop, overhearing the conversation, drew near, and asked the bookseller to bring a Greek New Testament; and then, turning to John Brown, he said, "Boy, if you can read that book, you shall have it for nothing." He eagerly grasped the book, opened it, and read a passage, to the amazement of the Professor, who acknowledged that the prize was worthily won. John Brown, with his longed-for book (which is still in possession of one of his descendants), set out on his return journey, and by the afternoon he was back again on the hills of Abernethy, and while herding his sheep on the hillside he eagerly read, in the original tongue, the precious words uttered, and of the wonderful works wrought, by God's anointed One and His disciples. It was this wonderful knowledge of Greek that was to awaken in the minds of some who ought to have known better, the dark suspicion that John Brown was in league with Satan. In conversation with Wm. Moncrieff, son of the minister of Abernethy, the former challenged Brown in these words: "I'm sure the deil has taught you some words." Brown laughed at the jest, but it was anything but a jest, as after events proved. The Rev. Alexander Moncrieff, his minister, believed the cruel slander, and through the years to come Brown had to reckon on his determined opposition. In a lengthy letter in his own defence, written to Moncrieff, who refused him a demission certificate, he says:—"Here appears a right cruel procedure, for—First, your promise of a testificate was that moved me to seek one. Second, this, in my view, was equal to the greater excommunication materially, for it implies a total casting me out of your care, and so you would have nothing to do with my testificate. Thus you have punished me these two years, on suspicion, with a material excommunication, the evils of which I showed in my letters, March, 1744, and January, I think, 1744, or December, 1743. I add, thirdly, thereby I am exposed to the fury of men and devils; as (1) to soldiers taking me, as being under *mala fama*; (2) to adherents tempting to apostacy, of which tempting they make this, your unjust treatment, their occasion; (3) to devils and mine own lusts tempting me to vent anger at you, etc., to desert the cause, because of the bad usage I met with in it. Under which trouble, as I have acted most sinfully by trespassing more and more against the Lord, so I have been guilty of hatred at you, which I have especially discovered in not using due pains to restrain you in this course of injustice, and also in telling this, your treating of me, unwarily, where I should not; for which, as I wish for forgiveness of God, so I wish

you'll forgive me it, humbly intimating that, through the grace that is in Jesus, I desire to forgive you and all men whatever they have done or said against me, as I would desire to be forgiven of God. So I earnestly beg and intreat you would from this time forth do me justice by bringing my character to trial, and if you find me then guilty of scandal, punish me with some formal censure, which thing I resolve to seek from the Session as soon as possible. All this letter I write in presence of Almighty God, who punishes liars (Rev. xxi. 8; xxii. 16), and leave it to the management of Providence, desiring you to use it as the Lord shall direct you."

The transparent candour and the spirit of sincerity which breathe throughout this letter are fine evidences of the Christian bearing of Brown under a cruel charge. In reviewing in after years the experiences of this trying time, he writes:—"Meanwhile, I was led out to ponder my own heart and way, and made to see myself as bad before God as a devil, and much worse. This I took God to be calling me by the reproach. These things made me not a little content with my lot, and kept me from labouring to expose my reproaches, or even to defend myself, unless when I thought I had a plain call. And I then and ever since have found that the Lord most clearly delivered me and vindicated me, when I made least carnal struggling, but laboured to bear His indignation as quietly as I could. The sting I had found in my learning, which I had so eagerly hunted after, tended to keep me humble under what I attained, or afterwards attained. The reproach which I myself had met with, tended to render me less credulous of what I heard charged on others. On these and other accounts, I have since looked on that sharp affliction as one of God's most kind providences to my soul." He also says that advantage was taken of his trials to make him desert his Church, but with no effect. "During these trials," he writes, "I had my own share of solicitation to desert the Secession, in which I was so ill-used by some of the chief managers. But, as I had not taken that side from regard to men, the Lord enabled me to take no offence at His cause, because of their maltreatment of me." The result of these trying experiences made him leave Abernethy, never to visit it again. Meantime, he took up the work of a pedlar, and tramped the country with a pack on his back. But John Brown was ill-fitted for such work. When he came to a house in which there were books, the scholar-pedlar forgot all about his pack, and leisurely gleaned the literary treasures that were more to him than the few shillings he might have gained by selling his merchandise. During his pedlar days the Rebellion of 1745 broke out, and John Brown joined the Volunteers.

On the Volunteers being disbanded in 1746, Brown returned to his pack, which had been carefully deposited in a peat stack during his soldier days. Shortly after his return he received the glad news that the office-bearers of Abernethy Kirk-Session had



granted him a full certificate of church membership. The Rev. Alexander Moncrieff refused to sign it, and, even as late as 1752, when John Brown preached at Auchtermuchty (five miles distant from Abernethy), a member of Mr. Moncrieff's congregation who crossed the hill to hear Brown was summoned before the Session, and rebuked for listening to a "pretended minister." \* The granting of the certificate enabled Brown to take up teaching as a step towards the desire of his heart—the entrance to the Christian ministry. He was a much greater success as a teacher than a pedlar, and drew scholars from a wide radius to Gairney Bridge, where he had set up school. He was specially anxious to give his scholars religious instruction, which was imparted in no half-hearted way, as the following testimony bears record: "He was accustomed on Saturdays seriously to address his scholars. His discourses on these occasions were very warm and pathetic. The late Mr. Adam Low of Barclay informed me that, for his part, he was often, by Mr. Brown's rousing lectures, terrified from sin, and so strongly convinced of evil that it cost him many nights' want of sleep, until he got clearer views than he had of the way of salvation through Jesus Christ." When the Burgess Oath controversy rent the Secession Church in twain, Brown sided with the Burghers, and, on offering himself as a student, one of the members of the Presbytery said that, while he did not doubt the learning of Brown, yet he understood he was indebted to Satan for it. But Ralph Erskine, who knew him well, silenced all opposition by gently remarking, "I think the lad has a sweet savour of Christ about him." After spending a few sessions under the Rev. Ebenezer Erskine and the Rev. James Fisher, he was licensed to preach the Gospel in 1750. He reckoned it as one of the mysterious providences of God that, "about the same time, if not the very same night," his primary calumniator, whose part had been so earnestly maintained in opposition to him, was, after he had been several years a preacher, and a zealous preacher in appearance, necessarily excommunicated by his supporters through falling into grievous sins. John Brown never attended a University, but he was better equipped than thousands who have attended the Arts classes and made very little use of them. It remains in succeeding articles to give an account of his ministerial career at Haddington, and to make reference to a few of his works which were, and are still, highly appreciated by serious-minded readers.

*(To be continued.)*

GOD keep you from the peace of a stupid conscience! Better have a dog that will, by his barking, tell us a thief is in our yard, than one that will keep silent, and let us be robbed before we know it.—*Gurnall.*

\* No doubt, the fact that Brown was a Burgher, and Moncrieff an Anti-Burgher, would have influenced Moncrieff to look upon Brown as a "pretended minister."

## The late Mr. William Mackay,

CLASHSPIONAN, ROGART.

WILLIAM MACKAY departed this life at Clashspionan, Rogart, on the 10th day of September, 1919, aged sixty-two years.

The subject of this sketch was never, in the providence of God, a member in full communion in the Free Presbyterian Church. He looked forward on two successive occasions, at least, to the Communion Sabbath in the parish of Rogart, with an earnest desire to sit at the Lord's Table and witness before his death for God and His Anointed. But it was not to be. For many years he was broken in health, though occasionally able to attend services up to within three years of the end. For about two years he was mainly confined to the house, and largely, indeed, to bed.

