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**The Sovereignty and Wisdom of God in
the Afflictions of Men Displayed.***

THE above is the sub-title of one of the outstanding books in Scottish religious literature. Better known as the "Crook in the Lot," its sub-title explains the subject matter of the treatise. Written by one of the masters in our Israel (Thomas Boston), it was a book that was highly valued by generations of godly men and women in the past, who derived instruction and comfort from its pages. It deals with matters that often cause perplexity and that are the common lot of men, for man is born to trouble as the sparks fly upwards. And as God's people pass on their way, many of them are sorely perplexed at the dispensations of infinite wisdom. "Therefore his people return hither: and waters of a full cup are wrung out to them" (Psalm lxxiii. 10). In the "Crook in the Lot" their thoughts are turned to God's ways of dealing with His inheritance and the unexpected and happy outgates He many times vouchsafes to them when all their ways seem hedged in. The new edition, published by the Sovereign Grace Union, will be gladly welcomed by those who are already familiar with the book, and for those who have not yet read it we have the greatest pleasure in recommending it to them. The author, Rev. Thomas Boston, Ettrick, was one of God's honoured servants, whose labours the Lord abundantly blessed, and whose writings have been eagerly read by generations of the best of Scotland's sons and daughters. The best known of his works, the "Fourfold State," is one of the classics of our religious literature, and

* "The Crook in the Lot," by Thomas Boston. Sovereign Grace Union, 98 Camberwell Grove, London, S.E. 5. Price 2/6; 2/9 post free.

though the "Crook in the Lot" was not so widely read, yet it enjoyed a wide circle of readers deeply exercised in the weightiest matters that can engage the attention of man. In Dr Duncan's incisive and happy characterisation—"Boston was a commonplace genius; remember, not a commonplace man, but a commonplace genius"—we have the intellectual side of this remarkable man summed up with the keen insight of one who himself was a genius of the first order. Possessed of intellectual gifts of a high order and a mind notable for its clearness and order, he had power in a remarkable degree to express his thoughts in language which here and there arrests the reader with its epigrammatic force. Boston, in common with Patrick Walker, had the gift of literary style which was recognised as worthy of being followed by one of the acknowledged stylists of modern English literature. But notable as his gifts were, it was his child-like piety that appealed to God's people. A biographer says of him:—"All-pervading piety was his great characteristic; probably there never was a man who carried so uniformly and constantly into practice a belief in the Almighty's close, incessant supervision of every act and fact in life. The reputation he left behind was immense." What it was at one time in the South of Scotland may be gathered from the answer of the Peebles schoolboy to the question—"Who was the best man that ever lived?"—"Mr Boston, minister of Ettrick."

In order that Boston might be a son of consolation, God made him pass through sore afflictions. His wife had long been afflicted mentally, and there are no more pathetic passages in his "Memoirs" than those recording his hopes and fears concerning her. In one passage, with sinking heart, he writes:—"Now we were with our broken ship, within sight of the shore. But behold in a little time after, the storm arose anew, and the ship was beat back into the main ocean, out of sight of land again." He lost six of his children between 1701-1716, and what this meant to the tender-hearted father is known to Him alone who saw His servant's tears and the sorrow of his heart. His tenderness may be gleaned from the following incident narrated in his "Memoirs":—"When the child was laid in the coffin, his mother kissed his dust. I only lifted the cloth off his face, looked on it, and covered it again, in confidence of seeing that body rise a glorious body. When the nails were driving, I was moved, for I had not kissed that precious dust which I believe was united to Jesus Christ, as if I had despised it. I would fain have caused draw the nail again, but because of one that was present [his

wife] I resented and violented myself." As he turned his face to the setting sun, rich with the garnered experience of years of joy and sorrow, he preached a series of sermons on Affliction which were afterwards published under the title of the "Crook in the Lot." The sermons were founded mainly upon the text—"Consider the work of the Lord; for who can make that straight which He hath make crooked?" He defines the "crook in the lot" as some one or other piece of adversity in our lot appointed by God. With the skill of a master he discusses such questions as how the crook came to be in man's lot, the purpose that God had in allowing it to be in the lot of His people, the unwise efforts they may make to get rid of it, and God's purpose that it shall remain until it has accomplished the end intended. God only can remove the crook in the lot, and "there will be no evening of it while God sees meet to continue it." But heavy though the cross may be Boston turns his longing eyes and those of his hearers and readers to the future, and in answer to the question of those longing for the dawning of the day: "Watchman, what of the night?" he answers in the words of the Apostle: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II. Cor. iv. 17). And, finally, taking a longer look into the future, he says when the final deliverance will come, "We shall see it has come exactly in the due time; that it was well it was neither sooner nor later; for though heaven is always better than earth, and that it would be better for us absolutely speaking, to be in heaven than on earth, yet certainly there is a time wherein it is better for the honour of God and His service, that we be on the earth than in heaven."

We have culled a number of striking paragraphs from the "Crook in the Lot," which we hope to give in a future issue. Meantime we conclude with the following, in which the sovereignty of God in man's lot is strikingly stated:—"God hath by an eternal decree, immovable as mountains of brass (Zech. vi. 1), appointed the whole of every one's lot, the crooked parts thereof as well as the straight. By the same eternal decree, whereby the high and low parts of the earth, the mountains and the valleys, were appointed, are the heights and depths, the prosperity and adversity, in the lot of the inhabitants thereof determined; and they are brought about in time in a perfect agreeableness thereto."

The Lily of the Valley.

BY REV. M. MORRISON, LOCHINVER.

AS the "rose of Sharon" is an emblem of glory and majesty, so the "lily" is an emblem of love. The "lily" is pure white in colour, and is as renowned as the "rose" itself. This represents the spotless purity, the perfect holiness of the Saviour's nature, and the righteousness of His conduct. He is holy, harmless, undefiled, and separate from sinners. This "lily" grew in the valley, and is an appropriate figure to set forth the humiliation of the Son of God in our nature, His acquaintance with grief and sorrow, His taking our law-place and bearing the awful penalty due to our sins. He who was in the form of God, made Himself of no reputation, and took on Him the form of a servant.

But taking it as an emblem of love, we notice that Christ loved the Church, and gave Himself for it. The love wherewith He loved them is an eternal love. It is one of the moral attributes of His Deity. It is said that God is love. When we read in the Word of one, or of more than one, divine perfection, such as His power or His power and wisdom, we may say that it is God Himself in these attributes. So that when it is said, "God is love," it is God Himself in this attribute of His Being. He loved Himself, His own Being, His own perfections, and it is the same love wherewith He loved Himself that He loves sinners. Thus Christ says—"For thou hast loved them as thou hast loved me." And as it is an eternal love, it is an unchangeable love. It is not like the affection of the creature, which cannot be relied on because of its varying and changeable character. God's love cannot change inasmuch as He Himself is unchangeable, and whatever happens, even with regard to the objects of His love, His electing and saving love cannot and will not change toward them. It is said—"Having loved his own that were in the world, he loved them unto the end." And as Christ's love is unchangeable, so it passeth all understanding. The understanding of angels, of men, cannot comprehend it. It will not fail of its objects. However deep His people are by nature in sin and enmity, the love will triumph and draw them to Himself.

The objects He loved deserved, instead of being loved, condemnation and wrath. They hated Him without a cause. There was such enmity in the heart,

rebellion in the will, guilt on the conscience, ignorance in the understanding, and depravity in the affections of every one of them that it is a marvel of marvels that the Persons of the Trinity ever loved them. Love in the creature is excited and attracted by qualities and conditions it discovers in its object, but all that is in those whom Christ loved is sin, pollution, hatred to good, love to all manner of evil; they were all debtors to His law and prisoners to His justice and slaves to Satan. He loved them as they were fallen in Adam, not as righteous, for there is none such. He loved their persons, not their sins, which He could not otherwise than hate.

