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## “Rome Behind Sinn Fein.”

THIS is the title of an excellent booklet on the Irish trouble by Mr. John A. Kensit, London.\* Mr. Kensit, who is well known as a witness for Protestant truth, has gathered together all the principal facts of recent times which go to prove that the representatives of the Roman Church are backing the Sinn Fein movement, and he has presented these facts in clear, brief, compact form in this little volume. The type is first-rate, and a number of vivid pictorial illustrations are given that enhance the value of the publication and drive home its argument. We would like to see a copy of it in every home in the Church, for although the most of our people have no dubiety as to the religious source of the happenings in Ireland, we believe there are still a few who think that “the land question” and questions of civil government are the chief causes of the Irish revolt. Now, whilst making all allowance for elements of discontent under civil government—these, indeed, are liable to emerge (fallen human nature being what it is) under any administration, no matter how good—we hold that in the present case the largely-prevailing cause is the religious one—the determined efforts of the Roman Church to secure universal supremacy, and its undying antagonism to Protestants and Protestant truth.

Mr. Kensit, after touching, in his first chapter, on “priestcraft” as a root-cause of the trouble—witnessed to even by Roman Catholic authorities—proceeds to notice, in his second chapter, Romanism as a political conspiracy. After observing that the Popish principle is that “the State must be subordinate to the Church,” he points out that, ever since the loss of the Pope’s temporal power in Italy in 1870, the Vatican has “fostered the hope of a gigantic war which should break up Italian unity, deal a deadly blow at Britain, and punish all nations which had fallen

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out with" Rome. Thus it came to pass that, when the Great War broke out, Rome "supported the cause of the Central Powers," and made it plain that she desired the defeat of Great Britain and France. When the call was first given to Ireland for volunteers, the Roman Catholic portion gave a miserable response, only 17.4 per cent. of their men of military age coming forward, as contrasted with 71 per cent. in England and Scotland. And when at last the Government decided to apply conscription to Ireland, there was a decided uprising against it by Nationalists and Sinn Feiners. These "met in the Mansion House, Dublin, to consider their line of action, but they were unable to come to any decision until they had adjourned and visited the Roman Catholic hierarchy at Maynooth. It was there, in the headquarters of official Romanism, that a conspiracy of defiance was agreed upon." An anti-conscription pledge was framed, with, on one side, the form of the pledge, and portraits of Cardinal Logue, Archbishop Walsh and nine political leaders, and on the other side seditious resolutions, adopted at the Mansion House and Maynooth College, the latter being signed by the Cardinal, two Archbishops and twenty-four Bishops, all the principal members of the hierarchy. Further, by order of the Bishops, "a special Mass initiated the movement, and collections for the funds were to be taken at all the Roman Catholic churches in Ireland. The Rosary was also to be specially recited everywhere, so as to invoke the aid of 'the holy mother of God' to defeat our war plans. All of which meant that the priests were expected by the Bishops to be political firebrands to keep burning the worst passions of the ignorant people. So at a moment of intense crisis, when Britain stood in desperate need, this religio-political conspiracy was hatched."

Then, in a third chapter, Mr. Kensit notices the rebellion which took place in the spring of 1916 in Dublin, and the part the priests took in promoting the dastardly affair and blessing the rebels. In the fourth and fifth chapters he deals with "the origin of the murder campaign and the attempted assassination of Lord French." He quotes from a high authority like Lord Curzon, who "contributed to the *Times* of 27th June, 1918, a series of statements from Roman Catholic priests, urging the murder of the police who might attempt to support the British Government." The following are samples of these statements by the priests:—Rev. Charles Brenhan said that if the police enforced the Conscription Act, "the people should kill them, the same as they would kill any man who would attempt to take away from them their lives." Father Murphy, C.C., of Kilenena, declared: "If any policeman went out to force Irishmen to join the English Army, and was shot when doing so, he would be damned in hell." Rev. Gerald Dennehy, C.C., of Eyries, County Cork, is "also reported to have told about two hundred men who received the Sacrament in his chapel, that any Catholic policeman or agent

of the Government who assisted in putting conscription in force would be excommunicated and cursed by the Roman Catholic Church; that the curse of God would follow them in every land; and he asked his hearers to kill them at sight. They would be blessed of God, and this would be the most acceptable sacrifice that could be offered." At the time of the attempt on Lord French, Mr. Charles Diamond, Editor of the *London Catholic Herald*, wrote an article in his journal, headed, "Killing—No Murder," in which he expressed approval of the attempt, and generally incited the Irish people to murder and outrage. He was taken before the civil courts and sentenced to six months' imprisonment—a small penalty for so great an offence.

In addition to all this, Mr. Kensit shows in another chapter that the Sinn Fein Fund sprang from Roman Catholic sources, that Dr. Fogarty, Bishop of Killaloe, is the principal trustee, and the remaining two trustees are Roman Catholic laymen. When a loan was raised in support of "the Irish Republic," Archbishop Walsh contributed 100 guineas, and Bishops and their followers in the United States have contributed many thousands of pounds. Mr. Kensit remarks that "some of the money in support of the anti-British movement may be of German and Bolshevist origin, but that the total from such must be trifling in comparison with the huge sums received from Papists the world over. In Ireland the tax-gatherer for Sinn Fein is the Church . . . Without Papal backing Sinn Fein would die." We must not omit to say that Mr. Kensit does full justice to "the Protestant North," and has a most instructive chapter on Ulster's superiority to the rest of Ireland.

We have now given our readers a taste of what is in the book. Nothing more needs to be stated than has been done to prove that Rome is heart and soul with the Sinn Fein movement in all its treacherous objects and wicked works. It is the sheerest blindness and infatuation for British political leaders and others to disregard this most serious aspect of the case, and to do nothing to deal effectively with it. To any impartial student of the history and theology of the Church of Rome, it is, of course, quite apparent that all the diabolical wickedness that is being perpetrated in Ireland to-day is just Rome acting consistently with herself and her declared principles where she seeks the attainment of supremacy. No new thing has happened; it is simply history repeating itself; and we have fallen upon a bewitched age, when this is not seen.

We hope that our readers will take an interest in Mr. Kensit's valuable little book, and promote its circulation as much as possible.

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LET a particular judgment come upon any man, presently his conscience recalls back what sins have been committed by him; so that this waking of conscience shows that we are sinful creatures.—*Richard Sibbes, D.D.*

## A Sermon.

BY THE REV. D. MACFARLANE, DINGWALL,

*Preached on Sabbath, 8th September, 1917.*

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“He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people” (Ps. cxiii. 7, 8).

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WE find these words with some addition in the second chapter of First Samuel, as part of Hannah's song of praise to the Lord for His goodness to her in giving her a son, who was from his youth taught of the Lord, and became an eminent prophet in His service. In our text we have two things to notice:—

I.—The condition of the man spoken of; and

II.—That which the Lord does for him.

I.—The condition of the man spoken of.

1. The Lord's people, of whom Hannah was one, are characterised in Scripture as poor. If it is true of us, as we are by nature, that we are poor, the believer is “poor in spirit,” but the man who is in his natural state is *spiritually* poor. When God created man he was rich, having God Himself as his portion in all He is and in all He has, and he was perfect in the image of his Creator, in knowledge, righteousness, and holiness, but by sin he lost all these riches, and he became poor indeed. Nothing belongs to him in this state but sin, and misery. He is as poor now as any reasonable creature could be in the world. This is not only the testimony of Scripture concerning man in his fallen state, but it is also what the Spirit convinces of, when He begins the good work in the soul of the sinner.

2. He is in “the dust,” namely, of spiritual death, dead in trespasses and sins.” He is dead spiritually as the body of man is put in the grave, there is not the least breath of life in it. “We were by nature the children of wrath, even as others” (Eph. ii. 3).

3. He is in the dust of repentance. This he must be, if he is saved. Under the Old Testament dispensation even a king, when brought to repentance, had to put off his royal apparel and cover himself with sackcloth and ashes. If individuals and nations were brought to this dust, there would be hope for them. Although individuals are brought to repentance, there is no sign yet of our nation coming to repentance, and therefore the Lord continues to smite us with the sword of war, scarcity of food, and other calamities. “O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee” (Ps. lxxxi. 13,



14, 16). The Lord complained of other people who did not return to Him that smote them.

We have no doubt but He makes the same complaint against our nation. Without repentance and reformation He will not accept of their worship. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations: incense is an abomination unto me: the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah i. 11-17).

4. He is in the dust of humiliation. When Manasseh was brought to repentance, he humbled himself greatly, because he sinned greatly. People by nature are proud and haughty, and say, like Pharaoh, "Who is the Lord, that I should obey his voice?" (Ex. v. 2), but it is otherwise with the Lord's people: they humble themselves in the presence of Him who is of purer eyes than to behold iniquity, and are in their own estimation very small. When Abraham was pleading with God for sparing Sodom and Gomorrah, he, though eminent in grace, reckoned himself as dust and ashes. "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Genesis xviii. 27). In the past, when the Lord was pouring out His judgments on nations, including our own nation, a day of humiliation was appointed by our Sovereign, but in our evil day those in authority, though appealed to repeatedly, refuse to appoint a day of humiliation on a week-day, with the result that the Lord shows His displeasure at them by the continuance of the present terrible War, and in other ways in His holy providence. We have sinned against God. Were it not for sin there would not be such a thing heard in the world as this man and that man died. All who lived in the world in the past, except Enoch and Elijah, died, and their bodies were brought to the dust of death, and all who now live in the world, and all who shall live in it to the end of time, with the exception of those living in the world at the Second Advent of Christ, shall die, and their bodies shall be brought to the dust of the grave. This is a divine appointment: "It is appointed unto men once to die, but after this the judgment" (Hebrews ix. 27). This ought to make us seek preparation for death.

The man spoken of in our text is not only in the dust, but he

is also on "the dunghill." I take this to mean our state of corruption. We are not only guilty, but also our whole nature is depraved by sin. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah lxiv. 6). There is no dunghill so filthy as our corrupt nature. Man in that view of him is not only lying on the dunghill, but the dunghill is within him. All who shall be raised from the dunghill shall be convinced of their depraved condition. It was a sense of this condition that made the Apostle Paul cry out: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24).

