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**A Word of Advice to the Young.**

IN these days of upheaval in Church and State it is not surprising that the young, with their minds still unformed, should be in a state of bewilderment as to what path to pursue. Fortunately, there is a sure guide given and to which our attention is directed by the Apostle in his advice to Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II. Tim. iii. 14, 15). That was advice tendered to Timothy in prospect of a time when evil men and seducers would wax worse and worse, deceiving and being deceived. The policy of the devil is either to make us build on a false foundation, or to cause such unsettlement in the circumstances that surround us and restlessness in the mind as to make us believe that there is nothing stable and sure at all. but that all things are forever in a state of change and transition. It is well, in view of this, to know that there is a Rock which is not moved with the swelling of the turbulent seas, and that there are truths to which we would do well to take heed, which we have learned and have been assured of, knowing of whom we have learned them. Our young people are specially open to the temptation to cut adrift from what they learned in their youth, through the fear of being considered odd or singular and not so up-to-date as their new town or city companions and associates. It is marvellous how readily some are turned aside, and without a moment's hesitation adopt opinions and views of truth so crude and unscriptural that a moment's serious examination of them would reveal their utter fallaciousness. It is well that those responsible for the training of the young—parents and others—should bring them up in the nur-

ture and admonition of the Lord, for while they cannot make Christians of them, yet such a training in the truths that endure will have in most cases a steadying effect on the minds of the young when suddenly plunged into the eddying whirlpools of modern views and opinions when they leave their quiet homes in the glens and straths of the Highlands to make their way in the great world, either in southern cities or distant lands. While, speaking generally, it is true that most of our young people adhere loyally to what they were taught by those who longed for their everlasting good, that cannot be said about them all. Some are soon parted with that which they should value higher than everything in this world. New companions, new circumstances, the lack of the old discipline, and the absence of home influences change the whole outlook for these. They hear the Word of God derided, they see His holy Day desecrated, and His people laughed at, and having no moral courage or strength of character, they follow the line of least resistance, and go with the crowd. If these lines should catch the eye of any such we trust they will ponder over Paul's advice to Timothy. Why should we be ashamed of God and His Son Jesus Christ, of His Book and His holy Day? What have they ever done to us to make us ashamed of them? We have been often surprised what an extraordinary change comes over some of our young people when they leave home for southern cities or distant lands. They never darken the doors of Free Presbyterian places of worship, and were they actuated by no higher motive than respect for their parents one would naturally conclude that when away from home they would attend the means of grace as regularly as when at home.

One of the most powerful weapons used by Satan for effecting his purposes is fear. The fear of being considered singular is too much for many a young man and woman. They tremble like an aspen leaf at the thought of being reckoned out of line with their companions. At first they may find it hard to join heartily with them in desecrating God's Day, but by and bye it becomes easier, and the conscience becoming less active, is giving less trouble; then follows neglect of the means of grace, and no one can tell where the long, sad road so thoughtlessly entered will end if God, in mercy, will not intervene. How often has Satan employed fear in leading the young from the path of duty! The story told of the young man who went to begin his business career in the city of New York is a good

illustration of this. He was a dutiful son, and read his Bible every morning at home, and on leaving the paternal roof he promised to continue this good practice. But the first morning in the boarding-house his courage failed him in the presence of his fellow-boarders, and particularly one of them, of whom he was especially afraid, though he had given him no reason. Next morning came and he was weaker, and as day after day passed he felt his courage waning, though his conscience still kept accusing him. At length he summed up sufficient courage to read his Bible, but he was so ashamed lest any one should see him that he went away to a quiet corner in the room. While he was there the young man of whom he was specially afraid came up to him, and taking him warmly by the hand, said—"How thankful I am to see you reading your Bible. Do you know I promised to do this when I left home, but I was so afraid of you that I could not summon courage to do it." "Well," said the young man who had been reading his Bible, "that is strange. I promised to do the same when I left home, but I was so afraid of my fellow-boarders, and especially of you, that I could not do it." It was a cunningly-contrived plot of the devil, but fortunately in this case it miscarried. It is well that the young, both at home and from home, should realise that they have a vigilant Enemy, who is seeking their service in the days of their youth, and it is well that they should give ear to the Preacher's voice—"Remember thy Creator in the days of thy youth." No amount of care on our part or the part of others will do, however important it be, notwithstanding that we watch and pray, unless the Lord keep us—except the Lord the city keep the watchmen watch in vain. But it is well that we should give an attentive ear to what the Word of God says to us—"Trust in the Lord with all thine heart : and lean not to thine own understanding" (Provs. iii. 5). In the midst of all the conflicting opinions of our day we need true wisdom and knowledge, and we are told where and how that is to be found—"My son, if thou wilt receive my words, and hide my commandments with thee : so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom : out of His mouth cometh knowledge and understanding. He layeth up sound wisdom

for the righteous : He is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path" (Provs. ii. 1-9). We cannot do better in concluding this article than lay special stress on the absolute necessity of being born again if we are to be saved, and of the absolute need of the Holy Spirit to sanctify us if we are ever to see God's face. The truths for which we contend as a Church do not make an appeal to the wisdom of this world, and they cannot be said to be popular in the usual acceptation of that word. But popularity is not the test of truth, nor is it to be our guide in these momentous matters. Neither are we to be deceived by the fallacy that the multitude must be right and the few wrong. Where two or three are gathered in Christ's name there He is. We conclude our article with the beautiful words of David to Solomon, with the prayer that our young people may ever keep them in mind :—"And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever" (I. Chron. xxviii. 9).

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### The Row Heresy.

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**WE** had intended in our last issue to call attention to the meeting held in Row parish church to commemorate the centenary of the induction of the Rev. Dr John Macleod Campbell, who in 1831 had been deposed for heresy by the General Assembly of the Church of Scotland, but our space was required for other matter. But as this is a subject of some importance, we think it right that it should not be passed over without comment. A large congregation, including many ministers of all the Presbyterian denominations in the district, were present, says the newspaper report. The occasion was honoured by the presence of the Moderators of the General Assemblies of the Established and United Free Churches—Dr White and Dr Harvey. In the short report of Dr White's speech which we saw he was careful not to commit himself to the views for which Dr Macleod Campbell had been deposed, nor to condemn the General Assembly for deposing him, but he



described him as "a master in Israel who knew the truth heartwise, and who used the language of the positive conviction." He was followed by the Rev. Alexander Mackinnon, D.D., who read a paper on Dr Macleod Campbell's "Theological Teaching and its Permanent Influence." In reference to Dr White's characterisation of Campbell as a master in Israel, we would only remark that it depends altogether what Israel he means, and as for Dr Mackinnon's paper, which we have not seen, and of which we can only judge by the title, we would remark that though Macleod Campbell's teaching has exercised a great influence over certain theologians, it has nothing of permanency in it.

It has become customary when men have no definite creed themselves to be very charitable to men holding false views, and very bitter and uncharitable towards those who hold definite views. Had Dr Macleod Campbell been a strong defender of a definite atonement, and an advocate of the Reformed doctrine of Christ's satisfaction, it is questionable if he would be so fondly remembered by our modern theologians. Campbell was deposed for holding a universal doctrine of the atonement. "I hold," he said, "and teach that Christ died for all men—that the propitiation which He made for sin was for all the sins of all mankind—that those for whom He gave Himself an offering unto God for a sweet-smelling savour were the children of men without exception and without distinction." Though he spoke thus he repudiated being termed an Arminian, as in his view Arminianism is pure self-righteousness. The vote in the Assembly was 119 to 6, out of a membership of 300. Much has been written about his fine disposition and the saintliness of his character, and the fine Christian spirit he showed at his trial before his Presbytery and Synod, and finally before the Assembly. But while we have no wish to detract from the praise so unstintedly bestowed upon him for these characteristics, we feel he would have stood much higher in our estimation than he does if, when he broke away from the creedal position of his Church, he had the Christian honesty to renounce his charge, and save the fathers and brethren the trouble of a heresy trial. It is all very well to speak about a fine Christian spirit and shut our eyes to a glaring defect, which, if it does not more than counterbalance, certainly very seriously detracts from it.

But Dr Campbell was not only seriously astray on the extent of the atonement, he was also very seriously

astray on its nature, as evidenced in his work published in 1856, entitled "The Nature of the Atonement." He set aside the orthodox doctrine of vicarious satisfaction, and propounded in its place what has been well termed "an eccentric theory of the atonement." Christ bore our sins on His heart before the Father, so he held, and made a perfect confession of human sin, a confession involving "all the elements of a perfect contrition and repentance, excepting the personal consciousness of sin." The idea, says one by way of criticism, of a confession made by a perfectly holy being, involving all the elements of a perfect repentance, except the personal consciousness of sin, is certainly absurd enough.

Dr Macleod Campbell continued preaching in Glasgow, and itinerated in Argyllshire, Skye, and Raasay in the Highlands. In 1871 he was met and thanked for his services to the Christian Church by such men as Drs Norman Macleod, John Caird, Story, Walter C. Smith, and Profs. Edward Caird and John Veitch, of Glasgow University. His teaching on the atonement influenced Erskine of Linlathen, and may be traced in the writings of F. D. Maurice and also in the more recent writings of Drs Forsyth and Denney. His influence, though widespread, was not beneficial, and we have no hesitation in saying it will not be permanent.

## **The Rev. John Macdonald, A.M., Calcutta.**

(Continued from page 204).

**A** VISIT to Ferintosh during the summer Communion season was evidently a time of blessing to Mr Macdonald, for he writes:—"I was brought to feel my own guilt, ignorance, and insufficiency, and to cry unto the Lord for mercy. For a week or two I was in a dejected state, and had to struggle with my heart; but, forever blessed be the name of the Lord, I was enabled to cast myself on redeeming love, and to taste somewhat of the joy and peace of believing. I could then only read my Bible, everything else was thrown aside, and nothing could satisfy my thirst but the milk of the Word." Later he writes:—"I feel a change, a decided change in my mind, and sometimes I feel inclined to revel in it, to rejoice in the liberty which, in some measure, I have to think and act as I could not formerly do." He was now enjoying a happiness he never felt before, but this did not continue long. He had his ups and downs, and was beset by trying temptations, but out of them

the Lord delivered him. It was when he had entered on his twenty-third year that we find him making references in his diary to the mission field. Near the end of 1829 he began his tract—"The Suffering Saviour"—for his Sabbath School scholars. In a later edition, which was published while he was labouring in India, he says it was written under the impulse of a first love to the Redeemer.

