

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXVIII.

MARCH, 1924.

No. 11.

The Covenanters.*

THE Covenanters while living were not only vilely misrepresented by their opponents, but bitterly persecuted to death. And now that they have passed long since into the presence of the Judge of all there have not been wanting many who have not hesitated to blacken the fair fame of noble men and women who loved the truth of God even to death. Scotland, of all lands, has been unfortunate in having a school of historians with strong Royalist and Cavalier sympathies who, with all their professions of impartiality, are strongly biased against the Covenanters' contendings. Fortunately, the Covenanters have not been without defenders, historians who were able to expose the baseless charges and prejudiced accounts which the Cavalier school of Scottish historians palmed off on the uninformed multitude as the settled judgment of history. In this connection one has only to mention the names of the elder Dr Macrie, Dr Smellie, Dr King Hewison, and Dr Hay Fleming, whose writings have done so much to give a fairer and truer perspective of men and events in the momentous death grapple for religious and civil liberty which ended in the Revolution of 1688. To these writings we must now add the Rev. Dr Macpherson's "The Covenanters Under Persecution"; for though we do not agree with all that Dr Macpherson has said, we have been deeply impressed with the thoroughness with which he has handled his subject, the diligence with which he has searched the writings of the Covenanters for proof of his statements, and the skill with which he has built up his argument in de-

* "The Covenanters Under Persecution: A Study of their Religious and Ethical Thought," by Hector MacPherson, M.A., Ph.D., F.R.S.E., F.R.A.S. Edinburgh: W. F. Henderson, 19 George IV. Bridge. Price 5s net.

fence of the Covenanters. The work was prepared as a thesis for a doctorate in Philosophy, which Edinburgh University bestowed upon the author.

The Covenanting struggle has always appealed to that deep-rooted instinct of freedom which God has planted in the human breast. It was the clash of two mighty powers—absolutism ending in tyranny and that of the worst kind, tyranny over the conscience—and the desire to enjoy freedom—civil and religious—that made it so intensely keen and determined. The mighty issues at stake were not simply civil, for behind it all was the question of whether the absolutism of an earthly King was to prevail, or that Christ should be acknowledged as Head of His Church. If we leave out of sight this last point we utterly fail to understand the true inwardness of the Covenanting struggle in Scotland. It was this which ennobled the contendings of that heroic band of men and women who suffered reproach for His name and nerved them with a determination that neither threat of privation or exposure to death for a moment daunted in the seeming unequal struggle which ended so victoriously for their cause in 1688.

We do not mean to say that the Covenanters never did or said anything that was inconsistent with their profession of Christ's holy religion. Neither do we wish it to be understood that all that went by the name of Covenanters were worthy of the name. But this is a very different thing from holding them up to derision because of the principles they held and which were in direct antagonism to absolutism in Church and State. One of the worst informed of the Covenanters' critics, Buckle, whose brilliant style has made way for his opinions to places which they would not otherwise have reached, has written of the Covenanters as a gloomy set of fanatics, inspired by a God of terror instead of love. Dr Macpherson has no difficulty in showing that Buckle is guilty of falsely representing them in this description. He quotes from the sermons of the Covenanter preachers, and shows that the love of God had a very large place in their preaching. They have been charged with hypocrisy, fanaticism, and uncharitableness, issuing in turbulent and murderous principles, and when these are examined in the light of their writings and documents, Dr Macpherson shows the charges are without justification. The question whether individuals should take the law into their own hands and remove persecutors out of the way was debated among them. Some held that such a proceeding was justifiable. Others, with whom we agree, thought otherwise.

The question of taking up arms in defence of Christ's cause was another point on which there was some difference of opinion, and as is well known many of them who resorted to the sword died by the sword, and for resorting to it they have been condemned by many who otherwise sympathised with them. In this connection we may quote at some length the well-balanced statement of one of the ablest theologians Scotland ever produced, Dr William Cunningham, in connection with Zwingle's death at the battle of Cappel. "He has sometimes been charged," says Dr Cunningham, "even by those who had no prejudice against his cause or his principles, with interfering too much in the political affairs of his country, and connecting religion too closely with political movements. And, indeed, his death at the battle of Cappel has been held up as an instance of righteous retribution, as an illustration of the Scriptural principle, that 'he that taketh the sword shall perish by the sword.' Though this view has been countenanced by some very eminent and influential names in the present day, we are by no means sure that it has any solid foundation to rest upon. We do not know any Scriptural ground which entitles us to lay it down as an absolute rule, that the character of the citizen and the patriot must be entirely sunk in that of the Christian ministry—anything which precludes ministers from taking part, in any circumstances, in promoting the political well-being of their country, or in seeking, in the use of lawful means, to have the regulation of national affairs directed to the advancement of the cause and kingdom of Christ. Ministers certainly show a spirit unworthy of their office, and indicate the low estate of their personal religion, when they ordinarily give much time or attention to anything but the direct and proper business of their office, and when they act as if they believed that the success of Christ's cause was really dependent upon political changes, upon results to be accomplished by human laws; and scarcely anything short of downright immorality tends more powerfully to injure their usefulness, than in engaging keenly in the ordinary contentions of political partizanship which may be agitating the community. But since they are not required to abandon wholly the discharge of the duties, or the exercise of the rights, which devolve upon them as citizens, or to become indifferent to the temporal welfare or prosperity of their country; and since it can scarcely be disputed that, in point of fact, the way in which national affairs have been regulated and national laws framed, has

often materially contributed to the obstruction or the advancement of Christ's cause, it seems scarcely fair at once to condemn the conduct of those who may have done something directed to the object of securing the right regulation of national affairs, by means of vague allegations about the spirit of Christianity and the use of carnal weapons, etc., etc., without a careful examination of the particular things done, viewed in connection with the whole circumstances in which they took place. Many countries were so situated at the time of the Reformation, that it was scarcely possible to keep political and religious matters entirely distinct, and scarcely practicable for men who were interested in the welfare of true religion, to abstain from taking part in the regulation of national affairs; and the narrower the sphere of action, the more difficult, or rather impracticable, did such separation and abstinence often become. What John Knox did, was compelled to do, and did with so much advantage to his country, in Scotland, it was at least equally warrantable and necessary for Zwingli to do in the small canton of Zurich, and in the Helvetic confederation. And while this may be said generally of his taking some part in the regulation of the public affairs of his country, we are not aware that any evidence has been produced that he either recommended or approved of any of the public proceedings of Zurich and her confederate cantons, which were clearly objectionable on grounds of religion, equity, or policy. It is well known that he disapproved, and did what he could to prevent, the steps that led to the war in which he lost his life; and it was in obedience to the express orders of the civil authorities, and in the discharge of his duties as pastor, that, not without some melancholy forebodings, he accompanied his countrymen to the fatal field of Cappel. We cannot dwell upon this subject, but we have thought it proper to express our doubts, whether the disapprobation which some eminent men in the present day have indicated, of Zwingli's conduct in this respect, is altogether well founded. We confess we are inclined to regard this disapprobation as originating rather in a narrow and sentimental, than in an enlarged and manly, view of the whole subject; and to suspect that it may have been encouraged by an unconscious infusion of the erroneous and dangerous principle of judging of the character of Zwingli's conduct of the event—of regarding his violent death upon the field of battle as a sort of proof of his Master's displeasure with the course he

had pursued" (*The Reformers and Theology of the Reformation*, pp. 214-216). That some of the Covenanters went further than we think they were justified either by the law of God or man, must be admitted, but to brand the whole of them for the excesses of the few betrays a mind as narrow in its grasp of things as that of those it seeks to condemn. It is gratifying to notice that Dr Macpherson deals in a much more sympathetic way with the Cameronians, that much maligned body of witnesses, than is usually their lot.

Dr Macpherson in this essay has produced a book that must be taken account of by all writers dealing with the Covenanting struggle, whether they agree with his statement of the case or not. In a book dealing with so many points bristling with controversy one will find it necessary to disagree with the author at times. Particularly is this so with his statement (p. 146) where he asserts that the Covenanters' attitude to the verbal inspiration of Scripture issued in Bibliolatry. One may hold the strictest views on verbal inspiration without being guilty of Bibliolatry, though it has become common with a modern school of theologians to trace a necessary connection between the two. The Covenanters obeyed the heavenly rule of placing God's Kingdom first, and in doing so had fulfilled to them God's promise. In the forefront they placed the claims of Christ's headship in Church and in State—it is this great truth that vitalised their contendings—and there followed from the attainment of that truth the glorious heritage of civil and religious liberty that came at the Revolution in 1688.

God's Word Food to the Soul.