Born in Rogart, and educated there, he early left the parish and entered the Government service, in the Customs Department. He served for periods in Newcastle, Lincoln, Orkney and Alloa—in the last place having also in his district Charlestown and Inverkeithing. That he was faithful, exact, and conscientious in his duties is beyond doubt. His reputation for accuracy was such that much was entrusted to him alone to attend to, which ought probably to have been divided among several officers. He indicated that he overworked himself latterly, and to this was probably largely due his complete breakdown in health. In 1905 he returned to his home in his native parish, never to return to work.

On leaving Alloa his fellow-officers presented him with a beautifully-bound Bible, which he generally used in his reading, though well-acquainted with the Scriptures in Gaelic. He usually read at family worship in course. The last chapter read by him was 1 Cor. xv. It took him two or three readings to finish it in his weakness. He closed the Book, where the mark still lies as he left it, to open it no more. We believe that he read the Word of God to profit, and was secretly fed by the Holy Spirit. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

He was of a retiring disposition—even to a fault—was patient in prolonged and severe suffering, and, above all, was remarkably clear and exercised in the truths of the Gospel. It may be remarked that the family to which he belonged and himself were of the Established Church, but for many years his sympathies were with the Free Presbyterians, and, as was indicated, he asked to be received to full membership, were he able to come forward.

We here append an extract from a paper which he began to write shortly before the end. He remarked on one occasion that he thought he got understanding in the way of life, and entered into the Kingdom of God, when about thirty years of age. The account left on record by him deals with experiences leading up

to the lasting change which then took place. We quote from the paper, as follows:—"In the following lines I shall try, God willing, to give an account of the Lord's wonderful dealings with me in bringing me to the knowledge of Himself, as well as showing me my own condition spiritually. I had been an intellectual believer in the truths of the Bible during the greater part of my life. But my hopes and ambitions were mainly, if not entirely, in connection with this world. . . . But, at a certain point of time, I became conscious that another Being was speaking to me, and dealing with me. The first thing He said to me was, 'Free-will or no free-will, wrongdoing and sin is followed by punishment and suffering.' I then was asked, 'If there is suffering in this life, why should there not be in the next life?' Then He showed me that what was in the bud, as it were, in this life, would be at maturity in eternity, for good or for evil. I was then shown that there was in myself a tendency to folly and sin that I had no power at all of my own to resist. I was told that that was equally true of every descendant of Adam. I was shown that the misfortunes which happened to me when I was young, and which I believed led to the ultimate breakdown of my health, and for which I used to lay the chief blame on others, were really due to my own sins, and He showed me how that was. Before this I had been under the impression that, if I had plenty of friends, I would be very happy. But He made me to understand that human friendship could never satisfy the soul. He showed me how very shallow the best human friendship was in comparison to the Divine love. It was revealed to me that in the human soul there was what seemed to me an infinite depth which only God could fill, and, as it were, an infinite capacity for happiness which He alone could satisfy. . . . He showed me that, without a new nature, it was impossible to be saved—that, if the best man on earth, but with his nature unchanged, got the place of an angel in heaven, there would be that in himself which would inevitably draw him down to degradation and ruin." With these words, his account breaks off.

He is gone, we humbly and gratefully believe, to his rest—to the city where "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." His mortal remains are interred in the Old Churchyard, Rogart, where also the bodies of many of the Lord's people, who lived in that parish, do rest in their graves till the resurrection. With his surviving sister we sincerely sympathise.

D. A. MACF.

HE that provides food for his family and fodder for his cattle, in the harvest, shall eat the fruit of it and enjoy the comfort of his labours when others shall be exposed to shifts and straits. And he that provides for eternity, and lays up in his soul a good foundation against the time to come, shall eat when others are hungry and sing when others howl (Isaiah lxiii. 14).—*Flavel*.

## The Religion of the Soldier.

"THE soldier has got religion. I am not so sure he has got Christianity." Such is part of Professor Cairns' view on the above subject. The newspaper summary of his views states that they are taken from a report entitled, "The Army and Religion," drawn up by Rev. Professor Cairns, U. F. College, Aberdeen, with a preface by the Bishop of Winchester. Some of the additional statements as to soldiers' views on religion are:—  
 "1. The omnipotence of God in the face of the terrible suffering endured by the men was one of the beliefs that soldiers found hard to reconcile with the belief in God as merciful love. 2. They do not think about Christ at all. He has nothing to do with the daily round. 3. Nevertheless, 'there are three grounds of hope.' These are:—(1) the resources of God; (2) the self-revelation of man in the War; (3) the misunderstanding of Christianity."

Such is a brief summary of the leading features of this report. If they are well-grounded conclusions—and we have much reason to fear they are—real Christianity is far from being understood. Assuming they are facts bearing on a large part—perhaps the great mass—of British manhood, we remark on them briefly as follows:—If a soldier, whether by this time discharged or not, has got "religion," but not Christianity, he is not a Christian. There are fundamental truths of Christianity which every true Christian, who comes to years, values and experiences and more and more comes to go habitually by, as if he and they were native to one another. Now, not an essential of the Christian religion is brought forward in the statement of one witness on the subject.

"The religion of 90 per cent. of the men at the front," says one witness, "is not distinctively Christian, but a religion of patriotism and of valour tinged with chivalry, and at the best is merely coloured with sentiment and emotion borrowed from Christianity." A Jap soldier (or civilian) may be chivalrous, courageous, patriotic even to death, and "religious," but not necessarily a Christian. There are also many baptised as Christians and professing its faith who are evidently heathen as far as the Spirit of it is concerned. But the tares and the wheat will be separated at last.

There is evidently a great amount of difficulty caused, even to confusion, as to the relation between God's omnipotence and His merciful love. The question arising in the heart and expressed by mouth seems to be: If God is Almighty and Love, why is such dire suffering permitted? We desire to sympathise with any in suffering and difficulties—being still on this side of death—but let us remember that God and His righteous claims have to be considered as well as ourselves. If individuals were brought, by God's Word and His Spirit, to see themselves to an extent as He views them, then every mouth is stopped and the whole world is brought in guilty before God. The countenance of the sinner



falls, and he instinctively reads a doom which is not only God-imposed but self-imposed. And there may be remorse without repentance. No endeavour is herewith made to reconcile the two, if so be they need any such reconciliation. What each stands in need of is that the Spirit be poured upon us from on high, that we receive with meekness the engrafted Word, and then the result will be to marvel at the omnipotence of His love in Christ to self-righteous creatures. In rejecting Christ and His Gospel, individuals or nations may inevitably look for the beginning of sorrows in the life that now is.

Another leading conclusion is that "little is thought of Jesus Christ," for any practical help and daily guidance. Our sin in this matter lies primarily at our own door. We do not seek to find. We do not search as for hid treasure. We do not ask God to be a present help that we may offer violence to the Kingdom of Heaven, crying, Save or we perish. We are not potsherds in our own esteem, desiring that God would write His Word indelibly upon us so that though we are "earthen furniture" (2 Cor. iv. 7), we might have treasures of wisdom, of spirituality. We regretfully believe, for well-grounded reasons, that Christ's Gospel in its absolute fulness is not declared to this age. We are forced to conclude that the whole counsel of God is not made known to lost men. If prophets prophesy falsely, and people love to have it so, then such evidently adjudge themselves unworthy of eternal life. If little is thought of the Redeemer for everyday life, our path of wisdom and abiding peace lies in seeking Him in His Word, in asking Him to instruct us in a plain path, to make known to us our need, and His fulness of grace, and mercy, and truth. If we think little of Christ for daily life, can we observe family worship with any relish, or rather do such ever have worship in their families? If we ever stood in need of the truths pithily and scripturally put together in the Shorter Catechism, we have need in these days, and the proof is the general desire to be rid of this document. Were it not true, that we all lost communion with God, and dislike in heart His truth, this little book would be no burden to us.