II.—That which the Lord does for the man that is in this uncomfortable condition. "He raiseth him from the dust." It is not the man himself that raiseth himself from the dust, nor can the Lord's people raise him from it, although they may be used, as they are, as instruments to do this work; it is God that does it. He does it in love, mercy, and compassion, according to His eternal purpose of salvation.

1. He raiseth him from the dust of spiritual death by quickening him by His Spirit. "And you hath he quickened, who were dead in trespasses and sins" (Eph. ii. 1). It is the same Almighty power that raised Christ from the dead that raises the sinner out of his spiritual grave. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. i. 19, 20). In this quickening of the dead to life some speak of the co-operation of the sinner with God, but what co-operation can a dead man give? When Christ raised up Lazarus from the dead, the dead man did not, and could not, co-operate with Christ in his own resurrection. There is not such a thing as co-operation in this work; the sinner is passive in regeneration, but when he is brought to life and born again, then he acts in doing the will of God.

2. Once the sinner is raised from his spiritual grave, he shall never fall into it again, although he is conscious of much of the power of death in him, which has the effect on him in joining others in the prayer, "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm lxxv. 6), which is a sign of life. A dead man cannot speak.

3. He is raised up from a state of condemnation to a state of justification on the ground of Christ's righteousness being imputed to him, and received by faith alone. This is a glorious lifting-up of the guilty sinner. He shall never fall into a state of condemnation again, for "there is no condemnation to them that are in Christ Jesus." He is exalted in the righteousness of Christ. He is as highly exalted in that righteousness in this world as he shall be in glory.

4. He is raised up in his nature by the sanctifying work of the Spirit, the groundwork of which is the new nature begotten in

regeneration. An unregenerate sinner cannot be sanctified. Sanctification is a progressive work that goes on till the death of the believer, when he is made perfect in holiness. The quickening of the sinner from death to life, his regeneration and sanctification, are effected by means of the word of the Gospel. The word of the law is used in awakening to a sense of his sinful and lost condition, but it is the word of the Gospel that is used in accomplishing a saving change—a change of nature and a change of state.

5. He is raised up from being a child of the devil to be a child of God, and has a right to all the privileges of the sons of God.

6. He is raised up from the slavery of sin to serve God, the chief end for which man was originally created.

7. He is raised up to the rank of a prince. God sets him "with princes, even with the princes of his people." This is true of the new-born babe as well as of the more advanced Christian. The son of a king is a prince the day he is born, although he is not at that stage of his life conscious of his high dignity. As he advances in years he will come to realise his high rank. When the sinner is savingly changed from a state of nature to a state of grace, he may not be able at once to realise his high rank ; but, as he "grows in grace, and in the knowledge of his Lord and Saviour Jesus Christ" (2 Peter iii. 18), he comes to know that he is one of the princes of God's people, and when he reflects on the low state in which he had been by nature and the state in which he is now, he is filled with thankful wonder, and "calls upon his soul and all that is within him to be stirred up to praise and magnify the Lord," to whom the glory of the change is due. "Bless the Lord, O my soul : and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Ps. ciii. 1, 2).

8. His body shall be raised up at the general resurrection on the last day. Death separates his soul from his body, and while his soul rests in heaven, his body rests in the grave as in a bed made comfortable by his Saviour, whose body lay in that bed, and "who is the first begotten from the dead." Although Christ's body rested in the grave for a short time, three days and three nights, the bodies of some of the Lord's people have rested in their graves for several thousands of years. The body of Abel has rested there longer than any of them, for he was the first that died by a violent death, having been killed by his brother Cain. It is remarkable that the first son of Adam was a murderer, and that the first man murdered was a godly man. The spiritual resurrection of the soul was a great and glorious change, and the literal resurrection of the body shall be a great and glorious change also, effected by the same Almighty power. It is He whose voice raised up the soul from its spiritual grave that shall raise up the body at the resurrection, for He is "the resurrection and the life." The glorious change that shall be made on the body of the man

spoken of in our text is described in the fifteenth chapter of 1st Corinthians—it is sown a corruptible body; it is raised incorruptible. That is, it is broken down and reduced to dust; that is the meaning of the word corruptible here. It is raised incorruptible; that is, it cannot be broken down by sickness or death after that any more for ever after the resurrection. It is sown in dishonour; it is raised in glory, in such glory as that one would be apt to wonder whether it was the same body that was separated from the soul at death. "The vile body" shall be changed, and fashioned like unto the glorious body of Christ (Phil. iii. 21). It is sown in weakness; it is raised in power. When put in the grave, it is so weak that it cannot move, but when raised from the grave, then, instead of being a drag upon the soul, as it had been before death, on account of many infirmities, it shall keep pace with the soul in serving God throughout eternity. It is sown a natural body; it is raised a spiritual body. We are not to understand by this change that the body shall be a spirit like the soul. It shall be as to substance the same body that was laid in the grave. Christ's resurrection from the dead is the pattern of the resurrection of His people. At His resurrection it was the same body that was crucified that was raised from the dead, and He took that body with Him to heaven. Those who hold the view that the bodies of believers shall at the resurrection be made spiritual bodies, like their souls, found their view on the Scripture, "that flesh and blood cannot inherit the kingdom of God," but they do not understand the meaning of that Scripture, for flesh and blood there signifies the infirmities incident to the body in the state of imperfection. In His state of humiliation Christ took upon Him the sinless infirmities of His people, such as weakness, fatigue, etc., and the days of His humiliation are called in Scripture, "The days of his flesh," but the days of His flesh came to an end at His resurrection. "He was crucified in weakness," but He left all His infirmities in the grave.

9. Lastly.—He shall raise him up from his state of pilgrimage, trials, and tribulations to a state of rest in heaven, where the sun shall never go down, and where he shall serve God perfectly, as he never managed to do when on earth. His holy and happy state there no tongue of man or angel can express, except as it is revealed in the Word of God. We shall leave him there to enjoy his unspeakable felicity in the full enjoyment of God to all eternity.

In conclusion.—We have been speaking of the great and wonderful change that God made in the state of the man who was by nature in the dust and on the dunghill, lifting him up from that state, and setting him among the princes of His people. You ought to look back on your past history and examine yourself as to whether you can point to a time when that change took place in your case. Perhaps some of the Lord's people who were converted in their childhood may find it difficult to point out the



exact time in which they were savingly changed, but others, like the Apostle Paul, can tell the very day in which they were converted; and others of them who cannot tell the day are able to tell the year, and the season of the year, in which they were convinced of their sins and enabled to believe in the Lord Jesus Christ, and all of them manifest by their walk and conversation that the change has really taken place. "By their fruits they are known." All whom the Father gave to Christ in the everlasting covenant of grace shall be brought out of a state of nature to a state of grace on earth, and a state of glory in heaven. As was said about the cattle of the children of Israel in Egypt, that not a hoof of them was left in Egypt, it may be said about them that not a hoof of them shall be left to perish in the state of nature. If you are one of these, and, although you should have such a mean view of yourself as to consider yourself but a hoof, you shall not be left to die in your sins. There was an ungodly woman at Lochcarron, called Kate Mhor, or big Kate, who, according to her own confession, was guilty almost of every sin mentioned in the decalogue. This great sinner was converted under the ministry of the Rev. Lauchlan MacKenzie. After she was brought to the liberty of the Gospel, she was afraid to come forward to the Lord's table, although the Session was willing to admit her. On a Communion occasion she received a token, but, remembering what a notorious sinner she was, she did not come forward, and when the last table was served, they heard a doleful scream in the congregation. This was big Kate. The minister, knowing her state of mind, concluding that she denied the Lord, and that her opportunity on that occasion for professing Him publicly was gone, intimated that there would be another table, and invited any who had received a token to come forward. Kate Mhor came forward to the table. She was the only communicant at that table, and the minister who served it spoke from the words, "There shall not an hoof be left behind," a suitable text for her who considered herself but a hoof among the Lord's people.

We shall conclude by repeating the words of Hannah in her song of praise to the Lord for His goodness to her: "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory" (1 Samuel ii. 6-8).

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THE Word of God, when grasped with a firm hold of faith, is found to be a strong "sword of the Spirit," wherewith we "wound the dragon." Even the ten commandments, when written in the heart and uttered against him, are sufficient to repel the enemy. Against this roaring lion they are like ten weapons such as Samson's, or ten swords such as Michael's.—*Krummacher*.

## The late Capt. William Murchison, Oban.

CAPTAIN MURCHISON was born in Applecross, Ross-shire, on the first day of November, 1854. He was the youngest of a family of eight children—four sons and four daughters. William seems to have been to his mother what Benjamin was to Jacob—her life was “bound up in the lad’s life.” We often heard him relate how his mother used to take him into her closet, when he was a little boy, and there make him kneel beside her, while she prayed with and for him to the Father who seeth in secret. The “reward” was indeed, in the case of William Murchison, “openly,” for, as far as moral character was concerned—apart altogether from his successful career in life—his life was unique.

His brothers, who were much older than himself, possessed sailing vessels, with which they traded to ports in Spain, France, the Baltic, and Iceland. The first vessel they had was the “Alpha,” and the second, the “Surprise.” William, who had a particularly good aptitude for mastering the science of navigation, learnt as much of the science in the village school and by private study, that when he joined his brothers at the age of seventeen years, they entrusted to him at once the navigation of the “Alpha.” Afterwards he sailed the “Surprise,” and it was during this period he got his master’s certificate. His experiences on their own vessels of the care of the Father, to whom his mother used to pray in the closet, when he used to kneel beside her, were indeed wonderful; and we can here only refer to one such, which he himself always related with special reference to God’s protecting care over him in providence. They were on a voyage to Iceland, and when near the coast of Iceland they encountered a terrific gale, which forced them to run before it for days in quite a different direction from their intended course. When they could no longer, with safety, run before the gale, they hove to, and soon afterwards the gale moderated. But it soon broke out afresh with equal force from quite a different quarter. This second storm raised such a cross sea that their position seemed hopeless, and, to crown all, William had his shoulder dislocated in a tremendous sea which almost overwhelmed their vessel. Nothing daunted, he called his companions about him, and instructed them as to how they could set his shoulder. This they successfully did, and the Captain resumed his duties. After some terrible experience they reached port without having sustained very serious damage.

