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The Path of the Just.

THE Scriptures make it very plain to men that the way of transgressors is hard. They hold up to our view the terrible harvest reaped by the thoughtless sower. And even in those cases where the fond delusion is harboured that all will end well because of the temporary pleasure the sinner enjoys they warn him that the reaping time may be in desperate sorrow. On the other hand, the Word of God is full of the most comforting messages to those who have been called by God's Spirit to walk in the way of life. He has set before them a path which will one day bring them into His own presence where there is fulness of joy and to His right hand where there are pleasures for evermore. He has promised to instruct them and teach them in the way they should go, and that He will guide them with His eye. Some of the most gracious encouragements in the Scripture are those referring to the path of the just. Take for instance the words:—"The path of the just is as the shining light that shineth more and more unto the perfect day." The heavenly beauty of these words is itself like a light shining in a dark world or a beckoning message to the wayfarer, who may be wearied and discouraged, to lift his eyes to the distant goal that he may catch a glimpse of the light of God's perfect day. The prospect set before the just in these beautiful words is not imaginary but is in strict accordance with fact. The just have such a glorious prospect before them that it well becomes us to ask:—Who are they? Men and women who have been freely justified by grace is the answer of God's Word. Guilty sinners, condemned by God's holy law, incapable of meeting its far-reaching demands or its terrible penalty, they were helpless and

hopeless as far as their own efforts were concerned. It was while in such a state the Spirit of God turned their eyes to the Surety of sinners, and as they were enabled to believe in Him they became partakers of the righteousness of God by faith, and from that day onward they were God's justified, and it is of this people that the promise holds true that the path of the just is as the shining light that shineth more and more unto the perfect day. God has set before them a definite path with a definite goal, and as wayfarers with their eye fixed on the distant goal they are to press on towards the mark.

There was a time when those who are spoken of as "just" were not "just" and when they were walking in a path that was not as the shining light but which was taking them all too surely to that eternal night described so solemnly by the Lord Jesus as the outer darkness. But through the Prophet of the Highest knowledge of salvation and remission of their sins were granted to them, and by the tender mercy of their God the dayspring from on high visited them, giving light to them who sat in darkness and in the shadow of death, and guiding their feet into the way of peace. This was the beginning of a course that is to end in perfect day. The Lord's people are ready to misconstrue this promise, and thus deprive themselves of the comfort it is fitted to give. It does not say that they will feel it getting brighter and brighter as they journey towards Zion; it states a fact; a fact, too, which is abundantly borne out by their experience. For it is the increasing brightness of the light which is bringing out so distinctly the imperfections that trouble the pilgrims. They see the imperfections more now than ever, and the conclusion they draw is that they are worse now than at the beginning without ever thinking that it may be the increasing light that is the true explanation. The promise does not mean that they will feel the way getting brighter and brighter. It may be, as far as their feelings are concerned, that it is getting darker and darker, but nevertheless the fact of the promise holds true for the just. The long night for them is passing away, and in hope they can look forward to the coming of the perfect day—God's perfect day—a day which shall have no night. What that day shall be for those who felt themselves stumbling through life in the dark no tongue can tell, but no watchman straining his eyes to catch the first light of the dawning day could have the joy that will be felt by the just when they open thier eyes in the light of God's perfect day.

Notes of a Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

“But they constrained Him, saying, Abide with us ; for it is toward evening, and the day is far spent. And He went in to tarry with them.”—Luke xxiv. 29.

THE two disciples on their way to Emmaus, which was sixty furlongs, or about seven and a-half miles from Jerusalem, met with Jesus, who conversed with them about the important matters which occupied their minds, and they desired to have more of His company, when they came to the end of their journey that day. “And when they drew nigh unto the village whither they went, He made as though He would have gone further. But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent. And He went in to tarry with them.” From these words we may notice—

- I. That those who have derived benefit from Christ's teaching, and enjoyed His sweet fellowship, desire more of this.
- II. That they use words and arguments to obtain the privilege; and
- III. Christ's willingness and readiness to grant them their desire.

I. The two disciples spoken of here, one of whom was Cleopas, derived much benefit from the company of Christ: He made their hearts burn within them with joy. He did this by expounding the Scriptures to them, the Scriptures concerning Himself. Christ is the sum and substance of the Scriptures; they testify of Him. The books of Moses, the prophets, and the Psalms testify of Him, and He opened up to them the Scriptures. The Word of God properly expounded is the means in the hand of the Spirit to convince and to convert sinners, and to edify, sanctify, and comfort believers. In preaching, the work of ministers is to expound the Scriptures and to apply them, so far as teaching is concerned, to the various conditions and cases of their hearers. Christ, in His discourse here as well as elsewhere, has set an example before us which we ought to follow.

II. Means are to be used to keep up fellowship with Christ when He condescends to visit us. One of these means is prayer—“Abide with us.” Christ's

fellowship is so sweet and beneficial that it awakens the spirit of prayer in His people to constrain Him to abide with them. Although He is willing to be with them, and has promised to be with them, yet He will be enquired of by prayer to vouchsafe this benefit to them. If you would have Christ to abide with you, pray without ceasing. Be diligent in the use of the other means of grace, but be often at the throne of grace, and cherish the spirit of prayer, and exercise it, even when you are not on your knees in the attitude of prayer.

The argument the disciples used was—"It is towards evening, and the day is far spent." By this they seemed to have respect to the comfort of the wonderful friend that had met them; but there is no doubt that their own comfort and happiness were also kept in view. Little was the comfort their entertainment of Christ would afford Him compared with the entertainment He would give them by His presence and conversation. Though they did not yet know of a certainty—though they may have had some idea of it—that He was the One they mourned after, yet the effect of His discourse on the subject, on which their mind was set and exercised, endeared Him to them so much that they desired more of His company. "It is toward evening and the day is far spent" is an argument well fitted for us to employ at this season of the year, and should remind us of the end of our life in this world. We have, therefore, more need to constrain Christ to abide with us.

III. Christ's willingness and readiness to hear the prayer of His people, and to grant them the blessing they want—"And He went in to tarry with them." It is now He makes Himself known to them as He who was dead, and is alive again, to die no more. They entertain Him to food. The three of them sat at meat. Christ, no doubt, at the head of the table. He blessed the food and brake it, and gave to them, "and their eyes were opened and they knew Him, and He vanished out of their sight." This food was not a sacrament, but a common meal, so if we have Christ with us at our common food, it will make us truly happy, and enable us to eat and drink to His glory.

We are not quite sure that Christ actually ate any of this food, though it is evident that "He ate food afterwards with His disciples" (verse 42), and we are not sure that the two disciples ate either, for we read that they rose the same hour, and that Christ vanished

out of their sight, and returned to Jerusalem. They were so overjoyed that they might have forgotten that food was before them on the table. They talked to each other of how their hearts burned with love and joy, while Christ talked with them by the way, and while He opened the Scriptures to them. The spiritual feast they got for their souls would have a great effect on their bodies, so that, though they were living without food in search of Christ before returning home from Jerusalem, they could make the journey back to that city again without food for their bodies, while their souls were so richly supplied with the true bread that came down from heaven. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It may be remarked that this gracious manifestation of Christ to the two disciples was preceded by a darkness, which seemed to deprive them of all hope—"But we trusted that it had been He which should have redeemed Israel." When the natural night has reached the point of time when it is darkest, then the light of day is not far off. So it is spiritually. When the believer comes to the darkest pitch of night, then Christ, the Son of Righteousness, will appear to him to dispel his darkness, and to give him comfort that will surprise him, and make him truly happy—make his heart burn within him with joy unspeakable and full of glory! He shall then know that it is Jesus, his own Saviour. The manifestation is so sweet and precious that he cannot but pray, "Abide with me."

Another thing worthy of note is that when Christ makes Himself known to the believer, he is enabled to recall to his mind past experiences of the Lord's loving-kindness to him. He remembers the days of old—"Did not our hearts burn within us when He talked with us by the way?" It is to be observed also that the two disciples made no delay in going to give the news of Jesus to others, especially to His disciples. Those to whom Jesus makes Himself known cannot but proclaim His praise to their fellowmen. The love of Christ constraineth them. It is to be noticed, moreover, that though the Saviour vanished out of their sight, as to His bodily presence, He left so much of His spiritual presence with them that they had His fellowship still with them, giving them at this early stage of their experience to learn to live by faith and not by sight, and also to show them that He can and will manifest Himself to His people on earth when He is, as to His bodily

presence, in heaven. We may enjoy His communion now. He is nigh by His spirit in His Word and ordinances, though He is personally in heaven.

When Christ comes to a poor soul that is truly seeking and needing Him, He makes up all his needs and wants, raises his mind from all things that are not worthy of his attention, and sets it upon Himself as the all in all. Christ heals all his diseases, dispels his darkness, removes his unbelief, solves his perplexities, rescues him from the entanglements of his temptations, and gives him true liberty of soul, yea, and of body also. If he is old, he feels himself young; if he is weak he feels himself strong; if he is in poor circumstances he considers himself as possessing all things—"All things are yours." Christ meets all his needs. Without Him he can do nothing; having Him he can do all things. This is really the case with the believer to whom Christ reveals Himself, and whom He favours with His sweet fellowship. And though these sweet manifestations of Christ to His poor people are not frequent and long continued, yet they are means of making them go from strength to strength, till they appear at last in the heavenly Zion, to be for ever with the Lord. They are stepping-stones on the way, and Ebenezers they set up in the wilderness with the inscription—"Hitherto hath the Lord helped us." They are an earnest of the inheritance in the state of their minority, and pledges to assure them that when they shall have finished their pilgrimage in the wilderness of this world, they shall be put in possession of the glorious inheritance prepared for them in heaven.

Broadcasting on the Lord's Day.

BY J. FORBES MONCRIEFF.

IS it right, or is it wrong? This is being answered in various ways and sometimes in a very off-hand style; but it is one of those questions which the complexities and complications of modern civilisation make it difficult to answer aright without serious consideration.