Finally, there are the three "grounds of hope." The first is the "resources of God." Does this mean (a) that God has resources not yet made known to men, or (b) that He will not make such "resources" known for their benefit until death. If we know anything radically of Christianity, there are no more "resources" necessary for the good of souls for this world, or the world to come, apart from those made known in the Gospel. And in passing, we remark that we dislike the expression though using it in the connection. If men got the length of beginning to value and receive God's Word, and had their hearts set aglow "as He talked with them by the way," an end would speedily come to ideas of further "resources."

The second "ground of hope," namely, "the self-revelation of

man in the war" has practically been dealt with already, however briefly, in the opening part of this paper. We need more than what is here meant by "self-revelation." When souls are brought to seek a ground of sure hope for Eternity, it is not assuredly on "self-revelation" they find a stable foundation, but in the work of Christ finished long ago. Where there is true "self-revelation," part of it is "self-abasement." But would not a better "ground of hope" in this connection, for men—whether in war or peace, whether for temporal or lasting prosperity—be the revelation of Christ in us, to live soberly, righteously, godly, instead of a self-revelation, which is avowedly Christless?

Such are these brief comments on this report. Christianity is undoubtedly misunderstood, as is set forth in the closing point of the report, and this "misunderstanding of Christianity" is a "ground of hope." There is hope, let us be glad, for us in the midst of misunderstanding. There is yet hope for us all. But the change must be on us and in us to know and to live the Christian life. It is not Christianity which requires adaptation to suit our cravings, or any ideal standard of mere man. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." "If ye know these things, happy are ye if ye do them." M.

## Air Sochair a Chreidimh.

LE MR. EOIN UELSH.

"Oir is ann mar sin a ghradhach Dia an saoghal gu'n d'thug e aon ghin Mhic fein, chum's ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a bheatha shiorruidh aige."—EOIN iii. 16, 17.

**D**H'FHOILLSICHEADH gràdh agus cùram an Tighearn do'r taobhne air iomadh doigh, agus air doigh sònruichte anns a phuuing so, gu'n do thoilich an Tighearn, an comh-labhairt diombhair so ri Nicodemus, air an do labhradh aig an àm so ar son ar comhfhurtachd-ne, e bhi air a chuir suas ann an cuimhne, a chum's gu'm biodh e na shòlas do mhòran, agus ge do bha e uaigneach agus ann an oidhche, gidheadh b'e toil an Spiorad Naomh fianuis a thabhairt air, a chum's gu'm bi aig na h-uile chreid'mhich, gu deireadh an t-saoghail, an comhfhurtachd ann. 'Nis anns na rainn so a leughadh tha, 'sa cheud àite, tobair ar slainte, ni is e "gradh Dhé." (2) 'Se so na meadhoinnean leis an do chuir e a ghràdh 'an cèill, an ni is e, trid cuir a Mhic féin a chum a bhi air irioslachadh agus air a ghlòireachadh'. (3) An doigh a chum Criosd fhaotainn, 'se sin, trid creidimh a mhàin'. (4) Sochair agus buaidh ar creidimh, an ni 'se slainte. 'Sann a chum na criche so a ghràdhach an t-Athar sinn, a chum's gu'n saoradh e sinn, agus gu'n d'thugadh e dhuinn a bheatha mhair-eanaich, air son an aobhar so thainig am Mac a' nuas o neamh; agus air son an aobhar so bha e air irioslachadh agus air a

ghlòireachadh ; agus air son an aobhar so chaidh e a dh'ionnsuidh na neimh a chum is gu'n tugadh e dhuinn a bheatha shiorruidh ; agus is ann air son an aobhar so a tha'n t-Athair a' tabhairt oirne creidsinn, agus is e so toradh agus crìoch a chreidimh, sin ri radh a bheath bhith-bhuan. Mar so dh'fhagadh gu bhi air innseadh cìod iad na sochairean a tha'n creid'mhach gu fhaotainn anns a Mhac. 'Nis ann a bhi a' fàgail na h-uile a bha air a labhairt mu thimchioll diombaicheachd so a chreidimh, mar air son an t-sochair a tha'n creidimh a' faotainn, ann an aon fhocal, ni e thu a'd' fheòil de fheòil-san, agus a'd' chnaimh de' chnamha-san ; bheir e' ort gu'n suidh thu maille ris air neamh ; ni e do cheusadh maille ri Crìosd ; ni e d'fhìreanachadh ann an Crìosd ; gheibh e dhuit maitheanas ann a fhuil-san ; agus glanaidh e do chridhe ; oir is e am bad hisop sin e a chrathas an fhuil sin air d'anam (Ecsod. xii. 22), Creidimh, ann an aon fhocal, bheir e ort a bhi beò ann an sìth mu dheireadh, agus cuiridh e thu ann an sealbh shìth'chail air a ghlòir gun chrìche sin. Mur faigh thu na ceud sochairean cha'n fhaigh thu na sochairean deireanach ; agus an uair a gheibh thu na sochairean deireanach 'an sin sguiridh do chreideamh ; mar so, mur bi an t-aonadh air a dheanamh eadar d'anam agus Crìosd leis an Spiorad Naomh, agus mar faigh thu spiorad na h-uchd-mhacachd, cha d'thoir creideamh gu siorruidh thu a dh'ionnsuidh a phuìng mu dheireadh ; agus ma bheir e thu a dh'ionnsuidh na ceud phuìng, bheir se thu a dh'ionnsuidh na phuìng mu dheireadh. Mar sin tha creidimh a' tòiseachadh anns a bheatha so, ach cha'n'eil e a' deanamh a bheag iomlàn gus an d'thig an as-eiridh, 'nuair a bhios anam agus corp air an togail suas anns na neulaibh ; mar sin amhairc cìod e a tha creidimh ag oibreachadh ann do chridhe, oir mur bi aig do chreidimh beò obair ghràs ann an so ann a d'anam, cha bhi obair ghlòir aige gu siorruidh an deidh so.

'Nis an ni fa' dheireadh a bheir creidimh leis is e slàinte. Tha e a comh-sheasamh ann an dà phuìng :

'Sa cheud aite, Ann am fuasgladh agus ann an saoradh o sgrios. (2) Ann am mealtainn agus ann an sealbh air a bheatha shiorruidh, agus tha iad so mar-aon againn ann an so. 'Nis innsidh mi dhuibh cìod iad so mar-aon ; cìod an t-aobhar a tha tabhairt air an t-saoghal co beag do mheas a bhi aca air Crìosd, agus air gaol Dhia ann an Crìosd ? Is e so e, cha'n'eil fhios ac' cìod e sin a bhi air an sgrios gu siorruidh, agus cìod e sin a bhi beò gu siorruidh suthainn ; mar sin, na'm b'aithne dhuibh so, chuireadh sibh na bu mho do mheas air Crìosd, agus air gràdh Dhé, no a rinn sibh riamh. "Co air bith a chreideas cha sgriosar e" ; 'an sin ma ta tha e cinnteach, gu'm bheil sgrios ann, gu'm bheil ifrinn ann, anns am bheil sgrios siorruidh. "Co air bith a chreideas cha sgriosar e" ; tha beatha ann an deigh so, tha neamh agus ifrinn ann, cìod sam bith mar a ta e gu'n do dhall dia an t-saoghail so a mhòr-chuid, agus gu'n do chuir an diabhl druidh-eachd air daoine agus air mnathan, gidheadh tha e cinnteach gu'm

bheil Dia ann, gu'm bheil ifrinn agus leir-sgrios ann, air an doigh cheudna tha e cinnteach gu'm bheil beatha shiorruidh ann.

Na ginealaichean a bha romhainn, na'm b'urra' sinne an cluinntinn, dh'innseadh iad dhuibh so gu leir, cuid dhuibh ann an sonas siorruidh, agus cuid eile ann am piantan gun chrìoch; oir tha iad uile air dol romhaibh gu a bhi na'n luchd-searmoin-eachaidh dhuibh.