On 6th January 1830, he was licensed to preach the gospel by the Presbytery of Elgin. In May 1830, he left his beloved Westerton, and as he does so he jots down in his diary :—"I am at this moment in tears. O Westerton ! thou art dear to me, dear indeed. Here did Jesus first meet me—here He won my heart—here did He first employ my poor services. O Eternity ! Eternity ! how shall I look back and think, it may be not on Westerton, but surely of that in Westerton that connects me with Thee ! It almost breaks my heart to part with every one weeping."

A request from the people of the Scottish Church in London to labour among them was presented to him in 1830, and he accepted the same. His biographer writes :—"As a sphere of ministerial labour, London is, perhaps, the most trying in which a frail mortal can be placed. He is either caressed, and tempted to vanity, or neglected, and allowed to pine." John Macdonald felt his unfitness for the great work of the ministry, and we find such entries in his diary as the following :—"Oh ! my Lord has suffered me to fall wofully this week. He has made me a vile beast in my own estimation. Lord, I am ashamed to look up to Thee; ashamed to ask Thee anything. Mercy, mercy ! pardon ! pardon !" On 17th March 1831, Mr Macdonald was ordained by the Presbytery of London, and entered on his labours with earnestness and zeal for his beloved Master. After being two years in London a call was presented to him from the parish of Foderty, Ross-shire, but he felt it was his duty to remain in London; other calls came to him from Scotland, but he decided to remain at his post.

In 1836 his mind was more and more turned towards the mission field, and on receiving an invitation to go to Calcutta as a "missionary minister" from Dr Brunton, Convener of the Church of Scotland General Assembly's Committee on Foreign Missions, he accepted the same. Before setting out for India he visited his friends in the North and the dear home of his childhood years, which he was never to see again. He

braced himself for the farewells that had to be taken. "My dear mother," he says, "behaved like a Christian. As we drove slowly away, my accumulated feelings gushed forth, and for a little time I wept plentifully, and was thereby much relieved. The Lord be thanked for the special grace vouchsafed throughout this trying scene. My dear father was to follow us to London."

Our space will not allow us to enter at length as we would like on his work as a missionary in Calcutta, but a very brief outline of his manifold labours are necessary if we are to get an idea of what kind of labourer John Macdonald was. He laboured five days every week at the Institution, instructing four different classes in the Word of God, delivering two theological lectures, and reading the evidences of Christianity. Then he preached to his own countrymen every fortnight on Sabbath morning, and every third Wednesday evening he took his turn at the Scottish Church prayer meeting. He was also busy with literary work, and acted as corresponding secretary of the Christian School-book Society. He prayed earnestly for a blessing on his labours, and at length he is able to record:—"He has granted me the still greater mercy of seeing two young Hindus in my daily Scripture classes converted to Christ, I hope sincerely. For this sight do I indeed bless Him." Mr Macdonald had no doubt as to his duty when it became a matter of deciding whether he would remain in the Established Church in 1843 or join the Free Church. The path of duty was plain, and at this period he wrote a tract, giving reasons for the important step taken by so many missionaries and ministers leaving the Church of Scotland. As the years passed by there were unmistakable signs that the seed sown was beginning to grow and bear fruit, and we find references in his letters and diaries to these conversions.

Mr Macdonald took unexpectedly ill on 25th August 1847, with a fever, and six days thereafter he was called to his everlasting rest. Multitudes followed his remains to the grave, and wept as they bade their last farewells to the zealous herald of the Cross. Dr Kennedy touchingly tells how the sad news reached Dr Macdonald of his beloved son: "In 1847," he writes, "while Dr Macdonald was on one of his preaching tours in Perthshire, and just before entering the pulpit in Glenlyon, a letter is put into his hand. Intent on his work, he put the letter unopened into his pocket. Next day, as he was travelling to Edinburgh, he recollected

the letter, and opening it read the tidings of his son's death. A few groans from a father's wounded heart, and a few tears from a fond father's eyes, and the Christian triumphed over the man, and with his heart he said, 'It is well.' On reaching home he preached from these words in his own pulpit—'It is well,' he said, referring to his beloved John, 'that he was born; it is well that he was educated; it is better far that he was born again; it is well that he was licensed to preach the gospel; it is well that he was ordained as a pastor; it is well that he went to India; and above all it is well for him that he died; for thus, though away from us, and absent from the body, he has secured the gain of being forever with the Lord'' (Apostle of the North, pp. 268, 269).

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## **The Rev. John Macqueen, Free Church Minister of Strontian, and latterly of Daviot.**

BY THE REV. NEIL CAMERON, GLASGOW.

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**JOHN MACQUEEN** was born in Uig, in the Island of Skye, in the year 1815. His parents were of the Baptist denomination. After receiving the best education available at that time in his native parish, he, for several winters, relieved students who were sent to the Long Islands to teach during the summer months. But being desirous to further his education, he attended the Normal School of Edinburgh, and when he went through the usual course there, he went to the Island of Mull as teacher of one of the parish schools there. It was during the years spent there that he underwent a saving change. The struggle between darkness and light in his case was long and prostrating. It is told that he could not walk the short distance of half-a-mile between his house and the schoolhouse without going about twelve times to pray in secret. The searching discipline which he passed through at this time gave a marked complexion to his teaching in after years.

He made up his mind at this time to study for the ministry; so he left Mull and went to teach a Free Church school at Glendaruel, in the County of Argyll.

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\* Written for and read to the Constitutional Students' Association in Edinburgh, March 1892.

He taught this school during the summer, and attended the University and the then Free Church College at Edinburgh. Having passed the usual curriculum, he was licensed to preach the gospel by the Presbytery of Dunoon in 1852. The same year he became assistant to the Rev. John Macrae (Maighstir Macrath Mor), of the Gaelic Free Church, Greenock.

The following year, 1853, he received a unanimous call from the Strontian congregation, which he accepted, and became the first minister of the famous iron church. In the years 1859-60 the great revival took place in that congregation, the fruit of which remains to bear testimony to the genuineness of the change, but many have gone to their eternal rest. At this time his ministrations were greatly owned and blessed of the Lord in the surrounding congregations, and many of the Lord's people in the West of Argyll and Inverness-shire trace their conversion to him as the messenger of conviction and also of peace in the hand of the Spirit. He was truly a spiritual father to many souls who loved him fervently, and in whose hearts he received a place uniquely his own. His congregation comprised Morven, Aharacle, and Ardnamurchan, along with Strontian, so that he had to labour where there are four placed ministers to-day.

In the year 1867 he received and accepted a unanimous call from the congregation of Daviot, in Inverness-shire, where he laboured with faithfulness, great satisfaction, and profit to immortal souls till his death on the 7th May 1891. Of the Rev. John Macqueen it could truly be said that he was an Apollos watering the weary heritage of God. He was notable for the clearness and fulness of his doctrinal teaching. Along with this his preaching was richly experimental. The truth presented by him came forth as a living message, which nourished his own soul. It was the outcome of a life "hid with Christ in God."

By the weight and attractiveness of his Christian character, and by the excellence of his ministrations in public and private, he won and retained the respect and love of his people to an extraordinary degree. He was a man much "exercised unto godliness." The Word of Christ dwelt richly in him. He was very tender in his teaching, and at the same time very discriminating and searching. His advice to a young man looking forward to the sacred office of the ministry was—"Take care that, when bringing out from the Word of God the evidences and experiences of the saints, you always give the lowest marks you can find, for the weak

and poor require the most tender dealings, and those who are stronger in the faith will be sure to appreciate the milk of the Word."

Much that passed current in the Church did not satisfy him. Few things were more touching than the strong attachment to him of deeply exercised Christians, whose cases he met and handled in his preaching. He was a mighty expounder of the Scriptures. Calvinistic in his doctrines, he was in his right element when declaring the unsearchable riches of Christ to "the poor in spirit." His appeals to the unconverted were faithful, solemn, and pathetic. "Christ and Him crucified" was the foundation to him indeed. He never wearied in teaching of the Person, offices, sufferings, death, resurrection, ascension, and intercession of the Lord Jesus Christ. He was extraordinary on the sufferings of the Lord; clear upon the place each doctrine held in relation to the covenant people of God, and to those who are truly His.

He held tenaciously the principles of the Disruption, and felt grieved at heart for the backsliding of the Free Church, which he loved so well and served so faithfully. He abhorred all the innovations introduced into the public worship of God, and looked upon them as the arts of the Evil One to beguile souls from the truth of the gospel. He was twice married, but his wives predeceased him, and also several members of his family. The effect of these bereavements was manifest in greater weanedness of disposition from earth, and greater tenderness of spirit and heavenly-mindedness. It pains our heart to think that we shall never again hear his melodious voice, or see his beautiful, composed and majestic countenance, appearing before his fellow-sinners to warn some but to comfort others.

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

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A lazy Christian shall always want four things, viz., comfort, content, confidence, and assurance. God hath made a separation between joy and idleness, between assurance and laziness, and therefore it is impossible for thee to bring these together that God hath put so far asunder.—*Brooks*.

One Almighty is more than many magnates. And these mighty sins, and mighty devils, make not any almighty sin, or almighty devil. "Greater is He that is in you, than he that is in the world."—*Sibbes*.



## The Suffering Saviour.

BY REV. JOHN MACDONALD, CALCUTTA.

### VII.

(Continued from p. 210).

"I have long known that unbelief was my misfortune, but, O sir, until to-day, I knew not it was my guilt."

ONCE more, dear reader, am I summoned to apply the silver trumpet to my mouth, and blow a warning blast. Since last I wrote I have seen childhood become youth, and youth advance to manhood, and manhood assume the grey hairs of age, and age slide down into the grave; yet one thing have I found in all these—the "Saviour rejected" and "salvation by Him" vilely cast away! I have taught in the household; I have instructed in the Sabbath school; I have preached in the Christian church; I have proclaimed Christ on the streets of the world's metropolis; I have passed from pastorates in Europe to Missions in Asia, and have now dwelt for a time in the chief seat of the gospel in the East; I have heard the truth in its greatest power, and have seen profession in its highest forms; yet everywhere have I seen one evil destroying the blossom of seriousness; one canker eating out the bud of conviction—that universal evil, that mortal canker is Delay! Children, youths, men, and old men, say, "Go thy way for this time; when I have a more convenient season, I will call for thee!