This new invention or discovery is certainly most wonderful and the uses to which it may be put seem endless; but, it is to be feared, it will not prove to be an unmixed blessing. A leading newspaper published the views of a number of representative people

on the subject of broadcasting sermons on the Lord's Day. They were mostly in favour of doing so, but, with few exceptions, those interviewed were no friends of the Sabbath.

The exigencies and so-called necessities of modern life have already done much to interfere with the religious habits of even Christian people. In no way, perhaps, is this more marked than in connection with the observance of the Lord's Day. Almost every modern invention—gramophone, motor car, etc., has tended to increase the desecration of the day, not to speak of the ever-growing facilities and inducements to travel and to be entertained on the sacred day. The danger or temptation is a very subtle one. It seems such an innocent and even good thing to listen to a sermon by wireless, that many who do not see its true inwardness are apt to be misled. If the system should be in the hands of worldly people it is only natural that their programmes should be adapted to suit the tastes of such. It is urged by those who favour the wireless sermon that it would keep people indoors instead of wandering in the streets, and might reach many who were never within a place of worship; but, on the other hand, is there not a danger that it might lead some to stay at home who might otherwise have been in a place of worship?

In a leading article in the United Free Church Record for June we are told that there is much needless misgiving regarding the growing tendency to broadcast church services; but the article does not in any way allay this misgiving. The writer, after making a plea for the lonely and the sick, etc., and after some reflections on the nature of worship, adds these words—“When the worshipper passes on to Adoration and Intercession, the very thought of broadcasting our Christian worship as a whole becomes an incongruity and an intrusion. To this difficulty about worship falls to be added that of fellowship. Contact with our fellow-worshippers forms no small part of the spiritual inspiration found in public worship. . . . And if broadcasting be thought of in terms of the one supreme act of Christian worship and fellowship in the Holy Communion, it will be realised in a moment how insufficient and even inappropriate is the suggestion that it can ever take the place of the gathering together of the saints of God for common worship. No more than the religious literature upon our table, can ‘wireless’ be made a substitute for Christian worship in either its sacred privilege or its spiritual opportunity.”

A writer in the *Free Presbyterian Magazine*, referring to remarks made by an Aberdeen minister, says :—
 “One could have wished that there was a little more plain speaking on this new menace to the observance of the Lord’s Day. It is quite right to object to it as a purely commercial move on the part of the Broadcasting Company, but the evils connected with it should have been unsparingly condemned. What with dance music on the Lord’s Day, and other music which even the most latitudinarian cannot describe as sacred (at times broadcasted), and sermons of a milk-and-water description (as those who have heard them testify), this new and wonderful invention is being prostituted to a bad purpose, and used by the devil as a new weapon to destroy the sanctity of God’s Day. Those who have any doubt about this have only to read the broadcasting announcements in the Saturday papers to learn what is being done.”

It seems to me that the sermon on the broadcast programme is on a par with the short address sometimes given in connection with the so-called “Sacred Concerts” or “Services of Praise” now so common on the Lord’s Day. It is, as it were, a sop to please those who rightly might think the whole thing very worldly or wrong, and supplies a sort of veneer to cover the hollow pretence of the rest. If one who objected to such performances on Sabbath should be invited to come to hear the address and then to leave, he would be very much in the same position as one asked to listen to one part of the broadcast programme of the day and to that only. How this strikes others I do not know, but I could not myself consent to share in such an arrangement. I say nothing of the possible temptation to listen to more than the sermon, nor of the possible character of the sermons. I do not wish to be dogmatic or to judge others in connection with this matter. I merely desire to suggest that Christian people should think twice before encouraging or indulging in a practice which seems more than questionable.

“Be of good comfort, Master Ridley, and play the man, we shall this day, by God’s grace, light such a candle in England as I trust shall never be put out.—
Latimer at the Stake.”

Jesus is such a King, that in a spiritual sense He makes all His subjects Kings. He hath a crown of glory for every subject “Who hath made us to our God kings and priests.” All kings, all heirs, all favourites, all sons.—*Dyer.*

Short Gleanings from Bunyan.

I.—Sin.

SIN is a great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter. Take away sin and nothing can hurt us ; for death, temporal, spiritual, and eternal, is the wages of it. Sin, and man for sin, is the object of the wrath of God. How dreadful, therefore, must his case be who continues in sin ; for who can bear and grapple with the wrath of God ? No sin against God can be little, because it is against the great God of heaven and earth ; but if the sinner can find out a little God it may be easy to find out little sins. Sin turns all God's grace into wantonness ; it is the darer of His justice, the rape of His mercy, the jeer of His patience, the slight of His power, and the contempt of His love. Take heed of giving thyself liberty of committing one sin, for that will lead thee to another, till by an ill custom it becomes natural. To begin sin is to lay a foundation for a continuance ; this continuance is the mother of custom and impudence at last the issue. The death of Christ giveth us the best discovery of ourselves ; in what condition we were so that nothing could help us but that ; and the most clear discovery of the dreadful nature of our sins. For if sin be such a dreadful thing as to wring the heart of the Son of God, how shall a poor, wretched sinner be able to bear it ?

II.—Affliction.

Nothing can render Affliction so heavy as the load of sin. Would you, therefore, be fitted for affliction, be sure to get the burden of your sins laid aside, and then what afflictions soever you meet with will be very easy to you. If thou canst bear and bear the rod of affliction which God shall lay upon thee, remember this lesson, thou art beaten that thou mayst be better. The Lord useth His flail of tribulation to separate the chaff from the wheat. The school of the cross is the school of light ; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes spiritual light. In times of affliction we commonly meet with the sweetest experiences of the Love of God. Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions; that which renders an afflicted state so insupportable to many, is because they

are too much addicted to the pleasures of this life; and so cannot endure that which makes a separation between them.

III. Repentance and Coming to Christ.

The end of affliction is the discovery of sin; and of that to bring us to the Saviour; let us, therefore, with the Prodigal, return unto Him and we shall find ease and rest. A returning penitent, though formerly bad, as the worst of men, may, by grace, become as good as the best. To be truly sensible of sin is to sorrow for displeasing God; to be afflicted that He is displeased by us more than that He is displeased with us, your intentions to repentance and the neglect of that soul-saving duty will rise up in judgment against you. Repentance carries with it a divine rhetoric and persuades Christ to forgive multitudes of sins committed against him. Say not to thy self, to-morrow I will repent, for it is thy duty to do it daily. The gospel of grace and salvation is above all doctrines the most dangerous, if it be received in word only by graceless men; if it be not attended with a sensible need of a Saviour and bring them to him; for such men only as have the notion of it, are of all men most miserable for by reason of their knowing more than heathens, this shall be their final portion, that they shall have greater stripes.

IV—Prayer.

Before you enter into prayer, ask thy soul these questions—(1) To what end, O my soul, art thou retiring into this place? Art thou to converse with the Lord in prayer? Is He present? Will He hear thee? Is He merciful? Will He help thee? Is thy business slight, is it not concerning the welfare of thy soul? What words wilt thou use to move Him to compassion? To make thy preparation complete, consider that thou art but dust and ashes; and He the great God, Father of our Lord Jesus Christ, that clothes Himself with light as with a garment, that thou art a vile sinner, and He is a holy God; that thou art but a poor, crawling worm, and He the omnipotent Creator. In all your prayers forget not to thank the Lord for His mercies. When thou prayest rather let thy heart be without words, rather than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. The spirit of prayer is more precious than thousands of gold and silver. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

Noted Preachers of the Northern Highlands.

Rev. Duncan Campbell, Kiltearn.

KILTEARN had the high privilege of enjoying the Apostolic ministry of the Rev. Thomas Hog in Covenanting times, and in more modern times it enjoyed the ministry of the Rev. Duncan Campbell, a preacher whose labours were signally owned by his Master. Mr Campbell was born at Roroyar, Glenlyon, on the 21st August 1796. At the age of twenty-one he came under the influence of the truth through a sermon preached by the Rev. Robert Findlater, Lawers and Ardeonaig, from Jeremiah viii. 22—"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Mr Campbell was licensed at Moulin by the Presbytery of Dunkeld, on 1st March 1832, after he had finished his arts and divinity courses at Edinburgh University. On his licensure to preach the Gospel, he was appointed one of the agents of Perth City Mission. His ordination took place on 23rd January 1834, when he was inducted to the Mission Church of Lawers. In 1837 he was translated to the parliamentary charge of Innerwick, Glenlyon, and on 17th March 1842, he was inducted as minister of the parish of Kiltearn, Ross-shire.

Reference has already been made to his conversion at the age of twenty-one, and the following extract from a letter of his son-in-law, the Rev. John Macpherson, Lairg, is of interest:—"I heard Mr Campbell observe that before his conversion he was as free from gross outward sins as any such person could be, but this made no difference to him; that his unbelief of itself was enough when the truth came to him in demonstration of the Spirit and power. After he was thus convinced of his sin and of his utter helplessness, he was graciously delivered from the spirit of bondage which is unto fear, through these words in the Epistle to the Ephesians—"But God who is rich in mercy, for His great love wherewith He has loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved" (Eph. ii. 4, 5).

Both Duncan and his brother David, who succeeded him at Lawers, were greatly beloved by the people of their native place as heralds of the Gospel. As illustrative of this, it is told that while Duncan was a preacher in the City Mission of Perth that on one occasion while

riding from Perth to Glenlyon, news of his approach spread among the harvesters in the fields. They threw down their sickles and followed him to Balnaguard Inn, where he was to rest his horse. Soon a congregation of some hundreds had gathered, and requested him to preach to them. This he willingly did, and many afterwards noted as Christians in Strath-tay traced the beginning of their new life to the solemn truths they heard that day.