Christ commends the Church, or the individual believer under the figure of a lily among thorns. The young bride exchanges her maiden name for that of the bridegroom. She is henceforth known by his name. So it is with the Church of the first-born written in heaven. While Christ the bridegroom says of Himself that He is the "lily," He says of her that she is as the lily among thorns. In this comparison you will notice her state and standing before Him. In the day when the Holy Spirit visited her to apply to her for the first time the fruits of Christ's purchase, He found her dead in trespasses and sin, very dark and black in respect both to her state and nature. He revealed to her her state, and she became alarmed, and her relief came when He pardoned her sins through His blood, bringing her out of her condemned state, and accepting of her as righteous by the imputed righteousness of the "lily of the valleys." Thus they are clothed in the perfect righteousness of Christ, and there is no spot upon their justified state—they are as the "lily." But as sure as there is a relative change of their state before God whereby they are compared to the "lily," so there is an inward change of their nature. The seed of God, the word of truth wherein Christ as a quickening spirit is conveyed into their hearts by the Holy Ghost and is formed in them as the hope of glory, brings about this sudden change in their souls, and it is otherwise spoken of as being born again, not of corruptible seed, but of incorruptible, of the Word of God that liveth and abideth for ever. There is a principle of heavenly light infused into their minds, whereby they behold His glory and His suitableness, and a principle of righteousness implanted in their wills, and a principle of holiness impressed on their hearts, a habit of gracious tenderness put into their conscience, and their

memory strengthened to take delight in and retain the law of the Lord as never before. Thus God's image they had lost in the fall is restored in some measure. Therefore, the true believer is compared to a lily, but it is to a lily among thorns.

The grace of God thus planted in the soul is like a lily among thorns. There is so much of sinful-self and self-righteousness yet to be subdued. The wilderness has yet to be run its course. Ah! what discovery the Lord is pleased to give to His people of their abounding heart-sinfulness and corruption. They seem betimes to be amazed at what they find in themselves of provoking lusts and evil thoughts of every description. Satan casts thoughts of atheism, of blasphemy through their minds, and taunting them afterwards that to have such thoughts is not consistent with a state of grace. Unbelief rears its head, casting doubt upon all God's word and work with reference to the soul. Evil passions begin to assail the new-born child of God, and between darkness of mind and hardness of heart, abatement of his first love and zeal, the grace of God in his soul is like a lily among thorns.

Further, the believer in the world is like a lily among thorns. The world derides and mocks and does all in its power to inflict trouble upon these lilies. The thorn pierces and pricks the "lily." It is of an opposite nature to the lily, and cannot bear it. Thus the world and self-righteous professors who know nothing of the nature of the lily, persecute the Church of God, look upon them as the off-scouring of all things. Ishmael persecuted Isaac and Esau, Jacob. They possess different natures and characters, just like the lily and the thorn. Many a sting the tender and gracious soul receives while he is in the world. Satan harasses and tempts and hurls his fiery darts upon him. The conduct of God's people under these trials and temptations must also resemble the lily, for the more it is pierced and stung by the thorns the more it exhales its fragrance, and makes it felt all round. This should be the way with you who tasted that the Lord is gracious. All your trials, temptations, the workings of the flesh, the cold hatred and persecutions of the world should make you look more to the Lord Jesus, and let the sweet incense of your broken heart and contrite spirit ascend to His throne. It will be like the precious box of ointment which the woman in the gospel broke and poured upon Christ's head and filled the house with sweet odour. So when our prayers, our groanings, and our spiritual complaints

are uttered and offered to Him, they are like the sweet perfume of the lily when stung with thorns, which is pleasing and delightful to Christ, as the Head of the Church, and is also sweetly felt by the members of the household of faith.

The Ruling Elder.

PRESBYTERIANISM is that form of church government by which the church is governed by presbyters or elders in subjection to the Divine Head. It is thus distinguished from Episcopacy, which holds that the church is governed by "episcopoi" or bishops. In the government of the church Presbyterians recognise two classes of elders—(1) the teaching elder, whose function is mainly to teach or preach the Word, and (2) the ruling elder, whose function is mainly to rule. They are so designated because they exercise spiritual oversight in the Church of Christ. The minister, with the ruling elders elected by the members of the congregation in full communion, constitute the Kirk-Session, which exercises discipline over that particular congregation. According to our recognised church law, each kirk-session every year has a right and is bound to appoint one of its number to represent it in the Presbytery and the Synod. This appointment should take place every year, and must be recorded in the minutes of the kirk-session. The session may re-appoint the ruling elder who acted as their representative the previous year, but the fact that he has been elected a representative elder one year does not make it necessary that he should be re-elected the following year, nor does it give him a higher standing among his brethren in the session. It is one of the recognised principles of Presbyterianism that the elders are equal. A curious opinion is held by some that the elder representing the kirk-session in the Presbytery and Synod has a status above his brethren in the session, and they refer to him commonly as the "ruling elder." All the elders in the session, with the exception of the minister, are "ruling elders." The right designation of the Presbytery and Synod elder is "Representative Elder," but the fact that he is a representative does not place him on a higher plane than his brethren.

Seek to be pardoned, but, above all, seek to be beloved.—*Thomas Goodwin*

Doctrine of the Russellites.

BY THE REV. D. MACFARLANE, DINGWALL.

Though Pastor Russell is dead, his followers are as active as ever in seeking to spread his deluding doctrines. Under the name of the International Bible Students' Association they are spreading their literature broadcast over the land. The following exposure of their teaching from the pen of Mr Macfarlane, Dingwall, appeared in a recent issue of the "North Star":—

THESE Bible Students profess to study the Bible, but they do not understand the Bible, and they teach error instead of truth, and have been the means of leading many of their fellow sinners—without intending it—to everlasting ruin in eternity!

I shall point out some of their errors:—

(1) They teach that the order of things, which obtained in pre-war days has gone, and that the world that then was has ended—we are now in a new world, and all forms of sin and unrighteousness are closed down. Now in opposition to this false representation, we say that bad as people were in their conduct before the War they are ten times worse after it. All who have eyes to see will admit this. But the blind—all these Students are—cannot see.

(2) They hold that at death the soul sleeps in an unconscious state in the grave with the body till the Resurrection. The teaching of the Bible is opposed to this doctrine. "Then"—that is, at death—"shall the dust return to the earth, as it was, and the spirit (soul) shall return unto God who gave it"—Eccl. xii., 7. Jesus said to the thief who prayed to Him "To-day shall thou be with me in Paradise"—Luke 23, 43. The body was put in the grave, but the soul went to heaven. The Apostle Paul looking forward to death said—"Having a desire to depart, and be with Christ, which is far better" (Phil. i., 23). He expected that his soul would be with Christ in heaven immediately after death.

(3) They deny that the punishment of the wicked is everlasting. The Apostle Paul, who spoke by the inspiration of the Spirit, said—"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory

of his power " (2 Thes. i., 7-9). Christ says—" These (the wicked) shall go away into everlasting punishment, but the righteous into life eternal " (Matt. 25, 46.) The punishment is as everlasting as the happy state of the redeemed in heaven, for it is the same Greek word translated everlasting that is used in both cases. Those who will not believe during their life-time that the punishment is everlasting must believe it when they die. But it shall be too late then for their eternal misery cannot be changed.

(4) They deny that Jesus Christ is God, equal with the Father in power and glory. Jesus Himself claims to be God. He said—" He that hath seen me hath seen the Father " (John 14, 9). The Apostle John said—" In the beginning (that is from all eternity) was the Word, and the Word was with God, and the Word was God " (John i., 1). In holding that Christ is a mere man they have no Saviour, for a mere man cannot save; therefore they shall be lost in hell for ever.

(5) They hold and teach that Christ shall in human nature reign on earth for a thousand years. They call this " the second advent." Now, there is no foundation in the Bible for that idea. The Bible speaks of the first and second coming of Christ, but says nothing about His third coming, and His second coming is always spoken of in connection with the end of the world, and the last judgment of the quick and the dead.

How is it that Bible Students speak contrary to the teaching of the Bible? This is the reason—they come to study the Bible with their own preconceived ideas, and make these ideas the rule of interpretation. They are like those to whom Christ said—" Ye have taken away the key of knowledge." They took the tradition of the elders as the key to open Scripture instead of Scripture itself. Scripture is its own interpreter.

Oh! deluded Students, give up your evil work, you are in ignorance serving the devil, advancing his kingdom, ruining your own souls, and the souls of your fellow creatures. Forsake your wicked master. Come to Christ. Serve Him. He is the best Master, and His service is the best service.

It is very remarkable that the Old Testament ends with the word curse; but the New with a precious blessing, even the grace of our Lord Jesus Christ.—*George Whitefield*

Every promise which God makes is evidence of His good will.—*John Calvin.*

The Late Captain Macdonald, Elder, St Jude's, Glasgow.

NEIL MACDONALD was born in the parish of Ulva, Mull, Argyllshire, in the year 1841. As a boy and young man he was free from the outward folly too often manifested at that age. He was, however, without God and without hope in the world till he reached the age of eighteen years.