Seest thou that aged worldling, fretting and groping in the darkness of death? Go, say to him, "Why dost thou torment thyself so?" In the whisper of the tomb he says—"Too late, too late; I delayed. I am too late!" So he dies.

Bend down over apoplectic manhood, just fallen on the street; kneel beside him, whilst gurgling out the last breath of a covetous life, and say softly in the ear of death—"Why groanest thou? Behold the suffering Saviour! Cry to Him!" Catch his last words—"Oh, delay—damnation. I am lost for ever!" So, too, he dies.

Go, sit kindly on that pale couch of mortality, beside that wasted, dying youth, whose sunken eye is still fixed on that setting sun, and taking its last mournful draught of that glorious western sky! Take his clammy hand into thine, and gently say—"O youth, why so sad in thy weakness? What aileth now thy faint-

ing heart? Is there not a better Sun than that? Is it not said, "God is their sun?" Canst thou gather up his words? "I thought—hoped—purposed—I promised—but, it is past—gone—lost—I cannot now—no, never—I am sinking—I am dark—no sun—oh! no sun. Delay—delay—thou—thou damning sin—O God! I am—." And thus he also dies! These, these, my readers, are the servants of delay: such their wages in the end!

I am now in your hands to warn you against this evil. I feel as if I could not leave you until you have taken Christ for your Lord, and received salvation by Him. I do not see you; I may never know you; but now I speak to you by these lines, and beseech you, in Christ's stead, to lose no time, to make no delay, but to be saved now, if ever you desire not to be damned . . .

Are you not a sinner now? This you will not deny. Are you not under sentence of condemnation now? Is not the anger of God as present as sin is? Are you not then, already in danger of the judgment? and is there a moment in which you may not perish eternally? Are not your blessings cursed now? Do you not feel now, in the blindness of your eyes, the hardness of your heart, the forerunners of eternal death? Why, then, delay?

Is not the Lord Jesus Christ a Saviour now? Is not His sacrifice finished, and His intercession begun? Does He not live now? Can He not save now? Will He not receive you now? Is He not actually saving multitudes of sinners on this earth now? Whilst you are delaying, are not others coming to Him, even now? And will not many more come to Him to-day, to-morrow, and every day hereafter, until the last sinner come, and every now is occupied? And why, then, do you delay to come to Christ?

Is not the Gospel, which is the message of Christ's love to you, true now? Can it ever be more so? Is it not perfect and fixed? What it ever was to others, is it not that now to you? What it shall be to the end of the world, is it not that to you at this instant? Can it ever be more gracious or free than now? Can it ever come nearer to you than at this present time? Can it ever be of greater authority than now? Can there ever be more of God in it, more of Christ in it, more of the Spirit in it, than now? Can it ever have a more individual application, a more personal offer to you, than now? No—never—were you to live a thousand years. The Gospel never changes; then, why delay to receive it?

Is not faith the same now that it ever can be? Is it not the same truth that must be believed? Must not the same soul also now, as hereafter, perform the same act of faith? Must not the same understanding discern, the same heart receive, the same conscience submit, the same very person be converted, now as then? Present truth demands present belief, present grace demands present acceptance; even as present law demands present obedience, and a present judge demands present judgment. Is it not so? . . .

Is not present delay present sin? If a thing be my duty now, then not to do it now is not to do my duty now, which is sin. If a thing is not my duty now, then in not doing it now there is of course no delay, and therefore no room for sin; it is the presentness of the duty which constitutes the sin of delay. If I ought to believe now and repent now, and do not, then am I guilty now. A resolution as to the future is no substitute for present action; it is, in fact, a refusal to perform duty until that time come which we have selected; and he that delays for a time does wilfully sin during that period. To resolve to be converted shows that you hold it to be a duty for which you are accountable; to put it off declares that you prefer continuing in an unconverted state: thus you are your own judge, and convict yourself of present sin. If you are a sinner you ought not to advance one step further, but now to turn and believe in Christ with your heart unto salvation. Why add the sin of present impenitence to that of past iniquity? Why delay of purpose, when delay is sin?

Present unbelief entails present condemnation—for "he that believeth not is condemned already;" but delay is unbelief, and therefore entails condemnation every time it takes place. As long as a man returns not to God through Jesus Christ, he is sealing up his former sentence of death by taking out a new sentence of death in addition to it. A man's curse, therefore, as a sinner is heaping up every moment, and his damnation doubling without end, whilst he puts off coming to Christ and closing with Him as his Lord. Oh, that men would then consider what account they can give of themselves, even to themselves, at death, in judgment and, above all, in eternity, when they find that by the poor device of delay they have brought themselves into the lowest perdition of hell! Then must the past pleasures of delay become the present agonies of the eternal dying!

And what excuse can you plead for such delay? The Gospel is sent to you as now you are—not as you once were, or may hereafter be. The only condition is acceptance, free acceptance, present acceptance, personal acceptance, cordial acceptance. “Hear and your soul shall live!” What you are is what the Gospel respects in you; what you need is what the Gospel offers. To wait, therefore, on the plea of not being good enough, and of wishing first to become better, is self-deceit, and a lie against the Gospel. The best work you can perform now is to believe now, and to turn now; and without this all intended preparation is but condemnation. Nay, so far from gaining or becoming better by delay, you lose and become worse. Your heart becomes harder, your mind darker, your sin greater, your time shorter, your burden heavier, your love less, your terror more, heaven further, hell nearer, God more angry, the Spirit more grieved, the Saviour more dimly seen, the Gospel more powerless, ministers more faint, friends more despondent, prayer less importunate, providence more unfelt, the world stronger, the flesh sweeter, Satan mightier, and the drowsy slumber of the second and eternal death, now at hand, more frequent and irresistible! Then shall that word be fulfilled, it may be—“I will laugh at your calamity, and mock when your fear cometh upon you. Ye shall call unto me, but I will not answer.” Reader, is that meant for you? What know you but it may? Arise, flee—the way is before you—hold on straight before thee, but make speed—haste thee, haste thee. Behold that Throne of Grace. Behold that Mediator with the blood of sprinkling before it. See, He is an Advocate—an Intercessor for transgressors; go up to Him now in thine heart—put the catalogue of sin into His hand—see how He smiles over thee with love inexpressible—receives the sprinkling of His blood on thy conscience. Now lift up thine eyes. He who sitteth on that throne unseen is the eternal Father! He who led thee to this throne is the blessed Spirit, the Comforter! He who now holds thee with a kinsman’s hand before the throne is Jesus, the “Suffering Saviour!” and that blessing which is now issuing from the throne unto thee is a free, full, present, and everlasting “salvation by Him!” O Lord God, do thou grant unto the readers of this such grace unto life eternal! Let my beloved reader pray, saying, “Amen! and Amen!”

## Co-Eigneachadh Soisgeulach.

SEARMOIN LEIS AN URRAMACH TOMAS BOSTON.

“Co-eignich iad gu teachd a steach.”—Lucas xiv., 23.

(Air a leantuinn o t.-d. 233).

V. Feumaidh peacaich a thighinn a stigh. “Co-eignich iad gu teachd a steach.” Fheara, cha ’n e amhain gu ’m feud sibh tighinn, ach ’s fheudar dhuibh thighinn a stigh, eadhon an dream is measa agaibh—Cha ’n e amhain gu bheil cuireadh agaibh tighinn a stigh, ach cha ’n fheud sibh fuireach a muigh. Thugaibh fainear.

Sa cheud aite—“Is i so aithne-san gu ’n creideadh sibh.—1 Eoin iii. 23. Tha e air iarraidh oirbh le teann ughdarras tighinn. Tha Dia rìreamh ribh, agus feumaidh sinne a bhi da rìreamh mar an ceudna. Uime sin innseam dhuibh, gu feum sibh teachd; agus sparram oirbh ann na ainmsan sibh a thighinn, gu ’n bhi toirt easumhlachd do aithne theann. Uime sin cuiribh ’ur laimh air ur cridh-eachaibh, agus biodh fhios agaibh ciod a ni sibh, co aca a dh’ fhanas sibh fathast a muigh, ’sa bheir sibh umhlachd do ’n diabhul, do ’ur teagamhan, eagallan, agus amhurasan mu Chrìosd; no thig sibh a stigh an umhlachd do aithne Dhe. Am bheil suim air bith agaibh do ughdarras Dhe? am bheil meas idir agaibh air aithne? uime sin thugaibh freagradh cinnteach, ann bhuir broilleach fein, co dhiu thig na nach tig sibh. Am bheil sibh da rìreamh nach tig sibh, mar na peacaich ghruamach, rag-mhuinealach sin, Jer. ii. 25, “Cha tig, oir ghradhaich mi coigrich, agus nan deigh theid me.” Oh an cruadhaich sibh, sibh, fein ’an aghaidh an Tighearna, an sin sibh amach ’ur lamh an aghaidh Dhe, agus a’ neartaich sibh sibh fein an aghaidh an Uile-chumh-achdaich? Air sgath Crìosd, air sgath bhuir ’m anamaibh, thugaibh am focal sin air ais.

San dara aite—Ach mar dana dhuibh bhi da rìreamh nach tig sibh, uime sin bithibh da rìreamh gu ’n tig; oir tha bhuir teachd air aithneadh air a leithid do dhoigh, ’s nach gabhar leithsgeul. Iadsan a fhuair air tus cuireadh chum na suipeir so, cha tigeadh iad, ach chuir iad an leithsgeul-aibh; ach an deachaidh an leithsgeulan a ghabhail? cha deachaidh; cha ghabhadh Dia o’n laimh iad, oir thug e binn theann ’nan aghaidh—rann 24—“Cha bhlais aon do na daoineibh ud a fhuair cuireadh do m’ shuipearsa.” Cha dana dhuinne leithsgeulan a ghabhail ’sa chuis so, co dhiu bheir sibh iad o neamh os ’ur cionn, o’ ifrinn a ta annaibh,

na o 'n t-shaoghal mu'r tiomchioll; co dhiu 's ann o morachd Dhe, o'r truailleachd fein, na o bhacaidhean an t-saoghail. Ciod air bith ata ur cor, is i aithne Dhe sibh a theachd, agus cha 'n fheud sibh cuir an aghaidh aithne-san ach umhlachd a thoirt di. Uime sin mar bhi sibh da rireamh gu 'n tig sibh, feumaidh sinne innseadh do ar Tigh-earna nach tig.