When Mr Campbell began his ministry at Lawers he entered into the labours of Mr Findlater, and some idea of the kind of pasture into which he led his flock may be gleaned from the following texts on which he preached:—"Because of the savour of thy good ointments, thy name is as ointment poured forth" (Song i. 3); "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt" (Is. xxvii. 13); "And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Is. liv. 13); "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me" (Ez. xxxiii. 7); "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore, with loving kindness, have I drawn thee" (Jer. xxxi. 3); "Turn you to the stronghold, ye prisoners of hope" (Zech. ix. 12); "And Enoch walked with God: and he was not; for God took him" (Gen. v. 24); "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28); "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom" (Luke xii. 32); "And when He was come near, He beheld the city, and wept over it" (Luke xix. 41, 42), and so on.

In 1835 he married Margaret, daughter of Dr Macdonald, Ferintosh, and the marriage connection brought the great Apostle of the North to Lawers on several occasions. Mr Campbell's biographer (the Rev. Duncan Macgregor) gives a vivid description of a sermon preached by Dr Macdonald on one of his visits, from the words—"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away" (Is. xxxv. 10). "I can remember," says Mr Macgregor, "the portly figure, the long, glossy satin vest, the cheery, joyous expression of his eye, as he rose in the tent to begin the

service, and scanned the mighty crowd; the eager and breathless expectancy of the people, when the preacher had fairly begun, the masterly analysis of his text, the enunciation of his topics, and how, as the sermon rolled on, the mighty, trumpet-like voice went pealing through the crowd, and the subject stood out in vivid realisation before our very eyes and souls. The body of the sermon was one glowing description of the bright ascent of the ransomed. The far-off land seemed very near. 'We could almost think we gazed through golden vistas into heaven.' But at the close he made an appeal to the unsaved which was literally overwhelming. After speaking of the need of a ransom, an atonement, a satisfaction by blood, in consequence of man's deep guilt, and the spirituality and unchangeableness of God's law, he showed the impossibility of justification by works, and urged all to accept the glorious righteousness gratuitously offered in the gospel. Then he pointed out the terrible doom of despisers, slowly quoting the words of Heb. x. 26, 27—'There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries'; and suddenly raising his voice, he cried in his very loudest tone—'Agus a chnuimh nach bàsaich gad chagnadh gu siorruidh' (the worm gnawing for ever)! It was as if a flash of lightning had struck the congregation. The effect was indescribable. Hundreds wept as they sang the parting Psalm—

They shall be brought with gladness great,
And mirth on every side,
Into the palace of the King,
And there they shall abide."

As already stated, Mr Campbell was translated to Kiltarn in 1842, and spent thirty-two years in that parish, first as parish minister, and then as minister of the Free Church. He faithfully discharged his duties as a true pastor, but there was none of the outstanding blessing following his preaching in Ross-shire that attended it in Perthshire.

As he drew near his end, he spoke much of indwelling sin and his own exceeding vileness. "Oh, when I think of sin," he was wont to say, "that abominable thing which God hates: my own sins, original and actual, the depth of my spiritual pollution; I feel as if my very flesh would consume." At other times he would quote the words—"My soul doth melt and drop away, for heaviness and grief," and again, "Behold I am vile"—"I abhor myself, and repent in dust and

ashes." But he had a good hope through grace, and if, at times, cast down by abounding iniquity, he had also times when he could say—"Oh, the love of Christ! The blood of Christ! I thank God for Jesus Christ my Lord." He remarked on one occasion—"Sometimes I cannot say I have full assurance. But I have got one evidence, 'I hate vain thoughts: but thy law do I love.' I can—I can say that." While he loathed himself as a sinner, he magnified Christ and His salvation. "Chief of sinners though I am," he said, "I believe God will be more glorified in my everlasting salvation through Jesus Christ than in my destruction." As he drew near the end of the journey, he said to his biographer—"As to my illness I have no will in the matter. I'm wholly resigned to His will. I lie passive in His hands. His will is best. If He will leave me here a little longer, I'm satisfied; if it is His will to take me home, His will be done." Ere the end came he sent for his elders, and bade them a solemn farewell, and they heard the last words before he stepped into the river—"Jesus—Jesus—Christ crucified—Come with me now through the swellings of Jordan." So died Duncan Campbell on the 21st day of October 1873.

Gleanings from Many Fields.

Christ Always Present.

[The following extract is taken from Dr Hugh Martin's "Christ's Presence in the Gospel History," a remarkable work into which this eminent servant of Christ poured some of the richest treasures of his gifted mind and loving heart. The book is now somewhat difficult to obtain, but may occasionally be picked up at a second-hand bookseller's. Dr Martin was also the author of "The Shadow of Calvary," another remarkable work. His biography of Jonah is another notable book, and his work on the Atonement was pronounced by the late Dr Watts, Assembly's College, Belfast, as a masterpiece in its own department of theological literature. Dr Martin's intimate association with the late Rev. Dr Kennedy, and Rev. Alexander Auld made him well known in the North of Scotland.]

I TAKE up the biography of Jesus—so different from all other biographies, in that never any but He hath said to me, "Lo! I am with you alway, even to the end of the world"; and I turn, let us say, to the record of that woman who pleaded with Him so marvellously for her little daughter (Matt. xv. 22), or of that other woman who touched in faith the hem of his

garment (Mark v. 25). Have I the same unquenchable desirousness with these my fellow-sinners? Have I a case like theirs? Have I a longing heart like theirs? Have I a pleading cry to raise—a trembling experiment to try, like theirs? And would my Lord's word, and will, and work to themward suit my case, and save me, as it so exactly suited theirs and so graciously saved them?

Ah! then, let me come and stand with them before Him. It is no illusion of the fancy when I try to do so. It is no ideal scene I conjure up, and no ideal part I essay to enact in it. It is no mere effort of imagination. It is not a mere accommodation of the passage. It is not a mere pious improvement of the incident. No. I have here the biography of Jesus, and what He willed, and said, and did to them; and, lighting it all up with perpetual life and power, I have the promise, "Lo! I am with you alway, even unto the end of the world." I may seem, therefore, to stand afar off from the company surrounding Jesus—adown the course of time full eighteen hundred years and more. But that word of Christ, which gave life and salvation, hope and healing, unto them—like a ray of light, springing forth as from a central source; yet, not like material light, decreasing by the distance—comes streaming onward in the might of the Eternal Spirit through all time, down even to me this day, unimpeded, undiminished, undecaying, in its passage. And, as that unchanging ray, in meeting anything where in all its course a medium similar to what it first struck upon, is reflected, or refracted, or gives forth its tints, or imparts its efficacy, precisely as it did at first; so, let me only take up—as in a far-off circle, yet having the self-same centre, though with eighteen centuries between—an attitude of spirit as in the very line or sympathy of these broken-hearted suppliants, or, say, of that poor leper who cried, "Lord, if thou wilt, thou canst make me clean;" and then, onward to me, over all that lapse of centuries, unaltered and undecaying, fresh, and gracious, and omnipotent and faithful, as when spoken first, there travels, till it reaches me, the majestic word of mercy, "I will; be thou clean."

For really, with the story of the leper's cure in my hands, and the sore consciousness of the leper's disease in my heart; with the leper's misery and feelings and attitude and prayer, my own; his Lord, also mine; up from the page of the biography I have only to look to Him of whom it testifies, and to hear him saying, "Lo! I am with you also alway;" and why should I not by faith

take home the Lord's word as spoken, now also, and to me—immediately and presently to me: "I will; be thou clean?"

O thou stricken one, whom thy sins have stricken, and who canst not look the Lord in the face, yet fain wouldst be allowed to wash His feet with thy tears, behind His back, permitted but unseen! Come thou to the house of Simon the Pharisee. Jesus is there. Lo! Jesus is here as He was there; here now, as He was there then; Jesus, the same, the same considerate, loving, forgiving Saviour, considerate, tenderly, even, towards thy feelings and thy shame. For, see how He shields thee, how He commends thee, how He forgives thee: "Woman, thy sins are forgiven thee; they faith hath saved thee; go in peace." Yes! go in peace; in love also. And prove thy great Defender true when He saith to all around thee: "Her sins which are many are forgiven"—evidently forgiven—"for she loveth much" (Luke vii. 36-50).

O thou hardened one, whom thy sins have hardened; living still without the Christ; living still under all the Father's wrath; loving still thy divers lusts and pleasures! Come thou to the Mount of Olives. Jesus is there. Lo! Jesus is here also alway, as He was there then. Jesus, the same; the same yesterday, to-day, and for ever; the same weeping Saviour. Come, and see His tears flowing fast for thee. Come, and hear His sorrowing heart breaking open its griefs over thy perdition. And substitute, in silent terror, thine own lost name for the name of lost Jerusalem: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. xxiii. 37, 38).

O thou anxious one, searching the Word in thy closet, calling on the Lord beneath thy fig-tree! Come forth, O Nathaniel, at Philip's call; come forth and meet the Master. For, behold already He speaketh of thee to those that are around His person, and commendeth thee to His followers' love as "an Israelite indeed, in whom is no guile." Askest thou, "Whence knowest thou me?" By token of thy broken-hearted prayers He knoweth thee, and owneth thee as His own. For hark! "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." He hath known thy soul in adversity, He hath considered thy trouble, and hath not shut thee up into the hand of the enemy. The eyes of the Lord are on the righteous; His ears are open

to their cry. Dost thou not say to Him, "Rabbi, thou art the Son of God, thou art the King of Israel." And shalt thou not see heaven opened, and the angels of God ascending and descending on the Son of man—heaven and earth knit together in peace and good-will, and glory in the highest, by His mediation? (John i. 45-51).

Art thou overmastered by some strong corruption—strong as a devil that will not resign his power over thee? Come thou to this excited group as they stand in wonder round the Lord and the twelve. Come, and say, if yet thou canst say nothing better, "Lord, if thou canst do anything, help me." For hear what Jesus says: "If thou canst believe, all things are possible to him that believeth." And under strong pressure on the right hand and on the left—pressed by the anguish that corruption works for thee, and thy terror lest it finally undermine and make void thy salvation; pressed, also, and quickened by the glorious proffer of deliverance and victory most full and sure, if only now in the day of visitation thou canst believe—wilt thou not cry out with tears, "Lord, I believe, help thou mine unbelief?" Oh! then, thou shalt never fall a prey to the power of thine adversary. Mighty and resistless is thy Lord's voice unto him: "I command thee that thou come out of him." And though the devil tear thee, and leave thee as it were dead, thy soul shall be saved in the day of the Lord; thou shalt enter into the kingdom, be it so as by fire.