A Gaelic schoolmaster came to the district to teach, and to hold religious services. His name was Mr Murdo Fraser. He was a native of Ullapool, Ross-shire. The labours of this godly man were blessed by the Lord, so that many were turned from darkness to light, and from Satan unto God. Among these was Neil Macdonald. No one could doubt ever after the reality of the change of state and nature which he underwent at that time. He became an Israelite indeed, in whom there was no guile. It is written—"By their deeds ye shall know them," and Neil Macdonald's words and actions placed beyond the region of doubt that he was one of the Lamb's true and faithful followers to the last day of his life on earth. He married a young woman, who proved a true helpmeet to him, and came to reside in Tobermory, in Mull. Having chosen a seafaring life, this place was more suitable for a home, as he could oftener visit his wife and family. In the year 1882 he was elected to the office of the eldership by the Free Church congregation of that town. He accepted the office, and continued to hold it there till the year 1893. In that year the Free Church departed so completely from her former Creed and Constitution that two of her ministers, and a large number of godly office-bearers, students, and people, were constrained for truth and conscience sake to separate from this pseudo Free Church in order to maintain in its integrity the original Creed and Constitution of the Free Church of Scotland. Captain Macdonald cast in his lot with them, and began to attend the services held in St Jude's, Glasgow.

In the year 1894, he removed his family to Glasgow. It was then that the writer became acquainted with him. The first time they met it became evident to him that Captain Macdonald was a single-eyed, true, and faithful Christian. Time and further intercourse convinced the writer that his first impression was right.

During the long period of his being master mariner, he never left a port on the Lord's Day. He strictly

kept this good rule when he sailed his own ship, and after he became captain of a coasting steamboat he faithfully adhered to it. His employers were so fully convinced that Sabbath work was not necessary in order to do their work proficiently that they gave him full permission to work the boat in his own way. Captain Macdonald told the writer more than once that he firmly believed, after a long experience at sea, that there was no necessity for Sabbath work. He disdained the futile pretence of men who endeavour to place such profanation under the category of works of necessity or mercy. He was not a bigot as to real works of necessity and mercy, for he never scrupled to do such on the Lord's Day. But he always considered conscientiously whether they were so before he did them. Thus he steered a Scriptural course between the Pharisees of old and the Libertines of this rebellious generation, who claim necessity for the most wanton and flagrant violations of the Lord's holy day. The late godly Mr Malcolm MacCulloch, Ardrishaig, told the writer that he was sure he had passed more than a thousand Captains through the sea-lock there, but that he did not meet one in that large number like Captain Macdonald.

He was elected and admitted an elder in St Jude's in the year 1907. This office he adorned with true humility, godly sincerity, and unfeigned fidelity to the Free Presbyterian Church and to all the duties of his office. He endeared himself to all his brethren in the Kirk-Session by his becoming conduct, both as a Christian and gentleman. The whole congregation held him as worthy of esteem and respect. He was employed as a missionary among the Highlanders of Clydebank during a considerable number of years, before his bodily health gave way, with real appreciation and success. The interest he manifested toward each individual in the Mission, both as to their spiritual and temporal concerns caused each one to trust in him as a true friend. This was not a superficial interest, but a heart concern for their good for time and eternity. That they believed it to be so was proved by the sorrow they showed when they realised that his labour of love among them had come to an end. He was indefatigable in visiting the sick, and many felt both cheered and comforted by his sympathy and comforting words. He fed daily upon the Word of God himself, and did his utmost to commend it to others. This was very conspicuously true in all his dealings with the sick. During the last years of his life his time was wholly his own.

This enabled him to visit regularly the Infirmaries in Glasgow, especially the Western. He always carried New Testaments and separate books of the Bible in English and Gaelic, which he distributed among the patients. The National Bible Society gave him these at cost price, and sometimes free. In this way he became well known to a large number of people throughout Scotland, especially Highlanders. The Superintendent and the nurses of the Western Infirmary respected him very highly, both as a thorough gentleman and for his work's sake. He was very fond of children, and he was often seen with such articles under his arm going to their aid as would divert their minds from home and pains.

When he came to Glasgow in 1894 he gave up a seafaring life. His family then consisted of two sons and two daughters. His worthy wife and the two daughters were removed by death. Being a man of tender feelings, these heavy strokes, one after another, made a very deep and lasting impression upon his affectionate mind. No one heard even the least complaint against the Lord's holy, just, and all-wise providence from his lips. On each occasion the words of the Psalmist might be applied to him—"I was dumb, I opened not my mouth; because thou didst it." Notwithstanding, it was easily observed that a very deep and lasting solemnity rested on his mind, and that his thoughts were now set almost continually upon the things which are not seen and are eternal. This did not cause gloominess or even sadness, but he became more definitely a stranger and pilgrim, who looked for a better country, and for a city which has foundations whose Builder and Maker is God. He saw more and more the instability of all terrestrial objects, and the folly of building one's hope upon such shifting sand.

He was now left with his two sons, who manifested a sincere filial spirit towards their lonely father. This was truly reciprocated by Captain Macdonald, for his fatherly affection rested upon his sons more now than ever. Some time after the two sons got married—one of them remained with his father; the other set up a house of his own. During the last two years and six months of his life he was unable to do much for himself. It looked as if he had a slight shock, which affected considerably his memory and his speech. During this time his son's wife nursed him with tenderness and wholeheartedness that were to be admired, and that should be taken as an example by others in like circumstances. The Lord was taking down very

gently the earthly tabernacle of His dear servant, and at the same time strengthening his soul with the strong consolations that are in Christ Jesus.

Captain Macdonald's chief care was that he would not say or do anything that would bring the cause of Christ into reproach. He was exceedingly careful and vigilant about this pit into which so many have fallen in this sinful and adulterous generation. He was not, however, afraid to expose the hypocrisy of men who hold the truth in unrighteousness; for his righteous soul abhorred such tactics. Some may have disliked him for this; but he was not the man to barter conscience and truth for any man's smile or frown. This made him a consistent elder of the Free Presbyterian Church till the day of his death. He was not one of those who hold that truth and its eternal principles are like the moon—changing from day to day—but held that they were as stable as the Lord's throne.

The writer often saw his face beaming with joy when the conversation would be on the love of God—Father, Son, and Holy Spirit—toward guilty and God-hating sinners. His love to Christ, His Word, the means of grace, the Lord's day and house, and the Lord's people was very easily seen. When the names of some of the Lord's people were mentioned, he would say—"My dearly beloved." He was truly possessed of the same spirit that moved worthy Ruth to say—"Thy God shall be my God, and thy people my people." It was evident that this love became stronger each day towards the end.

He was truly a man given much to prayer. It was very striking that when, on account of failing memory, he could not get his ideas into words, he was able to pray quite orderly, and had no such difficulty in finding proper words to express his thoughts. Towards the end he enjoyed so much freedom at the family altar that he forgot that any were present but himself. At such times he pleaded with the Lord to take him away to be with Himself. The expression of his face revealed the joy that exceeds language, and that is full of glory. The Lord's time came at last. On the eleventh day of May 1923, he departed to be for ever with Christ, whom he loved so sincerely and served so faithfully during sixty-four years in the world. He was eighty-two years of age when he was taken home to his everlasting rest.

The writer, the whole Session of St Jude's, and all the congregation mourn for their loss, which was truly his great and everlasting gain.

His remains were laid to rest in the Western Cemetery, Glasgow, to await the sounding of the great trumpet on the day of final judgment. He was sown in corruption then, but he will be raised in glory.

We offer again our sincere sympathy to his two sons and to their wives, and, also, to all who mourn after him. N. C.

The Late Mr Neil Macdonald, Elder, Oban.

THE congregation of Oban has cause to mourn the removal by death of Mr Neil Macdonald. He passed to his eternal rest on Monday, the 11th day of June, after a lingering illness, which became intense and rapid in its course during the closing weeks of his life. He was born at Salen, Loch-Sunart, in the year 1867, where his father, who was a mason to trade, happened to have work at the time. When a young man, he became an apprentice joiner with the firm of the late Mr Angus Macdougall, and was afterwards a foreman joiner in that same firm. It is, however, as a follower of the Redeemer in his walk and conversation, and as an elder for a number of years, that we desire to take notice of him here.