San treas aite—Tha 'n dleasdanas so air a h-aithneadh cho teann, 's gu 'm feum sibh teachd, agus teachd air ball; cha 'n fheudar dail a chur ann. “An diugh ma chluinneas sibh a ghuth na cruaidhichibh bhur cridhe.” “Is e nis an t-am taitneach.” Cha dana dhuinne la, cha dana dhuinn uair, a cheadachadh dhuibh gu smaoineachadh air co aca thig sibh no nach tig; gu 'n fhios nach dean an ath la, no an ath uair 'ur tilgeadh do ifrinn, no ifrinn a thilgeadh an-naibhse, airson diultadh na tairgse a thugadh dhuibh air a mhomaind so, a bhios air falbh, mu 'n ainmichear i. Uime sin na cuiribh dail nis faide; ach air ball fosglaidh na dorsaibh siorruidh, chum 's gu 'n tig Rìgh na gloire a steach.

Sa cheathramh aite—Is e so an dleasdanas a dh' aithn Dia dhuibh—Eoin vi. 29—“Is i so obair Dhe gu 'n creid sibh anns an ti a chuir e uaith.” Cha 'n urrainn sibh taitneas na 's mugha a thoir do 'n Tighearna, na sibh a thighinn a stigh. Am b' aill leibh ardachadh an diugh, uime sin thigibh air a ghairm”—Hosea xi. 7. Am b-aill leibh an crun a chuir air ceann Chrìosd? am b-aill leibh a dheanamh na “la subhachais a chridhe.” Ma's aill, thigibh a stigh, Dan Shol. iii. 11. Tha e na mhor thaitneas do chiochaibh lan a bhi air an deothal; tha ciochaibh trocair agus graidh lan; thig a pheacaich a ta dol bas le goirt, thoir an taitneas dha, gu 'n deothail thu ciochaibh a sholais. Is i so an dleasdanas mhor thuigseach; ma ni sibh so, ni sibh na h-uile; mar dean, cha dean sibh dad idir. Ciod is ciall duibh a bhi criomadh ri oibribh Dhe, a' di chuimhneachadh a ni so, is i an oibre. Tha sibh cumail bhur uinneagaibh duinte ri meadhon la, agus a' lasadh coinneal an so 'san sud air feadh 'ur tighe; gidheadh tha cuiltean uamhasach dorch a 'san tigh fathast; fosglaidh mata bhur uinneagaibh, guidheam oirbh, agus leigibh a stigh a ghrian, “Grian na fireantachd” agus bithidh sin an aite na 'n uile, agus ni 's fearr na na h-uile. Am b-aill leibh bhi colath glic, ionraic, agus naomh? thigibh mata gu Chrìosd—1 Cor. i. 30. Sibhse nach urrainn ni sam bith a dheanamh thigibh gu Chrìosd, agus mar sin ni sibh na h-uile ni—Philip. iv. 13. Am b-aill leibh urram a chuir air Dia, urram a chuir air a lagh? uime sin thigibh gu Chrìosd. Ach mar tig sibh gu Chrìosd, deanaibh na 's aill leibh, cha dean sibh dad idir. Ged a ghleidheadh sibh

o so amach na deich aitheantan uile, agus so a dhi-chuimneachadh, 'se uile na gheibheadh sibh, clar dubh o neamh s' ur dìteadh sgrìobhta air. Cuimhnichibh guidheam oirbh "an ti nach eil a toirt urraim do 'n Mhac, cha 'n eil e toirt urraim do 'n Athair"—Eoin v. 23. Cha 'n eil 'ur dleasdanas eile uile, ach na 'n neoni, as eugmhais an aon so; meudaichibh iad mar is aill leibh, bithidh iad uile gu 'n fheum, mar bi an dleasdanas so air thoiseach.

San aite mu dheireadh—Is dleasdanas i ta air a h-aithneadh, le teisteanas air diom agus feirg siorruidh Dhe, an aghaidh nan uile nach tig—Marc. xvi. 16—"Esan nach creid dìtear e." Pogaibh am Mac, air eagal gu 'm bi fearg air, agus gu 'n sgriosar sibh san t-shlighe—Salm ii. 12—"Agus uime sin tha mise mar theachdair an ionad Chrìosd, a' Sparradh agus a thoirt aithne dhuibh, do gach aon agaibh teachd a steach, air chunnart diom Dhe, air chunnart dioghaltais, eadhan dioghaltas an Eadar-mheadhonair; a' deanamh fianuis, mar tig sibh, gu 'n tig an Tighearna Iosa Chrìosd a mach o neamh nur n-aghaidh, agus bithidh sibh "air ur marbhadh na lathair"—Luc. xix. 27. Is mìle bas ann an aon, a bhi air 'ur marbhadh an lathair Chrìosd, a bhasach chum peacaich a thearnadh; is ifrinn da fhillte sin—Ach iadsan "nach eil umhal do shoisgeul ar Tighearna Iosa Chrìosd, nithear peanas le sgrios siorruidh o lathair an Tighearna, eadhon an Tighearna sin, da shoisgeul nach tugadh iad umhlachd—2 Tesal. i. 8-9. Ah! na 'n toilicheadh e a laithearachd a chumail a stigh ann neamh, agus gu 'n ceadaicheadh e dhoibhsan, tha nis a deanamh tair air, is ga chuir suarach, am fabhor a bhi air am peanasachadh, gu 'n an Tighearna a bhi lathair; ah! na 'n deonaicheadh e an leirsgrios a theachd orra o uighe fhada, na 'n sathadh e saighdean a chorruidh annta o chein; ni h-eadh, ach bithidh aig ann an ifrinn caithir cheartais, chum 's gu 'm bi iad air am peanasachadh "o lathair an an Tighearna," a theich o lathair anns an t-saoghal so, far an robh e na shuidhe air caithir gras ann's an t-soisgeul. O thugaibh fainear ann an am, ciod a tha sibh a deanamh: cha 'n eil teine air bith a loisgeas cho dian ris an teine a bhriseas a mach o 'n altair; cha loisg lasair fheirg air bith anam damanaichte mar an lasair ata air a seideadh suas le anail an Eadar-mheadhonair a fhuair, 's air an d' rinneadh dimeas.

VI. Agus san aite mu dheireadh—Thig peacaich a stigh. Co-eignich iad gu teachd a stigh. Fagail nithe diomhair do 'n Tighearna, feumaidh mi innseadh dhuibh O pheacacha, nach bi a dhith air Chrìosd, a mhead sa lionas a



thigh. Agus gleachdaibh fhad 's as aill leibh, stigh thigh sibh. Bithidh a thigh-san air a lionadh. Cheannaich an t-Eadar-mheadhonair airneis a thigh ro dhaor gu bhi a' dh' easbhuidh a mhir a 's lugha dhi, agus uiread do aite a bhi falamh dheth. Tha dochas agam gu bheil cuid 'an so, tha do chosnadh fola, nach comasach do dhaoine na co dheamhnaibh a chumail air an ais o Chrìosd. Cheangail Athair e fein 'sa chumhnant gu 'm biodh tigh Chrìosd air a lionadh. Salm xxii. 30. "Thig iad." Faic Isaiah iii. 10-11. Nach eil laimh Chrìosd aig cridheachaibh cuid air an dearbh uair so? Nach eil cuid agaibh a' mothachadh geatachan iarunn 'ur cridheachan a gluasad gu 'm fosgladh do Chrìosd? Nach do mhothaich sibh ni-eigin ag oibreach san taobh a stigh ga 'r co-eigneachadh gu thighinn? Thugaibh sìtheadh air adhart; cha 'n eil tearuintinn? Nach eil cuid ach beag a stigh a cheana? Thugaibh sìtheadh air adhart; cha 'n eil tearuinteachd ann an sibh a bhi ach beag, ach gu am bi sibh gu h-iomlan 'nur Crìosduidhean.

Thigibh a stigh uime sin, a sheann sluaigh, tha air cromadh sìos a choinneachadh na h-uaigne. Rinn sibh dail fhada, na cuiridh dail ni 's fhaide. Ged tha e na ni ro ainneamh, gidheadh tha e air uairean a tachairt, gu bheil duine air a bhreth na shean aois—Joel ii. 28. Thigibh a stigh a tha do aois mheadhonach. Am bheil sibh a mach o Chrìosd, 'nur staid a 's fearr? Gu cinnteach ma tha, tha 'ur staid is fearr na staid ole, na staid thruagh. Tha sibh gu dìchiollach a 'g ullachadh airson bhur teaghlachan? Tha sibh a carnadh suas air son 'ur sean aois, theagamh nach fhaic sibh a chaoidh; ciod tha sibh a tasgaidh air son sìorruidheachd? Thigibh a stigh a mhuinntir oga; tha sibh tuille is sean gu bhi mach a Chrìosd. Na bithibh a saòilsinn gu 'r ann amhain airson a chinn leithe, a bhathais phreasach, agus na suilean dalla, a ta diadhaidheachd; tha ni 's mo le cinn oga na tha le cinn liath anns an uaign. Uime sin thigibh a stigh, 's na deanaibh moille. Mar is sine a dh' fhasas sibh, a' cuir seachad obair na diadhaidheachd, cinnidh bhur cridheachan ni 's cruaidhe ri oibreachadh orra. Thigibh a stigh a thruaghain mi-naomh, a ta fada o fhìreantachd; thigibh a luchd aideachaidh chealgach nach eil fada o rioghachd Dhe; thigibh anamaibh chrithnachail, a tha ri cruaidh spairn gu tighinn, agus leis nach dana. O carson nach tig sibh? Feumaidh e bhi an darna cuid nach aill leibh, air neo nach dana leibh. Tha eagal orm gu bheil cuid 'nar measg leis nach aill teachd; cha 'n eil a ruin orra dealachadh ri 'n ana-mhiannaibh, leanaidh iad a sean chleachduinn, ciod air bith a thachaireas; cha 'n eil iad a faicinn maise air bith ann an Crìosd, air son am

bheil e co mor ri bhi air iarraidh. Their mi beagan fathast ri 'n leithidibh sin. Ma tha sibh suidhichte air peacadh, ifrinn, agus bas, agus nach cum Crìosd, no neamh, no eagal ifrinn air ais sibh o 'n t-shlighe leathann; co as urrain neis a chuir oirbh? Ach biodh e aithichte dhuibh, agus air a chuir air chuimhne ann an leabhar dhubh 'ur coguis, a bhios air a fosgladh latha bhreitheanas, gu 'n robh slainte 'nur tairgse an diugh, gu 'n d-oidhearp-aich sinn 'ur co-eigneachadh gu thighinn a stigh gu Crìosd, ach cha b-aill leibh; uime sin biodh bhur fuil air 'ur cinn fein.