Art thou quite at sea in thy many fears and sorrows? Art thou embarked on a troubled ocean of cares and trials? Hath the Master constrained thee to get into the ship and go to the other side, over against Bethsaida: And the evening being come down, and the ship in the midst of the sea, and the wind contrary, is the Master alone on the land? Art thou apt to grudge that He is landed in safety, peace, and glory; as if He had forgotten His appointment of a dangerous and stormy voyage for thee? Ah! He is looking on. He seeth thee toiling and rowing. And now, when thy fear is at its height, and thy danger imminent, about the fourth watch of the night He cometh unto thee, treading on the waves, and mastering all the tempest. Hark, his voice! For, lo! even thus also, as on Galilee's lake, He is with you alway. "Be of good cheer: It is I; be not afraid."

Art thou weeping bitterly thy miserable fall—thy base denial of thy Lord? Or art thou gone back in

dull despondency to thy nets again? (John xxi. 13). Thy first love forsaken, thy steadfastness mournfully fallen from, scarcely dost thou dare to hope for liberty of heart to say again with truth, "I love the Lord?" Hast thou ceased to feel thy wonted interest in His cause and kingdom? Is thy heart relapsed to thy worldly cares and worldly interests, and centred chiefly now on them? Ah! and art thou toiling at thy task and finding nothing; spending money for what is not bread, and labour for that which satisfieth not? Yea; and having tasted truer joy, how canst thou ever again on Galilee's shores find happiness without the Lord and His love? Well; be it that, in the sad wreck that has occurred, no sign of love in thy heart to Jesus now remains; and conscious of the past and all its sin, thou art ashamed to whisper even to thyself, "I love the Lord." That miserable fall stifles even the question, "Do I love the Lord or no?"

Be it so. Questioning thine own heart may bring no response of grace. But the Lord Himself draweth near to ask. Behold He cometh after thee. He findeth thee at thy weary task. He takes thee as He finds thee—weary, toiling, restless, dissatisfied; making nothing of it; no candle of the Lord shining on thy head; no joy of the Lord thy strength. Just as thou art He taketh thee in hand to deal with thee again. And He cometh, the same as ever; the same gracious Lord unchanged, the same yesterday, to-day, and for ever. Behold! He calleth thee by name: "Simon, son of Jonas!"

Look up into His face, and read whether He hath come in wrath or love. That face!—burning tears ran down there for sinners; sinners such as thou art; for the very chief of sinners; for "Jerusalem sinners"; for men that hated Him, and spit on Him, and scourged Him, and slew Him, and sealed and watched His grave, that He might be buried out of sight and out of mind—that they might be troubled with Him no more for ever. Great drops of blood, too, flowed down there, down to the ground, where He lay in weakness, with supplications, and strong crying, and tears, bearing the guilt of sinners whom He loved. The heart-melting look of grief, rebuke, astonishment, unquenchable affection, shone there, and melted the heart of him that denied Him. Look up into that face of Jesus, the same yesterday, to-day, and for ever; the same to thee as to Simon Peter on the shore of Galilee's lake. He is returned from the cross of woe; He is returned from the cold embraces of the grave. He is the heir, too, of all things; He is the Lord of glory. From His grave He

has come, and from His glory He is tarrying, to seek and find thee; to say, "Simon, son of Jonas, lovest thou me?"

By His very voice to Peter—a voice not yet dead; living and abiding for ever; living in the power of the Spirit; living on the page of the blessed biography; with you alway to the end of the world; thus truly, lovingly, with present power and love—seeking thy love, yearning for it, ready to be gratified by it, ready to rejoice in it, very gracious and ready to own thy sincerity, readier far than thou art thyself—thus does Jesus say unto thee, even now, "Simon, son of Jonas, lovest thou me?" Questioning thyself could bring out no clear response. But shall Jesus fare no better when He takes up the question? In the absence of thy loving Lord, it may be thou couldst not firmly, clearly, distinctly, with any consciousness of truth, assert, "I love the Lord." To thine own inquiry—to a fellow-creature's question—it may be thou art wisely silent. Doubts and hesitations strengthened greatly by thy fall, oppress thee. And for the very truth's sake thou mayest refuse to answer the question even as thou wouldst desire to do. But hark to the gracious words that proceed from His mouth. It is love's own question. And love itself—infinite and incarnate; a consuming fire, as of the God-head's glory, yet a gentle flame, as in a brother's bosom—is dealing with thee, anxious for thy love, wooing thy love. Shall it not win thy love? Ah! doth not that love of His to thee, which His very question proves; which has anticipated and been beforehand with thy love; which says, "Ye have not chosen me, but I have chosen you"; that love of which Paul hath said, "The love of Christ constraineth us"; and John hath said, "We love Him because He first loved us"; doth not such love of His to thee enable, decide, constrain thee to answer as between the omniscient Saviour and thine own moved and melted heart—thy heart broken open, won over, gained for ever: "Lord, thou knowest all things; thou knowest that I love thee?"

THE ROLL-CALL.

A soldier lay on his dying couch, during our last war, and they heard him say—"Here!" They asked him what he wanted, and he put up his hand, saying, "Hush! they are calling the roll of Heaven, and I am answering to my name." Presently he whispered, "Here!" and he was gone.—*Sword and Trowel.*

The Late Mr Lachlan Macpherson, Elder, Braes, Portree.

THE late Mr Lachlan Macpherson was born at Knock, in the parish of Sleat, Skye, on the 13th November 1839. He came to Portree with his parents when a child, and was brought up in the Braes district. When about 20 years of age, he came under the power of the truth, and the late Mr Walter Mackay, missionary, appears to have been the instrument used in his conversion. He became a member of Portree Free Church congregation, and was a deacon when he left that Church in 1893.

With the late Mr Neil Mackinnon and several others like-minded, he joined whole-heartedly in the testimony raised by the Free Presbyterian Church, and was no doubt constrained to do this by his love for God's Word, and as a protest against the Declaratory Act, which opened the way for the advancement of all sorts of heresies in the Free Church. In due time he was made an elder, and eventually became the oldest office-bearer in the congregation of Portree.

It grieved him very much to see those whom he loved and respected leave our Church for another denomination, and he used to say, before some of them left, to the late minister of the congregation—"You and I must be faithful anyway." The Apostle James says that he who wavers is like a wave of the sea driven with the wind and tossed. One can never be sure of the waverers. Sometimes they are on this side, sometimes on that, but Lachlan was never of this type. He was firm and constant in his adherence to the truth and the principles of the Church.

Although always a healthy man, he latterly suffered from rheumatism, and about a year and a-half before his death he had a slight shock, from which he partially recovered, but last winter began to lose his strength gradually, until he passed away.

While he had the strength to come out of doors he was diligent in attending the means of grace, and towards the end was much given to prayer.

Consistency of conduct and straightforwardness were conspicuous features in his character. Like Nathaniel of old, it might be truly said of him—"Behold an Israelite indeed, in whom is no guile." One could scarcely meet a kinder and more hospitable man. In his exercises he was brief, pointed, and spiritual, giving

one the impression that he knew the plague of his own heart, and that his hope for eternity was not in his own righteousness, but in the infinite merit and finished work of the Lord Jesus. For deliverance from the bondage of sin and Satan he depended on the free and sovereign grace of his Saviour.

In appearance he reminded one of the patriarchs—his long white hair and beard gave him a venerable look, especially when among his brother elders in the church lateran.

To the last he was attended by his devoted wife and family with unremitting care. He used to say himself that he always did his best to keep the Fifth Commandment, and the promise attached to it was fulfilled in his case. He lived long on the earth, and his own family were very attentive to all his wants.

On the 13th of December 1923, he passed peacefully to his eternal rest, in his eighty-fourth year. To his widow and family we extend our deepest sympathy in their severe loss, and our desire is that they may be enabled through grace to follow in the footsteps of those who, through faith and patience, inherit the promises.

D. M. M.

The Late Angus Macleod, Achmelvich, Lochinver.

DEATH comes to all, alike to the righteous and the wicked. Thus the original penalty threatened by God upon Adam and his descendants on account of sin takes effect in every case. But death to the righteous is by far a different thing to death to the wicked. With regard to the former, the sting of death is removed and assumes for them the benevolent character of a friend in giving a speedy entrance of their souls to eternal bliss. While with respect to the latter, the sting remains, and death effects a quick removal to everlasting woe. O what a solemn thought!

To the former class we believe Angus Macleod belonged. He was 81 years when he died last March. Owing to the singular reticence of this good man about himself, his earlier and later experience, we are unable to give a minute account of how the Lord began to deal with him. But that He dealt with him graciously was evident to all who knew him and heard him speaking in public. Such was his reserve and bashfulness that his sterling worth could not be known

by any but by those who were accustomed to hear his edifying exposition of the truth, and by strangers listening to him at the Friday Fellowship Meetings. On the latter occasions he invariably gave expression to some original idea that clung to one's mind, and his comparisons were apt and pointed. What fault could be found with him was in studiously avoiding their application as bearing upon himself, but as bearing truly upon those who were God's people.

It is a remarkable fact that he never made a public profession of his faith, and it might well be that his reserved attitude and backwardness arose partly at least from the disadvantageous use which Satan might make of it to himself, that he did not bear the public profession on the side of his Lord. The writer put it seriously to him on one occasion that he was outwith the path of duty, and that there was some inconsistency in his expounding the truth publicly in the church, and his not bearing public witness by coming forward to the Lord's Table. After we got his reply we did not again approach him on the subject. His answer was to this effect:—"Some people imagine I am following the example given by that great man, Alexander Kerr, who once lived here (the latter was an eminent man in his day); but that is not at all the case. I have to confess that an occasion arose at one time of my life and in my experience, in which I found it easy or at least possible to communicate. But I let that opportunity pass, and I never got it again. That is my sole reason."