We are told that it was through hearing the Word declared in the Oban Church, in the year 1903, that he knew, for the first time, the spiritual liberty of the Gospel, the portion of the truth blessed to him being the discourse of the Saviour to Nicodemus upon the new birth:—"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." In the course of time he was elected to the office of the eldership, and we are told that in the days of bodily vigour his public exercises were much appreciated. He was during a number of years the superintendent of the Sabbath School, and being, as he was, of a winning Christian disposition, one may well believe that his labour among children was one of love. Through ill-health affecting him so much latterly, he was unwilling to engage in public prayer. He did so on a few occasions, and while it was evident that his memory was much affected by his trouble, it was also evident that the Lord was graciously making His Word precious to him. The following portion, in particular, was present to his mind at a prayer meeting, although unable to recall it fully:—"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered

garden, and like a spring of water, whose waters fail not." His removal to the rest that remaineth makes a real blank in the congregation, and in his home. May the Head of the Church graciously raise up witnesses who will show forth His praise! With his mother and his widow and family we sincerely sympathise.

D. A. M'F.

The Late Mrs Fraser, Oldshore, Kinlochbervie.

MRS FRASER, whose maiden name was Dolina Graham, was born at Drumbeg, Assynt, in 1856, and passed away on 7th August 1923, aged 67. She joined the Free Presbyterian Church in 1897, and was a staunch, unwavering member to the last, and while she had health, she was a regular attender on the means of grace. Stricken down with paralysis, she was in a very weak condition bodily, but her mental faculties were unimpaired. In her youth Mrs Fraser was like others, quite unconcerned, but when awakened to realise her ruined condition, other matters were of little importance during a period of three years. During this time she was much indebted to an exercised Christian woman, Mrs Kerr, for instruction and counsel. When the Lord's time to favour her came, it was through the words: "I have trodden the winepress alone; and of the people there was none with me" (Is. lxxiii., 3). She often spoke of the day of deliverance and expressed a wish for such another day and for a view of the truth as she saw it that day. Her youngest daughter, who attended her mother so devotedly to the end, told us that her mother's last day on earth was the brightest since she was laid aside. The righteous are taken away from the wrath to come.

H. M.

I have sometimes seen more in a line of the Bible than I could well tell how to stand under, and yet at another time the whole Bible hath been to me as dry as a stick, or rather, my heart hath been so dead and dry unto it, that I could not conceive the least drachm of refreshment, though I have looked it all over. Of all tears, they are the best that are made by the blood of Christ; and of all joy, that is the sweetest that is mixed with mourning over Christ. O! it is a goodly thing to be on our knees, with Christ in our arms, before God. I hope I know something of these things. —*John Bunyan*, in "Grace Abounding."

The Rev. Professor Kennedy Cameron on the Free Presbyterian Church.

BY THE REV. NEIL CAMERON, GLASGOW.

A BOOK on Scottish Church Union, by the Rev. Professor J. K. Cameron, has been sent us. The learned Professor wrote the book for the young of the Free Church. His aim was to let them know how faithful he and those associated with him were in upholding the creed and constitution of the Free Church. An honest and fair statement of the facts of their contentings might help the young in coming to a conclusion as regards the value of these struggles. To give the young light upon matters which are necessary for their proper guidance in future is always commendable. Let us consider a little how he has acquitted himself in this laudable work.

The Professor at the very beginning gives a kick or two to the Free Presbyterian Church. He chooses the revered father of the Free Presbyterian Church, Rev. Donald Macfarlane, Dingwall, as the first object of attack. The reply of Mr Macfarlane has appeared in the Magazine, and our readers are the judges as to whether the Professor has proved his charge.

Professor Kennedy Cameron suppresses the fact that the day the Declaratory Act was passed, in leaving the Assembly Hall, he told the writer that they were to hold a meeting that evening to take steps to separate immediately from the Rainy party. That at that meeting, when the property and funds of the Free Church were thrown across their path, they immediately changed their course. He should have told this explicitly to the young of the Free Church. This would give them at the start a key to the rest of the book. He should have told the young that one of their number said in the Assembly of 1894 that after what they heard on a previous day no one could doubt but that the Declaratory Act *regulated* the Creed and Constitution of the Free Church, and that their people were quite able to discern the difference between the Free Church of 1843 and the Declaratory Act Church of 1893. Still, he remained in that Declaratory Act Church till 1900. During these seven years not a word was said by him or any of his associates in the Assembly against the drastic changes made on the Free Church's constitution, while they did their utmost to raise prejudices in the minds of their people, old and young, against the Free Presbyterian Church. Surely he should have told all these facts to the young, for by

so doing he would have established his own character as a faithful historian. He should have also told the young that he and his associates were prepared to enter into the Union Church had they got a statement inserted into the basis of the Union that they were carrying their principles with them, and that seven of their number applied for the insertion of this clause. He vaguely acknowledges this (vide p. 24). Had he told the young these facts he would have done his duty to them, even at the risk of lowering his own high claims to faithfulness. In spite of this, his care for the young should have moved him to make the sacrifice, so that they should not suffer in the least through suppression of important facts. Had he done this, the young could form an intelligent opinion of the real merit of the contentings of the Professor and his associates.

He should have told the young that the first Professor appointed to a Chair in the Free Church was a Higher Critic. That the fact that he had published a book denying the infallibility and absolute inerrancy of the Bible, was known to those who had appointed him, and when inferior Courts of the Free Church appealed to the Assembly to deal with this Professor, they praised the book and its writer, forgetting that others had and read the book, and could form their own unbiassed judgment of the book, of the Professor, and of the Assembly. The book was withdrawn from publication, not, be it noted, because of the glaring heresies it contained, but on account of the bad use the Free Presbyterians would make of the case among Highlanders. This Professor has never yet expressed grief or repentance for the statements contained in "Demoniac Possession," so far as the Free Church has made known. So, on account of the above statements, they have brought very serious doubts into the minds of others as to the soundness in the faith of the whole of the members of that Assembly. Professor Cameron leaves himself open to a very serious charge in not having told the young the whole truth, without suppressing one word, even were it to save his own skin, about that most extraordinary procedure on the part of those who appointed the man and on the part of the Assembly. Undoubtedly he was bound to believe that the young would place a higher value upon faithfulness in maintaining the Bible in its integrity than upon gaining a case dealing entirely with property and money in the House of Lords.

He should have informed the young that after they gained the case in the House of Lords, they admitted into the Free Church ministers out of a great number

of denominations. That they called this heterogeneous conglomerate body the Free Church of Scotland; that they audaciously demanded of the Free Presbyterian Church to accept this formation as the real Free Church, and that, because they could not as men of conscience and intelligence do it, they have called them schismatics and the like. Surely this was a very vital point for the young to know, so that, understanding it, they would have no sinful grudge in their minds about the matter. It would be unpardonable even to think that he suppressed the above facts in order to deceive the young, but the writer failed to find any other explanation to fit into the context.

He should have told the young in the Highlands that they continue to hold to this day social gatherings at which vain songs, etc., are indulged in, and that sales of work are also held, thereby turning the house of God into a den of thieves; that at such gatherings they mix up with the United Free Church and other Churches; that, had elders or members attended such profanations of divine things in the original Free Church during the lifetime of the godly ministers and elders that ruled in her then, they would have been immediately suspended from Church privileges. The young should have been warned that what godliness was then, such will it be to the end, and that all this mixing up of "comic songs" and a form of godliness will leave such as are deceived by them like the foolish virgins in darkness and closed out of heaven at last. The writer feels so grieved that the Professor has not warned the young to flee from all such profanation of the name of Christ and of holy things, that he finds it hard to forgive him for keeping a report of these profanations out of his book. One would really think that his love of the never-dying souls of the young would overcome every other consideration, and, as it were, compel him to tell them the whole truth about these things, and also warn them to eschew them as being of the flesh only, and a cause why the Spirit of God ceased to a large extent to strive with men in this adulterous generation. Even should the Professor himself be guilty of attending and encouraging such carnal and worldly practices, one would think that his great care for the young would cause him to warn them, should he be at the same time condemning himself.

Had the learned Professor told all the facts above stated, in plain terms, as he should have done, seeing the book is meant for the young, they would be better able to judge for themselves whether the Free Presbyterian Church has incurred any guilt for not uniting with the present Free

Church. The Word of God says—"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Should the Professor and his fellows do what God there admonishes one to do, a union between the two Churches would soon take place.