Air bhur sonsa leis nach dana tighinn a stigh, carson nach dana leibh, an deigh na h-uile chuala sibh? am bheil eagal oirbh tighinn air gairm Chrìosd? nach dana leibh gabhail ri chuireadh? nach dana leibh umhlachd a thoirt do aithne mhor Dhe?

Quinneal—Ach tha mo pheacana do-aireamh, agus ro uamharra; an urrainn aite sam bith a bhi ann air mo shonsa? an dana do thruaghan neo-airidh, salach mar ata mise tighinn a stigh? Freagram—Ged a bhiodh gach aon de do pheacanna co arda ri beinn, agus cho lionmhor ri gaineamh na fairge; gidheadh tha fuil Chrìosd air dhi a bhi fuil Mhic Dhe comasach an glanadh air falbh—1 Eoin i. 7. Tilg do chiont agus do neo-airidheachd uile airsan a ta uile ionmhuinn: is luaithe a gheilleas a charraig fo' chudthrom an eoin a luidheas oirre, na dhibearas an fhuil sin thu. Cuimhnich nach eile a h-aon air an co-eigneachadh gu teachd a steach, nach eil a h-aon air an gairm, ach a mhuinntir shalach, agus neo-airidh—Mata ix. 13. An e do ghalair bu choir do chumail o 'n lighich, nach dana leibh teachd chum na tobar gu 'r 'n ionnlad do bhrìgh 's gu bheil sibh neo-ghlan? co airson am bheil an tobar air a fosgladh ach air son peacaich neo-ghlan. Ged a bha 'n t-suipear shoisgeul na suiper dhaor da rìreamh, cha robh i air a h-ullachadh air son a h-aon, ach iad san a bha neo-airidh air boinne uisge, agus moran ni bu neo-airidh air fuil Chrìosd. Bithibh dearbhta a mhuinntir mo ghraidh, nach e cheisd eadar Crìosd agus sibhse, co-aca a dh' islicheas Crìosd e fein, na nach islich, gu bhi ag ionnlad leithid do anam salach 'na fhuil fein; tha cheisd sin air a fuasgladh a cheana—Isa. i. 18; Sech. xiii. 1. Ach si cheisd a tha fhatthast ri freagairt, co aca an deigh do Chrìosd e fein isleachadh cho iosal, 's gu bheil e deonach sin a dheanamh, gun toir an creutair neo airidh agus salach an taire dha, gur ann an diomhain a dh' islicheas se e fein? Ciod a ta sibh ag radh ris a cheisd sin? Rinn sibh taire air lagh Dhia; an toir sibh tair mar an ceudna do Mhac Dhia le bhi diultadh a

thairgse? Na 'n cumadh salachair agus neo-airidheachd peacaich a mach o Chrìosd, cha tigeadh a h-aon riamh do shliochd Adhamh a steach. Nach d' fhuair Crìosd a mhuinntir sgiamhach uile, a ta nis an gloir, na 'n luidhe 'nam fuil? Am bheil a h-aon anis ag imeachd an geal, ach iadsan a chaidh ionnlad am fuil an Uain? Tionndaidh thairis am Biobull, seall air eachdaraidh nan linn a chaidh seachad, feuch a faigh thu a h-aon a bhasaich aig a dhorus, nach fhaigheadh a stigh, airson gu 'n robh e co salach, truagh agus neo-airidh.

Guinneal—Ach cha robh cor neach riamh, mar tha mo chorsa. Freagram—Bha iomadh droch car ann an laimh Chrìosd, a rinn e a leighis, agus cha d' fhailing cor riamh fhathast a chuireadh na laimh. Ciod tha sibh a saòilsinn de cor Mhuire Mhagdailen, as na thilg e mach seachd deamhain?—Marc xvi. 9. Nach robh cor Phoil, a bha na fhear-toibheum, agus na fhear geur-leanmhuinn, na chor a dh' fheudas a bhi air a choimeas ri do chor sa—1 Tim. i. 13. 'S cinnteach mise gu 'n robh saoithearachadh saor ghras airsan, air a ruineachadh, chum na peacaich bu mheasa a mhisneachadh gu teachd a stigh, rann 16. Ged a bha aig Manaseh sochair eideachadh crabhach, o athair diadhaidh, gidheadh bha e na fhear iodhal aoraidh oilteil, neach a bha cuir a chomhairle ri san diabhol, 2 Eachd. xxxiii. 6. Mort-air fuilteach, 2 Rìgh. xxi., 16; gidheadh thainig e stigh, agus ghabhta ris gu grasmhor, xxxiii., 12-13. Agus ciod a ta sibh a smaòineachadh mu chor Adhamh, le aon bheum a mhurt a chlann uile, a sgrios anamaibh a chinne-daoine gu leir, agus a pheacaich an aghaidh solus bu dealraich, na b-urraim sibhse a dheanamh a chaoidh? Ach an deigh na h-uile chaidh a radh thoiream a stigh dhuit, nach bi cor neach riamh mar tha do chor-sa, agus abram, nach bi cor neach eile gu brath coslach ris, tha e co ro olc, uime sin tha mi a saòilsinn gu 'm bheil agad mar bha aig a ghaduich aithreachail air a chrann-cheusaidh, aobhar a bhi glòir-eachadh ar Fear-saoraidh mor ann an doigh sonruichte dhuit fein, anns nach do chopairtich aon do shoithichean na glorie riamh riut-sa, agus nach co-pairtich. Thig a stigh mata thusa aig am bheil do chor gun susbainn air bith, cor a ta gun choimeas, tha cothrom agad air bhi cuir onair air Crìosd le bhi leigheas cor co an-earbsach 's nach robh a leithid do chor 'na laimh riamh roimhe. “Na cuimhnichibh na nithe a bh'ann roimhe, agus na nithe a bh' ann o shean na tugaibh fairear,” Isaiah xliii. 18, thigibh a stigh gu Crìosd le 'ur cor nuadh, “agus feuch,” deir an Tighearna, “ni mi ni nuadh,” rann 10. Cha deachaidh eifeachd fhola fhathasd co fada sa ta na comas. Na

maoidheabh air neamhnad nuadh na chrun grais, a dheal-ruchas ni s' loinnrich na h-aon a chaidh ann fathast.. Thig a stigh mata, agus gabh an t-aite a chaidh a chomharrachadh do cheann-feadhna na 'm peacach, a 's doimhne ann am feichsaor ghras, ma tha e fathast falamh. Innseam dhuibh, gu bheil iadsan a thainig a stigh a cheana a saoil-sinn nach eil, ach gur iad fein a lion e. Ach ma tha chuis mar tha thusa ag radh, tha iadsan air a' mealladh, thig-sa stigh, agus bithidh an t-aite agadsa.

*Ri leantwinn.*

### **Christ's Love to His Church.**

EXTRACT FROM A DIARY OF THE LATE REV. JOHN ROSS,  
BRUCEFIELD, ONTARIO.

**F**RIDAY, March 1st, 1872.—About family worship time last night, and after reading a chapter of the Song of Solomon, felt and pleaded for a manifestation of Christ's love to be made to the Church. What a change it would make in her whole spirit and happiness and labours were He to manifest to her His own love if her ear be but opened to hear His voice and her eye opened to see His glory, and her heart be turned to Him and opened to receive His love, and she as a new being—a new power in the earth. She will be as if she had risen from the dead.

What can be done as means to secure this (1) Prayer must be offered up for it. It is God alone who can make this communication to her, and He is the Hearer of prayer. (2) The love of Christ must be preached as it is set forth in the Gospel of the grace of God. (3) The mind of the Church must be turned away from the things which stand in the way of Christ's love, which preoccupy her mind and draw aside her affections, and keep out the love of Christ. Read the message sent to David, and the prayer which he founded on it in II. Sam. vii., and then the prayer of Solomon in I. Kings viii.

(1) The manifestation and communication of Christ's love to the Church must be sought of God in prayer, as Paul does in Eph. iii.—“For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in

the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

(2) The love of Christ must be preached as it is preached by His Spirit in the Scriptures. It is a fact, it is true, it is a settled reality placed by His own Word past all doubt that Christ loved and continues without change or abatement to love the Church. Why, then, should not she rejoice in this glorious fact, and count on it and prize it according to its value?, and adopt the course which He points out to her to pursue in order to enjoy it fully? What can the things which she is pursuing do for her in comparison with His love? What can all the world, sin and Satan, do for her as a compensation for the loss of His love?

In preaching the love of Christ special prominence must be given to His incarnation and death, as is done in the Scriptures. And to the blessings which come to us from His death, the forgiveness of sins, peace with God, the enjoyment of His favour, the destruction of Satan's power, and deliverance from his thralldom, victory over the world, over death, and the grave, the enjoyment of God's Spirit.

In preaching the love of Christ, care should be taken to speak of it as the love of a living person, and not separate the historic events from the Person who now lives and acts and cherishes the same love which moved Him to lay down His life. The sun was made long ago, but it is as useful now as in the first day it began to shine, and as necessary. And its light is as pleasant and bright and young every morning as when it first rose upon the earth, and is it less with the love of Christ?