When they sold their own vessels in 1888 Captain Murchison joined the Hogarth Steam Shipping Company as master. In 1891 he brought his wife and family to live in Oban, and in the following year he joined Mr. Evans’ yacht, “Aster,” and remained with the latter until his death in 1905. While with Mr. Evans the Captain came into intimate contact with such scientific men as the late Sir Archibald Geikie and his brother. Mr. Evans used to place his yacht at the service of Sir Archibald on his geological

tours in the West Highlands. Captain Murchison loved to tell conversations which passed between himself and the eminent geologist, about the Creator and the wonders of His works, as seen in geology. In all his ways, and before all classes of men, Captain Murchison always acknowledged his absolute confidence in God and in the infallibility of His Word. After Mr. Evans' death the Captain returned to the Hogarth Company's ships, and was with them practically until his health broke down, about nine years ago.

As we take a retrospective glance over his seafaring life, we shall indicate, in a few words, what we meant by saying that his life was unique, apart from his successful career. Well, Captain Murchison never used bad language from his childhood; he never smoked; never tasted strong drink of any kind, as far as he was himself aware of it. He never lost a man at sea, nor had any seriously injured who were under his charge. He was really—if the expression is applicable to any of the children of Adam—"one of nature's gentlemen" temperamentally.

But Captain Murchison was a gracious man. As to when the change took place, no one could tell. He did not know it himself; but he did know and understand the "new birth." He knew also that there was a period in his life when his heart was not so warmed by the presence of God as it afterwards became, but at what period the actual transition from death to life took place, that was to him unknown. Perhaps it was in the closet on his knees beside his mother, as a little boy, that the "heaven" of grace was hid in his youthful mind. We think it must have been. It occasioned him no little difficulty in latter days that he could not remember having undergone a saving change, as so many of God's people can do. There was, however, a time when his mind became more markedly occupied with eternal things, and that was when God took from them, by death, one of the three daughters which he had given them. This lovely child died at the age of ten years. Her name was Bella Mary, and a touching account of her brief but beautiful life appeared in the January number of this Magazine in 1899, from the pen of the Rev. Alex. Stewart, now of Edinburgh. Bella Mary was buried in Oban, and her father erected a little monument over her grave. Shortly afterwards Mrs. Murchison's father, who came to live with them in Oban, died, and by his own request was buried in a lair, which he asked the Captain to purchase for him, beside Bella Mary. When the Captain's health failed, he almost daily visited the child's grave—Sabbath excepted.

His illness was of a peculiar nature. It was loss of memory, and was due to the decay of part of the brain. It was gradual in its process, and he was himself aware of its development. From a psychological point of view his case was most interesting. His mentality could never be explained by the "steam-kettle" hypothesis, namely, that, when the brain fails, self-consciousness

ceases. He was a living refutation of materialism. Before he became confined to his bed, he could not recognise his own children when they came home to visit their parents. He forgot the names of everything and everybody, but he knew the Father, His Son, and the Holy Spirit. He knew the Bible, the Sabbath, and prayer. He was continually praying to "God and His Son," as he used to say himself, and the Father and the Son and the Spirit dealt very liberally with him. He could no longer hold converse with the material world as he used to do, because the organ that God gave him for that purpose had gone out of order, but he did not need such an organ to enjoy the love of God in his soul.

From the beginning of our Church movement the Captain took a more than ordinary interest in the Free Presbyterian Church. He identified himself with it from the beginning. Before he became a member in full communion, he had often expressed the desire to do so, but was prevented by his circumstances until he retired. He was thus really an invalid when he appeared before the Session. He had several conversations with the writer about his spiritual condition before he came before the Session, and he said that he would love to go to the Lord's table, that he had such a desire for many years previously, but that now, seeing his memory had failed him, and that he could not give any account of his conversion, he thought that perhaps he should not go at all. He was asked to come, which he did, and I don't suppose there ever was such an examination before a Session, or that any Session ever got better evidence of the "good work" having been begun in an individual. After the Moderator had made a few remarks by way of explaining the private interview which he had with the captain, he asked Captain Murchison to tell the Session some of the things he could remember of God's dealings with him. The dear Captain then rose, bowed to the Court, and began, as follows:—

"Gentlemen,—I was never outwardly bad like some people. I always believed in God and the Bible since I was a boy. But I am different now from what I was when on the ships, although I was not then bad outwardly. Yet I was then with my mind on the world and my work, but I was then thinking about God and the Bible, although not as I am now. I am now always thinking about God and how good He is, that He sent His Son into this awful world to save sinners, and I feel now such love in here (placing his hand on his heart) that I think that if the King would come to me and say, 'Look here, Murchison, if you will go back to the life you lived when you were on the ships, we will make a millionaire of you; and if not, if you prefer the life you have now, we will send you to the poorhouse.' Now, gentlemen, as you know, I don't need to go to the poorhouse—I am only supposing the thing. Well, I would go to the poorhouse to-morrow rather than go back to the life I had before I knew this warm thing I feel



in here (placing his hand again on his heart) to God, and to His Son Jesus Christ."

A Session would require to be "Separatists," indeed, that would not receive one after such an examination! But, to get some more of the blessed man's experience for their own benefit, for there was such a charming simplicity about his address, the Session asked him if he always had the warm feeling of love to God.

He replied:—"Well, gentlemen, I will tell you what happened to me not long ago. I was in Applecross, where I was born, and one day I went up to the top of a hill there, where I used to go when I was a boy, and this feeling grew very, very big, and I was very happy. So I came home, and the next morning I hadn't the feeling at all, but I went off again to the top of the hill, but the feeling did not come back on the hill that day. Do you think was that right?"

He was told that the thing could not have been in the hill, at anyrate, or else that he would feel it the same on both days. Then he replied, "Do you think it was from God?" He was told that undoubtedly it was. He then told the Session how the devil would be tempting him, and how he was feeling his power also "in here" (in his heart); that he never knew he had such a bad heart, but that God was kind to him. He said that Satan used to trouble him, especially at night in his sleep, but that lately he had ceased to do so, and that he thought it was God who had helped him in this respect, because he had asked God in prayer to give him, even in his sleep, to be thinking of Himself, His Son, and His people. And "now," he said, "my mind at night is on good things." He was really to be envied.

He loved the Sabbath, and, like the Psalmist, he "was glad when they said unto me, Let us go into the house of the Lord." He was always in his place at every service on Sabbath, and on weekdays, even although latterly he lost his hearing. Some time before he died he was advised not to go to the services, for on several occasions he took fainting turns, and he was not himself aware of what was really taking place. At last he was confined to his bed altogether, but he suffered no pain, and was continually praying and praising God. The only person he never failed to recognise was Mrs. Murchison. He said to her a few days before the end, "There are two places up yonder"—meaning the graves of Bella Mary and her grandfather. "Yes," Mrs. Murchison replied, "and in which of them would you wish to be buried?" "Oh," he said, "it does not matter. I am going to a place not made with hands."

He went in peace to that "place" on the eighth day of November, 1920. He left behind him his wife and two daughters, to whom he was truly devoted. We extend to them our sincere sympathy, and pray that the Lord may bind them up in the bundle of life, as He did the Captain and Bella Mary.

A. M'K.

## Memoirs of Elizabeth Cairns.

*Written by herself some years before her death, and now taken from her original Copy with great care and diligence.*

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 "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—PSALM lxvi. 16.

"As we have heard, so have we seen in the city of the Lord of Hosts."—PSALM xlviii. 8.

"Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 COR. iii. 18.

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 (Continued from page 245.)

### FOURTH PERIOD.

Giving some account of a dark cloud of desertion I came under, from the beginning of the twentieth year of my life to the twenty-third; as also the various temptations I underwent from Satan; with a short hint of a begun outgate.

**I**N the beginning of the twentieth year of my life, one day about three o'clock in the afternoon, I was in meditation before prayer, and suddenly there arose an objection in my mind. What ground hast thou for those comfortable hopes and expectations that thou hast entertained the last year? And with this there fell a great confusion and darkness on my mind, and a terror seized me. I remained in this condition for two hours; yet a gracious God sent that word with light and power into my mind, "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" (Jer. iii. 4).

By this my soul was quieted, and so I went to God by prayer that He would tell me if this was from Himself, calling me to try my evidences, or if it was a temptation from Satan. So immediately after this petition, that word was brought to my mind, "If this work be of God, it cannot be overthrown, but if of men it shall come to nought," as in Acts v. 38, 39. This I applied to myself, and said, If this be from God that I have met with, the Lord will order it for my good, but if it be from Satan, it shall go to nought. On the same day at evening, while I was in prayer, that word which was spoken to the Prophet Elijah came into my mind, "And the angel of the Lord came again the second time, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God" (1 Kings xix. 7, 8).

This passage of Scripture being laid before me, with application to my own case, it became very bitter to me to think of being deprived of the spiritual food and refreshment I had enjoyed in the former years, and now to wander in a wilderness of desertion, sin, and temptations, even after I had got such clear views of my

interest in God, as my covenanted God and Father in Christ, and the Guide of my youth, and now to want the light of His countenance, and sensible manifestations of His love, and downpourings of the Spirit of grace. Oh, how bitter were the thoughts of all this to my soul !

On the day following I was pleading with God in prayer that He would remove the darkness from my soul, and lift on me the light of His countenance again, and as I continued pleading, my soul was like to turn desperate, and I opened my mouth thus unreasonably to God, and said, "Take away my life ere Thou take away the light of Thy countenance ;" and immediately the veil was drawn aside, and I got a sight of His glory. But, oh, this pleasant blink lasted but for a moment, and my darkness did immediately return. And on the day following, that word was brought to me with power, "My times are wholly in thy hand" (Ps. xxxi. 15). This I applied to myself, and said, "My times are also wholly in Thy hand, and I believe He will order them for my good." So I went on for several days pleading and hoping that my enjoyments would return again, but, alas ! I was disappointed.