Then do we find food for our souls in the Word of truth, then do we taste how gracious the Lord is therein, then is the Scripture full of refreshment to us, as a spring of living water, when we are taken into blessed views of the glory of Christ therein. And we are in the best frame of duty when the principal motive in our mind to contend earnestly for retaining the possession of the Scripture, against all that would deprive us of it, or discourage us from a daily diligent search into it, is this: that they would take from us the only glass wherein we may behold the glory of Christ. This is the glory of the Scripture, that it is the great, yea, the only outward, means of representing to us the glory of Christ; and He is the Sun in the firmament of it, which only hath Light in Itself, and communicates it unto all other things besides.—*Owen*.

The Infallibility of Scripture.

A SERMON

BY PASTOR C. H. SPURGEON.

“The mouth of the Lord hath spoken it.”—Isaiah i. 20.

WHAT Isaiah said was, therefore, spoken by Jehovah. It was audibly the utterance of a man; but, really, it was the utterance of the Lord himself. The lips which delivered the words were those of Isaiah, but yet it was the very truth that “The mouth of the Lord hath spoken it.” All Scripture, being inspired of the Spirit, is spoken by the mouth of God. However this sacred Book may be treated nowadays, it was not treated contemptuously, nor negligently, nor questioningly by the Lord Jesus Christ, our Master and Lord. It is noteworthy how he revered the written Word. The Spirit of God rested upon him personally, without measure, and he could speak out of his own mind the revelation of God, and yet he continually quoted the law and the prophets, and the Psalms; and always he treated the sacred writings with intense reverence, strongly in contrast with the irreverence of “modern thought.” I am sure, brethren, we cannot be wrong in imitating the example of our divine Lord in our reverence for that Scripture, which cannot be broken. I say, if he, the anointed of the Spirit, and able to speak himself as God’s mouth, yet quoted the sacred writings, and used the holy Book in his teachings, how much more should we, who have no spirit of prophecy resting upon us, and are not able to speak new revelations, come back to the law and to the testimony, and value every single word which “The mouth of the Lord hath spoken”? The like valuation of the Word of the Lord is seen in our Lord’s apostles; for they treated the ancient Scriptures as supreme in authority, and supported their statements with passages from Holy Writ. The utmost degree of deference and homage is paid to the Old Testament by the writers of the New. We never find an apostle raising a question about the degree of inspiration in this book or that. No disciple of Jesus questions the authority of the books of Moses, or of the prophets. If you want to cavel or suspect, you find no sympathy in the teaching of Jesus, or any one of His apostles. The New Testament writers sit reverently down before the Old Testament and receive God’s words as such, without any question what-

ever. You and I belong to a school which will continue to do the same, let others adopt what behaviour they please. As for us and for our house, this priceless Book shall remain the standard of our faith and the ground of our hope so long as we live. Others may choose what gods they will, and follow what authorities they prefer; but, as for us, the glorious Jehovah is our God, and we believe concerning each doctrine of the entire Bible, that "The mouth of the Lord hath spoken it."

I. Coming closely, then, to our text, "The mouth of the Lord hath spoken it," our first head shall be—This is our warrant for teaching the Scriptural truth. We preach because "The mouth of the Lord hath spoken it." It would not be worth our while to speak what Isaiah had spoken, if in it there was nothing more than Isaiah's thought; neither should we care to meditate hour after hour upon the writings of Paul, if there was nothing more than Paul in them. We feel no imperative call to expound and to enforce what has been spoken by men; but, since "The mouth of the Lord hath spoken it," it is woe unto us if we preach not the Gospel! We come to you with, "Thus saith the Lord," and we should have no justifiable motive for preaching our lives away, if we have not this message.

The true preacher, the man whom God has commissioned, delivers his message with awe and trembling, because "The mouth of the Lord hath spoken it." He bears the burden of the Lord and bows under it. Ours is no trifling theme, but one which moves our whole soul. They called George Fox a Quaker, because when he spoke he would quake exceedingly through the force of the truth which he so thoroughly apprehended. Perhaps, if you and I had a clearer sight and a closer grip of God's Word, and felt more of its majesty, we should quake also. Martin Luther, who never feared the face of man, yet declared that when he stood up to preach he often felt his knees knock together under a sense of his great responsibility. Woe unto us if we dare to speak the Word of the Lord with less than our whole heart, and soul, and strength! Woe unto us if we handle the Word as if it were an occasion for display! If it were our own word, we might be studious of the graces of oratory; but if it be God's Word, we cannot afford to think of ourselves: we are bound to speak it, "not with wisdom of words, lest the cross of Christ should be made of none effect." If we reverence the Word, it will not occur to us that we can improve upon it by our own skill in language.

Oh, it were far better to break stones on the road than to be a preacher, unless one had God's Holy Spirit to sustain him; for our charge is solemn and our burden is heavy. The heart and soul of the man who speaks for God will know no ease, for he hears in his ears that warning admonition: "If the watchman warn them not they shall perish; but their blood will I require at the watchman's hands." If we were commissioned to repeat the language of a king, we should be bound to do it decorously lest the king suffer damage; but if we rehearse the revelation of God, a profound awe should take hold upon us, and a godly fear lest we mar the message of God in the telling of it. No work is so important or honourable as the proclamation of the gospel of our Lord Jesus, and for that very reason it is weighty with a responsibility so solemn that none may venture upon it lightly, nor proceed in it without an overwhelming sense of his need of great grace to perform his office aright. We live under intense pressure who preach a gospel of which we can assuredly say, "The mouth of the Lord hath spoken it." We live rather in eternity than in time: we speak to you as though we saw the great white throne and the divine Judge before whom we must give in our account, not only for what we say, but for how we say it.

Dear brethren, because the mouth of the Lord hath spoken the truth of God, we therefore endeavour to preach it with absolute fidelity. We repeat the word as a child repeats his lesson. It is not ours to correct the divine revelation, but simply to echo it. I do not take it to be my office to bring you new and original thoughts of my own; but rather to say, "The word which ye hear is not mine, but the Father's which sent me." Believing that "The mouth of the Lord hath spoken it," it is my duty to repeat it to you as correctly as I can after having heard it and felt it in my own soul. It is not mine to amend or adapt the gospel. What! Shall we attempt to improve upon what God has revealed? The Infinitely Wise—is He to be corrected by creatures of a day? Is the infallible revelation of the infallible Jehovah to be shaped, moderated, and toned down to the fashions and fancies of the hour? God forgive us if we have ever altered His Word unwittingly; wittingly we have not done so, nor will we. His children sit at His feet, and receive of His words, and then they rise up in the power of His Spirit to publish far and near the Word which the Lord has given. "He that hath my word, let him speak my word faithfully," is the Lord's injunction to us. If

we could abide with the Father, according to our measure, after the manner of the Lord Jesus, and then come forth from communion with Him to tell what He has taught us in His Word, we should be accepted of the Lord, as preachers, and accepted also of His living people far more than if we were to dive into the profound depths of science, or rise to the loftiest flights of rhetoric. What is the chaff to the wheat! What are man's discoveries to the teachings of the Lord! "The mouth of the Lord hath spoken it"; therefore, O man of God, add not to His words lest He add to thee the plagues which are written in His Book, and take not from them, lest He take thy name out of the Book of Life!

Again, dear friends, as "The mouth of the Lord hath spoken it," we speak the divine truth with courage and full assurance. Modesty is a virtue; but hesitancy when we are speaking for the Lord is a great fault. If an ambassador sent by a great king to represent his majesty at a foreign court, should forget his office and only think of himself, he might be so humble as to lower the dignity of his prince, so timid as to betray his country's honour. He is bound to remember not so much what he is in himself, but whom he represents; therefore, he must speak boldly and with the dignity which befits his office and the court he represents. It was the custom with certain Oriental despots to require ambassadors of foreign powers to lie in the dust before them. Some Europeans, for the sake of trade interests, submitted to the degrading ceremony; but when it was demanded of the representative of England, he scorned thus to lower his country. God forbid that he who speaks for God should dishonour the King of kings by a pliant subservience. We preach not the gospel by your leave; we do not ask tolerance, nor court applause. We preach Christ crucified, and we speak boldly as we ought to speak, because it is God's Word, and not our own. We are accused of dogmatism; but we are bound to dogmatise when we repeat that which the mouth of the Lord hath spoken. We cannot use "ifs" and "buts," for we are dealing with God's "shalls" and "wills." If He says it is so, it is so; and there is an end of it. Controversy ceases when Jehovah speaks.

Those who fling aside our Master's authority may very well reject our testimony; we are content they should do so. But, if we speak that which the mouth of the Lord hath spoken, those who hear His Word and refuse it, do so at their own peril. The wrong is done,

not to the ambassador, but to the King; not to our mouth, but to the mouth of God, from whom the truth has proceeded.

We are urged to be charitable. We are charitable; but it is with our own money. We have no right to give away what is put into our trust and is not at our disposal. When we have to do with the truth of God we are stewards, and must deal with our Lord's exchequer, not on the lines of charity to human opinions, but by the rule of fidelity to the God of truth. We are bold to declare with full assurance that which the Lord reveals. That memorable word of the Lord to Jeremiah is needed by the servants of the Lord in these days: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." When we speak for the Lord against error, we do not soften our tones; but we speak thunderbolts. When we come across false science, we do not lower our flag; we give place by subjection—no, not for an hour. One word of God is worth more than libraries of human lore. "It is written" is the great gun which silences all the batteries of man's thought. They should speak courageously who speak in the name of Jehovah, the God of Israel.