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## **Family Worship.**

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A pious tradesman, conversing with a minister on family worship, related the following instructive circumstances respecting himself:—When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening, every individual of my family was ordered always to be present; nor would I allow my appren-

tices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous: the blessings of the upper and nether springs followed me; health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but, at length, worldly interest prevailed so far as to induce me to excuse the attendance of my apprentices, and not long after, it was deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this growing evil, especially as I did not omit prayer altogether. My conscience was now almost seared as with a hot iron, when it pleased the Lord to awaken me by a singular providence.

One day I received a letter from a young man, who had formerly been my apprentice, previous to my omitting family worship. Not doubting but I continued domestic worship, his letter was chiefly on this subject. It was couched in the most affectionate and respectful terms; but judge of my surprise and confusion when I read these words:—"Oh, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! O, sir, Eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of Christ in me, the hope of glory. O, sir, permit me to say, never, never neglect those precious engagements. You have yet a family and more apprentices; may your house be the birth-place of their souls!" I could read no further; every line flashed condemnation in my face; I trembled, I shuddered, I was alarmed at the blood of my children and apprentices that I apprehended was soon to be demanded at my soul-murdering hands!

Filled with confusion, and bathed with tears, I fled for refuge in secret. I spread the letter before God. I agonised, and—but you can better conceive than I can describe my feelings; suffice it is to say, that

light broke in upon my disconsolate soul, a sense of blood-bought pardon was obtained. I immediately went to my family, presented them before the Lord, and from that day to the present I have been faithful; and am determined, through grace, that whenever business becomes too large to interfere with family prayer, I will give up the superfluous part of my business, and retain my devotion : better to lose a few shillings than become the deliberate murderer of my family, and the instrument of ruin to my own soul.

### **Unto the Fourth Generation.**

**T**HERE is a diversity of opinion about the fourth generation in the sixteenth verse (Gen. xv.)—some referring it to the Amorites, others to the children of Israel. Caleb, who came out of Egypt, was the fourth from Judah, who entered it. But without adverting further, either to this numerical adjustment, or to the other of the four hundred years in verse 13, I feel more arrested by the evolution here given of God's policy in dealing with nations. The places are very numerous in the Old Testament which warrant the idea that the guilt of a nation is proceeded with as the guilt of an individual is—in that there is a reckoning for the past with the nation, even as there is with the individual; and that this reckoning, with its consequent vengeance, comprehends the earlier as well as the later guilt, even though the former may have been incurred at the distance backward of many generations; and so not a creature may be alive who had personally shared in it. However mysterious such a proceeding is to us, it falls in with many analogies of history and experience, is of a piece with the doctrine of original sin, and even the New Testament can be quoted in support of it as well as the Old. The Saviour speaks of filling up the measure of the iniquity of their fathers, and of the sins of their ancestors being visited, and all the things done since the days of righteous Abel coming on the men of his generation. This is at one with the first destruction of Jerusalem, which the repentance of good King Josiah did not avert, and strikingly at one with God's forbearance from the work of vengeance on the Amorites, for so many generations as till their iniquities should be full. May God avert from our own Britain the horrors of an anarchy which seems to me as if impending over her ; and pour forth the spirit of repentance and reformation over the land.—*Dr Chalmers' "Daily Scripture Readings."*



## Noted Preachers of the Northern Highlands.

THE REV. LACHLAN MACKENZIE, LOCHCARRON.

(Continued from p. 227.)

**B**UT it was not merely outward reformation, good though that was in itself, that Mr Lachlan aimed at. He longed for the conversion of those over whom he had been placed as pastor. And the Lord answered his earnest prayers. He often made mention of and pled for the fulfilment of the words: "There shall be an handful of corn in the earth on the top of the mountains, the fruit thereof shall shake like Lebanon" (Ps. lxxii. 16).

He had his own trials with his brethren in the Presbytery who belonged to the Moderate party. On one occasion he was appointed by the Presbytery to preside at the settlement of an unacceptable presentee. Mr Lachlan refused to obey, but the Clerk sent him a threatening letter, informing him that legal steps would be taken for his deposition if he refused to obey his Presbytery. Mr Lachlan yielded, and in writing to Dr Ronald Bayne, Kiltarlity, about this matter, he says:—"I was that day like blind Samson in the temple of the Philistines. It is true the presentee to that Gaelic parish did translate a chapter in Isaiah to Gaelic." In his latter days he was much troubled over this affair.

As one deeply interested not only in the spiritual but worldly welfare of his flock, Mr Lachlan protested strongly against the depopulation of large parts of the Northern Highlands to make way for sheep. He preached a series of sermons from Is. v. 8—"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed in the midst of the earth! In mine ears, said the Lord of Hosts: of a truth many houses shall be desolate, even great and fair, without inhabitant." His attacks on the new system were keenly resented by the sheep masters as was to be expected, but this did not keep Mr Lachlan from giving utterance to the afternoted remarkable deliverance, as recorded by his biographer:—"When one in private conversation mentioned to him that many thousands of sheep had been lost in a snowstorm, and took occasion to say that Mr Lachlan's predictions were thus in the way of being fulfilled, Mr Lachlan replied that it was not in this way that he anticipated a change; he was not looking to present appearances—it was

neither the snow of winter, nor such heat as would dry the tongue of the raven, that would bring deliverance from the system of oppression and grinding the face of the poor." It is very remarkable that these words should now be receiving their fulfilment in the re-peopling of the glens and straths of the Highlands from which the people in the early nineteenth century were driven.

As a Christian Mr Lachlan enjoyed a more than ordinary nearness to God. Dr Kennedy, in his reference to this feature of the saintly minister's character, says:—"His prayerfulness was the leading feature of his Christianity. Much of his time was spent on his knees, and many a sleepless night has he passed, sometimes wrestling, as for his life, against the assaults of the tempter, and at other times 'rejoicing in the hope of the glory of God.' The nearness to the mercy seat, to which he was sometimes admitted, was quite extraordinary. Proofs of this might be given, because of which we cannot wonder that he had the fame and influence of a prophet among the people of the North. . . . Avoiding the extreme of a superstitious credulity, on the one hand, and of the formalist's scepticism on the other, it is altogether safe to say that Mr Lachlan enjoyed peculiarly familiar intercourse with God, and received such distinct intimations of His mind, in reference to the cases which he carried to the mercy seat, as but very few of God's children have obtained" (*Days of the Fathers in Ross-shire, 1897 Edit., p. 61*).

Mr Lachlan never married, and in his poetical account of the parish written for Sir John Sinclair's *Statistical Account of Scotland* he refers to his happy state in the well-known lines:—

"The parson has no horse nor farm,  
Nor goat, nor watch, nor wife,  
Without an augmentation too,  
He leads a happy life."

A year before his death Mr Lachlan was stricken with a paralytic stroke. "Mind and body alike," says Dr Kennedy, "succumbed to the blow, and, before the year had closed, the friends who loved him best were willing that he should leave them to enter on the rest for which his soul was pining. It required such a visitation as this to reconcile them to his death. He had survived his usefulness to the Church on earth, and there was no inducement to wish him longer 'absent from the Lord.'" He fell asleep on 20th April 1819, in the 65th year of his age. On being asked near

the end how he was, he replied—"I am taking a faith's look into heaven." The following inscription, composed by the Rev. Dr Ross, Lochbroom, was placed on his tombstone:—"Here are deposited the mortal remains of the Rev. Lachlan Mackenzie, late minister of Lochcarron, who died April 20th, 1849, in the 37th year of his ministry. A man whose simplicity of manners presented a picture of apostolic times; whose heavenliness of mind still spurned the vain objects of time and sense; whose vivid imagination shed a bright lustre on every subject which he handled; and whose holy unction in all his ministrations endeared him to the people of God, and embalmed his memory in their hearts. His praise is in the churches. His parish mourns."

A number of his sermons from MSS. in the possession of his sister (Mrs Ann Mackenzie) were published with other pieces of his writings, including a poem on redemption, in a small book edited by the Rev. William Mackenzie, North Leith. A small booklet, under the title, "Gleanings, Gaelic and English, from the Sayings and Writings of the Rev. Lachlan Mackenzie, Lochcarron," was published in 1877. Most of these Gaelic gleanings were a reprint from "Dioghluim o Theagasg nan Aithrichean." The latest edition of his sermons was that published at Glasgow in 1896, under the title, "Sermons and Verses." There have also appeared in pamphlet form the following Gaelic sermons:—"Ros o Sharon" and "An t-Uisge Beo" (a Gaelic version of the sermon on Is. xlv. 3-5). Perhaps reference should be made here to the affecting story of the conversion of Ceit Mhor (Muckle Kate), for though not written by Mr Lachlan, he was God's honoured instrument in this marvellous triumph of divine grace.

As a preacher, Mr Lachlan occupies a place in the front rank of northern ministers. His most famous sermon, according to Dr Kennedy, was that on "The Babe at Bethlehem," a summary of which may be given in a future issue. We conclude our sketch with Dr Kennedy's description of Mr Lachlan as a preacher:—"His preaching was always remarkable. His great originality of thought and manner, his apt and striking illustration, his clear and emphatic utterance, the unction and authority with which he spake, his close dealing with the conscience, his dexterous and tender handling of the cases of the tempted, his powerful appeals, his solemn earnestness, and his frequent outbursts of impassioned feeling, could not fail to win for him a measure of acceptance, as they gave him a measure of power beyond that of any other of his

brethren. His was preaching to which all could listen with interest. His striking illustrations, often homely, though always apt, would arrest the attention of the most ignorant and careless. There was an intellectual treat in his sermons for such as could appreciate the efforts of genius. The scoffer was arrested and awed by the authority with which he spoke, and every hearer seeking the bread of life hung upon his lips" (*Days of the Fathers in Ross-shire, 1897 Edit., p. 62*).

### **The Chief of Sinners.**

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**I**N his latter days, the Rev. Dr Ronald Bayne, Kiltarlity, says Dr Kennedy in his "Apostle of the North," was in the habit of speaking his thoughts, so that one who was, unawares, beside him, heard what was intended for no ears but his own.. Standing at the window of his room one day, and thinking he was quite alone, one who happened to be present heard him repeating the words—"This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief." After a pause, he said—"Paul, what do you mean by saying that you are chief of sinners? Do you mean that you are of all sinners, in all ages, chief? If so, I cannot agree with you, for Ronald Bayne is a greater sinner than you were. But, do you mean that you are chief of all the sinners who shall be saved? If so, then there is no hope for Ronald Bayne, for he is a greater sinner still. But, if you mean, as I think you do, that each saved sinner regards himself as chief, then there is hope for Ronald Bayne, and you and he both agree."