Further, he should have explained to the young, seeing he charges the Free Presbyterian Church with schism, why he does not demand of them first to undergo discipline for their sin before they could properly be received back to the Free Church. He should have also told them why it happened that they had already received from the Free Presbyterian Church several ministers without saying a word about this sin of schism of which he declares we are guilty. But is the Free Presbyterian Church guilty of schism? Is it schism to come out of a Church when she is guilty of denying that the Bible is inspired of the Holy Ghost, and when she throws away the fundamental doctrines of grace, and also departs from the scriptural order of worship? Is a man or Church guilty of this sin by separating from such as blaspheme the name of Christ, and speak evil of the gospel? If so, the Apostle Paul was guilty of it at Corinth and Ephesus. The Reformers were guilty of it in leaving the idolatrous Church of Rome. Schism is a separating in doctrines and practice from the true Church of God, and not in separating from any body of men who have forsaken these doctrines and practices. The Free Presbyterian Church did not commit schism by separating from the so-called Free Church in 1893; but I am not at all sure but the ministers who remained in it seven years were actually guilty of this sin. I am sure the Bible supports the above definitions of schism, and, if my memory does not fail me, Dr Hodge has stated the same thing in more appropriate terms. I do charge the present Free Church of being more guilty than other Churches in Scotland of the sin of breaking down discipline in the country. The learned Professor should have acknowledged these things to the young, but that would mar his real aim in writing it. But, as I said already, his love to their souls and to God's truth should have caused him to place the truth in the hands of the young. The conduct of the Professor reminds the writer of a story related of a young man who proposed marriage to a young woman, when she refused him he smote her on the cheek with the palm of his hand, and demanded peremptorily of her to reconsider her refusal.

Concerning the rest of this book time and space will not allow the writer to say a word, save that it is absolutely

incorrect to state that any Free Presbyterians known to him ever said that they were sorry the Free Church won the case in the House of Lords. The Professor should not cause the young to think that his charge was true. It is a good thing for him that he wrote his book for the young, who know very little or nothing about the painful trials through which the aged passed more than thirty years ago, and repeatedly since; but he should have remembered that some of them, by the mercy of God, are still spared, and that they do not yet forget the facts connected with these struggles.

Searmoinean leis an Urramach Ìonghas MacMhaolain.

Searmoin V.

Gnìomhara, iii. Caib., 19 Rann.

“ Air an aobhar sin, deanaibhse aithreachas, agus bithibh air bhur n-iompachadh, chum gum 'm bi bhur peacanna air an glanadh as an uair a thig àmanna fionnuaireachd o làthair an Tighearna.”

(Air a leantuinn o t.-d. 187).

4. Tha iompachadh feumail, cha 'n e mhain chum gu 'm biodh cionta pheacaidh air a ghlanadh as, ach truailidheachd a pheacaidh mar an ceudna. 'S ann anns an atharrachadh ghràs-mhor so a tha obair naomhachaidh a tòiseachadh, agus 's ann trid naomhachadh an Spioraid a tha truailidheachd a pheacaidh air a ghlanadh air falbh, a chuid 'sa chuid, gus am bheil an t-anam air a làn shaoradh, agus fa' dheoidh air a dheanamh iomchuidh air son oighreachd nan naomh san t-solus. Co fhad 'sa tha clann Dè air chuairt anns an fhàsach so, tha fuigheal a pheacaidh a gabhail comhnuidh anna, tha 'n t-olc so làthair maille ri u. Tha 'm peacadh, cha 'n e mhain a gabhail comhnuidh anna, ach gu tric ag oibreachadh gu làidir, a cogadh an aghaidh an Spioraid, agus a ghnàth ag iarraidh a bhi gan cumail 'nan tràillibh fo a uachdaranachd fèin. Agus tha e soilleir o fhocal Dè, gu bheil iad gu tric air an ribeadh, a tuiteam ann am buaireadh, agus a toirt iomad cràdh agus trioblaid air an anamaibh fèin trid meartaireachd, a pheacaidh. Tha iad a thaobh nàduir cno-truailidh, a tuiteam cho tric anns a chlabar, agus gan salachadh fèin, as gu 'm bheil feum aca gach la bhi teachd a dh' ionnsuidh fuil Chrìosd, a tha glanadh o gach peacadh. Ach tha e 'na aobhar misnich do pheacaich bho chd a tha.

gam faicinn féin uile mar ní truaillidh, gu bheil tobar glanaidh ghnáth fosgailte, agus cuireadh aig na h-uile teachd d' a ionnsuidh, agus a bhi 'g ionnlaid ann, ciod air bith co neo-ghlan, agus neo-airidh 'sa dh' fheudas iad a bhi 'nam faireachdaínn féin.

'S e 'n Spiorad Naomha ùghdair agus fear-criochnaich obair naomhachaidh; tha 'n obair so, o a toiseach gu deir-eadh, gu sonruichte air a chùram-san, ach tha 'n Spiorad Naomha gu tric air a chràdh le neo-chùram a phobuill, agus air uairibh air a bhrosnachadh gu bhi toirt air falbh a làthaireachd spioradail o an anamaibh; gidheadh, cha 'n 'eil e gam fàgail gu tur, na tréigsinn obair a làmh féin. Tha e gan cronachadh, agus gan irioslachadh air son am mi chùram, agus an cul-shleamhnachaidh mhinic; ach tha e anns an àm cheudna cumail a làmh ris an deadh obair a thoisich e 'nan cridheachaibh, gus am bheil i air a deanamh foirfe. An uair a thòisich na h-Iudhaich air Ierusalem a thogail, an deigh dhoibh pilleadh air an ais o Bhabylon, bha iad air an cuartachadh le mòran do eascairdibh a bha 'g amharc orra féin, agus air an obair le suil a mhi-ruin, agus a gnàthachadh iomad meadhon chum an làmh an dheanamh làg, chum stad a chuir air an obair; ach bha làmh an Tighearna le a phobull ann nan obair; agus uime sin, a dh' aindeoin na bu chomasach an naimhdean a dheanamh, bha i air a giùlan air a h-aghaidh, a chuid 'sa chuid, gus an robh i air a' criochnachadh. Tha 'm fìor chreidmheach a tha gu treibh-dhireach a leantuinn naomhachd, air a chuartachadh le mòran do eascairdibh spioradail, a tha ro mhianach an deadh obair anns am bheil e saothrachadh a mhilleadh gu h-iomlan; ach tha làmh an Tighearna maille risean mar an ceudna ann a obair; agus uime, sin a dh' aindeoin na 's urrainn a naimhdean a dheanamh, tha i air a giùlan air a h-aghaidh, gus am bheil i air a deanamh foirfe aig uair a bhais, agus air a criochnachadh ann an glòir.

III. Theid mi nis air m' aghaidh gus an treas ceann teagaisg, le bhi toirt fa 'near, gu 'm bheil an t-àm anns am bheil peacanna dhaoine air am maitheadh, no air an glanadh as, 'na àm fionnuaireachd o làthair an Tighearna.

1. Anns a cheud àite, an uair a tha daoine air an dùsgadh gu mothachadh air an truaighe mar pheacaich, tha iad anns a choitichionn, làn do iomaguin, agus do chùram mu thimchioll slàinte an anama. 'S e so an cor anns an robh a mhuinntir a bha air am bioradh 'nan cridhe air là na Cuingis. Bha 'n cridhe air a lot le géur mhothachadh air an cionta, bha 'n coguis ga 'n agairt air son lionmhoireachd am peacanna, agus bha iad ann an imecheist mhòir mu thimchioll staid chunnartach an anama. Nach bu

bhrònach an cor nam fàgadh Dia iad fad bliadhna le saighead a ghèur-mhothachaidh so saithte 'nan cridhe, gun fhurtachd na cabhair sam bith a dheanamh orra? Bhiodh i na bliadhna thrioblaideach dhoibh; bhiodh e cho furasda bhi giùlan teasach fiabhruis fad bliadhna, a 's a bhi giùlan a leithid so do bhioradh cridhe, do spiorad leòinte. Ach cha d' fhàg Dia iad fad bliadhna, no eadhon fad seachduinn, anns an staid bhrònach so; oir tha aobhar a chreidsinn o 'n chunntas a th' againn mu 'n timchioll ann am focal Dé, gu robh iad ann an ùine ghoirid air an toirt gu fois anama tre chreidimh anns an Tighearn Iosa Crìosd. Bha iad gun dàil air an irioslachadh, air an leaghadh ann am bròn diadhaidh, air an toirt gu fìor aithreachas, agus air an aisig gu sìth maille ri Dia, trid feartaibh na fola rinn iad féin a dhortadh air sliabh Chalbhari. Agus tha e 'na ni cinnteach gu robh am na sìthe agus na réite so, 'na am fionnuaireachd o làthair an Tighearna.