I will also add, under this head, that, because "The mouth of the Lord hath spoken it," therefore we feel bound to speak His Word with diligence, as often as ever we can, and with perseverance, as long as ever we live. Surely, it would be a blessed thing to die in the pulpit; spending one's last breath in acting as the Lord's mouth. Dumb Sabbaths are fierce trials to true preachers. Remember how John Newton, when he was quite unfit to preach, and even wandered a bit by reason of his infirmities and age, yet persisted in preaching; and when they dissuaded him, he answered with warmth, "What! Shall the old African blasphemer leave off preaching Jesus Christ while there is breath in his body?" So they helped the old man into the pulpit again, that he might once more speak of free grace and dying love. If we had common themes to speak about, we might leave the pulpit as a weary

pleader quits the forum; but as "The mouth of the Lord hath spoken it," we feel His Word to be as fire in our bones, and we grow more weary with refraining than with testifying. O my brethren, the Word of the Lord is so precious that we must in the morning sow this blessed seed, and in the evening we must not withhold our hands. It is a living seed and the seed of life, and therefore we must diligently scatter it.

Brethren, if we get a right apprehension concerning gospel truth—that "The mouth of the Lord hath spoken it"—it will move us to tell it out with great ardour and zeal. We shall not drone the gospel to a slumbering handful. Many of you are not preachers, but you are teachers of the young, or in some other way you try to publish the Word of the Lord—do it, I pray you, with much fervour of Spirit. Enthusiasm should be conspicuous in every servant of the Lord. Let those who hear you know that you are all there; that you are not merely speaking from the lips outwardly; but that from the depths of your soul, your very heart is welling up with a good matter when you speak of things which you have made, touching the King. The everlasting gospel is worth preaching, even if one stood on a burning faggot and addressed the crowd from a pulpit of flames. The truths revealed in Scripture are worth living for and dying for. I count myself thrice happy to bear reproach for the sake of the old faith. It is an honour of which I feel myself to be unworthy; and yet most truly can I use the words—

"Shall I, to soothe th' unholy throng,
Softens thy truths and smooth my tongue?
To gain earth's gilded toys, or flee
The cross endured, my God, by thee?"

"The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears, to save,
To snatch them from the fiery wave.

"My life, my blood I here present,
If for thy truth they may be spent:
Fulfil thy sovereign counsel, Lord!
Thy will be done, thy name adored!"

I cannot speak out my whole heart upon this theme which is so dear to me, but I would stir you all up to be instant in season and out of season in telling out the gospel message. Specially repeat such a word as this—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And this: "Him that cometh to me I will in no wise cast out." Tell it

out boldly, tell it out in every place, tell it out to every creature, "For the mouth of the Lord hath spoken it." How can you keep back the heavenly news? "The mouth of the Lord hath spoken it"—shall not your mouth rejoice to repeat it? Whisper it in the ear of the sick; shout it in the corner of the streets; write it on your tablets; send it forth from the press; but everywhere let this be your great motive and warrant—you preach the gospel because "The mouth of the Lord hath spoken it." Let nothing be silent that hath a voice when the Lord hath given the Word by His own dear Son.

"Waft, waft, ye winds his story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole."
(To be continued.)

Britain Under a Socialist Government.

THAT which many feared has actually come to pass. Through one of the most extraordinary cases of political manœuvring the Socialists were placed in power by the Liberals, acting under Mr Asquith's guidance. This is not the first time this statesman has misled his followers, but it may be the last. If the situation thus created were purely political we would take nothing to do with it in these pages, but as it has brought us face to face with Socialism in power, it is well our readers should realise what has happened. It gives us no heart-searchings, if that was all, that men who worked in the mine and at the carpenter's bench, etc., are now to act as the King's counsellors and shape the policy of the British Empire. Neither does the fact that there are among the men now in power those who are possessed with sound judgment and an estimable character (though there are others of a very different stamp) allay our fears when we sit down to calmly consider what is meant by the political creed they preach in season and out of season. The root idea of Socialism is not simply the reformation of the existing order of things; it is much more drastic than that; it aims at the complete overturning of present conditions; it is in other words revolution—a revolution which the saner Socialists wish to be bloodless, but which the extremists will have, no matter how much blood will be shed. Its theory of the body politic is not simply academic: Socialism is intensely practical, and means

to put its theory into practice wherever it can. Socialism has stressed the rights of the workman and left unstressed his duty. It is for this reason that Socialism has so largely captured the working classes of the country, and by its fair promises of an earthly Eden it has turned their eyes from that vast waste and howling wilderness of Russia, strewn with the wreckage of a thorough-going Socialism to a Promised Land not yet attained. But the most serious aspect of Socialism is its attitude to the Christian religion. Here the leaders of Socialism have spoken with no uncertain sound. To quote Marx, whose writings have done so much to foster the Socialistic theory:—"The idea of God must be destroyed; it is the keystone of a perverted civilisation." Belfort Bax is no less outspoken:—"It is useless blinking the fact," he says, "that the Christian doctrine is more revolting to the higher moral sense of to-day than the saturnalia of the cult of Proserpina could have been to the conscience of the early Christians." To all this it may be replied that this is the language of extremists, and that the Labour Party now in power is not the same as Communism, and that after all there are Christian Socialists. But thorough-going Socialists at once say that Christianity and Socialism are contradictory. If that be so it may be asked have we not Socialism in the community of goods enjoyed by the early Christians after Pentecost? To which we answer, No; because (1) the selling of all they had sprang from love to the Lord Jesus; (2) it was not compulsory; (3) it was not made binding as a rule on other Christians who did not give up their goods voluntarily. Christianity aims at the good of the individual by regeneration; Socialism aims at his good by improving his position in this world—a very praiseworthy thing in itself, but woefully and hopelessly defective when regeneration is left out of account. In a short article like this we cannot treat the subject with the thoroughness it deserves, but we would utter a word of warning to our readers in the Highlands to be on their guard against giving support to glib-tongued, itinerant orators who promise them all sorts of blessings, but carefully keep in the background the principles they have at heart. What has happened in Russia, where Socialism had its golden opportunity, ought to be sufficient warning to wise men. And the conduct of the Glasgow "wild men" in our own land should have a sobering effect on those who see in Socialism a golden future like the Millenium itself.

The Late Mr Benjamin Dawson, Elder, Kames.

BENJAMIN DAWSON was born at Deargbhruach, in the Parish of Kilfinnan, Argyllshire, on the 18th day of June 1845. Till he arrived at twenty-seven years of age, he lived without God, and consequently without hope in the world. It is strikingly noticeable that, by far the larger number of such as are effectually called by the Holy Spirit from darkness to light and from the Kingdom of Satan to that of God's dear Son, pass through this all-important change before they attain to thirty years of age. This should stir up the young to remember their Creator in the days of their youth, and should arouse the aged to seek the Lord while He may be found.

Mr Dawson, at the age of twenty-three, married Miss Catherine Turner. The Lord blessed them with a family of six sons and nine daughters, who, with the exception of one daughter, are still living. Mrs Dawson also survives. They lived fifty-four years together in the world as true helpmeets, and will evidently spend eternity together.

That eminent man of God, Mr Archibald Crawford, Tighnabruach, was the Lord's messenger to Benjamin Dawson. The portion of God's Word through which the Holy Spirit made the light of the knowledge of the glory of God in the face of Jesus Christ to shine into his troubled soul was—"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely" (Rev. xxi. 6). Another portion which came to him shortly after, and gave him great relief and comfort, was—"O thou afflicted tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires" (Is. liv. 11). Thus a bond was effected between him and Mr Crawford that continued unbroken till Mr Crawford was taken home to his everlasting rest. Many a happy hour these two spent together in the world, and they are now in the great multitude who are led by the Lamb to living fountains of water, and from whose eyes God has wiped tears for evermore. Mr Crawford's labours were blessed to a goodly number of the young of Cowal in those days, the most of whom have gone to their rest, and the few remaining are

tottering on the brink of the grave. May the Lord visit the rising generation there with a day of the exceeding greatness of His power by which He raised the Lord Jesus from the dead. Nothing less will quicken dead sinners and turn them to the Lord.

The writer met Mr Dawson for the first time in the spring of 1891. During five months of that year he had the privilege of becoming acquainted with him, and ever after that Mr Dawson held a very high place in his estimation as a true and sincere Christian. All who knew him gave him full credit for being a man of sterling integrity. The Lord's people loved him as a beloved brother in Christ.