### **A Good Advice.**

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**D**R MACDONALD, Ferintosh, often quoted an advice given by his father, James Macdonald, to a pious man who had wearied him by a tedious prayer. "If you have liberty in public prayer," James said, "be short, for there will be few to follow you; and if you are in bondage be short, for if not, you will weary yourself and others." "Then," said the other, "you would have me to be always short?" "Yes," said James; and his own practice invariably accorded with his counsel.

## Short Gleanings from Richard Sibbes.

(Continued from Vol. xxix., p. 476).

### I. Sin.

Beloved, if we would conceive aright of sin, let us see it in the angels tumbled out of heaven, and reserved in chains of darkness for offending God, Jude 6; see it in the casting of Adam out of Paradise, Gen. III. 23-24, and all us in him; see it in the destruction of the old world, and the Jews carried to captivity, in the general destruction of Jerusalem. But if you would indeed see the most ugly colours of sin, then see it in Christ upon the cross, see how many sighs and groans it cost Him, how bitter a thing it was to His righteous soul, forcing Him to weep tears of blood, and send forth strong cries to His Father, "My God, my God, why hast thou forsaken me?" If sin but imputed to Christ our Surety, so affected Him that was God-man, and lay so heavy upon His soul, what will it do to those that are not in Christ? Certainly, the wrath of God must needs burn to hell; He will be a consuming fire to all such. See sin, therefore, chiefly in the death of Christ. How odious it is to God that it could no otherwise be purged away than by the death of His beloved Son.

### II.—Difficulty of Obeying the Gospel.

It is objected that we cannot obey the Gospel of ourselves. It is true we cannot, no more than we can obey the law; nay, it is harder to obey the Gospel than to obey the law in a man's own strength; for there are the seeds of the law in our nature, but there is none of the Gospel. That is wholly supernatural. The promises are above nature to apprehend them; therefore, a supernatural strength is required to plant the excellence of faith in our hearts. But though we be as unable to believe and obey the Gospel as the law, yet there is the difference, together with the unfolding of our miseries by the Gospel, the Spirit of God goes along to sustain us. The law finds us dead, and gives us no strength, but leaves a man cursed still; the Gospel likewise finds us dead, but it leaves us not so, and therefore it is called "the ministry of the Spirit" (Gal. iii. 5). Received you the Spirit by the Law or by the Gospel (Gal. iii. 2)? God's blessed Spirit goes together with the sweet message of salvation and eternal life, and this Spirit doth not only open our understandings, but incline and bend our wills and affections to embrace the truth that is offered. Seeing, therefore, the Spirit which accompanieth the Gospel is mighty and powerful in operation, let none pretend impossibility.

### III.—Christ All in All.

What is the scope of the whole Scriptures but Christ from the first promise of the blessed seed, "The seed of the woman shall bruise the serpent's head" (Gen. iii. 15), to the end of the book. What are all the Scriptures without Christ? The law is a dead letter; yea, and so is the Gospel too without Christ. He is "that Spirit" which gives life unto all the Scriptures. Moses without Christ is but a shadow without a body, or a body without a soul. Take away Christ, what was the brazen serpent? What was the ark? What were the sacrifices? What is all? Is not Christ "all in all" there? The kings, the priests, and the prophets, they were types of Christ; all the promises they made were fulfilled in Christ. The law ceremonial aims at Christ; the law moral is to drive us to Christ. Christ is the spirit of all. And the Scripture without Christ is but a mere dead thing; it is a shell without a kernel, as it is to the Jews at this day.

### IV.—Wondrous Love.

There were these two affections pregnant in Christ upon the Cross, wondrous love to die for us, and wondrous hatred of sin to purge it, for which He died; and wondrous holiness, from whence hatred of sin came. Whence doth hatred of sin come but from wonderful purity and holiness, that cannot endure sin? Thus, when the soul considers it is one with Christ, it hath the same affections that Christ had. Christ in love to us died. Can I apprehend that love of Christ when He died and was crucified and tormented for my sin, but out of love I must hate sin again? And when I consider how Christ stood affected to sin upon the cross, when He died to purge it, and to satisfy for it, can I have other affections, being with Him, than He had upon the cross? I cannot. So whether I consider His love to me or the hatred He bore to sin, considering myself one with Him by a mystical union, I shall have the same affection of love to Him, and be like Him every way, to love what He loves, and to hate what He hates.

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The fair morning is at hand, the Day-star is near the rising, and we are not many miles from Home; what matters the ill entertainment in the smoky inns of this miserable life? We are not to stay here, and we will be dearly welcome to Him to Whom we go.—*Rutherford.*

## Looking for the Manna in the Wrong Place.

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DR KENNEDY, in his "Apostle of the North," tells an interesting story of Dr Macdonald, Ferintosh, that has a lesson for many. Mr Macdonald, as he then was, had been anxiously preparing a sermon on a very difficult text, when at length on the Saturday morning he was compelled to lay all his preparation aside, and think of a different subject from that which he had so carefully studied. He wrote a few hurried notes, started for one of the distant preaching stations included in the Berriedale Mission in Caithness, and reached late at night the house of Marcus Gunn, a noted Christian. "I am very glad to see you," said Marcus, as he met Mr Macdonald at the door. With more than his wonted warmth of manner, he repeated the salutation as they entered the house together, and again after they were seated. "There is surely some reason," said Mr Macdonald, "why you are so glad to see me to-night." "There is," was the reply, "I was very anxious about you. I was thinking of you last night. I thought that you were attempting to rise up to the clouds for manna to give to your people, and that you tried in vain; that you then at last began to look for it on the ground, where the Lord had laid it, and there you found it. And if I am not greatly mistaken, your text to-morrow should be John vi. 37." This was the very passage to which Mr Macdonald's mind had been directed when he was compelled to give up his preparation on the difficult text.

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## Literary Notices.

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RECORDS OF THE SCOTTISH CHURCH HISTORY SOCIETY :  
THE REFORMED PRESBYTERIAN CHURCH IN SCOT-  
LAND, by Rev. W. J. Couper, M.A.

This is the second volume of the Records of the Scottish Church History Society. It contains a brief history of each of the Reformed Presbyterian congregations until the union in 1876 with the Free Church. There are also interesting biographical sketches given of the ministers of the Reformed Presbyterian Church from the Rev. John Macmillan down to 1876, with brief notices of probationers and students. Among some of the outstanding names may be mentioned the brothers



Symington, J. H. Thomson, Dr Easton, and the South Sea missionaries, Dr Inglis, Dr John G. Paton, and Joseph Copeland. The Reformed Presbyterians had their own difficulties to begin with as far as ministerial supply was concerned, and when at length the Rev. John Macmillan became their minister, their troubles did not end. The volume tells the story under the two-fold division of congregations and ministers, and enters into matters of detail that could not be dealt with by Hutchison in his "History of the Reformed Presbyterian Church in Scotland." The Union of 1876, with its very questionable "quoad civilia" Synod, or, as it was more appropriately termed, the "L. S. D. Synod," which met once a year as a matter of form without transacting any ecclesiastical business, in order that it might take over and hold the property of the uniting congregations for the Free Church, can scarcely be thought of by right-thinking men as one of the glories of union movements in Scotland, and it has often been a question with us how the Free Church of 1876 ever countenanced such an arrangement. These Churches were designated "Martyr" Churches, and were handed over with legal right to the United Free Church by the Church Act of 1905. Mr Couper has done for the Reformed Presbyterian Church what Dr Hew Scott did for the Church of Scotland; MacKelvie and Small for the United Presbyterian; Ewing for the Free Church, and Scott for the Original Secession Church.

**THE DOCTRINES OF MODERNISM : ITS BELIEFS AND MISBELIEFS WEIGHED AND ANALYSED**, by Leander S. Keyser, D.D., Prof. of Systematic Theology in Hamma Divinity School, Springfield, Ohio, U.S.A. Chicago : Bible Institute Colportage Association, 826 North La Salle Street. Paper covers. Price 40 cents.

Dr Keyser has done excellent work in issuing this booklet to the public. It contains four papers—"A Modernist's View of the Bible (Harry E. Fosdick)"; "A Translation of the Old Testament (James Moffatt)"; "The Faith of Modernism (Shailer Mathews)"; and "Modernism and Evangelical Christianity," in which he exposes the betrayal by Modernist writers of the faith once delivered to the saints. Dr Keyser is a loyal believer in the Bible as the Word of God, and his criticisms are those of a well-equipped theologian and learned scholar. His method is to treat his opponents with fairness, but this does not make his criticisms any the less trenchant and telling when he attacks their

positions. The paper on Dr Moffatt's new translation of the Old Testament is a thorough piece of work, and we purpose giving in a future issue extracts from it, so that our readers may know what a dishonour has been done to the Old Testament Scriptures by this greatly belauded so-called translation.

**FOUNDATION TRUTHS OF THE CHRISTIAN FAITH.** London : Sovereign Grace Union, 98 Camberwell Grove, S.E. 5. Price 1s. Paper covers.

This little book consists of a series of papers read at the Annual Conference of the Sovereign Grace Union. All the papers, as was to be expected, are sound and scriptural on the great doctrines they deal with, viz.:—The absolute sufficiency of Scripture, the Trinity, God's Sovereignty, the Person of Christ, the Personality of the Holy Ghost, the Fall of Man, Unconditional Election, Particular Redemption, Effectual Calling, Justification, Final Preservation, etc. Some of the papers are excellent, but all are worth reading. The booklet is well printed and got up, and does credit to the publishers.

**SCRIPTURE TEXT ALMANACS.**—Messrs Pickering and Inglis, Bothwell Street, Glasgow, have issued, as in former years, their series of Scripture Text Almanacs at prices ranging from one penny to one and sixpence each. They are very tastefully got up, and the prices are very reasonable.

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## Notes and Comments.