Chunnaic an t-Abstol Peadar nithe mòr agus iongantach, air là na Cuingis,—chunnaic e sluagh mòr do pheacach air an dùsgadh as an ana-mothachadh, air am bioradh 'nan cridhe, agus ag éigheach fo eagal feirg,—“ Fheara agus a bhràithre, ciod a ni sinn?” Chunnaic e mar an ceudna, “ cumhachd an Tighearn làthair chum leigheas,” “ a shlànachadh muinntir a chridhe bhrìste, a thoirt saorsa do na braighdibh, agus a dh' fhosgladh a phrìosain dhoibhsan a bha ceangailte,”—seadh, chunnaic e mòran a bha ri saothair, agus fo throm uallaich air an toirt gu fionnuaireachd, gu fois anama, tre chreidimh anns an Tighearn Iosa Crìosd. A nis, an deigh na nithe mòr so a chunnaic an t-Abstol, bha e nàdurra dha sùil a bhi aige ri tuille fhaicinn do na nithe ceudna, ri tuille do chumhachd agus do ghlòir Chrìosd fhaicinn air am foillseachadh, ann an slàinte anamaibh neo-bhàsmhor dhaoine. Agus uime sin, tha e ro chosmhail gu robh e ann an dòchas ri tuille do na nithibh tròcaireach so fhaicinn am measg nan Iudhach, an uair a thubhairt e riu, ann am briathraibh ar teagaisg, “ Deanaibh-se aithreachas, agus bithibh air bhuir n-iompachachadh, chum gu 'm bi bhuir peacanna air an glanadh as, an uair a thig amanna fionnuaireachd o làthair an Tighearna.”

(Ri leantuin.)

Thoir air tus fainear ciod e beachd Chrìosd mu na chreideach—“ Mar an lili am measg na droighnìch, is amhuil mo gradhsa, am measg nan nighean.” Cha 'n eil Crìosd a faicinn aon eile anns an t-saoghal a ta cho maiseach na shealladh ris a chreideach. Tha a chuid eile cosmhuil ri droighneach, ach tha an creideach na shealladh cosmhuil ri lili mhaiseach.—*R. M. MacCheyne.*

Ceit Mhor, Loch-Carrunn.

GED nach eil ainm Mhr. Lachuin Mhic-Coinnich ministir urramach Loch-carunn, iomraiteach s'n taobh Deas, tha e ro chliùteach a measg Ghailheal Rois. Anns na ceithir siorramachdan mu thuath, is tearc iad am measg luchd labhairt na Gaidhlig aig nach eil aithne, ann an tomhas àraid air Mr. Lachùn mòr mar dhiadhair urramach; ach s'ann an crìochaibh Rois an iar —am measg n' am beannta far an d', rugadh e, an do chaith e làithean, an do shaothraich 's an do bhàsaich e; tha fàile cùbhraidh ainme-san, is iomradh air a bhriathraibh agus a ghniomhara cudthromach, air an cumail ann am beo chuimhne. Cha 'n 'eil teagamh 's am bith agam na 'n deanadh measg a bhiodh freagarach air a shon e féin a thoirt suas do 'n ghnòthach le comhnuidh a ghabhail beagan sheachduinean ann an siorramachd Rois, nach biodh e còmasach a'rsgeulaibh ni bu leoir mu dheidhinn fhaotainn, a dheanamh suas leabhar ro thaitneach. De na chuala mi air a bheul aithris mu Mhr. Lachuin, tha mi a tabhairt na teanas, air ughdarras ministir urramach diadhaidh, nach maireann, a bha an Ros, a bha na fhianuis air na nithe as sonruichte, ach bho 'n am sin a bha air a thabhairt gu co-chomunn a bhràthar, chum gairdeachas a dheanamh na ghloir, agus comhpairteachadh na dhuais.

Dluth do thigh ministir Loch-carrunn bha seann bhean aingidh a chomhnuidh, a bha air a meas ciontach de gach peacadh a tha air a thoirmeasg ann an clàraibh an lagha ach mort a mhàin. Do thaobh meudachd a pearsa 's e Ceit Mhor a thugadh mar ainm oirre. “Bha i 'na boirionnach grànda,” mar theireadh Mr Lachun “gun mhaise sam bith an sealladh Dhia no dhaoine.” Cha n' eil e iongantach a chluinntinn nach deach bean a teisteanais riamh do eaglais, agus gun d' fhairtlich air uile oidheirpean a' mhinistir a h-aomadh gu dol eadhon cor uair do thigh Dhe. Bha innleachd an deigh innleachd air am feuchainn, ach gu diomhain; dh-fhailnich earailean, deoir, dol tric ga sealltainn agus geurlabhairt gu minic r'a coguis, ann an cridhe a h-aona ghluasad, a thainig a reir coltais a dh'-ionnsuidh na h-inbhe uamhasaich sin mu m' bheil an t-abstol a labhairt, a mhuinntir sin a tha gu iomlan air an tabhairt thairis leis an Spiorad “nach urrainn iad sgur do pheacadh.” Mu dheireadh ghnàtnaich Mr. Lachun innleachd nach b' urrainn teachd ach ann an inntinn dhomhain agus iongantach mar a bh' aigesan, ach a tha cur far comhair dian iarrtas a' mhinistir dhileas gu' m biodh anam neo-bhasmhor air a thearnadh.

Bha e na chleachda am measg nan Gaidheal 'san linn a chaidh seachad a bhi a' cruinneachadh am beul na h-oidhche ann an tighean a chéile, agus na h-oidhchean fada geamhraidh a chur seachad a' seinn nan seann òran Gaidhlig, agus ag innseadh d' a cheile seann sgeulachdan na dùthcha. Cha deach an cleachdadh so fathast as ann an cearnaibh do 'n dùthaich, ged tha e mar tha chuid is lionmhoire do sheana chleachduidhean na Gaidhealtachd a'dol air chul. Bheireadh na boirionnaich leotha gach té a cuigeal 's a fearsaid, agus bhiodh na fir aig amannaibh a' càradh am bròg no 'deanamh chliabh as chreithleag. Agus b' abhaist do Cheit i fein a thoirt do 'n chleachdadh so, le uile dhìchioll seana mhna-ceilidh.

Rinn Mr. Lachun, a bha ro eolach mu chleachdadh agus aig an robh inntinn airson bàrdachd, e fein òran Gaidhlig anns an robh uile pheacannan follaiseach Ceit air an ainmeachadh, 's air an sgiursadh cho garbh 's a b' urrainn am fear a rinn an t-òran. Chuir Mr. Lachun an t-òran so air fonn, agus a' cur fios da os iosal air cuid do'n òigridh d'am b' abhaist dol air chéilidh le Ceit, ghabh e saothair mhòr ga 'ionnsachadh dhoibh, agus dh'iar e orra iad ga sheinn dhi a' cheud chothrom a gheibheadh iad. - Bha so na h-oidhirp iongantach, agus feudaidh cuid a smuaineachadh gun robh i neo-cheadaichte gu anam a chosnadh; gidheadh shoirbhich i. Chaidh na briathran, a chur air an adhairt le mòr ioghnadh dhachaidh gu coguis an t-seann bhoirionnaich, air dhoibh teachd o chearn bho nach robh suil sam bith riu dh' fhag so am buille geur agus cuimseach; fhuair an t-saighead alt anns an lùirich, agus air dhi a bhi air a cur air aghaidh le làimh an Spioraid, chaidh i domhain, domhain a steach 'san t-seann anam sheargta a sheas riamh gu so an aghaidh gach impidh. Bhà agartas Ceit a nis cho anabarrach sa bha a cruas mìchùramach roimhe. Bha trioblaid a h-inntinn da rìreadh uamhasach. Bha aonaranachd fhàsail Loch-carrunn ann an co-fhreagarachd iongantach r' a faireachduinn. Am measg bheanntaibh an fhàsaich uaignich ud, tha an loch bho am bheil an sgìreachd air a h-ainmeachadh, a' ruith a steach; agus mar a bhriseas fadthonna a chuain-an-iar air a chladach, agus a shìneas na monaidhean donn air a chul, na aon fhairge neo-chrìochnach de fhraoch, 's gann tha fios aig an fhear thuruis cia an lamh air an tionndaidh e airson inntinn eutromachadh bho 'n t-sealladh thiamhaidh so—a chum a' chuain a bha mu choinneamh gus am briseadh beannta arda an eilean Sgiathanaich a shealladh, no dh' ionnsuidh na'n sleibhtean fàsail a bha air a chulaibh, gu dorch, aonaranach agus lom. Is ann am measg nan ionadan fàsail so a chuir Ceit a nis seachad a' chuid bu mhò da h-