'Nis, c'àite am bheil an sgrios agus an dol a' mugha so a' comh-sheasamb, 'se sin a cheud phuing a tha' run orm innseadh dhuibh. (2) C'àite am bheil gach uile bheatha' comh-sheasamb.

Mar air son a cheud phuing, tha trì nithe ann; 'sa cheud àite, easbhuidh gairdeachas. (2) Lathaireachd a phian. (3) Siorruidh-eachd do chall an aoibhneis, agus siorruidheachd do làthaireachd a phein; smuainichibh orra so uile.

'Sa cheud àite, 'se sin call làthaireachd Dhe, a tha aig na naoimh agus na h-ainglibh 's na neamhaibh, air taobh steach "geataibh an nuadh Ierusalem." Cha'n fheud thu itheadh do chroabh na beatha, cha'n fheud thu òl de' dh'ambainn uisge' na beatha; cha'n fheud thu ol 'sa chuideachd sin do naoimh agus do dh'ainglibh, thusa nach do chreid ann am Mac Dhia 'san t-saoghal so: mar sin ge nach biodh ifrinn eile ann ach call comuinn bheannaichte naoimh agus ainglean air an gloireachadh maille ri Dia, bhiodh e na ifrinn na bu leoir.

2. Thoir fa'near nach bi leisgeul air a ghabhail 'san la sin; cha dean càirdeas feum dhuit; cha dean faistneachd no searmonachadh maith sam bith dhuit 'san la sin. Is e an ni eile a tha 'ga mheudachadh, is e sin, call an t-sonais. Cha d'thoir sochair neo-aithnichte 'nuair a ta e air a chall mor phein leis; ach sochair a ta air fhaicinn gairdeachas a dh'fhaodadh tu fhaotainn, na'm b'urrainn thu creidsinn, meudaichidh so am pein gu h-iongantach; mar nach biodh pein an duine shaibhir co mòr; mur faiceadh e Lásarus ann an uchd Abraham; mar so 'se fogradh air falbh agus druideadh a gheata air a' mhi-chreideach, mar-aon air an anam agus air a chlosaich gu siorruidh tuilleadh, 'se so a cheud phuing anns an sgrios; uime sin feumaidh a chaithir bhreitheanais a bhi anns an athar, oir cha'n fhaigh thu gu siorruidh a steach air geata na rioghachd sin; agus ge nach biodh piantan tuilleadh ann, ach a bhi as eugmhais na h-aoibhneis so air neamh gu siorruidh suthainn, bhiodh e na phian na bu leoir: ach, mur biodh tuilleadh ann, ciod an claoidh a th'ann a bhi dh'easbhuidh a ghàirdeachais so uile, agus an reubadh 'san dealachadh 'araon air anam agus corp 'o lathaireachd Dhia agus a naoimh, anns am bheil gach uile ghàirdeachas iomlain? Cia doilghiosach a bhitheas sin dhuit?

Cia mi-thoileach a bha Peadar air a theachd a' nuas o'n a bheinn an saoil sibhse? Shaoileadh sibh e cruaidh a bhi air bhur dealachadh agus air bhur sgaradh o chairid, ach na's mo gu mhor o 'ur clann fein. O! ach ciod e sin ann an coimeas ri a bhi air 'ur dealachadh ri Dia a tha cho làn do ghràdh. Ach cha'n e so a mhain na h-uile, a bhi air bhur druideadh a mach 'o aoibhneas



gun chrìoch; a nis bu chòir do na so a thabhairt oirbh eolas a bhi agaibh air feumalachd creidsinn. Ach, a thuille' air a so, tha siorruidheachd do phian ann. Tha neamh a chall na chùis mhoir, ach tha thu a bhi air do thilgeadh do dh'ifrinn na chuis na's mò; tha e na chùis mhoir a bhi as eugmhais na lùchairt, ach tha thu a bhi air do thilgeadh 'am prìosan na's mò; taitneas na flaitheanais a chall, tha so na chùis mhoir, ach thu a bhi air do thilgeadh anns an loch theine agus phronnase, far nach bàsaich a chnumh gu siorruidh, agus nach d'theid an teine gu bráth a chuir as, a dh'ionnsuidh a leithid do theine is gu'm bheil a dhian-theas co mòr, is nach urrar a ghiulain, or tha e co mòr is co pianail, agus ge do bhiodh agad deich mìle saoghail, gu'n d'thugadh tu iad uile air son aon bhoinne do dh'uisge fuar gu do theangaidh fhuarachadh, teine nach múchar a chaoidh, oir bithidh e losgadh co fhad 's is beo Dia. A ris, cha dean an teine sin a chlosach agus an t-anam a chaitheamh as, ach is fúirneis e a loisgeas gu siorruidh suthainn, agus cha bhi neach agad gus na lasraichean sin a chumail 'e do choguis agus 'o do chlosaich, agus bidh fearg Dhia, agus soithichean a chorruidh air an doirteadh a mach gu siorruidh air d'anam, air doigh 's nach faigh thu cead gu siorruidh sealltuinn air son tròcair, agus cuiridh tu uait gach dochas ri comhnadh' no ri crìoch a theachd air a phein sin. Thuilleadh air a so, na coirean sonruichte so a tha meudachadh na leir-sgrìos so cha'n'eil a bheag ann an sin ach teine dian-loisgeach, cha'n'eil cuideachd an sin ach diabhlán, gun solus air bith ach prìosan ann an dorchadas, ceangailte eadar lamhan agus chasan, am bàs do ghnath a' tòiseachadh, ach gu siorruidh gun chrìoch a theachd air, cruimh a chagnas gu siorruidh do choguis. A ris, bhiodh e na ni-eigin do lughdachadh na'm biodh earrann sam bith de'n anam no de' na chorp saor o phian, ach cha bhi earrann sam bith de' do chorp gu siorruidh saor o phiantaibh, agus cha bhi buadh dheth d'anam aig nach bi am piantaibh fein, do shùil nach b'áill leat fhosgladh a chum amharc air glòir Dhé, bithidh si air a comh-éigneachadh gu amharc air an t-sealladh uamhasach sin; do chluas, nach b'áill leat aomadh gu focal Dé éisdeachd, bithidh si air a comh-éigneachadh a chum éisdeachd ri ulfhartaich agus toibheum na'n diabhluibh agus na'm muinntir a chuireadh air cùl, d'inntinn agus do thuigse, a rinn thu a mhi-ghnàthachadh anns an t-saoghal so, bithidh aca-san am piantan fein.

3. Tha siorruidheachd do phéin, siorruidheachd do cháll ann. Tha fhios agaibh, ge air bith co sgèth 'sa dh'fheudas am fear turuis no an seòladair a bhi, gidheadh bheir dùil ri crìoch an turuis sòlas dhoibh; ach ann an so cha'n'eil dùil ri crìoch; air an aobhar sin cha'n urrainn sòlas a bhi ann; ach 'nuair a tha fhios aca gu'm bheil am pian gun chrìoch, agus 'nuair a chuimhnicheas iad air ùin na siorruidheachd, agus gu'm bheil fhios aca co fad 'sa tha Dia beò gu'm mair am piantan; tha so 'gan creach' de' na h'uile solas.

'Se an ath phuing, Ciod e sin beatha shiorruidh fhaotainn, agus co ann a ta e a' comh-sheasamh. Tha e ann am briathra' goirid a comh-sheasamh ann an trì nithe. Tha fios agam gur nì e nach urra bhi air thuigsinn, cha'n urrainn a h-aon sam bith glòir na rioghachd sin, agus aoibhneas na beatha sin a thomhas; oir esan a bha air a thogail suas agus a chunnaic e, thubhairt e gu'm fac e nithe do-labhairt. Tha trì nithe ann do ghnàth:

'Sa cheud àite, glòir an àite, "Cha' ne tigh a rinneadh le làmhan", ach an 'nuadh Ierusalem sin,' aig am bheil dà gheata-dheug a tha do 'chlachan ro-luachmhor,'" aig am bheil a shràidean do òr fìorghlan, agus 'se Dia féin is teampull innte.