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**A Sad Sight.**—Dr Harvey, Moderator of the U.F. General Assembly, has been in the Highlands, and in a small village in Ross-shire he saw the saddest sight he had seen in the North. It was four churches—one had not been opened for years, another was only opened the Sabbath he was there, a third had 17 worshippers, and a fourth had only nine members. They wanted Union to blot that kind of thing out of existence he said. Dr Harvey had better take a leaf out of Principal Rainy's book, in case he may find the empty churches multiplied instead of lessened by a headstrong but blind policy. It is one of the ironies of the ecclesiastical situation in the North that the men belonging to the Church whose leaders caused these divisions should be deploring them without laying the blame at the door of those who were the real transgressors in this matter.

**Romanism in a Non-Conformist Pulpit.**—One usually associates the Romeward movement with the Ritualists in the Church of England, but there are Ritualists among the Congregationalists of England. Their leader is Dr Orchard, of King's Weigh House, London, a notorious Romaniser. The other week the "Daily News" had an article with the heading, "Dr Orchard's Mass." In a recently published tract he writes:—"We can therefore hold that Rome is the true Church, but that all orthodox believers and professors of the Catholic and Apostolic faith really belong to her." In this tract the hope is expressed "that the Mass will one day be discerned by all Christians to be the one thing that matters, and the doctrine of Transubstantiation the basis of a sacramental philosophy which illumines many mysteries." The moral outlook of these men is a mystery to us. The obtuseness of their conscience with a peculiar kind of religiousness which keeps them clinging to the emoluments of a Church whose very foundations they are seeking to destroy cannot be made to square with any Christian ethical standard. Why have they not the common honesty to clear out, and thus give a demonstration to the world that they consider their beliefs worthy some sacrifice?

**Modern Religion.**—The London "Daily Express" recently published a series of articles by modern writers of standing in the literary world on the all-important subject of religion. The series was headed "My Religion," and the newspaper in announcing them said—"In a time of uncertainty to whom should we go for direction? . . . We go to the men whose study is mankind, whose gift is expression, and who themselves learn from the ponderings and experiences of us all." Having delivered itself thus, the management of the "Daily Express" went to such men as Arnold Bennett, Sir Conan Doyle, Israel Zangwill, men who have won their spurs in the field of fiction, and asked them to guide us in such a momentous concern as religion. There was no calling to mind of that never-to-be-forgotten invitation by One who did not mock the needs of men when He gave it wide as the world and time:—"Come unto me all ye that labour and are heavy laden, and I will give you rest." The plan followed by the "Daily Express" no doubt was a clever move on the part of the management as an advertisement of their paper, but for any practical beneficial results, the very names of the writers doomed the result to utter failure.

ere the articles were written, and those who wasted time reading them will have the satisfaction of knowing, if they did not know before, what a barren, withered thing the religion of these writers is. It is one of the signs of the times when it is recognised in certain quarters that their opinions on such an important subject is worth putting on paper.

**The Right to Think for Oneself.**—In a reference to the part he played in the famous Tennessee trial, Mr Scopes said that his willingness was due to the training given by his father, in which he was taught "to think for himself." This raises an important question — Does the right to think for oneself imply that a man may think whatever he pleases? The "Presbyterian" has well said — "There is some truth and right in this utterance, and when wisely and soberly used, it may be productive of great good, but when carried to a false extreme, it is most vicious and dangerous." In supernatural matters, for instance, thinking for oneself independent of God is not simply undisguised vanity, but daring presumption. If God has spoken and made known to us the way in which man was created no rights of man permit him to set at naught God's Word.

**Life and Letters of Sir William Robertson Nicoll.**—The life of this noted journalist has recently appeared. As the editor of the "British Weekly," "The Bookman," and other publications, he attained to a very high place in religious and literary journalism. Son of the Free Church minister of Lumsden, he himself held charges in the Free Church until his health broke down. He then went to London, and began his remarkable journalistic career. In his "Life and Letters," by T. H. Darlow, there is much light thrown on the career of this remarkable man, possessed with gifts of the most varied kinds. We confess to a kind of feeling of perplexity as to what one is to think of him after reading this biography. A great admirer of the mystics, yet a sworn friend to the Old Testament critics, those dwellers in the sandy wildernesses of theological thought; dreading the dangers of the higher critical views, especially in regard to the New Testament, yet throwing the shield of his influence over the enemy as he entered the gate, an admirer of such men as Father Stanton and yet occasionally frequenting Strict Baptist chapels, very religious in his own way, but seeing no inconsistency in attending the theatre or cinema and hobnobbing with actors and dramatists. Literature had led captive

Nicoll's mind, and it was all the same to him whether it was sober history or fiction provided it was good literature, and he exercised a very bad influence over thousands of young ministers by encouraging them to make use of fiction in illustration of Bible truths. Literary form was one of the gods he devotedly worshipped, which blinded his own eyes and the eyes of many who were foolish enough to follow him in this idolatry of literature.

**Nicoll Witnessing Against Dangerous Views.**—When "The Encyclopædia Biblica" was published, Nicoll began to realise the seriousness of opening the gates to the newer learning. Writing to Dr Denney, he warned him of controversies ahead far more grave than those raised over the Old Testament. Of Dr Bruce's article on Jesus, he says Bruce, to his mind, had abandoned the contention that Jesus was sinless. "Christ he believed," he writes, with a touch of cynicism, "to have been a very good fellow, almost as good as Alexander Bruce, though less enlightened." In reference to Moffatt's "The Historical New Testament," he says in another letter, Moffatt is "the first among the Presbyterians of our Church [who] calmly yields the crucial points on the New Testament, and makes the admissions as if they were of no consequence. A student like Moffatt goes on quietly yielding this and that, and does not see what his admissions mean for the working Church. But he needs, and others need, to be told it. Men ought to know what is at stake in these controversies." Yet notwithstanding all this, alike in the "Expositor" and in the "British Weekly," Nicoll opened the door wide for the very men who were the ring-leaders of the new views, and which to-day have well-nigh sucked the vitality from the Churches which accepted them.

**The Menace of Modernism in the China Mission Field.**—A missionary writing in the "Sunday School Times" (Philadelphia) makes the following disquieting statement:—"Much has been said and written during the last few years regarding the missionary situation in China. It is well known by the readers of the 'Sunday School Times' that liberalism, or more properly speaking, rationalism, was becoming so prevalent among the missionary body that the Bible Union of China was formed five years ago, and missionaries who hold to the fundamental doctrines of Christianity were called to rally around its standard of absolute loyalty to the Word of God, and to the Person and work of the Lord Jesus

Christ. It may not be so well known that up to the present time only about twenty-eight per cent. of the missionaries have joined the Union. This does not by any means signify that the remaining seventy-two per cent are all rationalists. For different reasons many thoroughly orthodox missionaries have not seen fit to identify themselves with the movement. The fact that some of the missionaries feel that their Boards are not in sympathy with the Union may have deterred some from joining it. It would seem a safe assumption, however, that at least half of the missionaries in China hold rationalistic views more or less pronounced in character."

**A Protest Against Modern Fashions.**—One of our elders has written us protesting strongly against the "immodest and odious fashion" of young and middle-aged women cutting off their hair. "My opinion is," he writes, "that those who are guilty of it are dishonouring the Word of the Lord: 'But if a woman have long hair it is a glory to her' (I. Cor. xi. 15). There is a craze among many young women, and also among some who cannot any longer be called young, to follow every new fashion, however ridiculous it makes them appear and however contrary it may be to the Scripture. In the case of some of the young, parental authority is flouted and the fashions of the gay world followed as more consonant with their light-headed notions. Those professing godliness should be guided by the rules of the Word of God and for those who are not making such a profession this is the best guide for them also.

**Carmelite Nunnery Set up in Edinburgh.**—Paragraphs appeared recently in the Scottish press announcing that Cardinal Bourne was to come North to instal the Carmelite Sisters with special ritual in their new nunnery. It was also intimated that on the two previous days before the installation the premises would be open for the inspection of "Catholics and non-Catholics." The installation took place on 30th September with due ceremonial. One of the most outstanding of the Carmelite nuns was Theresa de Cepeda, better known as Saint Teresa, and whose praises were so loudly sounded by Dr Alexander Whyte in St George's. Rome is intending to reap where the seed was so assiduously sown by a minister who professed to have unbounded admiration for the Puritans, while he praised such Roman Catholic notables as St Teresa and Cardinal Newman.

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## Church Notes.

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**Communions.**—November—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Dornoch, and Halkirk. January—Last Sabbath, Inverness. February—First Sabbath, Dingwall. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to or alteration of the above dates of Communions should be sent to the Editor.

**Supply for Winnipeg.**—The Canadian Mission Committee, with the consent of the Presbyteries, have asked Mr D. J. Matheson, divinity student, to supply Winnipeg in place of Mr John Murray, who left at the end of September, to prosecute his studies at Princeton. Mr Matheson sailed for Canada on the 9th October.

**London Mission.**—Mr James Tallach, divinity student, has been asked to supply this mission, and will (D.V.) take up duty on the third Sabbath of November.

**Theological Classes.**—The classes in New Testament Greek and Church History will (D.V.) begin on Tuesday, 1st December, at Wick. The prayers of the Lord's people are solicited for tutor and students.

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## Acknowledgment of Donations.

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John Grant, Palmerston Villa, 4 Millburn Rd., Inverness, General Treasurer, acknowledges, with thanks, the following donations received up to 17th November 1925:—

**JEWISH AND FOREIGN MISSIONS.**—Per Rev. N. Cameron—From the Children of our Mission in Vancouver, £5 1s 3d; per do.,—Nurse J. Mackenzie, £2; Mr A. Maclean, Teafish, Beaulieu, 10s; "A. C.," Kinloch-Rannoch, 1s 6d; Mrs Macdougall, Westerton, 7s 6d.

**SUSTENTATION FUND.**—Mr A. Maclean, Teafish, 5s; Nurse Nicolson, Inverness, £1; Miss C. Mackenzie, 55 Shore Street, Inverness, £3.

**HOME MISSION FUND.**—Per Rev. N. Cameron—Nurse J. Mackenzie, £2; Miss C. Mackenzie, Inverness, £1.

**COLLEGE FUND.**—Chesley, Ontario, Congregation, per Mr John M. Thomson, £7 7s 3d.



**AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.**—Mr Rod. Mackenzie, Fort-William, 2s 6d.

**TALISKER (SKYE) BUILDING FUND.**—Mr John McCuish, Glen-Douglas, Arrochar, £1.

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## The Magazine.

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