After this, there was one who was reported of for an experienced Christian, with whom I endeavoured to be acquainted ; and after converse with her, I imparted some of my mind to her, and told her of my sweet life I had enjoyed through the last year, and what a sudden deprival I had met with. She told me that I must part with that life, or I must go out of the world ; as also she told me of a life of faith a believer lived by in this world, and that sensible manifestations were reserved for eternity. And by a similitude she taught me that Christ did with His young converts as a woman doth with her child : when it is young, she carries it in her arms and leads it by the hands, but when it comes to more strength she lets it walk alone, and take a fall, and rise again, and yet her love is still the same. So doth Christ with His people in their first entry into His way ; He manifests much of His love to them, but when they come to more experience, He withdraws sense from them, that they may be taught to walk by faith, but yet His love is still the same to them : as also she told me, I must not think always to enjoy the blinks of divine light and love, but I must come down from the mount of manifestations, and take part of the dark steps of the wilderness, as the cloud of witnesses that had gone before me had done.

Oh, this was a good advice, but, alas ! I knew not how to take it. In my former life I had been smitten by ministers, and Christians and nearest relations had been the instruments of my trial, yet when all streams were much dried up, my relief came still from the fountain Himself, and if I parted with that life she called sense, I knew not how to live.

Thus I lived for the time of two months, reasoning with myself how to live this life of faith ; but still my darkness did remain, and the Beloved of my soul had hid His face from me, and my

condition was so ill, that one night in prayer I began to cast away my hopes ; and in the same night that word was sent to me with such a rebuke that ever since I durst not raze my state, however low my condition was. The word is in Deut. xxxii. 6, "Do you thus requite the Lord, O foolish people and unwise?" This I did apply to myself, as a just rebuke for my bad requital of all the kindnesses I had met with from a gracious and kind Lord : so immediately my soul grasped, as it were, and took hold of God, as my covenanted God, and I resolved, in strength of His grace, never to quit grips of my interest in Him, although my condition should be never so low.

After this, Satan began with his temptations, representing himself to my fancy in several shapes, and I was daily tormented with the fears of his appearance. And one day as I was praying for the destruction of his kingdom, I thought he said unto me, "Forbear me, and I will forbear you." A short time after this, I fell under straitening in prayer, and my former liberty and freedom was withheld ; upon this, Satan upbraided me that I had yielded to him. Another day I was praying that God would be with some friends that were absent from me as with myself, and suddenly that was darted in upon me that God could not be everywhere present.

This temptation came with such power that it struck me silent. Oh, this was bitter to me that he should thus tempt me to atheism, and this embittered it the more to me, that God did withhold His wonted help ; for formerly, when Satan had thrown in his fiery darts at me, I would have found present relief, with a power sent me, by which I could have drawn the sword of the Spirit, the Word of God, and so have resisted him ; but, alas ! now the sword is blunted in my hand, and I have no power to manage it. Satan also continued representing himself to my fancy, in several shapes ; and, in the duty of prayer, he set most furiously on me, so that I could not continue any time, but when I was helped to draw the screen of the covenant about me, and when I was allowed to pour out my soul to a reconciled God in a mediator, and to view my Redeemer as a conqueror over Satan and all his emissaries. One night in prayer he made a visible approach, so that I was forced to fly out of the place : yet the Lord mercifully appeared for my relief, and sent that Word with power on my soul, "Fear not, for I am with thee to deliver thee" (Isa. xli. 10). And while I was thus molested with his temptations, and felt the members of the body of death arising against me, and my glorious Redeemer withholding the sense of His love from me, this brought me into a great strait how to live in the world ; and when I was thus sitting down disconsolate, that word came to me with power and life, "I will guide thee with my counsel while here, and afterward receive thee to glory," as in Psalm lxxiii. 24. After this the devil went away, and left me for a season with these sort of temptations that had continued three quarters of a year. All this passed in the twentieth year of my life, being the first year of this dark cloud.



The next two years I shall join them both together, for it proceeded from evil to worse with me, and these two years there was not only a withholding of the blinks of divine light, in the sensible downpourings of the Spirit, and of the smiles of divine love, but there was also a deprival of the exercise of all grace as to my sense and feeling, as also a deadness and powerlessness overspread my soul, so that there was no duty I could perform as I had done, and there was nothing left me but the views of my interest in the covenant, and some hopes that the Lord would return again; and if not in time, yet sure at the end of time, I should be put in the possession and full enjoyment of my glorious Redeemer to all eternity.

I am persuaded if this had not been allowed me, I had gone distracted; for formerly I would have wondered, when I heard the people of God complaining of a wandering heart in time of duty, and of vain thoughts in time of hearing sermon, but now, alas! I found those to my sad experience. Although formerly I could have heard a sermon and prayed without a vain thought, now I found it a great difficulty to bring my heart to duty and to keep it there, so I went from duty to duty where formerly I was wont to enjoy the gracious presence of Christ; but, alas! "My beloved was gone; I sought him, but I could not find him; called him, but he gave me no answer," as in Song v. 6. Thus I went on lamenting and bewailing my sad loss, but, alas! I got no out-gate. Oh, the bitterness of soul I then did endure, both under the power of prevailing sin, a tempting devil, and a hiding God, withholding grace to oppose and batter them down. Much more passed in these two years that I forbear to mention.

Thus passed these three sad years of my life. Now three years of this dark cloud are over, but, alas! the fourth year was darker than them all: for now I was not only deprived of the blinks of divine light, and of the sensible smiles of my Beloved, but also of the sensible exercise of all grace and all duties I had been exercised in; and this was not all, but the chain of the devil was let out, and all the troops of infernal spirits, and swarms of lusts, members of the body of death, did gather themselves together against me. This did holy Sovereignty see meet to permit for ends known to Himself. Here I stood stripped naked of all my armour as to my sense, and exposed to the open field of temptation, where I endured the thunderbolts and fiery darts of the devil; yet, notwithstanding of all these, I was allowed to hold fast my grips of an interest in the covenant.

One day, as I sat down to read my Bible, the tempter bade me cast it away—it was not only once or twice he so did, but for many days he continued calling me to cast it away, and I was so far deprived of my armour, that I could do no more to resist him but hold my Bible with both my hands and weep over it.

*(To be continued.)*

## The late Mr. Finlay MacIver, Inverness.

FINLAY MACIVER was a native of Strathconan, which, in the writer's opinion, is equal to any of the Scottish glens in picturesqueness and natural beauty. This glen had for generations been notable for the numbers of pious men and women inhabiting it. Among these were the grandfather and grandmother of Finlay. It is related of his grandfather that, when his children came to years of discretion, he called them all around him, told them the nature of the vows he had made at the time of their baptism, and in a most solemn manner laid these vows upon their own heads. This was exemplary both as regards parents and children, and the effects which followed in the case of that family proved that the Lord set His seal upon what was done. His grandmother was in every respect a helpmeet to her husband. It is recorded of her that she used to walk twenty miles each way to hear the late Rev. John Kennedy, Redcastle, on the Sabbath day. The godly upbringing of their family and the example they set before them had a good effect; for Duncan MacIver, Finlay's father, manifested, while he was very young, a real concern about the salvation of his soul. The instructions and encouragement of his mother at that critical period of his life were of inestimable value to him.

Before the Disruption of 1843, he was in the closest fellowship with that eminent man of God, Roderick MacKenzie (Ruaridh Phadric), mentioned in Dr. Kennedy's "Days of the Fathers in Ross-shire." This fellowship became, if possible, more intimate as the years rolled on. When Roderick MacKenzie died, the burden of God's cause fell on Duncan MacIver's shoulders when he was about thirty years of age. At the Disruption, all the congregation, with the exception of two families, left the Established Church and followed him to a barn, where he conducted services until a church was built.

Finlay MacIver was born the 2nd day of October, 1847, and was the oldest of the family. In the family circle his father was strict as regards discipline, and careful in inculcating the knowledge of law and gospel. All had to attend the public services, and, on returning home, were questioned as to what they remembered of the services of the day. He was specially strict on the observance of the Lord's day. His influence over his family was such that a look from him was sufficient to correct any of his children when they did or said anything needing reproof. Finlay had this great privilege from day to day at home, and also the example of many of the Lord's people who frequented their home, such as the late James Matheson, catechist, Garve, Finlay Matheson and Donald Duff. The writer saw Finlay's mother in his home at Inverness, where she ended her pilgrimage. She was a woman possessed of much modesty, seriousness and gravity in all her conversation, and she struck us as being a true helpmeet for such a husband as has been described above.

When Finlay was sixteen years, he was sent to Inverness to his uncle, Kenneth MacIver, cabinetmaker, to learn wood-carving. He lodged with his uncle, where the same example and also the fellowship of the Lord's people to which he was accustomed at his father's house was continued. After he served his apprenticeship, his uncle gave him a shop in Inverness. During the earlier part of his time in Inverness he attended the ministry of the late Dr. George Mackay, but lived quite carelessly as regards the concerns of his immortal soul. It was only a few years before 1893 that he manifested a distinct change as to his state in prospect of eternity. No sooner had this taken place than he began to take a deep and intelligent interest in Church matters, and he felt pained at the heart on account of the departures in the Free Church from sound, evangelical doctrine, and from the principles and practices of that Church in the days of his youth; but, above all, his greatest concern was the salvation of his own soul. He was a very reserved man, of a wise and sober disposition, whose words were seasoned with salt, which proved on many occasions profitable to those to whom they were spoken. But when he met with men who were like-minded with himself, his conversation on spiritual matters revealed a mind well grounded and of deep discernment in the Word of God. The writer, who spent many a night under his hospitable roof, had many a happy and profitable hour with him alone, at which times he would throw off all reserve and would carry on an enjoyable and pleasant conversation till the early hours of the morning. He was often severely tried by temptations and trials, of which he said nothing to any but to a few of the Lord's people, but, when he got relief through the Word of God, it could easily be discerned in his countenance. On one of these occasions the late Hector Jack came to his house, and, seeing him cast down, said: "He will come again," so Finlay's drooping spirit was revived.