2. A' mealtuinn, se sin a bhi 'mealtuinn Dhia féin, a bhios na h-uile anns na h-uile dhuit; agus mar a chi sibh togsaid do dh' fhion air a measgadh le drop do dh' uisge, gu'm mill e a bhlas; mar sin air do ar laigsinn gu léir ruith ann an cuan glòir Dhia, bithidh iad gu léir air an slugadh suas.

3. Agus anns an àite mu dheireadh, tha sìth do-labhairt ann agus gairdeachas gu shiorruidh suthainn: cha bhi peacadh an sin gu shiorruidh tuilleadh; no trioblaid tuilleadh, no deoir tuilleadh; ach beachd-smuainteachadh agus gairdeachas gu shiorruidh tuille, agus thusa air do chleachdadh ann a bhi ag amharc air Dia gu bith-bhuan, agus a' ruith a dh'ionnsuidh tobair gaoil an Dia bheannaichte sin, agus a' gabhail iongantais ris troimh 'n uile bhith-bhuantachd.

'Nis tha sibh a' faicinn a cheud sochair a gheibh sibh troimh chreidsinn:—

'Sa cheud àite, Saorsa o dhol a' mugha gu shiorruidh.

2. Mealtuinn na beatha shiorruidh.

A chrioch air son an do labhair mi air an dà phuing so is e so e.

'Sa cheud àite. A chum's gu'm faiceadh sibh an eigin a ta air a chuir oirbh gu creidsinn, agus sibhse, nach creid gu'm feud sibh, sibh fein a sgaradh o na bheatha shiorruidh, agus sibh fein a dheasachadh air son na'm piantan shiorruidh sin.

2. A chum a chuir fa'r comhair cia mòr am meas bu choir dhuib a chuir air Mac Dhe, an uair nach robh a nì sam bith ann a b'urrainn do shaoradh o ifrinn, a bheireadh neamh a mach le bhuaidh air do shon, ach fhuil-san a mháin, agus a chum's gu'm biodh eolas agad-sa air ciod e bu chóir dhuit a mheas mu ghràdh Dhia dhuit fein, a chuir aon gín Mic gu basachadh air do shon.

'Nis nì mi feum cleachdaidh do'n teagasg, agus mar sin crìoch-naichidh mi aig an àm; c'arson a dheanadh focal no gnìomh, cumanta ne neo-chumanta, c'ar son a rachadh e a dh'ionnsuidh bhuir cridheachan; oir na'n deanadh nithe na bu lugha an gnothach, bhidh e deanta? Tha fios agam gu'm bheil an Tighearn trocaireach, agus neo-thoileach an nì a thog e fein a sgrios, agus na planntan a phlanntaich a lamhan fein a spionadh suas; mar sin. na'n deanadh am focal e, cha biodh an obair air a dheanamh: cha'n e a mháin gu'm bheil na nithe so a tharladh a mach na'n

rabhaidhean dhuibh, ach tha iad na'n rabhaidhean a chum tabhairt oirbh creidsinn, agus uime sin na smuainichibh gu'n robh iad na'm peacaich na's mo na sibh fein; "ach, mur gabh sibh-se aithreachas, theid sibh am mugha mar an ceudna leis a bhreith-eanas cheudna."

Cha'n'eil ùin agam a' nis gu innseadh dhuibh cia lion nithe a runaich mi dhuibh. O'n uair 'sa thainig mi ann an so, chuir Dhia ri fhocal féin air son ar n-imeachd-ne, cha'n fhad an uin o nach robh tigh ann bhur measg, anns nach robh nach-eigin air a leabaigh, agus bha cuid agaibh air an aisig o'n dhearbh bhàs a ris; agus tha fhios agam gu'm b'fhearr le cuid agaibh 'ur beatha féin a leagadh sìos na'n giùlain a dh'ionnsuidh na h-uaigne. 'Nis, mar is mò a bhios so air innseadh, fathast cha'n ann is lugha a chuis. Ciod an t-uir-easbhuidd anns an robh sibh, 'nuair a bhiodh sibh toilichte bhur maoin uile thabhairt seachadh air son lòn aon leth-bhliadhna?

Tha mi a' fàgail so do'r coguisibh fein. Mar an ceudna mar a dhion an Tighearn sibhse air gach taobh mu'n cuairt, agus mar a thug e áithn do na phlàigh gun teachd am fagus do'r geataibh, an uair a sgap e i ann am measg comh-thionailibh eile, agus a thug e air daoine agus air mnaithean eigheachd a mach, cha'n'eil agam ach ceud marc, gabh e uile agus thoir cead dhombh lán na h-ada do dh'uisg fhaotainn; feudaigh an cuid bùird . . . agus an cuid truinnsearan . . . ann an Glasgo agus ann an Dunèidin, flanaich a thabhair dhuibh. Tha fhios agam gu ro mhaith gu'n robh sibhse n'ur peacaich ann am bitheantas air bhur cleachdadh 'an striopachais co mòr riu-san. 'Na nithe neo-chumant eile a tharladh, cha'n aill leam innseadh dhuibh; ach na'm foillsichinn dhuibh e, theireadh sibh, caomhnaidh e neach agus nochdaidh e cruas do neach eile; agus, ge nach biodh tuille ann ach a bhean air chuthach sin, dh'fheudadh i a bhi na searmonaich dhuinn uile. Nach fhead Dia ann an ùin ghearr ar creach deth ar ciall, agus ar deanamh mar ainmhidhean, mar a rinn se air Nebuchadnesar? Agus an da ghnìomh so a tharladh air an t-seachdain so fein, a h-aon diubh air an oidhche, agus an aon eile air a mheadhon latha, is áill leis iad so gu leir glaothaich ribhse, gu'm bu chòir dhuibh-se glaothaich ris an Tighearn, agus a radh, a Thighearn, gleidh mise agus mo chlann o dhùsgadh dubhach fhaotainn; feudaigh tu eiridh anns a mhaduinn, ach co is urrainn innseadh ciod e an cridhe brònach leis am feud thu luidh sìos 'san oidhche, a chum's gu'm bi aithne agaibh air ciod e am feum a ta agaibh air dìon. Cha'n urrainn domh innseadh ciod is ciall do na rabhaidhean dluth-bhrosnachaidh so; tha fhios agam gu maith gu'm bheil rabhaidh aig Dia air bhur son 'sa anns a cho-thional so agus anns a bhaile so, co maith agus air son bhur coimhearsnach is fhaighe: mar so tha mi a' faicinn gur àill le Dia sinn a bhi air ar n-ath-nuadhachadh d'a ionnsuidh fein le fìor aithreachas ann an tràth, air neo gu'm bi a chúis gu h-iomlan dochair maille ruinn.

'Nis, guidheam oirbh, thugaibh aire mhaith gu'm bi sibh fein agus bhur clann air bhur deanamh reidh ri Dia mu'n luidh sibh sios, agus na rachadh iad a mach air na dorsaibh 'sa mhaduinn, gus an earb sibh sibh-fein agus iadsan ri Dia ; nach eil fhios agaibh gu'm bheil iad so na'm rabhaidhean eagalach do na mhàthair a rug iad, agus do'n Athair a ghin iad ; agus mar a ta iad na'n luchd-searmonaich eagalach dhoibh-san, mar sin biodh iad dhuibh-se mar an ceudna ; agus tha mis' a' cuir an eigin so air gach aon agaibh, gu'n cum sibh suas bhur lamhan ri Dia gach maduinn agus gach feasgair.