In the year 1891, the Rationalists in the Free Church became so bold and numerous in her Courts that they formulated a Creed according to their own heart, passed it by a large majority in the Assembly, and sent it down to the Presbyteries under the Barrier Act. This new heretical creed was concurred in by the vast majority of the Presbyteries, and was at the Assembly of 1892 passed into a binding law and constitution in the Free Church. The godly within her pale had been for over twenty years pained at their hearts on account of the place given by her to men who denied the infallibility and inerrancy of the Bible, and who, albeit, they had vowed to hold faithfully to the Westminster Confession of Faith, taught doctrines subversive to it. Honourable and truly pious men had now to become traitors to God's Word and the subordinate standards of their Church, or to separate from these infidels. Benjamin Dawson was, from that time, one of those who saw no alternative (should the next General Assembly refuse to take steps to have this new creed repealed) but separation. So as to be prepared to do their duty relative to the Assembly's decision, the office-bearers of the congregation held a meeting in March 1922. At that meeting it was unanimously resolved that should the Free Church refuse to rescind the Declaratory Act in May, they would not remain any longer in her fellowship. They faithfully kept this resolution, for they were the first congregation to separate from the Declaratory Act Church, in order to hold in its entirety the Creed and Constitution of the Church of Scotland Free. Mr Dawson was not one of those men who are more harassing to a Church endeavouring to adhere conscientiously to their ordination vows, than are the enemies who openly oppose them. His presence in the Free Presbyterian Church was a source of strength. However long one might be without meeting him, there could not be any

thought that he changed his mind about these matters. The writer saw him weeping over the unfaithfulness of some of whom he had better hopes for many years. But what is man! Mr Dawson was not one of the so-called Christians who are never troubled with inward corruption. Many a sigh and groan it brought from his heart. Neither was he ignorant of Satan's devices. He said more than once—"I have found Satan a liar hundreds of times, but yet I believe him to my own discomfort and to God's dishonour." But as his troubles abounded, his consolations did much more abound. The joy of the Lord was his strength so manifestly that it could be seen in his countenance. God was truly the light of his countenance and his portion in the land of the living.

Since the writer knew him he acted as a traveller. Being a tall, heavy, and soft man, the hardships through which he went, and especially his being thrown out of a gig in the year 1918, affected seriously his health. His trouble was internal. He sometimes suffered great pain, but bore it all with Christian patience and resignation to the Lord's will. Not a murmur was heard from his lips. Shortly before the end came, he said to his family—"Whatever you do, remember the salvation of your souls." When he was asked what portion of Scripture he would like them to read to him, he replied—"It does not matter, it is all precious to me." Two days before he died he said—"I am going to leave you." When he was asked, where was he going, he answered—"I am going away to be with Jesus Christ, which is far better." Thus did Benjamin Dawson depart to be with Christ on the 23rd of April 1922. His mortal remains were interred in Kilbride Church-yard, in his native parish, on the 25th day of that month. The Church on earth mourns her loss, but the Church in glory received another voice to sing the song of Moses and the Lamb. Our great comfort is that we firmly believe in his having entered into the joy of his Lord, and that the Lord has wiped tears from off his face for ever more.

To his lonely widow, and to each one of the family, we express our deepest sympathy, and we pray that the Lord (who made Benjamin Dawson what he was by His grace) may take the sons and make them princes instead of the fathers. There is enough merit in the blood of Christ, enough power in the Spirit of life in Christ, and enough mercy in the Lord's heart to fulfil this in them. May He do it for Christ's sake.

N. C.

Mrs Matheson, Totaig, Glendale.

IT is easier for some of us to think about the Lord's people, when they are removed from our midst, than speak or write about them. They are a peculiar people—as we read in Exodus xix. 5-6—"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." We say it is not easy to begin to chronicle the history of the humblest member even of the royal family of heaven.

The late Mrs Matheson, Totaig, Glendale, was one of the peculiar people mentioned above, and it was with real sorrow of heart that we learned, on the 14th July last, that our dear friend had passed away the previous day. It makes and leaves such a deep blank in the mind that shall not be filled on this side of the grave. Mrs Matheson was from infancy privileged in the kind providence of the Lord by being brought up in a family that filially and reverentially feared the Lord. However, she lived for many a day without God, and without hope in the world; and in her heart and mind went after its vanities, careless and indifferent to the claims of God and her conscience. Yet, she used to tell us, how she would have at times to leave her playmates and seek a secluded place to pray the Most High that He would keep her from dropping into hell! And she often added, "And the Lord kept me," meaning, we believe, in that He kept her from certain sins that otherwise she would commit if it were not for His loving care over her. This was only the terrors of the law that demands obedience, perfect obedience in thought, word, and action from all the race of Adam.

She would be about 28 years of age when the Spirit of the Lord began to quicken her dead soul to a real and genuine repentance towards God, and faith in the Lord Jesus Christ. Her husband, who predeceased her, was a lay missionary of the Church, and at this time was resident in the Island of Scalpay, Harris, when our friend passed from death to life, and from the power of the devil into the kingdom of the Son of God. It was a real change. The Lord uses His own means and instruments to bring His people out of Egypt. Mrs Matheson was deeply concerned about her state before an endless eternity, for the mere assent of the corrupt

will to revealed truth would not satisfy her awakened conscience. The devil was constantly suggesting to her mind that it was absolutely useless for her to go to the public means of grace; and through spiritual weakness she was giving too much heed to the father of lies. On an evening at this time, a service was being conducted quite near her home, but the temptation was so strong that she remained at home, the enemy saying to her that it was no use going, that she was to be in hell, and that there was no mercy in God for her. She began to ask the Lord for a token for good if He had a purpose of mercy towards her. There was a dove resting near where she was sitting, and she said, "Now, if the Lord has a purpose of mercy towards me let that dove come and rest in my lap!" The words were scarcely uttered, when the dove flew into her lap, and she rose and made for the above-mentioned service, and before the service ended she felt what it was to be pardoned through the blood of Jesus Christ, the Son of God.

She used to relate to us that, at this time, she actually thought in herself that this joy, peace, and heavenly-mindedness would never cease. It could be said of her as Paul said of the Thessalonians i. 6—"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." Mrs Matheson soon after this felt the deep dregs of original sin, for although the warlike tribes of Canaan were overthrown, and many slain never to rise again, yet there were still left in the land serpents and other poisonous creatures that would destroy the soul for ever, if it were not for the precious blood of the Lamb. Oh! how sweet the precious atonement is to poor, guilty sinners! None can in truth feel the infinite preciousness of the blood but sinners, and our friend was conscious of her sin to the last and, as she often said—"Oh! how I need to be born again!" It was her conscious feeling of how sinful sin had made her before the infinite majesty of heaven. She is quite clean now. From the first to the last moment the prayer of God's people is—"Purge me with hyssop."

Her husband was missionary at Strond, Harris, when the Free Church of Scotland was broken up by the reactionary party in 1893. Mr and Mrs Matheson most heartily cast in their lot with the remnant that stood by the Word of God; and through His sovereign grace they were enabled to remain faithful to the end. The first time we met her after the last four ministers had left the cause of God in connection with the Church

of Christ among us, she said—"It leaves one trembling and weak to find that some whom we thought would never leave us are now gone from us. Oh! how we should be continually examining ourselves, whether we have the 'faith' that shall stand at last or not." We have no doubt but that she had the faith, as we read in Mark xiii. 13—"But he that shall endure unto the end, the same shall be saved." On Monday of the Glendale Communion (last) Mrs Matheson met us a few yards from the door of the church, and with a countenance beaming with delight, said—"Oh! something is near me; what can it be? For I was not so happy at a communion season since I can remember."

But little did we think it was the last time she would commemorate the death of the Lord Jesus in the church below. She was preparing to attend the Lord's Supper at Flashadder when the call came to her to leave this tabernacle of clay for the "house not made with hands, eternal in the heavens." She is now at the everlasting communion above, where death, pain, and parting are eternally unknown.

She had to go through an operation a year before the end came, and derived considerable benefit and comfort by it, but never felt strong again. The efforts she was making to attend the public means of grace were simply extraordinary. We never saw nor met her equal in that respect. The Lord did not keep her long waiting in her last illness, and she had a most happy and comfortable end. The truth she loved and followed, because it was applied by the Holy Spirit, now became sweet to her soul, like living and refreshing waters, enabling her to sing in the night watches, particularly Psalm xvi. 6-7—"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons."

Mr and Mrs Matheson had a family of eight—seven sons and one daughter. One of the sons died at Dingwall during the war. The rest of the family are still spared; and one of them, Donald J. Matheson, is studying in our Church, and may the Lord enable him, and the others to follow, and seek the Lord God of their godly parents. We have no doubt at all but their parents could say on the borderland of eternity—after passing through the wilderness with Moses, and with all the Lord's people before and since—"For their rock is not as our rock, even our enemies themselves being judges."

We extend to the bereaved family our deepest sympathy in mourning the loss of their worthy parents.

J. MACL.

Searmoinean leis an Urramach Honghas MacMhaolain.