He deplored deeply the departures from the good old paths, and mourned especially over the inconsistency of those in our own Church who manifested any inclination to depart from the scriptural position taken in 1893. He understood well that position, and held to it faithfully to the last. The death of Angus Clunas was a heavy blow to him, for he held him in the highest esteem and affectionate regard as being a man of integrity in the things of God, and a truly pious companion. There was hardly a day allowed to pass without their having a while together to converse about the concerns of their souls, and the affairs connected with the Lord's cause at home and throughout the world. When this came to an end, Finlay became like the sparrow on the housetop, alone. He had a slight stroke some years since, by which his speech was considerably affected, but not his mental faculties.

He passed away to his everlasting rest on the 21st November, 1919, and Miss MacIver, his sister, who kept house for him, died

on the 5th December, fifteen days after him, and their remains lie buried beside those of their kith and kin of past generations in Strathconan burying-ground awaiting the resurrection on the last day.

The writer desires to express his sincere sympathy with each member of the family, and with every one who mourns after Finlay MacIver.

N. C.

## Searmon.

*A Rinneadh a Shearmonachadh aig Bogle's Hole, ann an Sgireachd Mhoncland, an iar Chlydesdale.*

LEIS AN URRAMACH MAIGHSTIR EOIN WELWOOD.

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 “Agus ma's ann air eigin a thearnar am firean, c'aite an taisbean an duine mi-dhiadhaidh agus am peacach e fein.”—I PHEAD. iv. 16.  
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(*Air a leantuinn o t. d. 285.*)

II. Feum.—An ann air èiginn a thearnar am firean? B'àill leam focal a labhairt riu-san a tha'n so. Co as a ta e gu'm bheil muinighinn aig lionmhorachd agaibh-se gu'm bi sibh air bhur tearnadh, agus “gur h-ann air èiginn a thearnar am firean?” Tha mi a' smuaineachadh gu'n abair an neach is ro-dhiadhaidh gu'm bheil e gle mhor air a shon-sa dòchas e bhi air a thearnadh fhaotainn. Tha cuimhne agam ni a thubhairt duine diadhaidh a bh'ann an Air, an uair a bha e faotainn bás, “Air son ùinn fhad, ars esan, cha deachaidh mi co fada ri crois na fèille a dh'easbhuidh smuainte air Dia agus air Criosd; gidheadh tha mi nis ann an teagamh mu thimchioll mo shàbhalaiddh.”

Ciod a shaoileas sibh dheth 'n sin a mhuinntir ionmhuinn? Tha e air iomradh mu aon a bha beo iomadh bliadhna beatha aonaranach, gu h-iomlan air a thogail ri gnothach a shàbhalaiddh, agus an deigh ùin co fhad a chaitheadh ann an uaignidheas, bha e do ghnàth ann am mor chradh agus imcheist, mu thimchioll cor anama.—Cha'n'eil sinn a' labhairt so gu mi-mhisneach a thabhairt dhuibhse, mar gu'm biodh obair na diadhachd na h-obair chruaidh agus do-fhulangach; ach innsidh mise dhuibh dearbh fhirinn na cuis, tha'n duine a ta air a thearnadh a' dol troimhe na deuchainnibh is cruaidhe, agus is maith ma theid e as le a bheatha, tha e na fhirinn gle mbór, an duine a ghleachdas, a ghuileas, agus a dh'eigheas, agus a luidheas a mach as a leabaidh an uair a tha muinntir eile innte; a chumas e fein air ais o'n pheacadh, agus a bhios air irioslachadh air a shon; aig am bi uiread do dhiadhachd 's gu'n gabh a choimhearsnaich uile iongantas ris, an uair a bha a leithid sin do dhuine iomadh laithean, oidcheachan, seachduinean, agus bliadhnachan gu curamach mu thimchioll obair a shàbhalaiddh, gun chùram aige mu bheag 'sam bith eile ann an coimeas ris, gach là a' tuireadh os ceann a chuid peacaidhean, a' claoidh corp



peacaidh agus bàis, gidheadh, an deigh na h-uile, tha e mòr air an duine sin, a ghabh an t-saothar so gu leir ruigheachd a dh'ionnsuidh sìth Dhe. Innseam-sa dhuibh, gu'm bheil mise a' smuain-eachadh diadhachd a bhi a chaochala' do ghnothach 'sa tha muinntir an dùil. B' fhearr leam gu'm biodh fhios aig mòran do'n dream sin, aig nach 'eil ach aideachadh lóm, nach giùlan iad gu flaitheanas, air cleachdadh an dream a ta fìor dhiadhaidh. Tha mi a' smuaineachadh gu'm bheil e air a dheanamh aithnichte anns a ghinealach so gu'm bheil mòran, aig am bheil ann am briathraibh, coslas na diadhachd, gidheadh ann an gnìomh a tha ag aicheadh a cumhachd. Tha mi aig innseadh dhuibh gu'n d'thug sinn fainear, gu'n d'thigeadh a mach á caochla' do aithbh trì no ceithir do mhiltibh, agus an am measg na'n ceithir mìle so uile, anns a mhór chuid do dh'aitbh ann an Alba, cha'n fhaigh sibh dhomh leth-cheud, a tha, ann am breitheanas na caranas, fìor ionraic. Agus a ris, gabhaibh an leth-cheud so agus saoilidh sibh e mòr ma 'se is gu'm bheil dà-fhichead aig am bheil mothachadh air obair cridhe. Feudaidd e bhi gu'n saoil sibh so na chainnt chruaidh, fathast tha sinne ag radh, thug sinn fainear, gu'n d'thigeadh a mach a aite trì no ceithir do mhìlte, as nach bitheadh leth-cheud a mheasadh duine glic, ann am breitheanas na caranas, le'n rannsachadh, a bhi diadhaidh, na'm fìor Chrìosduidhean da rìreadh. Tha aca feudaidd e a bhi a chaochala chaith-beatha 's a tha aig muinntir eile; ag urnuigh ann an cuid teaghlachan agus na'n aonar, agus aig am bheil deadh chiall. Ach tha diadhachd cridhe na nì iongantach: tha e na ghnothach cùramach "rioghachd Dhe a ghlacadh le lamhachas laidir," Mata xi. 12. Tha e na ghnothach mhòr do dhuine, a shùil fhaotainn air Crìosd, truaidlidheachd fhaotainn air a chlaoidheadh, agus a chridhe fhaotainn air a shuidheachadh air nìthe a ta shuas. Tha cuimhné agam ciod a thubhairt neach araidh mu thimchioll muinntir a bhi a' dol mearachd mu ghràs, "Cha'n'eil a' bheag ann an gràs ach Crìosd a' buadhachadh, a' deanamb caitheam, agus a' gleachd anns an anam. Far am bheil gràs, tha ann an sin mór ghleachd eadar gràs agus truaidlidheachd." Bheiream-sa cinnte dhuibh nach 'eil e na chùis bheag do dhuine, e a bhi air a shaoradh o bhàs; air son creutair diabhluidh a theachd gu a bhi na chreutair neamhaidh; "gu a bheatha a bhi aige folaichte malle ri Crìosd ann an Dia," Colos. iii. 3. Gu cinnteach tha diadhachd na gnothach iongantach. Chuala mi mu dhiadhachd cuid do mhuinntir; shaoil mi e iongantach, gur e an uile dhiadhachd oidhche mhaith a ghuidh do'n Tighearn, agus maduinn mhaith ann an ùrnuigh agus ann an eisdeachd air searmonaibh. Cha b'aithne do'n leithidibh sin riamh ciod e a bhi leanntuinn an deigh slainte da rìreadh; cha b'aithne dhoibh riamh ciod e a bhi fuidh chùram mu thimchioll an anama, air a leithid do dhoigh 's na h-uile nì eile a dhi-chuimhneachadh ann an coimeas ri so, cha b'aithne dhoibh riamh ciod e a bhi faicinn an Tighearn Iosa agus a làn-shásachadh, agus rathad nuadh air a dheanamh mach dhoibh

nach b'aithne dhoibh roimhe; ciod e a bhi gabhail roimh na mhaduinn le'n gladhaich. Tha e na fhirinn gle mhor, gu'n dearbh a mhòr-chuid do luchd aidmheil a bhi na'n oighean amaidheach aig crìoch an latha. Tha mi ag innseadh dhuibh gu'm bheil mi dearbhtha as, ma tha thusa a'd' oigh ghlic, chuir thu ann an teagamh gu'n robh thu a'd oigh amaidheach, agus tha e na obair mhor dhuit fhaotainn air a shoilleireachadh am bheil thu a'd' aon deth na h-oighean glic. Nach robh e dhuit na obair mhòr, "an t-ainm nuadh agus a chlach gheal sin fhaotainn?" Taisb. ii. 17. Tha mi ag aideachadh nach 'eil fhios agam ciod a tha sibh an duil a dheanamh, agus cionnas a tha sibh a rùnachadh a bhi air bhur tearnadh, agus ciod na steidhean air an do thog sibh. Air mo shonsa dheth, an uair a labhair mi ri cuid, 'se teirc a fhuair mi a b'urrainn reuson an dochais a thabhairt; ach theireadh iad air a bheag ceill, gu'n robh dòchas aca a theachd gu neamh, agus cha b'urrainn iad tuille a radh. Ach theirinn-se, "gu'm bheil am firean air éigin air a thearnadh."