'Nis, dha-san a tha comasach air bhur dion do thaobh anam agus corp, do'n Athair, do na Mhac, agus do na Spiorad Naomb, gu'n robh gach uile mholadh, urram, agus glòir, uaith so a mach agus gu siorruidh. Amen.

## The late Mr. Donald MacMaster,

KILMALLIE.

ONE by one the trees of righteousness which the Lord planted in the Highlands, about sixty years ago, are disappearing, so that they are now very few and far apart. This causes the removal of one of them to leave, in some districts, a whole parish like a treeless desert. The removal of Mr. Donald MacMaster, Corpach, in the parish of Kilmallie, has left that whole district destitute of a class of men who were acknowledged by all to be men "who feared God and eschewed evil." He departed this life at the beginning of July this year, and, notwithstanding he attained to the ripe age of eighty-eight years, his mental vigour remained to the end. He was born in the house in which he ended his earthly pilgrimage, but had travelled through much of the world in his day.

At the age of nineteen years he emigrated to Australia, where he spent eighteen years. A part of that time he spent at gold diggings on the Clarence River, New South Wales. While there, he and a companion of his used to travel on foot twenty miles on Sabbath morning to hear the late Rev. Alexander MacIntyre, and to return back the same evening to attend their work on Monday morning. They had to cross a large river on their way. A large tree fell across this river, and by crawling over it, sometimes in the dark, they managed to overcome an obstacle which to men of ordinary courage might appear an insuperable barrier. He was very anxious to speak a word to Mr. MacIntyre, but, as there was a door at the other end of the church, Mr. MacIntyre got away before he got out at the main entrance. He made up his mind that he would go out before the benediction was pronounced, so as to meet him. This he did. When Mr. MacIntyre saw him, he stretched forth his hand, with the exclamation : "Is this you, Donald MacMaster, Kilmallie?" Donald answered, "Yes." "How do you live in this place?" he asked. "Very middling,



Mr. MacIntyre," Donald answered. "I do not wonder at that," he said, "among these hypocrites, Amalekites and devils." He had profound admiration for Mr. MacIntyre, so much so that the writer was seldom in his company but he referred to him. The above proves that Donald was a converted young man at this period of his life.

At the age of thirty-seven he returned to Scotland, lived for several years in Glasgow, and attended Mains Street Free Church. While there he was ordained to the office of deacon. He was held, by all who had the privilege of knowing him in Glasgow, in very high esteem as a God-fearing man, and as a very steadfast and uncompromising Free Churchman. After remaining there several years, he returned to Kilmallie, where he succeeded his father as a merchant, and continued that business as long as he was able to attend to it. He was not long at home when he was ordained an elder in the Free Church congregation of Kilmallie.

The writer saw him for the first time at the Onich Communion in the year 1885. He was then robust, of a beautiful ruddy countenance in which kindness of expression and firmness could easily be discerned. His sparkling brown eyes betrayed a bright intelligence and wit. At the prayer meeting on Saturday morning he was asked to pray. He began his prayer by the words, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm xxxiv. 6). That prayer made such an impression on the mind of the writer that he felt his affections drawn towards him in a manner which he hopes will last as long as eternity. Alexander Stewart and Malcolm M'Donald, catechist, were there also at that Communion. They were truly two of the nobles of Israel; the former was one of the sweetest men the writer ever met. Donald and these two worthy men were bound to one another in brotherly love in Christ which continued steadfast to the end, and will endure for ever. These men were pleasant and lovely in their lives, and in their death they are not divided. One's feelings in thinking of them are a mixture of joy and sorrow—joy, because they have gone to be with Jesus, which is far better for them than to be in this world of sorrow and sighing; grief, because the world has become more empty and cold since they were taken away. On another occasion at Onich, when speaking to the question, he used the following illustration:—"The Lord's people are called sheep and lambs in God's Word. When a bad spring time occurs, the lambs do not get much milk, and the effect will follow them to the last,—they will be ill-favoured; but the lambs born in a good spring time get plenty of milk, and are strong and robust to the end. Such is the case as to the Lord's people. They who received not pure Gospel doctrine at their beginning will continue weak all their days."

In the year 1892, the Free Church passed that infamous Act called the "Declaratory Act." Donald, who had vowed to

adhere to the whole doctrine of the Westminster Confession of Faith, felt he could no longer hold office in that Church, so he placed his resignation in the hands of the Kirk-session. The Rev. Donald Macfarlane and the rest of the elders of the Session allowed the resignation to lie on the table, but they did not accept it. When Mr. Macfarlane separated himself and all who desired to adhere to the original creed and constitution of the Free Church from that Church which held nothing of the Free Church but her name and her property, Donald got relief to his conscience, and continued to hold his office as an elder in the Free Presbyterian Church. Shortly after, he began to hold meetings in connection with the Free Presbyterian Church at several places in the parish of Kilmallie, and also at Fort-William occasionally.

The whole of the people of the parish and of the surrounding districts believed in him as being a man of undoubted piety, of integrity in all he did in the affairs of this world, and also in the things pertaining to God's cause and the everlasting concerns of the souls of his fellowmen, and in his intelligence and soundness of judgment in the matters contended for by him and others at that time, so a large number of them took the opportunity of going out to hear him in every district. He was a very fluent speaker who convinced his hearers that he knew his subject well, and that he could in choice words convey the true doctrines of God's Word to the minds, consciences and hearts of his hearers. The wrapt attention with which he was listened to by old and young proved all this; but his exercises, whether he prayed or lectured, were always helpful and comforting to the Lord's people.

He went north to several Communion after 1893. He went once to Glendale, in the Isle of Skye, during the time his nephew—Rev. Neil MacIntyre—was minister of that congregation. On Sabbath morning it was noticed that he took very little food at breakfast, so Mrs. MacIntyre said to him after breakfast, why was it that he took no food? He answered: "I am so full of the love of Christ to-day that I cannot take food." His nephew said to him before he left: "I hope you are not sorry that you came." "No," he said, "I never enjoyed so much of the Lord's presence as I did here, but I am sure that there are troubles awaiting me when I go home." He wrote him afterwards that he passed through fearful temptations. He was not ignorant of the devices of Satan, and therefore knew that he would make the feast of fat things full of marrow which he enjoyed there as bitter to him as he could.

Donald MacMaster was given to hospitality in the true sense of that Christian duty. Many a night the writer enjoyed his abounding kindness and most enjoyable fellowship. He was one of the most entertaining men one could meet with. His select stories and anecdotes concerning godly men and women of the past, and the hearty manner in which he related them, caused

time to pass unawares. He made one feel quite at home in his house and company. One was made to feel that he was not entertained with a grudge, but with wholeheartedness. His Christian friendship was full of love to the Lord's people, because his heart was full of love to Christ Himself. No one complained more of want of love to Christ than he, but the fruits of that love were beautifully displayed in his words and actions. The happiness he had in entertaining the Lord's people could be discerned in the expression of his countenance. In his prayers for Christ's cause and poor people, one felt that his whole heart went along with every petition he offered. Jerusalem was set by him above his chief joy.

The defections from the F.P. Church caused him much sorrow. This was true very specially concerning two of the last who left. He did his utmost to encourage those who remained faithful to their solemn engagements, and did not hesitate to declare his mind concerning those who proved faithless to their trust. He expressed his confidence that the Lord would not forsake the F.P. Church as long as she continued faithful to God's Word and her creed and principles.

The Free Presbyterian Church lost, in him, one who prayed earnestly for all her concerns, at home and abroad. In the year 1902 the writer went to Canada as the Church's deputy, to preach and administer the ordinances of the Gospel to our friends there. Before he left he received a letter from Donald. In it the following prayer was inserted:—"May the Lord be with you in all the duties which you will have to perform, and bless abundantly all your labours, and may your soul be abundantly watered with the dew of heaven." This may be taken as a specimen of his prayers for the ministers of our Church. But our nation lost also, in him, one who prayed often and fervently for it. He was truly a public-spirited man, a sincere patriot, and one of the few who are now left who cried to the Lord for the outpouring of the Spirit of grace and supplication upon this godless generation.