Searmoin VI.

Lucas, vii. Caib., 50 Rann.

“ Agus thubhairt e ris a mhnaoi, Shlànuich do chreidimh thu, imich an sìth.”

(Air a leantuinn o t.-d. 319).

2. Tha fìor chreidimh a filleadh ann aonta na h-inntinn, no inntinn an duine a bhi 'g aontachadh le fianuis an t-soisgeil, agus a gabhail rithe mar radh fìor. An uair a tha aon neach ag innseadh sgeul, na naigheachd air bith do neach eile, ma se 's nach 'eil an neach d' am bheil an sgeul air innseadh a gabhail ris mar fhìrinn, cha 'n fheudar a radh gu 'm bheil e ga chreidsinn; ach ma tha e gabhail ris an sgeul mar radh fìor, feudar an sin a chionn-dhunadh, gu 'm bheil e toirt creideas da. Tha creidimh teanaidh, air an amhuil cheudna, a filleadh ann, an inntinn a bhi 'g aontachadh le fianuis an t-soisgeil mu thimchioll nithibh spioradail mar radh fìor. 'S e Criosd cuspair fìor chreidimh, ach 's e focal Dé stéidh a chreidimh. Cha 'n 'eil fìor chreidimh air a stéidheachadh air beul-aithris dhaoine, na air faoin sgeulachda a dhealbhadh gu h-innleachdach le daoineibh, na air bunait neo-chinnteach air bith. 'S e focal an Dé bheò, nach comasach breug a dheanamh, an stéidh air am bheil fìor chreidimh a seasamh.

Tha na sgriobtuirean a teagasg dhuinn, gu bheil an Dia a chruthaich na h-uile nithibh, agus d' an éigin duinn uile cunntas a thabhairt, na àrd Bhreitheamh naomha, cothromach, a bheir do na h-uile dhaoine a reir an gnìomh-arra; agus tha creidimh a gabhail ris an teagasg so mar fhìrinn neo-mhearachdach. Tha focal Dé ag innseadh dhuinn gu 'n do pheacaich na h-uile dhaoine, gu 'n d' thainig iad gearr air glòir Dhé, agus gu bheil iad buailteach mar pheacaich do phiantaibh ifrinn, do thruaighe shiorruidh. A nis, tha creidimh a gabhail ris an fianuis so mar radh fìor. Tha focal Dé, ag innseadh dhuinn gu 'n do rùnaich Dia o bhith-bhuantachd cuid éigin do'n chinneadh dhaonn' a thearnadh, gu 'n d' ullaich e Fear-saoraidh air an son, gu 'n d' thainig am Fear-saoraidh so a dh' ionnsuidh an t-saoghail a shireadh an ni a bha caillte, gu 'n do phaigh e fiachan a phobuill, agus gu 'n do chean-naich e saorsa shiorruidh air an son: agus tha creidimh a gabhail ris an teisteanas so mar an ceudna mar fhìrinn

neo-mhearachdach. Tha focal Dé ag innseadh dhuinn gur e 'n Tighearn Iosa Crìosd Fear-saoraidh dhaoine taghta Dhé, gu 'm bheil e na Shlànuighear uil' fhoghainteach, a tha comasach na h-uile thig a dh' ionnsuidh Dhé d' a thrìd, thearnadh gus a chuid as fhaide: agus tha 'm fìor chreidmheach am meas gu bheil an fhianuis so airidh air gach aon chor, gu 'n gaibhte rithe mar radh fìor. Uime sin, tha e treigsinn a pheacaidh, a teachd a dh'ionnsuidh Chrìosd, agus a cuir a muinighin ann mar Shlànuighear.

3. Tha fìor chreidimh, cha 'n e mhain a gabhail ri fianuis Dhé mu thimchioll a Mhìc, ach mar an ceudna a treòrachadh, 's a tarruing an anama a dh' ionnsuidh a Mhìc, a dh' ionnsuidh Chrìosd mar shlànuighear. Cha 'n 'eil éifeachd anns a chreidimh nach 'eil ag oibreachadh air an doigh so. Cha 'n 'eil an creidimh sin beò, ach marbh, nach eil a tarruing an anama a dh' ionnsuidh Chrìosd. 'S e Crìosd cuspair a chreidimh, agus co luath 's a tha creidimh tearnaidh air a chompartachadh, agus air a thoirt gu beò-chleachdainn anns an anam, tha e 'g amharc, 's a 'g iarraidh a dh' ionnsuidh a chuspair so, agus cha 'n àill leis tamh na fois a ghabhail, gus an toir e 'n t-anam a dh' ionnsuidh Chrìosd. An uair a bha Crìosd air thalamh, a dol mu 'n cuairt a deanamh maith, bha mòran, o àm gu h-àm, a bha fulang fo iomad gnè do eucailibh a teachd d' a ionnsuidh chum a bhi air an leigheas; agus tha e soilleir gu 'm b' e 'n creidimh ann mar am Mesiah a bha ri teachd, mar àrd-Leigh an anama agus a chuirp, a bhrosnaich iad gu teachd d' a ionnsuidh-san seachad air gach leigh eile. Cha robh a mhuinighin cheudna aca ann an aon leigh eile air thalamh, a bha aca annsan Tighearn Iosa Crìosd. "Ghlaoth iad ris, agus theasairg se iad, dhearb iad agus cha robh nair orra."

'N uair a tha daoine fo mhothachadh géur air an staid chaille mar pheacach, agus air eucailibh spioradail an anamaibh, ma 's e 's gu bheil iad a creidsinn fianuis an t-soisgeil mu thimchioll Chrìosd mar Shlànuighear uil'-fhoghainteach, nì 'n creidimh so gu cinnteach an treòrachadh d' a ionnsuidh. Bithidh iad ullamh gu radh,—"A Tighearn, co dh' ionnsuidh an teid sinn? agad-sa tha briathra na beatha maireannaich. Cha 'n 'eil slàinte air ar son-ne ann an teachd air bith eile." An uair a bha Crìosd air thalamh, cha 'n e mhain gu robh na doill, na bacaich, agus na balbhain a teachd d' a ionnsuidh a dh' fhaotainn leigheis, ach bha mhuinntir a bha tinn le mothachadh air olc a pheacaidh, a bha fo thrioblaid anama, a bha ri saothair, agus fo throm uallaich, a teachd d' a ionnsuidh, chum 's gu 'm faigheadh iad fois. Cha robh dòchas

air bith aca ri fois anama o na sgriobhaichibh, na o na Phairisich, na o leigh talmhaidh air bith; ach bha iad air an treòrachadh tre chreidimh a dh' ionnsuidh Chrìosd, "anns am bheil an sgìth a faotainn fois." Bha 'n sùil ri fois, ri slàinte fhaotainn uaith-san a dh' ung Dia an t-Athair chum an soisgeul a shearmonachadh do na bochdaibh, a chuir e shlànuchadh muinntir a chridhe bhrìste, a ghairm fuasgladh do na braighdibh, agus a thoirt saorsa dhoibh-san a ta ceangailte.

4. Tha creidimh a filleadh ann, an t-anam a bhi gabhail ris an Tighearn Iosa Chrìosd, agus a socrachadh air arson slàinte shiorruidh. Tha Chrìosd air fhoillseachadh, agus air a thairgse do pheacaich gu saor anns an t-soisgeil; ach tha daoine gu nadurra a diultadh ris,—cha 'n àill leo teachd d' a ionnsuidh chum 's gu 'm faigheadh iad beatha. Tha droch chridhe a mhi-chreidimh a ghnath a dol air seacharan o 'n Dia bheò,—a ghnath a diultadh gabhail ri Chrìosd mar Shlànuighear; ach ged tha mi-chreidimh a diultadh ris, tha fìor chreidimh, air an taobh eile, a gabhail ris gu toileach; agus uime sin, tha e ro-shoilleir gu 'm bheil creidimh tearnaidh a filleadh ann, co-aonta na toil, co maith ri aonta na h-inntinn.