He laboured under physical disabilities for three or four years of his life, which rendered him incapable of attending on the means of grace. He was withal a most intelligent man, and read incessantly and unwearyingly the writings of the Puritans. He quoted these authors with ease, as he was endowed with a retentive memory. Humility and modesty characterised him in no small degree. The Word of God was his chief text-book, and all else will have to take the background to give supreme place to the word of life when the Christian is drawing nigh to the river. Nothing else will support the gracious soul in so immediate a prospect as the heavenly food. He was also a man very much exercised in prayer. What added grief and poignancy to his removal as such was to be looked for at his age, was the early death of one of his two daughters, at 41 years of age, three days after her father's death—of pleurisy and pneumonia. An only son—and a most dutiful and respectful son he was—

was drowned during the war. This, humanly speaking, hastened the mother's death some years ago, for she was never well after the loss of this son. It told deeply on the father as well. But he is gone, and the Lochinver congregation is poorer, though he is the gainer. He was staunch in his adherence to the principles for which the Free Presbyterian Church came out and contended.

To the only surviving and lonely daughter we extend our deepest sympathy and prayer that her father's God be her God and portion for ever.

M. M.

Mrs Janet Mackenzie, Balchladdich, Stoer.

THE subject of this brief notice died on January last, and was born 79 years ago. It would appear from what we could gather of her earlier life that the Most High began to awaken serious thoughts in her mind as to her lost condition when she was about 30 years of age. The word of truth was gradually making an avenue to her heart and the preached word helped to deepen conviction and fasten the reality of eternal things more vividly and securely upon her conscience. For a time she inclined to rest safely in these experiences as being sufficient for another world. A resting in a false peace and in a name, to live is exceedingly dangerous, and all alike are predisposed to rest in a refuge of lies unless the Holy Spirit brings them out of it and leads them to Christ. In this she was brought to see her folly and deception. On one occasion she overheard some of the Lord's people speaking on the Spirit's work in the soul which she could not follow and this led her to self-examination and to fear she had not the root of the matter in her, while she was thus musing upon her state that word came into her mind: "Awake thou that sleepest and arise from the dead and Christ shall give thee light." This truth encouraged her, but the time of deliverance evidently had not yet come.

A good share of the troubles and adverse vicissitudes of life were not wanting in her earthly lot; for her husband was bedridden a long number of years, while her family were yet weak and young, and unable to do much for themselves. But the Lord brought her and them through. In reference to the time at which she was brought into the liberty that is in Christ, the words which were the means, we understand, were:—"Speak comfortably to Jerusalem, and cry unto her

that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." The flesh seeks to rest upon something else than in the way of salvation by a crucified Saviour. Such as the Lord takes savingly in hand and brings into possession of the blessings of salvation are not left to their own wicked devices and empty resources. He leads them by a way they know not, and sheds His own love abroad in their hearts, and draws them effectually and makes them willing in a day of His power until Christ becomes most truly and really their "all in all." Tears, prayers, repentance, reformation, good feelings, and good works, if they could have them, will not in their estimation avail, in point of acceptance, before the infinitely Holy One. They do not, however, ignore the necessity of these as evidences and accompaniments of saving grace. On the contrary, they much lament their want of a constant spiritual frame and of the fruits meet for repentance.

It cannot be said that Janet had, during her course, those racking soul trials which marked the Christian life of some of the Lord's people. She had a comparatively smooth course, but she was not a stranger to Satan's temptations. She was laid aside for over a year, but the latter months of her life were passed in acute pain of body, which became well-nigh unbearable a few days before she died. Some weeks before she died she had great soul conflict, and was deeply depressed as to her state before the Lord. Her hope was exceedingly faint. She appeared oblivious to all earthly things. But her hope revived, and her faith got strength, and her last thoughts and words were on a crucified Saviour. She regularly attended God's house until laid aside. It was her chief delight to listen to the Gospel preached in purity and faithfulness, and rapt attention marked her attitude in this connection.

The testimony of the Free Presbyterian Church she loved and adhered to with unfaltering loyalty, and looked upon it as an essential to witnessing against errors and evil practices. To the members of her family left to mourn her loss we extend our deep sympathy.

The life of a natural man is one departure from God. He is not only not quite right; he is altogether wrong. Every step he takes is a step of departure further and further from God.—*J. H. Evans.*

Searmoinean leis an Urramach Eòghanas MacMhaolain.

Searmoin VII.

Lucas, vii. Caib., 42 Rann.

“ Agus do bhrìgh nach robh aca nì leis an dioladh iad, mhaith e gu saor dhoibh araon. Ionis dhomhsa, uime sin, co dhiubh is mo a ghràdhaicheas e?”

(Air a leantuinn o t.-d. 68.)

2. Ged tha maitheanas peacaidh a sruthadh o shaor ghràs, gidheadh bha e air a cheannach air son dhaoine taghta Dhè, le feartaibh fola Chrìosd. Tha so air a theagasg dhuinn ann an iomad earrann do na sgrìobtuiribh, agus gu soilleir anns na briathraibh a leanas:—“ Annas am bheil againn saorsa tre fhuil-san, maitheanas nam peacadh, a reir saoihbheis a ghràis.” “ Agus glanaidh fuil Iosa Chrìosd a Mhic, sinne o gach uile pheacadh.” Co air son an d’ fhuiling Chrìosd bàs maslach a chroinn-cheusaidh? Tha e ’na nì cinnteach nach d’ fhuiling e air son aon lochd a rinn e féin a riamh; oir “ cha d’ rinn e peacadh, agus cha d’ fhuaradh ceilg ’na bheul.” Thainig e dh’ ionnsuidh an t-saoghail saor o pheacadh, agus bhuan-aich e naomha, neo-lochdach, agus dealaichte o pheacadh fad aimsir a chuairt air an talamh; cha robh e riamh ciontach ann an aon nì a bha toillteanach air peanas, agus uime sin, cha ’n fheudadh e fulang air a shon féin. Tha e ’na nì cinnteach, mar an ceudna, nach d’ fhuiling e air son nan daoine aingidh, a tha fulang peanas toillteanach am peacanna féin ann an ifrinn; oir cha bhiodh e còrdadh ri fìor cheartas gu ’m fuilingeadh Chrìosd an toiseach air son am peacanna, agus gu ’m biodh iad féin a ris a fulang tre bhith-bhuanachd air son nam peacanna ceudna. Uime sin, tha barantas againn a chreidsinn, gu ’n d’ fhuiling e air son nan daoine taghta, agus air an son-san a mhaith. “ Ghràdhaich Chrìosd an eaglais, agus thug se e féin air a son.”

Tha pobull taghta Dhé ’nam peacaich a thaobh nadur, co maith ri muinntir eile,—tha ’m peacanna toillteanach air peanas co maith ri peacanna muinntir eile, agus tha ceartas Dé ag iarraidh gu ’m biodh iad air an smachdachadh air an son, co maith ri muinntir eile. Ach ged tha ceartas Dé an tòir orra, agus ag iarraidh an smachdachadh, gidheadh ghràdaich Chrìosd iad, agus thug se e féin air an son, chum an saoradh o chionta, agus o pheanas. Ach ged tha sluagh Dhé air an saoradh o pheacadh agus o pheanas, gidheadh, cha ’n ’eil éa-coir sam bith air a

dheanamh air ceartas, oir fhuair ceartas Dé làn dioladh air son am peacanna anns an iobairt uil-fhoghaiteach a thug Crìosd suas air a chrann-chéusaidh. Phaidhidh Crìosd am fiachan uile gus an fheòrling dheireannach, an uair a thug se e féin mar éiric air an son. Uime sin, tha e soilleir gu bheil tròcair agus ceartas air am foillseachadh, air an glòrachadh, agus a deanamh gairdeachas le cheile, ann am maitheanas peacaidh. Tha maitheanas peacaidh air a thairgse gu saor do dhaoineibh, ach chosd e gu daor do Chrìosd;—bha e air a cheannach, cha b' ann le nithibh truailidh, mar a tha airgid agus òr, ach le fuil an Uain, a thug é féin suas mar iobairt gun smal do Dhia. Dhoirt Crìosd fhuil air son maitheanas peacanna mhòrain.

3. Tha 'm maitheanas peacaidh a cheannaich Crìosd air son a phobull le luach co mòr, air a chompairteachadh riu-san gu saor. Tha 'n Tighearn Iosa Crìosd a maith-eadh peacanna dhaoine, co saor 's a leigheas e euceaillean dhaoine, 'n uair a bha e air thalamh. Ann an staid irioslachaidh, agus gu h-àraidh an deigh dha inntrig air a mhinistireileachd fhollaiseach, bha e ghnàth dol mu 'n cuairt a deanamh maith, a searmonachadh an t-soisgeil, ag oibreachadh miorbhuilean, agus a leigheas gach eucail a measg an t-sluaigh; ach cha d' oibrich e riamh aon mhiorbhuil air son airgid, agus cha do leigheas e riamh aon eucail air son duais. Chosd a bhean air an robh an dortadh fola, na bha aice ag iarraidh leigheis o leighibh eile, agus cha b' fheaird i e bheag, ach gu 'm bu mhisd. Ach co luath 's a thainig i dh' ionnsuidh Chrìosd, 's a bhean i ri iomall eudaich, bha i air a leigheas gun chosd, gun fhulangas, gun airgid, agus gun luach. Tha e soilleir nach robh Crìosd fo chomain sam bith do 'n mhuinntir a rinn e leigheas, air sgàth deadh obair sam bith a rinn iad, na subhailc air bith a bha annta, thar muinntir eile. Ciod na deadh oibre a rinn an duine anns an robh an legion do dheamhain, mu 'n robh e air a leigheas? Ciod na subhailcean a bh' anns na deich lobhair a bha air an glanadh, an uair nach do phill ach aon as an deich, a thoirt glòir do Dhia? Cha b' ann air sgàth gnìomh an làmh, na subhailcean an cridhe, na comain sam bith a bha aca air Crìosd, a bha e leigheas euceaillean dhaoine, ach a thaisbeanadh maitheas neo-chrìochnach a chridhe féin, agus saoihbheas a ghràis.