We desire to express our deepest sympathy with Miss MacMaster, who will miss him as no one else can. May the Lord provide for her, and comfort and encourage her to trust in Himself, as she will feel the world empty and cold since he was taken away to his everlasting rest. We also offer our sincere sympathy to his other two sisters, to his brother, and to all related to him.

"Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

N. C.

WE never reprove aright, unless we hate the sin and pity the sinner. And unless we relish Christian reproof, we love our sin more than our soul. True Christians are often killed, but never hurt.—*Brown*.

## Diary of the Rev. James Calder,

MINISTER OF CROY, INVERNESS-SHIRE. BORN, 1712; DIED, 1775.

*Edited from the Original MSS., with Illustrative Notes,*

BY THE LATE REV. WM. TAYLOR, M.A., STIRLING.

(Continued from page 186.)

*"Saturday, May 13th.*—This was one of the sweetest and happiest days I had for years back, on some special spiritual accounts which I cannot now record. Some of the sweetest views I ever had of my adorable Emmanuel, of the infinite glory of His person, and the infinite benignity of His heart. I was amazed and overcome with His infinite goodness and condescension and tender pity in coming over my shameful coldness, indifference, formality, ingratitude, idolatry, and disloyalty! O may heaven and earth praise Him! May the sacred fire of love to Him who is infinitely loving and lovely burn perpetually on the altar of my heart, and may my whole time, talents, and powers be entirely devoted to His glory, and employed in His service! Amen.

*"Friday, June 13th.*—This day the Presbytery and heritors met here for reparation of outhouses, &c. Alas! how unworthy am I that there should be such trouble, expense, and ado about me. O may I be more active, faithful, and zealous than ever! Sweet liberty in family worship. And yet I fear I offended the Lord by speaking too warmly and violently in defence of some brethren who were reviled in an unchristian manner as if they were a parcel of reprobates. Lord, forgive wherein I have offended! Amen.

*"Tuesday, 20th.*—The Presbytery and heritors met again here to-day. I am obliged to them for their attention to me; yet little comfort had I, or can have, in these things—'Vanity of vanities,' &c.

*Friday, 23rd.*—Having resorted to-day with more frequency and weight on my spirit than usual to a throne of grace, it pleased the Lord of His infinite mercy about noon to vouchsafe His unworthy servant nearer access and sweeter communion with Himself, in and through the Lord Jesus Christ, than I enjoyed, I think, for some years back. My soul was filled with peace and joy in believing; firmly established on the Rock laid in Zion, and abundantly satisfied with the everlasting, redeeming covenant love of God in Christ Jesus. For ever blessed be the Lord for what I felt, and still feel of His peace in my conscience, and His love in my heart, and the warm breathings of the Spirit of adoption, whereby I could, and did, with sweet filial freedom, cry, Abba, Father! May the Lord keep this for ever on the thoughts of the imagination of my heart! Amen. May He strengthen my faith, confirm my hope, and inflame my love more and more!



And may I be helped to walk humbly, softly, thankfully, tenderly, carefully, and unweariedly with my God—still leaning on Christ and rejoicing in Him, as the Lord Jehovah in whom I have righteousness and strength, and all that my soul needs, and that my heart can desire, to make me wise and free, holy and happy, for evermore! Amen.

*Tuesday, 27th.*—Conference, examination, exhortation, and prayers with several young people who have it in view in the Lord's strength to make their first approach to the table of the Lord. I have had great satisfaction to-day in conference with my dear people; for which I desire to bless the Lord!

*"Wednesday, July 5th.*—To-morrow, if the Lord will, the solemn work is to begin here. Alas! how unprepared am I in all respects! My frail body ailing much, my poor soul still worse. But there is balm in Gilead, there is a glorious, a powerful tender-hearted Physician there, who has many a time given power to the faint—many a time helped the poor worm Jacob—many a time perfected strength in my weakness—and he is the same God, the God of my strength and of my salvation. I desire therefore to have my waiting eyes towards Him, and to spend some time this day in meditation, prayer, self-examination, and renewing covenant with Him in His own strength. Help, Lord Jesus, I have infinite need of Thy help! Amen. Amen.

*Afternoon.*—Blessed, blessed be the Lord, this was one of the happiest mornings I enjoyed for many years. Was helped to embrace all that was offered, and to yield up all that was asked. Wonderful was the power, and rich was the grace that brought such a poor, dead, dull, unbelieving creature as I am to such a blessed frame and disposition of soul. Glory, glory be to His name for ever and ever! Amen.

*Thursday, 6th.*—This day the solemn work began here. I ventured, feeble as I was with a cold and sore throat, in the Lord's strength to preach at the tent to the great congregation. Be it recorded to the praise of free grace, to the glory of the God of my strength, I felt no weakness of body all the time of preaching two discourses and administering the sacrament of baptism—yea, from that hour my ails were rebuked and went off gradually. Blessed be His adorable name! Amen. But I have still greater cause to bless and praise Him; for I felt some powerful breathings from above on my spirit while preaching the gospel to-day; and I have got solid evidence this eve that the Lord blessed this day's work in public to some precious young lambs of His flock, whose bands have been loosed, and whose doubts have been scattered, and their souls at full liberty to join themselves to the Lord in a perpetual covenant that shall never be forgotten.

*Friday, 7th.*—I attended the great fellowship meeting a part of the day, and was exceedingly delighted with what I heard from some of the Lord's dear children—all the sweet experience of

the Spirit's work on their hearts. I was succeeded by my worthy brother, Mr. A. F., senior, who concluded the meeting.

"*Saturday, 8th.*—This day young Mr. Fraser preached at the tent, a pious youth greatly acceptable to the Lord's people—the son, the grandson, the great-grandson of eminent ministers of Christ. '*Filius, nepos, pronepos pastorum piissimorum Christi.*'

"*Sabbath, 9th.*—I preached the action-sermon within on Titus ii., 'Who gave himself for us, to redeem us,' &c. The Lord was very gracious to me, His most unworthy servant, in preaching to the great congregation, and in all the other parts of this day's solemnity. My bodily ails were rebuked and removed, and my soul carried in some measure as at the first sacrament I ever administered, *i.e.*, as on eagle's wings; though still I have it to regret that I was not so deeply and spiritually exercised in time of the solemn action as I ought to be. . . . Some petitions of great importance I was helped to table before the Lord, I hope, with acceptance in and through the Beloved.

"*Thursday, 13th.*— . . . Blessed be the Lord, I hear many sweet and true reports of His great goodness to the souls of His people at our late solemnity in this place. Glory be to His name! Amen.

(*To be continued.*)

## Notes and Comments.

**The Great Strike.**—On the 27th September the National Union of Railwaymen proclaimed a great strike throughout England and Scotland on account of certain demands in connection with wages, which the Government were not prepared to concede. We are not to enter upon the technical questions at issue, but simply to express our concern as to the fact that it should be possible for one section of the community to take such an extraordinary step with hardly any notice, and to attempt to stop the whole traffic of the country. Such action certainly bespeaks a lack of the right relations between employees and employers, and leads us to fear that there are slumbering volcanoes in our midst that may yet prove disastrous in the extreme to the life of the nation. The sum of the Ten Commandments is largely forgotten: "Thou shalt love the Lord thy God . . . and *thy neighbour as thyself.*" The strike was settled by a partial agreement on the side of the Government on Sabbath the 5th October. It is highly regrettable that it was on the Lord's Day that the Prime Minister and members of the Cabinet had their final interviews with the representatives of the railwaymen, and arranged a settlement. Personally we do not expect a blessing on such proceedings, and fear that they are forerunners of evil days still to come.