Tha aithne agam air cuid do mhuinntir dhiadhaidh a bha na'n Crìosduidhean o' chian leth-cheud bliadhna, air am bheil fathast eagal mu thimchioll an sàbhalaidd. Ach tha mi a smuaineachadh gu'm bheil iomadh agaibh-se aig nach 'eil ach beag diadhachd, cho beag 'us gu'n ceannaicheadh duine e ro dhaor aig aon tasan a dh'airgiod, ma ghiùlanas sibh leis a chainnt. Tha sibhse an duil, co-dhiùbh, gu'm bheil sibh-fein a' dol do neamh. Ni-h-eadh, ach 's teirc iad a thig an sin. Ach tha mise ag ràdh, na'm b'aithne dhuibh diadhachd an dream a tha diadhaidh da rìreadh, chuireadh e iongantas oirbh. Thubhairt nigheana Ierusalem, an uair a bha a chèile aig iarraidh a h-aon ghaoil, "Ciod e t-aon ghaoil-sa a thuille' air aon ghaoil neach eile?" Dan Sholaimh v. 9. Bheiream-sa dearbhachd dhuibh gur Crìosd eile, slainte eile, neamh eile, glòir eile, air am bheil iadsan an geall, na tha a mhòr chuid do'n t-sluagh ag iarraidh. Na'm b'aithne dhuibh diadhachd mòran, sheasamh sibh fuidh iongantas ris. An dean sibh ach a cheist so a fhreagairt? Tha fhios agaibh gu'm bheil flaitheanas agus ifrinn ann. Co dhe'n da àite so anns am bheil dùil aig gach aon agaibh a dhol a thìr aig crìoch an làtha? Co-dhiùbh a tha dùil agaibh a bhi air bhur tearnadh, no air bhur damnadh? Co-dhiùdh dheth an dà àite so anns an d'theid sibh a thìr; ann an staid sàbhalaidd no ann an staid damnaidd? Bithidh dochas aig na h-uile: ach tha mise a'g innseadh dhuibh gu'n do cho'-runaich an diabhul, agus bhur cridheachan fein, gu amadanaibh a dheanamh dhibh. Tha mi smuaineachadh gu'm bheil dòchas aig cuid agaibh, ach cha dàna leibh a radh gu'm bheil sibh cinnteach, no gu'm bheil agaibh steidh chinnteach gu togail air. Ach tha mise a' guidh oirbh, ma's urrainn duibh eisdeachd ris, rannsaichibh co-dhiùbh a tha bhur dòchas na dhòchas ceart no nach 'eil? Tha cuid do mhuinntir ann a tha togail an dochais air bunait neo-chinnteach, agus tha an dochas falla. Agus ciod e ma tha bhur cuid-sa dochais air a thogail air

a leithid sin do bhunait? Tha a mhor chuid a' gabhail gnothach le meòirean sleamhainn ri cuis a tha deth chudthrom co mòr. Na tilgibh air falbh bhur n-anama', agus na sgriosaidh iad gu siorruidh. Anns an àm cheudna cha'n eil fhios agaibh nach bi agaibh bhur crannchur ann an teine millteach! Oir tha moran na'n codal, agus tha'n diabhul mur gu'm b'eadh a tarruing an dearbh sgornan asda. Ach tha neach 'eil ag radh, feudaidh e a bhi gu'm bheil mise ann an Criosd. Ach ciod e ma 'se is gu'n dean sibh cluasagan de'n leithidibh sin do nithe, gus an giulan an diabhul sibh air falbh do ifrinn? Tha mi a'g innseadh gu'm bheil sibh 'n'ur n-ana-creidmhich, a tha togail air an leithide sin do bhunaitean.

Feudaidh e bhi gu'm bheil sibh ann an Criosd; feudaidh e bhi gu'n d'theid sibh do na flaitheanas: ach feudaidh e bhi gu'm bi sibh air bhur damnadh gu siorruidh. 'Seadh, deir neach eile, tha e na's cosmhail gu'm bheil mise ann an Criosd no nach 'eil. 'Nis, cionnas a dhearbhas tu gu'm bheil e na's coslach' gu'm bheil thu ann an Criosd no nach 'eil? Tha sin na ghnothach iongantach; is luibhean e nach 'eil a' fàs anns na h-uile lios. 'S fìor gu'm bheil ana-creidmhich an dùil gu'n d'theid iad do na flaitheanas. Tha dhùil aig na h-uile neach gu'n d'theid iad an sin. Ach is sona an dream aig nach 'eil an dochas air a thogail air a leithid sin do bhunait. Shaoil leis na h-oighean amaideach gu cinnteach gu'm faigheadh iadsan do na flaitheanas. Tha e gle dhoilbh do dhuine dearbhachd agus mothachadh a bhi aige air obair diadhachd cridhe. Chunnaic mi muinntir a bha gle chudthromach, agus gidheadh bha e dhoibh na dhoilbheachd iongantach a bhi cinnteach am biodh iad air an tearnadh; an uair a ta ana-chreidmhich, aig nach 'eil a bheag do dhiadhachd, an dochas gu'm bi iad air an tearnadh, agus fathast a tha na'n codal ann an craicinn slán. Innseam-sa dhuibh, nach 'eil na h-uile ni a dhealraicheas na òr. Tha moran de' fo-mhinisteirean diadhaidh anns an tir nach bi mar sin 'sa bhith-bhuantachd. Shaoileadh gach neach gu'm bheil a leithid sin do dhuine diadhaidh; ach cha ghabhar ri a dhiadhachd os àirde. Ach tha mise ag radh ruit, a dhuine, mur do dhearbhu thu e ri clach dhearbhaidh na'n Sgriobtuirean. 'Nis, 'so a chlach dhearbhaidh bu chòir do mhuinntir a ghabhail na Sgriobtuirean. An urrainn thu do dhòchas a dhearbhadh leis an Sgriobtuir, Spiorad Dhè a leigeil fhaicinn dhuit leis a chlach dhearbhaidh sin gu'm bheil thu diadhaidh? Ach 'se mo bharrailse, gabh agus cothromaich moran dh'inn ann am meigh an ionad-naoimh, agus gu'm bi sinn air bhur faotainn gle eutrom. Bu mhaith leam gu'm biodh moran agaibh a' cuir bhur creidimh no 'ur diadhachd lom ann an teagamh. 'Se sgrios a mhor-chuid de'n t-saoghal, gu'm bheil iad coslach riu-san a ghabhas airgiod, agus nach seall a dh'fheuchainn am bheil e maith no olc, agus mar sin tha iad air am mealladh. Tha moran ann nach 'eil idir a' cuir na ceist na 'gan rannsachadh fein mu'n a chuis so. Ach cuimhnichibh gur ann "air éigin a thearnar am firean." Bheiream-

sa cinnte dhuibh, gu'm bheil e na's leoir air son duine cosnadh a chum ruigsinn air slainte, eadhon an uair a ta e iongantach dùrachdach. 'S urrainn dhomh dearbhachd a thabhairt dhuibh gur iomadh iad a rinn faire a latha sa dh'oidhche, agus a ghlaodh, 's a rinn aithreachas, agus gidheadh gus an là an diugh a tha gu h-iomlan olc. Tha moran do'n leithidibh sin do mhuinntir dhiadhaidh an diugh ann an ifrinn, aig an robh na's mo do dhiadhachd na tha aig moran againn. 'S aithne dhomh duine a tha fathast beò, a tha nis na mhisgear, agus na fhear fo-chaid air aidmheil, a bha aon uair co dùrachdach, agus gur gann a choidil-eadh e, air dha a bhi co cùramach mu thimchioll a thearnaidh, agus aig an àm sin a bha beo gu diadhaidh, agus gidheadh tha sibh an dùil gu'm bheil sibh diadhaidh; agus ma bha agaibh a bheag do ghear-mhothachaidhean, cha robh anna ach mèirean gearta a bha gu h-ath-ghearr air an leigheas a ris, coslach ri sgròb prìne. Mur biodh agam-sa ach aon fhocal ri radh, b'e so e, bithidh cinnteach gu'm bi sibh ann an Crìosd, agus nach bi an diabhul agus 'ur cridheachan cealgach fein 'g'ur mealladh. Tha mi guidh oirbh, thugaidh an aire, agus biodh òla agaibh ann bhur lòchranaibh; oir tha moran do shluagh meagh-bhlàth anns a ghinealach so.

Feum III.—An treas focal a chum feum cleachdaidh. Tha teirc do mhuinntir fhior-dhiadhaidh ann; agus tha agaibh-se doilbheachd ann an ruigsinn a chum solus a ghnais, a chum gràs, gu rioghachadh thar a pheacaidh. Tha sibhse tric ag radh, maille ris an eaglais, "Am bheil bròn sam bith cosmhail ri mo bhròn-sa?" Tuireadh i. 12. Ach bithibh-se toilichte; oir tha e fìor, mar a thubhairt Maighstir Rutherford, "B' àill leinn dà shamhradh a bhì againn ann an aon bhliadhna 'flaitheanas ann an so, agus flaitheanas an deigh so.' Ach tha e gle chothromach, ma theid sinn do na flaitheanas ge do b'ann ann an aodach mairbh fuilteach." Bha Asaph ann an imcheist ghèur anns a chor sin, air son gu'm biodh e ann an leithide do chor amhgharrach 'sa bha e, Salm lxxiii. 13, 14. "Da rìreadh gu diomhain ghlan mi mo chridhe, agus nìh mi mo lamhan an neo-chiontas. Oir bhuail-eadh mi air feadh an là, agus smachdaicheadh mi gach maduinn." Agus air mo shon fein, 's aithne dhomh neach a tha o chionn seachd-bliadhna-deug fuidh ghrabhan do ghnàth mu thimchioll staid 'anam. Tha mi 'm beachd nach robh aig moran ann an so fad laithean am beatha, 's a bha aig an neach sin ann an aon uair do thiom. Mar sin tha mi ag radh, tha e gle mhaith ma bhitheas sibh air bhur tearnadh, agus nach d'theid sibh gu sìorruidh do dh'ifrinn. Tha e gle mhaith ge do bhiodh duine air a luasgadh 'na anam 's 'na chorp gach aon la, ma gheibh e neamh aig a chrìoch. Ge do chailleadh e slàinte, maoinn, bean, agus clann, agus a bhi fuidh thrioblaid gach aon la, agus neamh fhaotainn fa dheoidh, is maith sin. Tha mi ag aideachadh gu'm bheil moran anns a ghinealach so, leis am b' àill na h-uile cothrom a bhi aca fein; ach tha mise 'ga shaoilsinn gle mhaith, an uair a tha an



Tighean a' spionadh suas an ni sin a shuidhich e, agus a' tilgeadh sìos an ni sin a thog e, ma gheibh duine 'anam mar chreach. Am feadh a ta 'chuis mar so, "Am bheil thusa ag iarraidh nithe mòra dhuit fein? Na iarr iad." Jeremiah xlv. 45. Ma gheibh thu flaitheanas ge do shnàmhadh tu troimh chuan do thrioblaidean, tha e gu ro mhaith. Tha dá ni air son am bu chòir do na h-uile duine saothrachadh gus am bi e na fhear buaidh.