'S ann air an doigh cheudna, mar shaor thiodhlac, a tha 'n Tighearn Iosa Crìosd a toirt maitheanas peacaidh do 'n iomlan d' a phobull. Tha e 'na ni cinnteach nach robh e fo chomain air bith do 'n bhana-pheacach a nigh a chos-an le a déuraibh, ni bu mho na do 'n Phairiseach a thug

cuireadh dha chum bidh. Bha iad le cheile 'nam peac-aich aig nach robh ni sam bith leis an dioladh iad; gidh-eadh, bha eadar-dhealachadh mòr eadar fonn an cridhe; —bha 'm Phairiseach glan 'na shùilean féin, ach bha bhana-pheacach so ciontach, gràineil, agus neo-àirdh 'na sealladh féin; bha esan saobhair, agus gun uireasbhuidh ni sam bith air; ach bha ise bochd agus lomnochd, gun ni sam bith aice. Agus do bhrìgh nach robh ni sam bith aice leis am feudadh i dioladh a dheanamh, mhaith Crìosd a fiachan gu saor; seadh, chuir e 'n céill gu follaiseach, an làthair na bha mu thimchioll, gu robh a peacanna a bha lionmhor air a' maitheadh dh' i. Ann am meadhan a tùirsge, agus a déuraibh, labhair e sìth r' a h-anam, agus chuir e air falbh i le comhfhurtachd na tròcair a fhuair i, ag ràdh,—" Shlànuich do chreidimh thu, imich ann am sìth."

4. Tha 'm maitheanas peacaidh a tha Dia a tabhairt d' a phobull, a filleadh ann an eu-ceartan uile;—tha 'm peacann' uile air an dubhadh a mach a leabhar cùimhne Dhè. Tha pobull Dhé anns an t-saoghal, so ciontach ann an iomad seorsa do pheacaibh,—tha iad ciontach ann am peacadh gin agus gnìomh, ann am peacaidh dearmaid agus deanadais:—seadh, tha iad a briseadh aitheantan Dhé gach là, le smuaintibh, focal, agus gnìomh. Tha 'm peacanna ro lionmhor, ni 's lionmhoire na folt an cinn; ach ciod air bith co lionmhor, co graineil, na co antrom 's a ta iad, tha 'n t-iomlan diubh air an glanadh as trid feart-aibh fola Chrìosd, chor 's nach éirich iad am feasd ann am breitheanas 'nan aghaidh. Ann an là mòr a chumntais, " iarrar aingidheachd Israeil, agus cha bhi i ann, agus lochdan Iudah, ach cha bhi iad r' am faotainn," do bhrìgh gu robh an t-iomlan diubh air an glanadh as, an uair a phill Israel le flor aithreachas a dh' ionnsuidh an Tigh-eama. Pillidh e ris," a deir am fàidh Micah, " agus gabhaidh e truas dinn; agus comhdaichidh e ar n-eas-aontas, agus tilgidh e ar n-uile lochdan ann an doimhneachd-aibh na fairge."

Tha uile oibre Dhé dìongmhalta agus foirfe, cha 'n eil e fàgail obair sam bith leth dheanta; ach nam biodh cuid do pheacann' a phobuill air a' maitheadh, agus cuid eile air am fàgail gun mhaithheadh, cha bhiodh anns a mhaith-eanas so ach leth obair, na obair leth dheanta, agus cha bhiodh e chum glòir Dhé, no buanachd do anamaibh neo-bhasmhor dhaoine. Ma tha aon pheacadh a mhain air fhàgail gun a mhaithheadh, tha 'n t-anam fathas air fhàgail fo chionta 'pheacaidh sin, agus mar chreutair ciontach, buailteach do thruaigh shiorruidh. Cha d' fhag Crìosd obair féin,—obair na saorsa,—leth dheanta;—rinn e na

h-uile nithe gu ro mhaith,—choimhlion e, dh' àrdaich e, agus chuir e ois air an lagh,—thug e dioladh do cheartas, phaidhidh e fiachan a phobuill, agus cheannaich e saorsa shiorruidh air an son. A nis, do bhrìgh gu 'n do cheannaich Crìosd mar urras, saorsa iomlan air son a dhaoine taghta fèin, tha lagh is ceartas, agus Dia cothromach na glòir mar an ceudna, ag iarraidh gu 'm faigh-eadh iadsan buanachd na saorsa so, no ann am briathraibh eile, saor mhaithneas nan uile pheacanna. Tha e soilleir o na briathraibh a labhair Crìosd ri Simon am Phairiseach, mu 'n a bhana-pheacach air am bheil cunntas againn anns a cho-theagasg, gu robh a cheart thròcair so air a deònachadh dhise. “A ta mi 'g radh ruit,” arsa Crìosd, “gu bheil a peacann' a ta lionmhor, air a' maitheadh; air an aobhar sin, ghràdhaich i gu mòr.” Thug i mach gun dàil, toradh iomchuidh a chreidimh agus an aithreachais.

III. Tha mi nis gu bhi labhairt air an treas ceann teagaisg, le bhi 'g ainmeachadh cuid do 'n toradh a tha leantuinneachd fìor aithreachas agus maitheanas peacaidh; agus bheir mi oidhirp air so a dheanamh, le bhi toirt fa 'near an doigh anns an robh an toradh so air fhoillseachadh, ann an cleachdainn na ban-iompachain, air am bheil cunntas againn anns an earrann so do fhocal an Tighearna.

1. Anns a cheud àite, tha irioslachd, agus bròn diadhaidh, 'nan toradh a tha leantuinneachd fìor aithreachas. Bha 'n toradh so gu soilleir air fhoillseachadh ann an cleachdainn na ban-iompachain so; bha a bròn mòr, bha a déuribh pailt, agus bha i mar an ceudna air a sgeudachadh le h-irioslachd. Ciod air bith cho cruaidh 'sa bha cridhe, na co faoin 's a bha h-inntinn 's an àm a bha seachad, rinn gràs an aithreachais a fàgail stuama, tiom-chridheach, agus iriosal. Fhuair i nis an cridhe briste agus brùite, tha na iobairt thaitneach do 'n Tighearna. Tha 'n caochladh ceudna, ann an tomhas èigin, air a dheanamh anns gach neach a tha air fhiosrachadh le fìor aithreachas:—tha 'n t-uaihbheach air fhéin-fhalmhachadh, air irioslachadh, agus air a thoirt a dh' ionnsuidh an dùslaich; tha 'n cridhe cruaidh air a mhaothachadh, air a thaiseachadh, agus a leaghadh ann am bròn diadhaidh:—tha 'm peacach aig nach robh aire air ni sam bith ach nithe talmhaidh, a pilleadh a dh' ionnsuidh Dhé le spiorad lebinte, agus ag iarraidh slainte d' a anam mar an t-aon ni feumail. 'S ann trid aithreachais a tha peacaich a pilleadh a dh' ionnsuidh an Tighearna; oir tha iad anns a choitchionn a toirt an aghaidh air Sion, a gul. Chualas Ephraim a caoidh gu goirt an uair a bha e air a thoirt gu aithreachas; chualas a' mac struidheach a caoidh gu goirt, agus chualas a

mhuinntir a bha air am bioradh 'nan cridhe air là na Cuingis a caoidh, mar a chaoidheas duine chaill a cheudghin mhic. Agus 's ann mar as soilleire tha tròcair Dhe, agus gràdh Chrìosd, air am foillseachadh do 'n iompachadh ann a' maitheanas peacaidh, as mo tha ghràdh fèin a lasadh, agus a chridhe leaghadh le bròn diadhaidh.

Ach tha tuille as bròn air fhilleadh ann an aithreachas; gidheadh, tha bròn agus irioslachd a ghnàth a dol 'na chuideachd,—seadh, feudair a ràdh gu bheil bròn diadhaidh a tòiseachadh agus a crìochnachadh le fìor aithreachas. Tha uisgeachan a bhròin so a lionadh, agus a traoghadh, a reir mar tha creidimh agus aithreachas ag oibreachadh anns an anam. Ach ged tha deisciobuil Chrìosd uile 'nam pobull aig am bheil cridhe briste, agus spiorad brùite, agus a tha gu tric ri bròn, gidheadh cha 'n 'eil iad air am fàgail gun tomhas sam bith do chomhfhurtachd; oir tha sòlas gu tric air a mheasgadh le 'm bròn, anns an t-saoghal a ta làthair, agus tha sòlas neo-mheasgta feitheamh orra uile, anns t-saoghal ri teachd. “Thig iad gu Sion le caithream, agus aoibhneas sìorruidh air an cinn, agus teichibh bròn agus osnaich air falbh.” “Is beannaichte iadsan a ta ri bròn, oir gheibh iad sòlas.”

2. Tha miannan spioradail an geall air làthaireachd Chrìosd, agus co-chomunn maille ris, 'n an toradh a tha leantuinn aithreachas, agus maitheanas peacaidh. Tha e soilleir gu robh miannan spioradail ag oibreachadh gu h-èifeachdach, ann an cridhe an iompachaidh air am bheil curantas againn anns a chaibideil so. Cha 'n 'eil ag sam bith, nach fhac agus nach cual i Crìosd roimh an àm so: agus tha aobhar a chreidsinn, gur ann fo a theagasg a bha i 'n toiseach air a dùsgadh, air a toirt gu mothachadh air a cionta, agus gu fìor aithreachas. Co luath 's a bha i air a ficsrachadh le gràs iompachaidh, bha miannan beo air an dùsgadh, suas ann a cridhe, 'n geall air tuille eòlas fhaotainn air Crìosd; bha a h-aignidhean a dol a mach 'na dheigh, agus o'n uair a chual i gu robh e air aoidheachd car tamull, ann an tigh aoin d'a coimhearsnaich, rinn na miannan so a brosnachadh, agus a treòrachadh gun dàil, a dh' ionnsuidh an tigh anns an robh Crìosd 'na shuidh aig biadh. Bha a cridhe tinn le meud a gràidh do Chrìosd,—bha i 'n geall air tuille chluinntinn do na briathraibh gràs-mhor a bha sruthadh a bhlilibh, agus air tuille do bheothachadh, agus do bhuanachd spioradail fhaotainn d' a h-anam neo-bhàsmhor. A nis, tha 'n leithid so do mhiannaibh spioradail ag oibreachadh anns gach fìor iompachan o linn gu linn, miannan a tha 'g an tarruing an deigh Chrìosd, mar chuspair an gràidh, mar stèidh an dòchais, agus mar thobar an slàinte.