Co fhad 's a tha 'm peacach a buanachadh fo uachdar-anachd eas-creidimh, tha e anns an dorchas thaobh glòir, agus maise spioradail Chrìosd; ach an uair a tha sùil a chreidimh air a fosgladh, tha e tòiseachadh air a bhi faicinn glòir Chrìosd, mar ghloir aoin-ghin Mhic an Athair; agus co luath 's a tha e faicinn glòir Chrìosd, tha a chridhe fosgladh dha, agus a dlùth leantuinn ris. Tha e nis air a dheanamh, deonach, toileach, gabhail ri Chrìosd mar a Thighearn agus a Shlànuighear. Gus a so, bha chridhe duinte an aghaidh Chrìosd,—bha 'n duine làidir a stigh, agus Chrìosd air a dhruideadh a mach, mar nach b' airidh e air fàrdach fhaotainn; ach a nis tha e toileach an t-àite is àirde na chridhe thoirt do Chrìosd, agus ullamh gu radh, "Thig-se a ta beannaichte o 'n Tighearna steach, cia uime sheasas tu a muigh." Gus a so, bha Chrìosd ann a shealladh mar fhreumh a talamh tioram, gun sgèimh, na grinneas, ach tha e nis na neamhnuid co luachmhor 'na shealladh, a's gu bheil e toileach gach ni a ta aige reic chum an neamhnuid so a cheannach, chum 's gu 'm b' e bhuannachd Chrìosd. Tha e nis gu toileach a deanamh roghainn do Chrìosd mar stéidh a dhòchais, agus a socrachadh air, air son slàinte shiorruidh d' a anam neo-bhàsmhor. Agus cha leòir leis a chreidmheach a bhi teachd a dh' ionnsuidh Chrìosd aig àm iompachaidh, no uair na dhà anns a bhliadhna, an deigh dha bhi air iompachadh; ach 's e a mhiann a bhi teachd 'd a ionn-

suidh, agus a factainn as a lànachd o là gu là. 'S e a mhiann a bhi 'g a leantuinn tre fhàsach an t-saoghail so, agus a bhi 'n taice ris air son fireantachd agus neart gu crìoch a thuruis air thalamh. Bha Pòl, ann a staid neo-iompaichte na namhaid do Chrìosd, a deanamh tàir air, agus a cogadh na aghaidh; ach an deigh dha bhi air a ghairm gu h-éifeachdach o dhorchadas gu solus, mheas e na h-uile nithibh nan call air son Chrìosd; rinn e roghainn dheth mar a Shlanuighear, agus dh' imich e suas troimh fhàsach an t-saoghail so an taice ris mar chuspair a ghràidh, mar steidh a dhòchais, agus mar charraig a shlàinte.

II. Tha mi nis gu bhi labhairt air an dara ceann teagaisg, le bhi toirt fa'near, an seadh anns am bheil creidimh a slànachadh an anama. "Agus thubhairt e ris a mhnaoi, Shlànuiich' do chreidimh thu."

1. Anns a cheud àite, air a cheann so, cha 'n 'eil na briathra so a ciallachadh gur e creidimh da rìreadh Slànuiighear an anama, na gu 'm buin an onoir, na 'n t-àite ceudna do chreidimh ann an innleachd na slàinte, a bhuineas do Chrìosd. 'S e Crìosd a mhaoin Slànuiighear pheacach, aon Fhear-saoraidh dhaoine taghta Dhè. 'S ann air-san na aonar a leag Dia cuideachadh a phobuill so. 'S ann ris-san na aonar a dhearb e saorsa shìorruidh a cheannach dhoibh. 'S e Crìosd, is cha 'n e creidimh, a thainig a dh' ionnsuidh an t-saoghail, a shireadh agus a thearnadh an nì a bha cailte. 'S e a choimhlion an lagh, a thug dìoladh do cheartas, a phaigh fiachan a phobuill, agus a cheannaich saorsa shìorruidh air an son. Agus an deigh dha obair na saorsa choimhlionadh air thalamh, bha e air àrdachadh le deas làimh Dhé gu bhi na Phrionnsa agus na Shlànuiighear, air a sgeudachadh le h-ughidarras agus cumbachd, chum beannachdan na saorsa a cheannaich e le fhuil, a chompartachadh ris na h-uile thigheadh d' a ionnsuidh tre chreidimh. 'S e féim ughdar agus fear-crìochnaich slàinte nan daoine taghta gu h-iomlan, agus glòir na h-oibre so cha tabhair e do chreidimh, no do chuspair air air bith eile.

(Ri leantuinn.)

We must know this for a ground, whatsoever is done to us, is done to Christ first; and whatsoever we have, Christ hath it first. Therefore, life is first in Christ, and then in us; justification for our sins first in Christ—He is freed from our sins—and then in us; ascension first in Christ, and then in us; glory in heaven first in Christ, and then in us. We have nothing in us, but it is derived from Christ.—*Sibbes*.

Literary Notices.

The Personality of the Devil, being Chapter I. of THE SATAN OF SCRIPTURE, by the Rev. James Ormiston. Sovereign Grace Union, 98 Camberwell Grove, London. Price 2d, post free; 25 for 3s 6d, post free.

This is an excellent piece of work, by the late Rev. James Ormiston, Bristol. The pamphlet is the first chapter of Mr Ormiston's "The Satan of Scripture," and it is the intention of the Sovereign Grace Union to publish the whole book if funds be forthcoming. If the rest of the book (which we have not seen) is anything like the opening chapter, it well deserves to be republished. There is a fine thoroughness of treatment, careful and well-balanced exposition of Scripture, and lucid presentation of the facts of God's Word, which are refreshing and instructive. We regret we cannot give a quotation sufficiently long in this short notice to allow our readers to judge for themselves the excellent way in which the subject is treated.

TWO INTIMATE FRIENDS, by Samuel Levermore. London: Sovereign Grace Union. Price 2d; 100 for 8s; 50 for 4s; 25s for 2s.

The "two intimate friends" are Protestantism and Sound Doctrine. And Mr Levermore means by Protestantism not traditional or political, but that which is living, evangelical, aggressive, and spiritual. This kind of Protestantism has always had sound doctrine as its companion. Loose views of doctrine, he says, means tolerance of Rome, and he turns away from the milk-and-water kind of doctrine so prevalent in our day to the gospel of the grace of God, with its strong consolation and message of a sure hope to every one that believes. "The weak, emasculate, invertebrate gospel, alas! so common and popular to-day, has its roots in man. Man's suffrage, man's free-will, and man's consent. The gospel of God has its roots in His unchangeable purpose, His eternal love, His sovereign decrees. Unregenerate man hates it; it humbles him and puts him in his right place. Yet that place is the only place of blessing." There is a fine, true ring in Mr Levermore's pamphlet which will appeal to all who love God's truth. We wish the pamphlet a wide circulation.

The whole life of a Christian should be nothing but praises to God.—*Sibbes*.

The Teacher's Daughter.

II.

(Continued from page 325.)

But it was not from isolated passages of the Sacred Book she was enabled to draw comfort, though there were some that were made more refreshing to her than others; yet, as is well known, her understanding of it, and her enjoyments therefrom were most remarkable. As one instance of many, I mention the following:—One day, for in all things I cannot give detailed dates, I read beside her the 25th chapter of Exodus. When reading of the ark, testimony, mercy-seat, and cherubins, she abruptly and with heavenly fervour exclaimed—“ Oh, there He is, my sweet Lord.” I asked, “ Where ? ” “ In the ark,” said she, “ with the Law—perfect love to God and man in His heart; and oh, the admiration of angels ! On the mercy-seat, where in Him we can meet the Father in peace, and rejoice over judgment.” And, after a pause, with the hallowed smile that never left her in life or in death, she said, “ I want words to express what I see and feel.” She endeavoured to strengthen herself upon her pillow to give expression to her wonder, love, and praise. How truly she imitated the wondering cherubims ! I asked her when she lay down as to how or where she got such understanding of the said passage. She in a little replied, “ Whoever takes the key—Christ—can understand the Bible.”

Her sensible enjoyments were uncommon; nor were they those of an hour or of a day, but, with the exception of one cloudy forenoon during the eighteen days she was confined, her's was a continual feast, increasing more and more unto the perfect day. At times she would start from a fixed reverie, and, with the ever-angelic bearing, say, “ Thy love overcomes me, my sweet Jesus ! Thou hast loved me from all eternity; in time Thou hast called me, and now, while I am young, Thou takest me home from the sorrows of the wilderness to Thy full enjoyment and communion—all in love—love that overcomes me.”