I.—Bu chòir da saothrachadh gu a bhi os cionn a pheacaidh, agus nach bi e ann an cunnart uaith na's mo.

II.—Gu a bhi os cionn na h-uile neul treigsinn, agus a chum seoladh gu cothromach roimh na ghaoth. Ach an uair a bhitheas e beò air son linn, feumaidh e bhi toilichte air son neulaidh a bhi aige, agus air son corp peacaidh agus báis a bhi aige gu gleachd ris; feumaidh e tuiteam agus éiridh; an t-àth a mharcachadh mar a gheibh 'se e, agus a ghabhail mar a thig e g'a ionnsuidh. Mar sin, mo chàirde, bibh toilichte ma gheibh sibh flaitheanas, agus ma bhios dearbhachd air bith agaibh air a sin. Feudaidd e bhi, ma's àill leis an Tighearn, gu'n cum e suas a mhuinntir fein. Ach 'se 'n fhirinn, gu'm bi agaibh turus mara mu'n d'theid sibh a steach air geataibh neamh. Leanaidh truailidheachd sibh, agus cha dealaich iad ribh gus am bith sibh air an taobh a steach do'n starsnaich, Gu sin, leanaidh Satan sibh. Ach an uair a tha sibh an sin, gabhaidh bhrù naimhde uile an ruaig, agus cha chràdh iad sibh gu sìorruidh tuille. Ach feumaidh sibh coinneachadh ri trioblaid agus imcheist, agus tonnan a' beucaich. Ach ann so tha solas, cha deanar long-bhristeadh oirbh. Thig oirbh beanntaibh do thonnaibh, mar gu'n sruthadh iad tharraibh; ach cha d'thoir iad buaidh. "Gu cinnteach ann an tuil na'n uisgeacha' mòra cha d'thig iad am fagus duibh," Salm xxxii. 6. A mhain, tha mi' a' guidhe oirbh thugaibh an nòte so leibh; oir tha mi 'smuaineachadh nach faigh moran do mhuinntir am peacadh fo'n casaibh, agus nach urrainn iad lathaireachd fhaireachdail gnúis Dhia a bhi aca: Gidheadh feumaidh sibh a bhi toilichte. Feudaidd sibh a radh, na'm b'urrainn mise dearbhachd air flaitheanas fhaotainn, bhithinn na b'fhearr air mo thoileachadh. Ni h-eadh, mo chairde, feumaidh sibh a bhi toilichte dorchadas a bhi agaibh co maith ri dearbhachd. Feumaidh sibh a bhi toilichte leis an ni ris an coinnich sibh; oir 'se mi-chreidimh agus peacadh is aobhar dha. 'Seadh, ma gheibh muinntir do neamh, tha e gle mhaith ge do bhiodh bhrù dol as le'r craicionn ann 'ur fìaclaibh.—Bheiream-sa cinnte dhuibh, gu'm biodh sibh aig fois. Feumaidh an dream a tha ag iarraidh an toil fein a bhi ann an socair; agus an uair a bha an t-saorsa mheallta teachd, bhrùadaraich na h-uile mn fhois, agus mu chodhal ann an craicionn slan. Ach cumaibh-se bhrù tosd: gheibh sibh fois na's leoir ann am flaitheanas. Ach gabhamaid rathad Dhia am fad 'sa tha sinn ann an so. Tha e na ghnothach iongantach! Ciod e a dheanadh muinntir ris na h-uiread do dh'fhois? Na'm biodh sinn beo ann an so gu sìorruidh, dh'fheudadh muinntir sealltainn air son fois. Ach cha bhi sinn fada ann an so:—uime sin, bitheamaid

dileas air son Dhia.—Gu cinnteach cha shilinn-se deur ge do thilgeadh Dia thairis na tìrean so uile. Chrath an Tighearn tearc a mach as am fois, agus tha e a' teachd. 'Bheil e ma ta na am dhuibh-se air son suidh aig fois? "An àm dhuibh-se, O sibhse, còmhnuidh a ghabhail ann bhur tighibh maiseach, agus an tigh so na fhàsach?" Hag. i. 4. Cha'n fhaigh Dia 'nis tigh gu a shoisgeil a chuir ann: ach feumaidh sibhse bhur tighean maiseach a bhi agaibh. Cha bhiodh iongantas orm ge do loisgeadh e Duneidean agus Glascho mar-aon, agus na h-uile nach bi air son Dhia. Shaoil le mòran e iongantach a bhi faicsinn mìr greadhnach do Ghlascho ri teine; ach cha do shaoil leamsa bheag dheth. C'arson, do bhrìgh 's gu'n do loisg iadsan na cumhnantan, agus gu'n do sgrios iad obair an ath-leasaichidh; chuir iad-san ar nithe taitneach-ne fàs; agus ciod e ge do bhiodh na bailtean so mar-aon air an losgadh? Gnothach mhòr gu dearbh! Ma bhitheas Dia air onaireachadh, na biodh speis aig neach co dhiubh bhios no nach bi sluagh agus tighean air an tilgeadh á dh'ionnsuidh iochdar a chuain. Is ginealach iad aig am bheil smuainte toibheumach an taobh a steach dhoibh. Tha iad a' smuaineachadh, gu labhairt mar sin, gu'n d'rinneadh Dia air an son fein, gu'n d'rinneadh Alba a chum gu'n togadh iad-san tighean ann, agus gu'n gabhadh iad còmhnuidh anna.—Ach bha'n saoghal air a dheanamh a chum seirbhis a thabhairt do Dhia, agus mur cleachd iadsan an cumhachd air a shon-san, ciod am feum a tha air son a h-aon diubh, biodh iad na'n rìghre, na'm mòr uaislean, no na'n luchd gamhluis? Cùis mhòr, ge do chuireadh e sìos iad a dh'ionnsuidh sgrios. Cha mhòr is fhiach iad uile gu leir. Tha smuainte dhaoine buileach mi-cheart.

(*Ri leantuinn.*)

### **An Evangelist's Confession.\***

**M**R. BROWNLOW NORTH, the well-known evangelist, was at one time—indeed, all through his early life—a very marked specimen of the thoughtless and dissipated aristocratic worldling. He was for many years supposed to be the heir to a noble title, but a late and unexpected marriage came between him and his hopes. When he was no longer a young man, he and a friend were staying at a shooting-box in Scotland. Their day's sport was usually followed by an evening's debauch; and in one of these his friend dropped down dead. The terrible event was God's message to the heart of this hardened profligate. The awful thought laid hold of him: "If I had been called away, instead of my poor friend, I should have been damned."

This led him to think seriously about his soul, and, after passing through many agonising experiences, he was brought into the full light of the Gospel. No sooner did he feel himself to be a

\*An anonymous contributor has sent us this article for insertion.—ED.

changed man than he began to set about trying to win others to realise the same blessedness. In process of time he became one of the most noted preachers of that period.

It happened on one occasion that he was to preach in Inverness. Just as he entered the building, a note was put into his hands, the contents of which were somewhat to this effect:—"Brownlow North, you miserable hypocrite! Do you remember what took place at — on such a date, and the part you bore in it; also at — on such a date, and again at — on such a date, and the part that you took on each of these occasions?" Pretty full details of what did happen were given, and then the letter concluded: "Now, you wretched hypocrite, you know that every word in this letter is true; will you, after reading it, dare to go into that pulpit and rant and rave, and preach what you call the Gospel?"

Poor Mr. North felt the force of the letter keenly, but he put it into his pocket, and when the time came, he read the familiar words: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." He paused, and then, with deepest feeling, added: "Of whom I am chief." "My friends," said he, "when I entered this building to-night, a letter was put into my hands. I do not know who the writer may be, but he is evidently one who knows a great deal about my career in the past. This letter refers to three distinct occasions, on which it charges me with participating in scenes of riot, and excess, and wantonness. I will not pollute your ears by referring to the contents of that letter further than to say as much as this. And the writer concludes his most painful communication by saying, 'Now, you wretched hypocrite, you know that all this is true; will you, after reading this letter, dare to go into that pulpit and rant and rave, and preach what you call the Gospel?' Dear friends, there are three things that I have to say about this letter: First, it is all true. Would to God that I could deny the charges it makes! Would to God that I could undo the past, but that is beyond the power of even God Himself. God knows it is true, and I confess with sorrow and shame that it is true. And the second thing I have to say is, that it's all forgiven; God knows it is forgiven, and I know that it is forgiven. And the third thing I have to say is that, if God, for Jesus Christ's sake, can forgive the sin of such a sinner as Brownlow North, there is not a sinner in Scotland, there is not a sinner in this wide world, too great for God to forgive him all his sins." There were few dry eyes among those present as he uttered these words with the most intense feeling.

Reader, your sins may or may not be as glaring as Brownlow North's, but they can be forgiven freely by the same pardoning God, if you but come to Him in true repentance. Should you die unforgiven, there remaineth nothing for you but the blackness of darkness for ever. Now, His mercy would fain woo you for Himself. Be wise in time.

ANON.

## Literary Notice.

**"Beauty for Ashes"** (A REVIEW).—This new book, by Mr. William Wileman, London, is largely a record of the Lord's dealings with the author in providence and in grace. He is a worthy Christian gentleman, whose experience, as recorded in this book, will cheer many of the Lord's people. His parents were Strict Baptists of the Philpot stamp. His mother especially was a beautiful Christian lady, and Mr. Wileman's chapter on "My Mother" is particularly touching.

Mr. Wileman has recollections of the striving of the Spirit of the Lord with him as far back as he can remember. In this book he ventures to make a distinction between the natural striving of the Spirit and that striving that terminates in conversion. He says (page 14): "Those convictions, which are natural, may appear to be very deep at first, but they gradually lose their force until they die out. But those that are gracious, however they may recede for a time, are sure to return with renewed force." It is very difficult to distinguish between the common striving of the Spirit and that which ends in conversion, but we think Mr. Wileman's distinction worthy of notice.