**The League of Nations.**—As a result of the terrible lessons of the War, prominent men in several of the Allied countries are

promoting a League of Peace between the nations that may prevent the possibility of future wars. While the object they have in view is highly commendable, and some of the means proposed to accomplish the end entirely appropriate, yet we feel that there is far too much reliance upon human resolution in the matter. Political leaders seem deeply insensible of the depravity of human nature as containing the elements of violence which none but God can restrain, notwithstanding the German objective lesson, and little or no acknowledgment is made at these "League" meetings of the necessity of dependence upon the wisdom and power of the glorious Prince of Peace, without whom nothing permanently beneficial can be accomplished.

## Church Notes.

**Communions.**—Oban, first Sabbath of November; Halkirk (Caithness), and St. Jude's, Glasgow (Jane Street, Blythswood Square), second; Dornoch, and Helmsdale (Sutherland), third; Edinburgh (Hall, Riego Street, near Tollcross), fourth.

**Dr. Warfield's Address on the Sabbath.**—There are still a few dozens of this excellent defence of the Sabbath on hand. These may be had from the Rev. D. Beaton, F.P. Manse, Wick, or the Editor of the Magazine, price 3d. each, or 3/- per dozen, post free.

**Thanksgiving for Harvest in Southern Presbytery.**—This court has appointed Wednesday, the 12th day of November, as the Day of Thanksgiving for the Harvest. Thursday, the 13th, may be observed in congregations, where that day is found more suitable.

## Acknowledgment of Donations.

**MR. ALEXANDER MACGILLIVRAY**, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 22nd October:—

**Sustentation Fund.**—D. Alexander, Freiss Village, Caithness, £1; C. M., Durness, 10/-; A. Cameron, 73 East Clyde St., Helensburgh, £1; "A Friend, £4 4/-; Per Rev. N. Cameron—Mrs. D. Macpherson, "In memory of my son, the late Pte. W. Macpherson," £1; Mrs. Cruickshanks, Carr Bridge, 7/-; "A Wellwisher" (Beaulieu postmark), 5/-; Per Rev. J. S. Sinclair—Miss Walker, Blacksboat, 4/-, and J. R. Campbell, Rosehall, 5/-.

**Home Mission Fund.**—Per Rev. J. S. Sinclair—Mrs. Sutherland, Viewforth Gdns., Edinburgh, 10/-, and "Friend of Truth," £1 as a Thank-Offering.

**Jewish and Foreign Missions Fund.**—Per Rev. J. S. Sinclair—Miss Walker, Blacksboat, 3/-.

**Aged and Infirm Ministers Fund.**—Per Rev. J. S. Sinclair—Miss Walker, Blacksboat, 3/-.

**College Fund.**—Per Rev. J. S. Sinclair—Miss Walker, Blacksboat, 3/-, and J. R. Campbell, Rosehall, 5/-.

**Organisation Fund.**—Per Rev. J. S. Sinclair—Miss Walker, Blacksboat, 4/-, and J. R. Campbell, Rosehall, 5/3.

**General Building Fund.**—Per Rev. J. S. Sinclair—Miss Walker, Blacksboat, 3/.

Rev. N. Cameron desires to acknowledge, with many thanks, the following contributions:—For St. Jude's Sustentation Fund—M. M. L., 5/ for August and 5/ for September; "Anon," Glasgow, £1; D. Shaw, Australia, £1; A. MacLennan, England, 5/. For Foreign Missions—"A Friend," Greenock, £1.

Rev. J. S. Sinclair acknowledges, with thanks, 12/6 from "A Friend," Ontario, for Rev. J. B. Radasi, F.P. Missionary, Matabeleland; and 10/ from "A Friend," Tarbert, for John Knox's Sustentation Fund.

## **The Magazine.**

**Notice to Subscribers.**—Price of Magazine for year is 3/; postage extra of 1 copy, 1/; 2 copies, 1/6; 3 copies, 2/; postage extra of 1 copy to countries abroad, 6d.; 2 copies, 1/, etc. Total annual price of 1 copy at home, 4/; abroad, 3/6. *Free Distribution Funds.*—We shall be much obliged to subscribers for a continuance of donations to these Funds, as they are at present practically exhausted. We still send 220 copies per month to the Mine-Sweepers, and the same number, with the addition of remainders of back copies, to Mr. R. E. Brider, Bristol, who has for many years carried on a Gospel Book Mission to Army and Navy. We also send out a number of copies under the General Free Distribution Fund. Our outlay, at cost price, is £5 or so per month. At the end of April last, we were about £15 behind.

**Subscriptions Received for Magazine.**—Miss Maclean, Quay House, Tanera, 4/6; D. Gillies, Kirkintilloch, 4/; Rev. D. Graham, Shieldaig, 4/; J. Campbell, Ardross Place, Inverness, 10/; A. Murray, Achillie, Rogart, 4/; Miss Morrison, Oakfield, Helensburgh, 4/; M. Beaton, Waternish, 3/6; J. Adamson, Helmsdale, 5/; J. MacLennan, Fernamore, Shieldaig, 4/; H. Macleod, Poulfock, Fearn, 5/; Mrs. M. Taylor, Carman, Manitoba, 5/3; Mrs. Campbell, Brattleboro, U.S.A., 4/; M. Martin, Northton, Harris, 4/; Miss Macleod, Falls, Clashnessie, 6/; M. Macleod, Quidinish, S. Harris, 4/; D. Maclean, Camustiel, Applecross, 2/6; W. Elliot, Chesley, Ontario, 4/; Capt. Macintyre, Ballachulish, 10/; A. Campbell, Bay, Waternish, 5/; Mrs. D. Matheson, N. Strome, Lochcarron, 5/; Mrs. MacAllister, Greenock, 5/; R. Kelso, Auchamore, Pirnmill, Arran, 4/; A. Macphail, Greenock, 5/; K. Maclean, 22 Breasclete, Lewis, 2/6; Mrs. Macmillan, Braeside, Lochranza, 4/; P. Macewan, Laird, Sask., 20/6; Per Miss M. Mackenzie, Detroit, U.S.A.—Dr. Holdom, Port Huron, 3/6, J. MacNelly, Detroit, 3/6, and Miss Mackenzie, 3/6; Mrs. F. Macrae, Scourie, 10/; J. R. Campbell, Glencassley, Rosehall, 4/9; Mrs. Cruickshank, Carrbridge, 5/3½; Per R. R. Sinclair, Albert Palace Mansions, London, S.W.—Mrs. Bott, Exeter House, Buxton, 4/; R. Matheson, West End, Ardeineaskan, 4/; J. Sinclair, Ardroe, Lochinver, 4/; J. MacLachlan, for St. Jude's Collectors, 70/3; D. Morrison, Beaulieu, 23/10; J. B. Moffat, Craigieburn, Falkirk, 11/8; Mrs. C. Gillies, Arkona, Ontario, 4/1; Mrs. D. Gillies, 15 Inverarish Terrace, Raasay, 8/; Rev. M. Morrison, Lochinver, 15/2; D. MacPherson, merchant, Kames, 45/4.

**Free Distribution to Soldiers and Sailors.**—"Two Friends of Truth," £2; Miss Macphail, Glasgow, 10/; P. Macewan, Laird, Sask., 4/; Per Miss M. Mackenzie, Detroit, U.S.A., 30/6; "Psalm lxxxvii. 2, 3," 10/; "A Free Presbyterian," 10/; D. Murchison, The Store, Rannoch Station, 10/, and 10/ for Gen. Free Distribution; Mrs. Cameron, Fort William, 10/; Per Rev. D. Beaton, Wick—Mr. J. M. Baikie, Bower, 5/.