On a certain evening, in the twilight, about a week before she died, she slept soundly and longer than usual. I was pacing backwards and forwards beside her, when feeling at last a little anxious, I asked her twice, in a soft voice, if she was awake, to which she made no reply. After a while I asked her again, when, gently opening her eyes, she said, in a low and lovely voice, “ No; but

I am afraid to speak." Asking her the reason why, she said, "Oh, I felt my Beloved's arms about me taking me home, and I was so joyful, and I feel still so happy that I am afraid to speak for fear of putting Him away." She then quietly shut her eyes, and composed herself to enjoy her spiritual feast. How like the Spouse, when she charged even the daughters of Jerusalem, by the roes and by the hinds of the fields, that they stir not up, nor awake her love till He please. I turned away back for a while, endeavouring to magnify the Lord, gathering assuredly that this was none other than the gate of heaven. In my cogitation I considered, moreover, that if this was indeed a genuine enjoyment, the enemy would soon assault. Nor in this was I disappointed. I spent the night with her, as I always did, until five o'clock in the morning, when I retired to rest, but often not to sleep until nine. Until I left her she was in her usual elevated mood; but when I rose I found her, though not seemingly unhappy, yet depressed like in spirit. I did not take notice of it to herself until noon, when, on going into her room, I asked her as usual, "What cheer now?" "Indeed," said she, "my cheer is not so good to-day." "What is that owing to?" said I. "The enemy troubles me," she said. "Does he make you doubt your interest in your Beloved?" I asked. "No," said she, with a triumphant air, "he durst not do that, he knows I am made sure of that; but he tries to terrify me with the fear of death, telling me that it is an awful thing to die, and that the agonies of dissolution are terrible; and says to me, 'Why might not the Lord take you home as He did others, without enduring the pangs of death?' I know," continued she, "that this is the enemy's hour and work, and I try to resist." On my asking her by what means, she said, "By considering that although some got home without tasting of death, nevertheless the whole of them, except two, passed through death's gates; besides," said she, "I cannot but reproach myself at being frightened to die, when I recollect how sweetly and happily my dear mother and sisters departed. Oh, what was it but falling gently into the arms of sleep!" In a while after this she said, "I know this does not affect my eternal salvation, but these cowardly suggestions make me very uncomfortable." After praying together, I was led to ask her if the enemy told her who it is that has the keys of death. On which she immediately and with joy exclaimed, "Oh, I see it now! my own dear Jesus has the keys of death and hell, to give me an easy passage through

the one, and to lock the cowardly enemy into the other. Alas!" said she, "that I should so forget my key. I now see, moreover, that He takes me home by a better way, the way He took Himself—the King's highway, whereas that by which Enoch and Elias went was, in comparison, but a bye-way."

Notes and Comments.

A Modern Art.—In the passing away of men who were prominent in their day in religious matters we have been impressed with the indiscriminate praise that has been meted out to those who, if not believers in the new views on the Bible, were active supporters of those who have done so much to shake confidence in the integrity of God's Word. We were particularly struck with this in G. F. Barbour's *Life of Alexander Whyte, D.D.* As a biography it is certainly a masterly piece of work, and gives a life-like portrait, we believe, of Dr Whyte. Of course, Dr Whyte is the author's hero, and he finds it almost as difficult to see Dr Whyte's faults and limitations as Nelson's blind eye to see the signal. But while this is a defect in one sense, it is useful in another, as we get Dr Whyte at his best and also at his worst. Dr Whyte has been highly praised for his work in resurrecting an interest in the Puritans and for any praise he duly deserves for this we will not seek to deprive him. He has also been praised for the stress he laid upon sin in his preaching. In regard to the latter, however, there is a morbidity in the presentation of the subject which we feel is very different from the sound (*hugies*, healthy) way in which it is dealt with in the Bible.

Helping the Enemies of the Truth.—But it is more particularly as one that helped the enemies of the truth that we found ourselves in antagonism with Dr Whyte. Dr Robertson Smith, the man who by his learning opened the gates in Scotland to let in the infidel views of Wellhausen on the Word of God, had no more ardent supporter in the Free Church than Dr Whyte, and his biographer has given a very full account of Dr Whyte's attitude in the matter and the speeches he made, and he adds:—"The manse of Free St George's in Melville Street became a kind of committee-room for the Robertson Smith party; and many long and anxious consultations took place in Whyte's study." It is no defence of Dr Whyte to say that he did not adopt the new views. The man who stands by and sees a serious crime committed, giving all the encouragement he can, is acces-

sory to the deed. We have no hesitation in saying, notwithstanding the tears that have been shed over Dr Robertson Smith's treatment, that he was guilty of a heinous sin when he gave the weight of his learning to introduce the German professor's views on the Bible into Scotland. Again, true Protestants cannot help feeling that the visit paid by Drs Whyte, Dods, and G. W. Thomson to Cardinal Newman in 1876 ought to be mentioned with shame, but from this biography it is evident that Dr Whyte was so blinded by the literary graces of the noted pervert's literary style that he admired him with intense admiration, and the sycophantish references to Newman in the biography partake too much of maudlin sentimentalism to appeal to us. Dr Whyte was possessed of a powerful imagination, an estimable gift when controlled by a sound judgment, but no mad bull rushing into a furniture store is capable of making so much wreckage as a strong imagination is capable of, wandering recklessly and uncontrolled among sacred things, and Dr Whyte's imagination at times took wild flights, as some of his lurid descriptive sketches of Bible characters clearly indicate.

Spiritual Colour Blindness.—The fascination that such antagonistic movements as Roman Catholicism and Puritanism, as exemplified in Cardinal Newman and Santa Teresa and in Goodwin, Bunyan, Rutherford, and Shepard, had over the mind of Dr Whyte, requires an explanation other than that given by his biographer. For his allegiance to some of the devotees of the Church of Rome was not a passing youthful whim, but had its root in something more deeply seated. Age, in this case, did not bring discretion, for we find it recorded in his biography that he twice attended the blasphemous Passion Play at Oberammergau, the first time in the company of Dr Sutherland Black, and the second time in the company of his wife and children. In a letter written on the night of the Sabbath on which he was present at the Play, he writes:—"At six, Dr Black and I attended Mass, along with 800 of our fellow-tourists and the devout people of the village. We breakfasted at seven, and were in our places in the great auditorium by eight. It was a glorious morning, and worthy of the glorious day." Glorious day indeed! when sinful men for gain enacted before their deluded dupes the most solemn event of all time. The same inconsistency is seen in Dr Whyte's support of the men who were the ring-leaders in introducing German unbelieving criticism into this country, while he himself professed to preach the old doctrines. Here, again, age did not

bring wisdom, for we find him very keen to have Dr (now Principal Sir) George Adam Smith as his colleague, and when Dr Moffatt's name (concerning whose views even Dr Dods had misgivings) was mentioned in connection with a certain theological Chair, Dr Whyte said:—"I put all my money on Moffatt." To explain Dr Whyte's conduct in these matters by saying, as his biographer does, that it is indicative of breadth of mind and catholicity of heart is an incorrect diagnosis of the glaring inconsistency. The real explanation seems to be that Dr Whyte, with all his great and attractive gifts, was spiritually colour blind in these matters. He could not discern the difference between the signals of danger and safety—the red and the green lights were all one to him.

A Foolish Speech.—At a recent meeting of Kirkcudbright United Free Church Presbytery, an interesting discussion took place on Sabbath desecration. Some of the members spoke out strong against the "Sunday" newspaper and motoring for pleasure on the Lord's Day; reference also was made to the increase in gambling, and the vice was strongly condemned. All this was too much for the Rev. R. M'Glashan, Gatehouse, formerly Chairman of Stewartry Education Authority, who criticised his more faithful brethren. We quote his words to show how foolishly some ministers can speak at times. "He differed," he said, "from the view point taken up on these subjects. Some of the speakers were living fifty years behind the times. They were not in sympathy with the spiritual mind of to-day, and he would not like it to go forth that he agreed with the condemnations. Gambling and betting was not a sin by itself. It was simply symptomatic. It was linked up with other evils. He protested against what had been said against the Sunday newspapers. He could see no harm in seeking to know what was going on in the world. There were some papers which seemed to do harm in the week-days, while some of the Sunday papers were of a very high class. He would not quarrel with people taking in Sunday newspapers. He would not condemn Sunday motoring, because that was the only day on which many families could unite. If the Presbytery took up the attitude that some of the speakers had advocated they would not be strengthening but rather impairing their position."

Lenin.—The arch oppressor of the Russian people is no more. With hands red with human blood he has passed into the presence of that God with whom he waged an unequal war. The maniac brain that planned

the system that brought millions of helpless beings under a tyranny as cruel and despotic as any the world has ever seen was itself wrecked at last. The world may well draw a sigh of relief that a death so often announced has actually happened at last. The Almighty is too strong for the puny worms of the dust, intoxicated though they be with a sense of their own power. The "Spectator" says of him:—"Lenin was almost quite inhuman. . . . Human life was accounted as nothing by this maniac of theories. He caused the execution of hundreds of thousands of men and women." It is somewhat ominous to learn from the "Daily Herald," the recognised organ of Labourism, that Lenin was the best friend the working classes ever had. The agonies of the oppressed and the sufferings of those put to death may be well set over against such a misguided judgment, and yet we are told he was beloved by the working classes.

Established Church Minister Joins Church of Rome.

—The Rev. A. P. S. Tulloch, B.D., parish minister of Ecclesmachan, West Lothian, intimated on a recent Sabbath to his congregation that he intended joining the Church of Rome. He had been giving the matter serious study for many years, he said, and he had now come to the conclusion that he should sever his connection with the Church of Scotland. Mr Tulloch is a grandson of the late Principal Tulloch, St Andrews.

Church Notes.

Communion.—March — First Sabbath, Ullapool; second, Portree; fourth, Kinlochbervie; fifth, North Tolsta. April—First Sabbath, Stoer; second, Lochgilphead; 4th, St Jude's, Glasgow (Jane Street, Blythwood Square), and Wick. May—First Sabbath, Kames and Oban. June—First Sabbath, Coigach; second, Shiel-daig; third, Dornoch, Glendale, and Lochcarron; fourth, Gairloch; fifth, Inverness.