uine. Agus carson a chaidh i mach gu ionada samhach ann fhàsaich “Dh’ iarr i,” mar a rinn Joseph, “ionad anns an guilleadh i.” Chluinneadh aitean fàsail Loch-carrunn, rè uairean le cheile, a’ freagairt do mhac-talla le guth a caoidh; agus is maith a b’aithne do luchd-còmhnuidh nam bothan aonaranach am measg nam beann, co na billean o ’n robh an sgread chràiteach ud air a fàsadh; b’ ann o bhean chumha chianail na’n gleann a thainig i—Ceit Mhor, a bha roimhe so gle chruaidh. Dh’ amhaire i aairsan a rinn i a lot, agus a nis rinn i caoidh air a shon mar a ni neach caoidh air son aon ghin-mic, agus bha i ann an searbhadas air a shon, mar neach ann an searbhadas airson a cheud ghin.—Bha deuchainn fhad agus theinteach air a sònruachadh air son na ban pheacaich phillte. Domhain s’ mar a bha a geur mhothachadh, cha robh a choltas air gun rachadh e idir na bu lugha; chaidh seachduinean, miosan, agus eadhon bliadhnanach seachad, ach fathast bha trioblaid a’ pheacaich leointe cho geur agus cho ùr sa bha i riamh. “Cha do tharruing truaghan riamh anail cosmhuil rithe: dh’fheudadh dòchas a bhì ann do dhream eile, ach o, airson Ceit Mhoir cha robh dòchas!” Bha so da rìreadh iongantach ann an aon a bha eadar ceithir fichead, agus ceithir fichead sa deich, an uair a chaidh a dusgadh; oir is aithne dhoibhsan aig am bheil a’ bheag ’s am bith do dh’eolas air nàdur an duine, nach ’eil suidheachadh sam bith, ann an seadh spioradail cho mì choltach ri cor neach a dh’ fhàs sean ’s a’ pheacadh, aig am bheil a choguis air dùnadh roimh an fhirinn, agus aig nach dearg an Soisgeul na ’n lagh air aon do bhuadhan anama. Cha lugha na miorbhuil ann an saoghal nan gràs a dhùisgeas faireachdanan a tha air an tiormachadh suas le aois agus peacadh. Bha cuis Ceit da-rìreadh, na aon a bha air leth; bha i “na h-ioghnadh do mhoran”—na h-ioghnadh da coimhearsnaich, na h-ioghnadh do dh’eas-creidmich, na h-ioghnadh do’n eaglais, na mòr aobhar ioghnaidh da mhinistir, agus os an ceann uile na h-ioghnadh dhi fein. Ach cha do dh’innseadh an gnothuch uile fathast. Am bi iongantas air mo luchd leughaidh a chluinntinn gun do ghul i gus an robh i cho dall ri cloich? Ach ’s ann mar so a bha, gun lide a chur ris—ghuil i air falbh fradharc a sùl! Ceit bhoehd! Cha ghul na sùilean gun fhradharc ud ni’s mò. Cha fhreagair mac-talla ni ’s mò do dh’fhuaim chràiteach do chaoidh am measg beanntan fàsail do dhùthecha; oir shiab Dia fein gach deur bho d’ shuilean: agus an uair a liubhras uaighean uaine Loch-carrunn do dhuslach, beanmaichte, gleusaidh tu le ro-aobhneas do ghuth ri clarsaich Dhe, n’ ad sheasamh air an fhairge ghloine sin ’san ionad anns nach bi pian, no bròn, no éigheach nis mò, oir theid na ceud nithe thairis.

Dh'ainmich am ministir urramach, air ughdarras am bheil mi ag innseadh na naidheachd so, gun d'fhuair e cuir-eadh gu cuideachadh aig frithealadh Suipeir an Tighearna ann an Loch-carrunn 'san am an robh Ceit 'san trioblaid a chaidh ainmeachadh. Air dha bhi 'g imeachd le Mhr. Lachun 'sa mhonadh, chual e astar uaithe acain boirionn-aich ann an suidheachadh cràiteach. "Eisd!" ars am ministir coigreach, "an cluinn thu 'n glaoth? Ciod e th 'ann?" Thuig Mr. Lachun gu math e. "Leig leatha," ars esan, "chosg a' bhean ud iomadh deur dhomhsa; guilleadh i air a son fein a nis." Gidheadh riamh bho n' am sin, chum e shuil oirre, agus bha e anabarrach caoimheil rithe, mar athair ag amharc 's a deanamh faire thairis air gach ni bhuineadh dhi, airson tìm agus sìorruidheachd.

(Ri leantuinn.)

Letters of Rev. John Berridge.

II.

I perceive by some hints in a late discourse, the rough draft of the portrait of my soul has reached your hands; the lines perhaps were strong in many parts, but yet imperfect. This I call its fellow; but alas! were I to write whole volumes upon the subject they would still be but small sketches.

To anatomise my own soul and point out the irregular turnings and windings of a deceitful heart is beyond my skill. Satan is always beating and hunting the powers of my soul; watching what will start next, whether pride sensuality, covetousness, worldly pleasures, etc., and whatever sins they are he will be sure to strike in and follow. How often has the soul gone hand in hand with Satan, in chase after carnal pleasures, till he has been even tired, and then what fruit has it produced but sorrow and shame!

But, sir, in order to my deciphering the combined forces of sin, hell, and the world, against me, you have justly opposed the three-fold grand alliance that is for every believer, namely, Father, Son, and Spirit. True, but the query still remains, Can such an one as you be in alliance with the King of Heaven, or bear the image and stamp of the Lord Jesus? Where is the consistency? I want to know the worst myself. I own a spark of real grace shall be kept alive: let the wind of temptation blow ever so high and strong, or the waves of temptation beat ever so hard, true grace shall be victorious. This is a matter of comfort, to find a smoking ember under a load of ashes.

There may be, indeed, two men in one person, the old and the new man, flesh and spirit—Rom. vii. 15-23. So upon a medal, there may be upon one side the image of the devil, rebellion, slavery, lust, and tyranny; and on the other side, the effigy of a good prince, loyal subjects, peace and plenty, and the enemies' hearts trampled upon as conquered. This I think a lively representation of the case; and it would be a happy turn could I make it out so to my own soul.

I want to see the divine image carved more legibly on my own heart. I am sure I see the picture of the devil strong enough there. I do not so much fear the allied army of the Prince of the world, and the world itself, under the command of its captain-general, the devil, as I fear the rebellion in my own bowels, the restless monster, sin, within me. Civil wars are the most shocking, and the most fatal; besides, my soul is the seat of wars and conflicts, and you know, sir, what havoc is made usually in such places.

The Late Campbell Rodger, Esq., Helensburgh.

IT is with sincere sorrow we announce the removal by death of Campbell Rodger, Esq., Rossaline, Helmsburgh, at the advanced age of eighty-three years. He joined the Free Presbyterian Church at its beginning as a separate body, and continued steadfastly to uphold the principles and doctrines for which she exists to the end of his life. Mr Rodger was a humble and sincere follower of the Lamb. He was very reticent and retired in his disposition, and was solid as a rock in upholding truth and integrity in the affairs of God's house in the world, and also in all his business with his fellow-men.

We express our deepest sympathy with Mrs Rodger and her family. Their loss, and ours, as a Church, is great; but we believe the change has been a great gain to him. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that we sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

N. C.

I sob and lament for that I cannot be quit and rid of sin. I desire to have a more perfect life.—*John Knox.*

Notes and Comments.

A New Movement Among the Jews.—As many of our readers know, the pioneers of Zionism who are organising the Jewish national home in Palestine are men of materialistic conceptions, whose proceedings are viewed with grave concern by the religious section of the Jews. . As a counter move, a new organisation has been formed under the name of Agudath Israel (the Band of Israel). This Association held a meeting recently in Vienna, at which the irreligious character of the leaders and followers of the pioneers of Zionism was denounced. The Agudath Israel is a call to Israel to go back to its ancestral faith. Members of the Agudath Israel are still looking for the advent of the Messiah. At times it looks like that this people, so mysteriously preserved in the providence of God, should never come to know the true Messiah. But God's word will be fulfilled, and all Israel shall be saved. They have become, according to God's threatening, "an astonishment, a proverb, and a byword among all nations," but they are beloved, not for their own, but for the fathers' sakes.