Cofhad 's a tha daoine 'nan codal gu trom ann an ana-mothachadh, agus neo-chùram mu thimchioll slàinte an anama féin, tha iad neo-shuimeil mu thimchioll Chrìosd, tha e mar fhreumh a talamh tioram 'nam beachd, gun mhaise air bith aige gu 'n iarradh iad e; ach co luath 's a tha iad air an dùsgadh as an ana-mhothachadh so, agus air an gairm o dhorchadas gu solus, tha iad a toirt an aghaidh air Chrìosd gun dàil, agus ga iarraidh gu dùrachdach le déuraibh. Agus cha leòir leo bhi ga iarraidh, agus ga leantuinn fad as, far nach fhaic 's nach cluinn iad e; ach 's e 'm miann a bhi dlùth dha, a bhi faicinn a ghlòir, a mealltuinn a làthaireachd, agus a faotainn gach là as a lánachd gràs air son gràis. Cha dean ainm, na aideachadh, no na sochairean as luachmhoire o 'm leth a mach, an fìor iompachan a thoileachadh, as eugmhais Chrìosd: tha 'n Spiorad ceudna ag oibreachadh ann, a bh' anns an eaglais o shean, an uair nach do ghabh i tamh na fois ann an dleasdanas sam bith, gus an d' fhuair i esan d' an robh gràdh aig a h-anam.

(Ri leantuinn.)

The Battle for the Word of God.

IN recent issues of "The Presbyterian" (Philadelphia) we have accounts to hand of the momentous proceedings of the General Assembly of the American Presbyterian Church, held at Grand Rapids (Michigan), in May. Attention has already been called to this struggle in our pages. The challenge to the Fundamentalists or Conservatives was made by Dr Harry Fosdick, a professor in Union Seminary, New York, and pastor of the First Presbyterian Church, New York, in his sermon, "Shall the Fundamentalists Win?" Dr Fosdick is a Baptist and a thorough-going modernist. He was received recently with open arms by many of the preachers in this country, and boomed by some of our leading religious journals, and during the meeting of Synod we saw a queue of people outside Renfield Street U.F. Church (at one time ministered to by Dr Dods) waiting admission to one of his lectures. "The Presbyterian" is joining issues with these revolutionary forces, and as an instance of the seriousness of the situation it instances the case of Prof. Fagnani, a Presbyterian minister, and professor in Union Seminary, and gives the following quotation from his writings:—"Jesus was not a being come down from heaven; but one who attained to heavenly heights. He was not a God who walked on earth, like a man, but a human who walked

with God on earth. He was not a being who died that others might live, but a man who so lived that men need not perish." It would scarcely be possible to cram into these few lines more rampant, or to use the scriptural word, damnable heresy than has been done by the Professor. With such men sitting in the high places of the schools of theological learning, it is no wonder that those who value the faith once delivered to the saints are alarmed, and feel it their bounden duty to deal with the destructive forces at work. When the Assembly met at Grand Rapids, the Conservatives joined issues with their opponents in putting forward for the moderatorship the name of Dr Clarence E. Macartney, a courageous contender for the truth of the Bible, and who is in the very prime of manhood (being only 45 years). His nomination was moved by the Hon. William J. Bryan, the great lay leader of the Fundamentalists, in a noble utterance. "It was his (Dr Macartney's) courage," said Mr Bryan, "that raised the standard of protest about which the Church rallied; it was his leadership that won a decisive victory for evangelical Christianity and historic Presbyterianism. He was the man of the hour, and linked himself with the fundamental tenets of the creed of our Church. His name is a synonym for loyalty to the Bible as the Word of God, and Christ as the only begotten Son of the heavenly Father. His election to the office of chief executive of our militant Church will be accepted as an announcement of the Church's unshaken adherence to the impregnable rock of the Holy Scriptures. It will be proof that the conservatives, who constitute an overwhelming majority of its ministers, its elders, and its members, have exercised the undeniable right of naming the official head of the organisation, and it will cheer our allies in other churches who, like ourselves, refuse to substitute so-called modern thought for the revealed will of God." It is significant that the only other name put forward was that of Dr Erdman, who is on the side of the conservatives, but who has "shown a disposition to avoid controversy" in defence of the truth. The result of the vote was the election of Dr Macartney.

"The Presbyterian," in summing up the gains for the Conservatives or Fundamentalists, enumerates the following 7 points:—(1) The election of Dr Macartney to the moderatorship; (2) the choice of the Hon. William J. Bryan as vice-moderator; (3) the election of Mr Bryan and Dr Mark A. Matthews, Seattle, to the General Council; (4) the defeat of Dr William P. Merrill, New York, a noted Liberal, for re-election to the Board of

Foreign Missions, and the election to this Board of men who are in every way loyal to the Bible and the standards of the Church, such as Dr William L. MacEwan, Pittsburgh; and Dr John F. Carson, Brooklyn, N.Y.; (5) the Assembly's adoption of a resolution ordering the Foreign Board to withdraw from all participation with Union colleges in foreign fields which teach doctrine contrary to the Confession of Faith; (6) the Assembly's deliverance directing all seminaries, and professors in seminaries, to see to it that their teachings, whether in class-rooms or in books and publications, shall be in full accord with the Confession of Faith; (7) the declaration of the Assembly that the relation of Fosdick to the Presbyterian Church is an "anomaly." One of the most unsatisfactory things done at the Assembly was its treatment of the Fosdick case. The Judicial Committee recommended that the New York Presbytery, either through a Committee or the Kirk-Session of the First Presbyterian Church, should approach Dr Fosdick with the view of his accepting the Confession of Faith, to determine whether it is his pleasure to enter the Presbyterian Church. This recommendation was carried at the Assembly. "The Presbyterian" is not speaking too strongly when it says in a leading article, entitled—"A Monstrous Suggestion"—that if it was with a view of getting rid of Dr Fosdick in an indirect way in the belief that he would never accept the Confessional teaching, that this was an action unworthy of a Church of Jesus Christ, and that in view of Dr Fosdick's well-known opinions, the Presbyterian Church missed a great opportunity to bear witness to the truth as it is in Christ. This criticism meets with our hearty approval, and the editor of "The Presbyterian" carries us with him when he further adds—"The suggestion that the difficulties involved in the situation would be straightened out if Dr Fosdick would become a Presbyterian seems to us nothing short of monstrous."

The law is that hammer, that fire, that mighty and strong wind, and that terrible earthquake rending the mountains and shivering the rocks. But it behoved that the tempest, the fire, the wind, the earthquake should pass before the Lord should reveal Himself in the still small voice.—*Luther.*

Literary Notices.

NOBLE MARTYRS OF KENT, by the Rev. G. Anderson Miller, Rochester. Morgan and Scott, Ltd., 12 Paternoster Buildings, London, E.C. 4. Price 3s net.

It is a noble work to keep before the people of to-day the heroic conduct of men and women who loved their Lord even unto death, and Mr Miller deserves the thanks of all those who revere the memories of God's martyred saints in publishing in this interesting book a brief account of their sacrifices for the truth, so little thought of now or valued in either England or Scotland by the great majority. The heroic conduct of these witnesses stirs the finest feelings of human nature, while the cold-blooded savagery of their persecutors awakens a righteous indignation against a system which has never disavowed the callous, heartless conduct of the men who perpetrated such inhuman deeds. It is by reading such books as these that one gets an insight into the spirit of the Church of Rome, which would not allow them to live. Kent has been termed the Garden of England, and from this book it is evident that it was a very fruitful garden to the Lord, judging from the number of His witnesses who were put to death within its borders. Good Bishop Ridley, who was Bishop of Rochester, has a chapter devoted to himself, and Latimer's soul-inspiring words to him as they were about to face their fiery ordeal are quoted—"Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace, in England, as I trust never shall be put out." In this book there are others, not so well known as these, who faced the ordeal no less nobly and heroically, and witnessed a good confession. We heartily recommend this book, and suggest to any of our readers in search of books for the young that they will do well to put this on their list.

RECORDS OF THE SCOTTISH CHURCH HISTORY SOCIETY,
Vol. I., Part II.

Part II. of the above Records has just been issued, and contains, among other articles, a list of the ministers of the Associate Synod (1740-1783). One of the most interesting articles is "South Perthshire and the Covenanting Struggle," in which an account is given of men who nobly contended for the truth in the Covenanting times. Another very useful article is a

bibliography of the Cambuslang and Kilsyth Revivals in 1742. These notable Revivals, in which the Spirit was poured forth from on high, and which made such a lasting impression on many, were bitterly but mistakenly condemned by some of the ministers of the Secession, such as Ralph Erskine, Adam Gib, and James Fisher. The Associate Presbytery went the length of passing an Act condemning it, and appointed a Fast. Mr Robe, Kilsyth, rightly described this piece of ecclesiastical legislation as a heaven defying Act. In the bibliography we have a very useful list of books and pamphlets, called forth by what took place at Cambuslang and Kilsyth.

GROWTH OF KNOWLEDGE.