Letter of Thanks from Mr Brider.—Mr Brider, in a letter of thanks for parcel of Magazines received, says:—"We thank you very warmly for parcel of Free Presbyterian Magazines. It is most helpful to us in the work, and much appreciated by the men. I much rejoice in its faithful testimony; the account of General Field is deeply interesting, and specially suitable for soldiers."

Day of Humiliation and Prayer.—Congregations are reminded of the Day of Humiliation and Prayer, intimated in last issue, to be held on the 5th or 6th day of March (whichever day be most suitable to congregations), for the purpose stated in the February Magazine.

Obituary.—It is with sincere sorrow we record again the death of one of our elders—Mr Roderick Maclean, formerly of Laid, but latterly of Beaulay. A fuller notice will, God willing, appear in a future issue.

Acknowledgment of Donations.

Notice to Congregational Treasurers.—The Books will be closed for the financial year on the 31st March.

Alexander Macgillivray, General Treasurer, Woodbine Cottage, Glen-Urquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to the 7th February.

SUSTENTATION FUND.—A. P., Kilwinning, £1; A. M., and Tina Livingston, Arrina, Shildaig (5s 4d each), 16s; Miss Tina Macdonald, Saltoun Gardens, Glasgow, £1.

JEWISH AND FOREIGN MISSIONS.—Per Rev. N. Cameron—Friend, Glasgow, 5s; Friend, 10s; Nurse Fraser, Glasgow (Children's Offerings for the Jews)—Edith J. Pichin, 5s; Jane A. Bradford, 20s; Margaret A. Ritchie, 5s; Myra S. Govan, 5s; per Nurse Fraser, Sheanlios, Kiltarlity—Robt. Wilson, 5s; Margaret Dougal, 5s; James G. Gray, 5s; Ian A. MacLaren, 5s; the late Mrs Macleod, Torbreck, Lochinver, £3; F. R., Shildaig, 2s 6d; per Rev. N. Macintyre—T. Montgomery, Lochs, Lewis, 10s.

AGED AND INFIRM MINISTERS' FUND.—Per Rev. D. Beaton—Mrs Young, Brown Place, Wick, 10s.

COLLEGE FUND.—Per Rev. D. Beaton—Mrs Young, Wick, 10s.

The following lists have been sent for publication:—

NORTH UIST MANSE REPAIRS FUND.—The Rev. John MacLachlan begs to acknowledge, with sincere thanks, the following donations:—Per Mr Donald Macleod, 40 Harlaw Street, Glasgow—Margaret Matheson, Fonthill House, England, £1 10s; D. MacLachlan, Queensburgh Gardens, do., D. G. Mackenzie, D. Macleod, £1 each; J. Macdonald, Rutherglen, 15s; Mrs Crawford, Duncan Young, Airlie Gardens; Aby Macleod; John Macleod, Mount Florida; Thomas Macrae; A. L. Deuchars, Mrs Macswan, Midton Street; J. Colquhoun, Mrs Macdonald, Shawlands, 10s each; Neil Macswan, Jessie Mackenzie, 7s 6d each; James Macgillivray, 6s; Capt. Nisbet, Mrs Beaton, Ewen Macaskill, Friends, Lawrence Street; Miss Sinclair, Miss Macallister, Blantyre Street; Mrs Macinnes, Elderslie Street; A. Maccoll, Douglas Street; Mrs Robertson, Mary Macdonald, 17 Overnewton Square; Lexy Stewart, Bella and Flora Macleod, Park Circus; John Macaskill, Grove Street; John Cumming, Andrew Leslie, Mr MacLaren, Effie Maclellan, Carlton; Archie Maclellan, Edinburgh; Norman Maclellan, Mrs Macaskill, St George's Road; George Macleod, Capt. Finlayson, 5s each; John Downie, Calder Street; K. Macaskill, St Vincent Street; Bella Macbeth, Lizzie Macbeth, Norman Mackay, Marion Macpherson, Woodland's Terrace; Hugh Henderson, Hector Maclean, Mrs MacKinnon, 27 Sussex Street, 4s; Annie Maclean, Park Terrace; Peggy Maccuish, Claremont Gardens, 4s 6d each; Jessie Macdonald, Windsor Terrace, 3s 6d; Mrs Matheson, Monteith Row; D. Gillanders, Grove Street; A. MacLaren, S. MacLaren; D. MacKinnon, Overdale Gardens, 3s each; Alex. Macdonald, Capt. Macintyre; Murdo Mackenzie, New City Road; Morag Maccuish, Hill Street; John Macpherson, Mary Macpherson, Carfin Street; James Skinner, Jane Macleod, Queen Margaret Hall; Isabella Mackay, Jessie Dryden, 1 Park Circus; Marion Macrae, Mrs Macleod, 47 Grove Street; Catherine Gillies, Annie Gillies, Inverallan; Christy Mackenzie, Athole Gardens; Maggie Mackenzie, Bath Street; Lizzie Matheson, Katie Macdonald, Woodland's Crescent; Annie Maccuish, Woodside Place; Annie Gordon, D. Darroch, 115 Hozier Street; Alex. Grant, 83 West Moreland Street; Kate Gillies, Edmond Street; Mary Park, Mrs J.

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FINSBAY CHURCH BUILDING FUND.—Mr S. Mackenzie, treasurer, acknowledges, with sincere thanks, the following:—Per Mr and Mrs Matheson, Strond, Harris, £9 (Collecting Card); per Mr Alex. Morrison, Lingerbay, £17 4s 6d (Collecting Card); per Mr Martin, Northton—Alexander Morrison, Tarbert, 10s; Kenneth Macdonald, Finsbay, 10s.

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CLYDEBANK BUILDING FUND.—James Nicolson, 58 Second Avenue, Clydebank, acknowledges, with sincere thanks, the following donations:—Per Rev. Malcolm Gillies—Friend, Halkirk, 60s; Mrs Mackay, 12 George Crescent, Clydebank, 20s. The new Church is now open—134 Dumbarton Road.

The Magazine.

Back Numbers of Magazine Wanted.—The Editor would be indebted to any reader who can oblige him by sending the following back numbers of the Magazine:—For 1898—May and October numbers; for 1921—May, June, July, August numbers; for 1922—December number; and for 1923-4—November, December, January, February numbers. Published price will be paid for these.

SUBSCRIPTIONS RECEIVED FOR MAGAZINE.—St Jude's Collectors for December (280 copies), £4 0s 3d; Miss M. Maclellan, 1 Tomich, Muir of Ord, 2s 6d; A. Leitch, Tain (qr.), 11s 3d; N. Macneil, Buccleuch Street, Glasgow, 4s; D. S. Campbell, Pitfure, Rogart, 8s; Mrs Bannatyne, Temperance Hotel, Blackwaterfoot, Arran, 4s; Miss C. Turner, Dumbarton (qr.), 11s 6d; Mrs Mackenzie, Clashmore, Lochinver, 10s; F. Sutherland, Scotsclader, 4s; Miss M. A. Anderson, Broadford, 2s 3d; W. Macqueen, 4 Bank Street, Portree, 5s; J. Macdonald, Little Rogart, 10s; Miss E. Mackay, Halkirk (qr.), £1 4s; Mrs Mackenzie, 55 Shore Street, Inverness, 4s 6d; J. Grant, Duncraig Street, Inverness, 4s 6d; Mrs Maciver, Carnan House, Shawbost, 3s 6d; A. Fraser, 2185 14th Avenue, West Vancouver, B.C., 6s; N. Cook, Whitefarland, Pirn Mill, Arran, 4s; Mrs W. Macleod, Droman, Kinlochbervie, 4s 6d; G. Remne, 12 Wilton Crescent, London, S.W. 1, 9s; K. Macleod, The Gardens, Clachan, Raasay, 10s; J. Macsween, Connel Ferry, 5s; J. A. Matheson, 906 14th West, Ontario, 9s; N. Morrison, Kyles House, Leverburgh, 5s; Miss R. Mackenzie, Oldtown, Achanalt, 7s 6d; Mrs Mackintosh, Old Lodge, Lochrosque, Achnasheen, 6s; H. Mackenzie, Linnie, Rannoch, Ullapool, 10s; Mrs Morrison, 4 Ardbrook, Port of Ness, 2s 4d; Mrs Maccallum, Thundergay, Pirn Mill, Arran, 4s; Mrs A. Mackenzie, Stoer, 5s; D. Davidson, Tomatin (qr.), £1 3s 11d; Mrs Macleod, Alness (monthly), 3s; Mrs Christina Livingston, Arrina, Shieldaig, 12s; J. Macleod, Lairg (six months), £1 10s; Miss J. Yeudall, Inverness (qr.), 13s 3d; Mrs J. Hendry, Catcol, Lochranza, 4s; St Jude's Collectors for January (265 copies), £3 16s 8d.

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