Mr. Wileman has been from his youth a lay preacher. His theology is strictly Calvinistic, but he is by no means a Strict Baptist. The writer has met several lay preachers in England of the Strict Baptist persuasion, who had to give up the Strict Baptist view of the free offer of the Gospel. Mr. Wileman is one of those; another is Mr. Thomas Chesterfield, of the Baptist Chapel, Alton. These men, by their conscientious stand for a Scriptural doctrine, have been to a large extent left alone by other godly ministers of their own denomination, yet we may say of them that they are "not alone, for the Father is with them."

Mr. Wileman was for a number of years a second-hand bookseller in London. He was also the editor of a Children's Magazine—still carried on by his son—called the *Gospel Echo*. He is a lover of children, and in "Beauty for Ashes" he appeals to the child mind as well as to the mature Christian. In such a story as "Little Willie" he brings out very beautifully the impressions of early conviction. Mr. Wileman has also been from his youth a hymn-writer. In England, even among the true people of God, sound hymns are their only medium of praise, and, although these are used in the public worship, they are looked upon more as human expressions of devotion rather than as divinely inspired. In this sense they are put on the level of sermons as channels through which God speaks to His people. At the same time, we hold that they are losing much by not having the inspired Psalms in praise.

Mr. Wileman is a true spiritual poet. He is an author of no mean repute, for he has written several books. This latest, however, is the "good wine." It is really delightful to find one who



has come to the top, so to speak, of Calvinism through the personal teaching and guidance of God's Spirit in the Scriptures. Such is Mr. Wileman in "Beauty for Ashes." The book may be had from the author's son, Mr. Clement Wileman, 27 Sydney Grove, Hendon, London, N.W., and the price is 3/6 net.—A. M'K.

## Notes and Comments.

**Students' International Christian Movement.**—A large gathering of students, representative of this Movement, met for some days in Glasgow during the past month. About 3000 were present from many parts of the world. Lord Grey opened the gathering with an address, and several Bishops of the Church of England, as well as other speakers of popular note, delivered lectures and discourses. We cannot say that we regard the Movement with any favour. It is altogether on broad lines. Some also affirm, not without grounds, that it is a Rome-ward movement. As an indication of the kind of Christianity that marked its leaders and others, there were special trains arranged for the taking away of a large number of the students on the Lord's Day—the last day of the gathering. Comment on such a mockery of the Christian religion is needless.

**The late Rev. Dr. Whyte.**—This well-known minister of the United Free Church passed away at Hampstead, London, on 6th January, in his 84th year. He was a native of Kirriemuir, and was born in humble circumstances. He became colleague and successor to the late Rev. R. S. Candlish, D.D., of Free St. George's, Edinburgh, in 1870, and, after Dr. Candlish's death, he continued as minister until his retiral some years ago. He was for some time Principal of the New College, Edinburgh. Dr. Whyte was an admirer of Dr. Thomas Goodwin and other Puritan divines, but he had a great latitude of charity for individuals of very different views. He frequently quoted passages from Dr. Newman and other characters of the Roman Catholic Church in a way that earnest Protestants often lost all patience with him, and could not believe that he was sincere when he praised the Puritans. In fairness, however, it must be stated that in his own sermons, which were characterised by an impressive delivery, he frequently showed such an uncommon sense of "the plague" of his own heart and such an appreciation of God's forgiving mercy in "Christ and him crucified" that he seemed a deeply exercised Christian. Some of his people did not relish his scathing exposures of human depravity. His various mental attitudes, however, constituted a great problem. One thing, which the present writer is sure of, is that if Dr. Whyte's soul is saved, as he trusts it is, much of his work is burnt up. Dr. Whyte could proclaim with great force and impressiveness forgiveness to penitent sinners through the blood of Christ, but we need in the present age not only men who will

preach Gospel truth, but who will be faithful witnesses against error in all its forms. Such were the Prophets, Apostles, and Reformers.

**The State of China.**—We regret to learn that China is at present in a dreadful state. Civil war, famine, and pestilence are rife almost everywhere. There has been no rain in many parts of it since 1919. The Chinese are a most interesting people, and we long for the day when God will send forth His Word with power among them. "O Lord, how long?" May He strengthen His own sent servants among the missionaries, and hasten the time when glory shall dwell in that great land! The prayers of the Lord's people at home should earnestly ascend on behalf of missionaries and people.

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## Church Notes.

**Communion.**—Dingwall, first Sabbath of February; Stornoway, third; and Breasclete (Lewis), fourth. Ullapool (Ross), first Sabbath of March; Portree (Skye), second; John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), and Lochinver (Sutherland), third; Kinlochbervie (Sutherland), and London Mission (St. Philip's Parish Hall, Eccleston Street, Buckingham Palace Road, Victoria, London, S.W.), fourth.

**St. Jude's Church, Glasgow.**—On New Year's Day the Free Presbyterian congregation of St. Jude's, Jane Street, Blythswood Square, Glasgow, gave expression to their appreciation of the twenty-five years' ministry of their pastor, the Rev. Neil Cameron. Annually, at the New Year's Day Service, Mr. Cameron generally delivers a lecture to his congregation, in which he reviews the movements of the Churches, and the necessity for the distinctive position of the Free Presbyterian Church. At the close of the lecture on this occasion, he was presented with a wallet containing Treasury notes, and, afterwards, at the Manse, with a suit and dressing-case, etc. He also received on behalf of his sister (Mrs. Macfadyen), who has attended to the domestic duties of the Manse, appropriate gifts. The presentation subscription list amounted to £400, an eloquent tribute to the respect in which Mr. Cameron is held as a faithful preacher of the Gospel and a witness for the truth in doctrine and worship, by his congregation and friends.

**Deputies to South African Mission.**—A letter has been received from the Rev. J. B. Radasi, Matabeleland, expressing his pleasure at the expected visit of our deputies, Rev. Neil Cameron, and Mr. Angus Fraser, missionary. They are now booked to leave (D.V.) Glasgow by the S.S. Ulysses (Blue Funnel Line) on Saturday, 19th February. We are sure that the best wishes and prayers of the Church will follow them on their important mission to South Africa, and trust that the Lord will

grant favourable tokens for good in connection with their labours, as well as to Mr. Radasi, who has stood so faithfully to his post for fourteen years.

**A Correction.**—It was stated by mistake from Dingwall in last issue that the Rev. D. Macfarlane, F.P. Manse, there, had some copies in hand of his "Sermons on the Love of God, etc." These volumes are all sold out some time since, but he has a few copies of "Memoir of the Rev. D. Macdonald, Shieldaig," to be sold at 2/- each, postage 4d. extra.

## Acknowledgment of Donations.

MR. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Rd., Inverness, acknowledges, with grateful thanks, the following donations up to 18th January:—

**Sustentation Fund.**—John MacGillivray, Shaniko, Oregon, U.S.A., £2 14/; "A Free Presbyterian," Skye, 15/; "Anonymous" (Peterhead postmark), £1; Neil MacRae, Isle of Soay, £1 5/; Per Rev. J. S. Sinclair—W. Ross, Kingussie, 5/; Miss Dallas, Kingussie, 5/; Miss Walker, Blacksboat, 5/; and "Three Free Presbyterians," £1 10/; Colin Urquhart, Luibmore, Achna-sheen, £1; Per Mr. M. Urquhart, Dingwall—"A Friend," 10/, for Tain Congregation; Per Mr. M. MacLeod, Achnahaird, 10/, for Coigach Sustentation Fund; A. MacLennan, S.S. "Woodfield," £1, for Raasay Sustentation Fund; Per Editor—Miss Wilson, Larkhall, 10/.

**Jewish and Foreign Missions Fund.**—Per Rev. J. S. Sinclair—Miss Nicolson, West Breakish, Broadford, 3/; D. MacDougall, Youngston, Ont., U.S.A., £2 10/; Miss Walker, Blacksboat, 5/; Miss MacDonald, Spean Bridge, 5/; Miss MacInnes, Scalpay House, Broadford, 10/; T. Macdonald, Brock, Sask., 10 dols.; and A. Macdonald and Alex. Macdonald, one dol. each.

**Organisation Fund.**—Per Rev. J. S. Sinclair—K. Cameron and H. MacKenzie, Kin., Ont., £1, and Mrs. Miller, Port Dover, Ont., 10/.

Mr. A. Sinclair, Treasurer for John Knox's Free Presbyterian Congregation, Glasgow, acknowledges, with thanks, £1, from "A Friend," for Sustentation Fund, and the following donations, per Rev. J. S. Sinclair:—"Two Sisters," £2 for Sustentation Fund, £1 for Jewish Mission, and £1 for Foreign Mission Fund; Miss J. Sinclair, Argyle Street, Glasgow, £1 for Congregational Fund, and 10/ for South African Mission; "Nimrod," £5 for Sustentation Fund; and Mrs. Aitken, Airdrie, 10/ for Congregational Funds.

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The Treasurer of F.P. Church, Tain, acknowledges, with thanks, 10/, from "A Friend," for Tain Sustentation Fund, per Mr. A. MacGillivray, Woodbine Cottage, Inverness.

**Inverness Free Presbyterian Manse Purchase Fund.**—The Treas. of this Fund (Mr. J. Grant, Bank of Scotland, High Street, Inverness) begs to acknowledge, with thanks, the following donations:—Messrs. Peter, Hugh, and Donald M'Ewan, Laird, Sask., Canada, £1 each; Mr. John M'Innes, Garafad, £1; Mr. John Mackay, 5/; Mr. Angus M'Innes, Clachan, 5/; Mr. C. Gillies, 4/; Mr. Rod. Mackay, Malegar, 10/; Mr. Sam. and Miss Catherine M'Donald, Malegar, 10/; "Friend," Staffin, 10/, per Rev. E. Macqueen; "Friend," Armadale, 5/, per Mr. Murdo Mackay, Strathy; Mr. Murdo M'Lean, Coigach, 10/, per Mr. Angus Stewart, Inverness; Mr. Kenneth Matheson, Dingwall, 10/, per Mr. Rod. Matheson, Inverness; "A Reader of the Magazine," Helmsdale postmark, £1, and Mrs. Grant, The Deanery, Dornoch, £1, per Treasurer.

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