"Then shall we know, if we follow on to know the Lord" (Hosea vi. 3). The mysteries of Christ are not learned in a day. Some are in good mood, maybe, and they will look unto the Bible and read a chapter or two, and away they go for a week, and never practise it more; like some boys, if at school one day, truant all the week after. Is it any wonder such thrive not in knowledge? It is a good speech of Bernard: "The study of the Word and the reading of it, differs as much as the friendship of such who every day converse lovingly together doth from the acquaintance one hath with a stranger at an inn, or whom he salutes as he passeth by in the street. If you will get knowledge indeed, you must not only salute the Word now and then, but walk with it, and enter into daily converse with it."—*Gurnall*.

Notes and Comments.

The Morning Star of the Reformation.—This year marks the Sexcentenary of John Wycliffe's birth, and it is well that the work done by this early Reformer should be recalled to mind. While it cannot be said that he got rid of some of the most pernicious of the doctrines of Rome, he deserves to be remembered, as Bishop Ryle says because (1) he was one of the first Englishmen who maintained the sufficiency and supremacy of Holy Scripture as the only rule of faith and practice; (2) he was one of the first Englishmen who attacked and denounced the errors of the Church of Rome; (3) he was one of the first, if not the very first, in England to revive the apostolic ordinance of preaching; (4) he was the first

Englishman who translated the Bible into the English language. The standard biography of Wycliffe is Professor Lechlars, published by the Religious Tract Society, and Professor Lechlars makes it clear that Wycliffe accepted whole-heartedly the scriptural doctrine of election.

The Prohibition of the Carfin Corpus Christi Procession.—The London correspondent of the "Glasgow Herald" says that the Scottish Socialist group appointed a deputation consisting of Messrs Campbell Stephen, John Robertson, Wright and Martin to interview the Secretary for Scotland with regard to the annual Corpus Christi procession in Carfin, Lanarkshire. A Unionist, Mr Blundell, put a question in the House of Commons on the same subject, and received the reply that the matter was being looked into.

Illegality of Corpus Christi Processions in Scotland.—In connection with the prohibition of the above procession, the law as set forth in "The Roman Catholic Relief Act (1829)" says:—"If Ecclesiastics officiating or wearing any of the Orders, Communities, or Societies hereinafter mentioned shall exercise any of the rites or ceremonies of the Roman Catholic Religion, or wear the habits of the order save within the usual place of worship of the Roman Catholic Religion or any private house, such Ecclesiastic or other persons shall, being thereof convicted by due course of law, forfeit for every such offence the sum of £50." These processions were instituted at Carfin in 1921, when the pervert, Bishop Gray Graham, formerly a minister of the Established Church, led the procession, and were continued since annually.

The Church of Scotland (Property and Endowments) Bill.—This Bill dealing with the temporalities of the Church of Scotland passed the Committee stage in the House of Lords on the first of July. The Bill deals with very intricate financial arrangements necessitated by the Union movement of the Established and the United Free Churches. The situation bristled with difficulties, but owing to the agreement reached with the heritors, whose interests the Bill affected, the measure had an easy passage in the House of Lords. The stumbling block was the commutation of teinds, which in the Haldane Committee's recommendation was compulsory. The representatives of the heritors and the Church of Scotland had come to an agreement which modified the earlier arrangement considerably, and this took away the opposition on the part of the heritors.

Seditious and Blasphemous Teaching to Children Bill.—This Bill passed the second reading in the House of Lords by a majority of 102 to 20 votes. Lord Danesfort, in moving the second reading of the Bill, said the object of the measure was to prevent the teaching of sedition and blasphemy to children under 16. It in no way interfered with the teaching of Socialism or any other political propaganda conducted on constitutional lines. It aimed only at stopping the teaching of sedition and blasphemy which were illegal by common law. The Bill did not in any way touch propaganda amongst adults. Its sole object was to protect children against teaching which had been described by Mr W. Churchill as the vilest garbage of atheism and revolution, the avowed object of which was to destroy the existing Constitution and order, by force if necessary, and to establish a revolution on the Russian model.

The Debasing Teaching of the Communist Schools.—During the debate on the above Bill in the House of Lords, the Duke of Atholl said:—"The Lord Chancellor had carefully avoided everything that had to do with the Communist and the Proletariat Sunday schools. There was no intention of interfering with schools whatever their shade of politics, but what they wanted to do was to stop these schools in which evil teaching was given to children. Surely it was for their Lordships to say that they would not allow the teaching of pernicious doctrines which were turning liberty into licence. The schools which he had in mind wanted a great deal of watching, and some of the publications connected with the movement were of the most pernicious kind. He had knocked about the world a good deal, and he could say that for sheer, downright filth he had never read anything that came anywhere near the publications of proletarian schools for boys and girls. Some of these were produced in book form. That was the sort of thing they wanted to stop. Young people were being urged to revolution and immorality. Owing to the extreme secrecy with which these things were being done it was extremely difficult to find out the facts, but they had got enough information to show that the movement was widespread, and that it was permeating the minds of the young."

The Breach in Islam.—We have already called attention to the epoch-making decision of the National Assembly at Angora to rid itself of the Khalifate. Since

then the Nationalist leaders make it clear that it is their policy to conserve Nationalist rather than Moslem interests. The far-reaching effect of Turkey's decision may not yet be discernible, but already this breach in the Moslem unity is having a disturbing effect in the Moslem world. The Nizam of Hyderabad has granted a pension to the ex-Khalif, and the Sultan of Nejd has referred to the "greedy haste" of the King of the Hejaz (Hussein) in assuming the title of Khalif. It has been well said by a leader writer in one of the dailies that it is not too much to say that the blow inflicted upon Islam will prove a paralysing one, and that other potential causes of religious disagreement which, latent perhaps at the moment, may later produce extended strife. Turkey, according to this writer, has already driven a great wedge into Moslem unity, and it behoves Christians to watch with profound interest an event so unexpectedly and mysteriously brought about in the over-ruling providence of God.

Canadian Church Union.—The Church Union Bill passed its third reading in the House of Commons on 4th July, after the defeat of the final amendments seeking the non-operation of the Bill in respect of the Presbyterian Church until the Supreme Court of Canada has decided the legal issue as to the powers of the General Assembly to agree to union, and, further, providing that votes on the question of union should be taken by a circulated ballot instead of at a meeting of the congregation. Whether the Bill will become law this session now depends on the action of the Senate.

Suggested Withdrawal of the Envoy to the Vatican.

—Mr J. A. Kensit, in the course of a letter to the Prime Minister on the question of a British Envoy to the Pope, says that the diplomatic mission to the Vatican was sent as a purely war-time expedient, and surely ought no longer to be maintained. "Might it not be well for you as Prime Minister," he asks, "to announce that, in line with the French Government, Great Britain will also cease diplomatic representation at the Vatican? The Pope, not now being a sovereign, has no right to expect such representation to be longer maintained."

Reformed Episcopal Church of England.—The Annual Convocation of the Free Church of England, and the Annual Synod of the Reformed Episcopal Church of England, held their gatherings this year (June 16-18) together at St John's Church, Tottington, near Bury, in response to the invitation of the Free Church of England. The united gatherings were the

outcome of steps which have been taken to bring together these sister Churches, standing as they do for the same principles and purposes. The work of the two Churches was reported to be growing, new causes were opening, congregations were growing, and the financial returns showed an increase. Many difficulties had to be faced during the year that was ended, but that the work was appreciated by those who desire plain, unvarnished services, where the Word of God was truly preached free from Modernism and Sacerdotalism, was evidenced from the reports from whole-hearted clergy and laity. The Reformed Episcopal Church unanimously passed a resolution that no monies should be raised for their churches by means of whist drives, dancing, raffles, etc. One speaker testified that he had refused to allow a whist drive for his church, and a few weeks later a lady, who had never attended his church, and whom he did not know previously, had forwarded a cheque of £25 to his church funds as an appreciation of their stand against these methods of money raising for the churches.

The New Geology.—Prof. George McCready Price has been contributing a series of important articles to the "Sunday School Times" (Philadelphia), in which he is combating the theories of evolutionary geologists that early fossilized human remains indicate a lower state of development than the present. This is necessary if their theory of an ape ancestry is to stand. Prof. Price, however, holds that there is evidence that wherever genuine ante-deluvian human remains will be found they will show a race much larger than the race existing. In concluding his paper on the fossil remains found in Nevada, California, and Idaho, he says :—

"We may well look forward with keenest interest, not only to other future discoveries in this western country, but also to the pronouncements of leading scientists regarding those discoveries already made. For many years the world has not had a square deal in connection with such discoveries as these. There has been a conspiracy of silence, by which all discoveries that did not accord with the popular theory of evolution have been systematically ignored and put on the top shelf, while every little item of evidence tending to support this theory has been proclaimed from the house-tops, and broadcasted over the world by a syndicated press. I do not believe that this condition is destined to continue much longer. It seems to me that in the very nature of the case the great God of heaven

must soon arise to vindicate that record of the early days of our world which has so long been ignored or ridiculed. And just as the discoveries in Babylonia, Egypt, and other parts of the Near East have long since vindicated the record of Old Testament history; just as the geological discoveries have already proved the accuracy of the record of a universal Deluge; so we may well believe that before long archæology will prove that the men of that ancient world were not sub-men, or a little better than brutes, but genuine though somewhat degraded, descendants of him who at the beginning was made after the image of God."

Church Notes.

Communions.—August — First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar-Bridge and Broadford; fourth, Breasclete; fifth, Stornoway and Finsbay. September—First Sabbath, Ullapool, Farr, and Vatten; second, Strathy; third Applecross, Tarbert (Harris), and Stoer; fourth, Laide. October—First Sabbath, Tolsta; second, Ness and Gairloch; third, Scourie; fourth, Lochinver and Wick. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Dornoch, and Helmsdale.

College Fund.—The collection for this Fund is to be taken up this month (August). As most of our readers are aware, it is out of this Fund that our theological tutors receive their honorarium, and from it also financial assistance is given to our students. At the present time we have a larger number of students than ever we had, and the drain on the Fund is consequently greater.

The Magazine.

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