Wales and Sabbath Observance.—It is encouraging to learn that while the god of Pleasure is barefacedly demanding almost everywhere that the Lord's Day should be devoted to him, that his followers are not getting it all their own way. At Holyhead the Town Council has passed a resolution prohibiting the hire of pleasure boats on Sabbath, and the Council of the Llyn Promontory have also passed a resolution and sent it to the Pwllheli Town Council protesting against circuses and menageries being allowed to leave the town on the Lord's Day. In the determined effort to do away with the observance of the Sabbath it is encouraging to find here and there that a check is put on the efforts of the Philistines.

The Covenanters Under the Fire of a Philistine.—In the part devoted to Scotland in "Peoples of All Nations," Mr Hamilton Fyfe, a widely travelled correspondent of the "Daily Mail," and an expert journalist, writes an introduction on "The Scots in Fiction and Fact," in which quite a number of our countrymen will readily admit that his power as a writer of fiction out-balances his skill as a writer of fact. Our main controversy with Mr Fyfe, however, is his undisguised ignorance of some of the features that went to give Scotland an honoured place among the nations. He speaks of the Covenanters, those far-seeing patriotic men, whose

determined resistance broke the tyrant's power, and purchased our liberty at a tremendous price to themselves as "rigid sectarian fanatics of the Covenant, who surpassed the Puritans in deeds of blood, and left upon the spirit of their countrymen a cloud of gloom and sanctimonious pretence which has been passing away only within the last generation." In another sentence he somewhat qualifies this jaundiced castigation, but to multitudes who never knew of the noble contendings of these heroic witnesses for the truth his false characterisation will be accepted as truth. We know the history of our godly forefathers sufficiently well to read with a feeling of pain such unjust descriptions of men who were hunted while they lived, and whose memory is now maligned that they are dead.

Childish Nonsense.—On another matter Mr Fyfe shows his power as a writer of fiction in holding up to ridicule what he is pleased to term the Pharisaical Self-Righteousness of our countrymen in their observance of the Sabbath. To show the depth of inanity to which men of Mr Fyfe's calibre may sink in dealing with such matters, take the following story told by an old Highlander to a Glasgow artist:—"Last Sabbath, just as we were comin' oot o' kirk, there was a drover chield frae Dumfries comin' along the road, whustlin' and lookin' as happy as if it was the middle of the week. Weel, sir, oor lads just set upon him and a' most killed him." This childish nonsense is seriously quoted as proof that the Scots' love of the Sabbath is "Pharisaical Self-Righteousness." Mr Fyfe no doubt meant to be funny, but while trying to make fools of others, he has unconsciously put the cap and bells on himself. It is passing strange how men who have widely travelled, are well read and conversant with the customs of many peoples, should show on such matters such childish inanity which, like the loud laugh, betrays the vacant mind.

Mr Kensit's Protest.—The high places in the Church of England seem to be reserved for advanced Ritualists. The recent appointment by the Prime Minister of the Rev. W. H. Frere, head of the Community of the Resurrection, Mirfield, Yorkshire, to the vacant see of Truro has called forth the following protest from Mr Kensit:—"The appointment is calculated to disturb the minds of large sections of loyal Churchmen. Not only has Dr Frere been the head of the Mirfield monks, bound by the same monastic vows as Roman Catholic orders, but he is the foremost champion of the effort to destroy the reformed character of the Book of Common Prayer. His heart, like that of the party he

represents, is in mediæval rites and ceremonies, and no greater disservice to the Church of England as a Protestant institution can be rendered than the nomination of such men to bishoprics."

Hankering After the Symbolism of the Cross.—The Rev. Dr Archibald Fleming, London, spent his holidays in Kingussie, where he listened to a sermon by the parish minister describing a visit to one of the sub-Columban chapels in Tiree. Dr Fleming seems to be deeply in love with the symbolism of the Cross, which an austere Presbyterianism has banished from our churches. The severe simplicity of our Presbyterian churches grates on his soul hankering after the beauty of holiness as understood by many of his school, and he yearns for the day when this want of adornment will give place to a more elaborate decoration of the places of worship. He hopes that the ancient and later symbol which characterised the worship of the Columban Church will soon be restored. For our own part, we cannot understand this hankering after ancient Christian symbolism, whether it be the Cross or any other symbol. The study of these ancient symbols as an interpretation of early Christian ideas may be necessary for the student of history, but to long for their return to adorn Christian worship is a sure sign of spiritual decadence, and the emphasising of the outward form at the expense of the complete suppression of the spiritual. May the plain severity of our services long remain, and if the Spirit's presence be granted, we shall be able to worship God in the beauty of holiness, even though the place of meeting be a barn, in a truer sense than in a cathedral with magnificent decorations and elaborate ritual.

Mr Brider's Mission.—Mr Brider has written thanking us for the parcel of Magazines he receives regularly each month. In his letter he says:—"Only last week I was told by one of the men what a blessing he found in reading one of the sermons in the Free Presbyterian Magazine. So we labour on, and we are very grateful to you and the Committee for this kind help to us month by month."

Church Notes.

Communions. — November — First Sabbath, Oban; second, St Jude's (Jane Street, Blythwood Square), Glasgow; third, Edinburgh, Dornoch, and Helmsdale; fourth, Halkirk. January—Last Sabbath, Inverness. February—First Sabbath, Dingwall; third, Stornoway.

March—First Sabbath, Ullapool; second, Portree; third, Lochinver; fourth, Kinlochbervie.

Illness of Rev. J. B. Radasi.—We learn with the sincerest regret from Rev. N. Cameron, Convener of the Foreign Mission Committee, that Mr Radasi is suffering from diabetes. Arrangements have been made by Mr Cameron for special treatment in a hospital, which we trust under the Lord's goodness, may prove beneficial to Mr Radasi. We extend our sympathy to him in the necessary withdrawal from the work in which his heart was so much engaged, and we are sure all the Lord's people will plead for his recovery at a throne of grace.

Ordination and Induction at Gairloch.—The Western Presbytery met at Gairloch on Monday, 15th October, for the ordination and induction of the Rev. Roderick Mackenzie, M.A. The Gairloch charge has been vacant since Rev. D. Mackenzie accepted a call to Kames. Our prayer for the congregation and the minister set over them is that the Lord would abundantly bless them, and that the preached Word might bear fruit in many hearts.

London Mission.—Mr Donald J. Matheson has been appointed to conduct the services in London in place of Mr Robert Sinclair, who has returned to Glasgow for his University classes. Might we be permitted to remind parents of their duty to send the names and addresses of their sons or daughters going south to London to Mr Robert R. Sinclair, 37 Albert Palace Mansions, S.W. 11.

Church Documents.—The booklet of Church Documents authorised by the Synod will, by the time the Magazine is issued, probably be in the hands of all those who ordered copies. The price per copy is 4d, and all remittances should be sent to Mr Macgillivray, General Treasurer, from whom additional copies may be had. We trust that all who wish to be acquainted with the principles of our Church will procure copies.

Theological Classes.—The Theological Classes will begin, God willing, at Wick on Tuesday, 4th December. The prayers of the Lord's people are solicited for His blessing on tutor and students.

Acnowledgment of Donations

Alexander Macgillivray, General Treasurer, Woodbine Cottage, Glen-Urquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to the 8th October:—

SUSTENTATION FUND.—A. Macleod, Edinbane (for Portree Sustentation Fund), 2s 6d; A. Cameron, Greenholme Street, Cathcart, 20s; J. Ross, Loans of Rarichie, Fearn, 10s.

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EDINBURGH CHURCH PURCHASE FUND.—Mr Maclean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—Anon. (Glasgow postmark), 20s; per Mr Wm. Day—Miss Macinnes, 4s. Per Rev. Neil Macintyre—Three Friends (postmark, Mid-Calder), 30s; W. and A. Campbell, Glendale, 30s; Donald John Macleod, Raasay, 65s. Per Mr James Mackay—Wellwisher, Caithness, 20s; Old Friend of the Congregation, 40s.

OBAN MANSE FUND.—Mr Fraser, 15 Stafford Street, acknowledges, with sincere thanks, £1 1s from Matthew Armstrong, Esq., 127 Great Hamilton Street, Glasgow.

CORRECTION.—In last issue, "Mr J. Livingston" should read "Miss J. Livingston."

CLYDEBANK BUILDING FUND.—Mr James Nicholson acknowledges, with sincere thanks, the following donations:—Per Mr W. Grant—Capt. K. K. Macleod, 10s; K. Macdonald, 6 Woodside Crescent, Glasgow, 10s; M. Mack., Partick, 10s; Mrs Maclellan, Livingston Street, Clydebank, 10s.

The Magazine.

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