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

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**T**HE Rev. John Macdonald was the son of the well-known Dr Macdonald, Ferintosh. John was born in Edinburgh on 17th February 1807, while his father was minister of the Gaelic Chapel there. Even in his boyhood years, John gave evidence of a serious bent of mind, and showed a pleasing amiability in his disposition, but as his biographer truly says, amiability is not grace, neither is seriousness necessarily conversion. An incident in his early youth that made a deep impression on his mind was a prayer he heard uttered by the Catechist of Ferintosh while quenching his thirst at a spring near the Burn of Ferintosh. The Elders, on the Wednesday prior to the commencement of the Communion services in June, according to the usual custom, were making the necessary preparations by erecting the "tent," and were accompanied on this particular occasion by young John Macdonald. As the boy was wending his way through the thickets, he unexpectedly came upon the Catechist, who had come to a spring to quench his thirst. The good man reverently uncovered his head, and poured out his heart in gratitude to God for the gift of the water he was about to drink. The sight of the man of God so reverently asking God's blessing and tendering thanks to the Giver of all good, touched the boy deeply, and made him feel that there must be something in the religion of such men to which he was as yet a stranger. These early impressions were deepened through the death of a cousin cut down in early youth. John had returned from College, flushed with his successes, as a boy of fourteen was likely to be, and found his cousin on her death-bed. In reference to this incident he remarks:—"The soul has already rendered an account of all its actions. If good, it has gone to the place of bliss; if bad, it has gone—whither?"

Another feature of his character, unusual in one of his years, was the moral courage he showed. An example of this may be seen in the note he sent to a person, his superior in social position and much his senior in years. "You wish me," he writes to him, "to be candid. I confess your frequent violations of God's holy name was, and is, a source of great unhappiness to me. It is His to detect and avenge, but it is mine to tell you so."

At the early age of fourteen, John Macdonald entered King's College, Aberdeen, and was successful in winning one of the first-class bursaries, and the eminence in scholarship thus shown at the beginning was sustained throughout his scholastic career. He was reputed to be the best Latinist in the successive years of his course, and in the four years of his Arts curriculum he secured the first prize in this subject. At the close of the last session he gained the coveted Huttonian Prize, which gave the holder high academical distinction. His biographer has quoted John Macdonald's own account of the strenuous struggle for this coveted prize. No student can read that account without intense admiration for the scholarship that placed the prize in the hands of the successful competitor, but the mental strain involved, sustained as it was over such a number of days, had nearly tragic consequences for the competitors. Much as we would like to quote the account here, we must forbear, and content ourselves with quoting the words of one of the Professors — Professor Tulloch — in reference to Mr Macdonald :—"He carried," he says, "the prize triumphantly, that is, when talents and acquirements were the only resources on which the competitors could fall back, he left all behind him. This trial lasted a week, and the pieces of trial were in Latin, Greek, Mathematics, Natural Philosophy, and Moral Philosophy."

As to his spiritual state during this period, he was ill at ease. "I writhed under the tear," he says, "of having my tinsel virtues detected, and was tortured until in a prayer of agony, I have prayed to God to implant within me stable and unerring principles which might constantly direct and uphold me in the ways of piety."

In the spring of 1824, he received a letter from his father, reminding him, in view of the near close of his college career, that it was his duty to come to a decision as to his future career. "I pray the Lord," writes his father solicitously, "may direct you to what He designs you for, and may you be led to Him for light and guid-

ance, and for a disposition to do His will, and to consult those things which make for His glory." For some time before this, John Macdonald's mind had been turned towards the ministry, and in his letter to his father he says:—"I am fully aware that I am quite unfit for such an important career as the clerical, but, I hope that if the Lord designs me for it, He will, by the influences of His Spirit, qualify me for the proper discharge of it. I am afraid I have not looked to Him so much for guidance and direction as I ought to have done. I hope, however, my dear father, that you will pray for me, and seek that He will guide me and direct me by His Holy Spirit; not that I think that your prayers will be accepted instead of my own; but God Himself assures us that 'the fervent prayer of the righteous man availeth much.'"

After this decision he now took up the study of theology, and after his first session in the Divinity Hall, he went to reside as tutor in the family of Colonel Hay of Westerton, near Elgin. This continued to be his home until 1830, except when attending his classes at Aberdeen. It was while here he passed through the deep and searching work that set his heart on fire with love to God and his fellow-sinners. From his diary we learn how deeply conscious he was made of the awful depravity of his heart. After giving a long list of sins, he adds:—"But it is needless to continue the list, else I might set down every action of my life, every thought of my breast, for they have been all evil, and that continually, before God. My sin has indeed been original sin, birth sin. From Adam downwards have we been defiled, and I with the rest! O Lord! look on me in mercy—remove the source of my depravity—change my heart—give me a right spirit—and then, at last, 'the desert shall blossom as the rose.'"

The awful responsibility of the office he was looking forward to was now impressed on his mind in a way that he had not hitherto felt, and his feelings are thus expressed in his diary:—"I cannot think seriously of the important office of the ministry without shuddering. O God! wilt Thou not give me correct and clear views of the office to which I am, perhaps presumptuously, aspiring?" Nadab, Abihu, and Uzzah rose up before his troubled mind, and he prays that if in the mercy of God he ever obtains a place in His sanctuary as an unworthy servant, that he may never forget that he has "matters of eternal moment to transact between God and man," and that for his fidelity and heartiness in the discharge of these he shall have to give answer to his

Lord in the great day of account. "What an overwhelming thought!" he adds, "who is sufficient for these things? Not man, nor the son of man, without Thine effectual aid." In deep perplexity of mind, the very harvest field spoke to him, and he dreaded as he saw the sickle cutting the golden grain that he, too, might be cut down and found among the tares! About this time he began to read Jonathan Edwards' "On the Religious Affections," and this great master of experimental theology made a profound impression on John Macdonald's heart. His masterly discriminations so exact and his analysis of the feelings so searching made a tremendous appeal to John Macdonald's understanding. "What a masterly production it is!" he writes, "I never read a religious book before which, I may say, made me reluctant to go to bed, but it." Another book which was destined to make a profound impression on him was the "Memoirs of the Life and Ministry of Rev. Thomas Spencer," by Dr Raffles. Spencer was a young minister of remarkable gifts, who was drowned in the Mersey, near Liverpool, while bathing, at the early age of twenty-one. Macdonald felt his heart burn within him while reading of his fervent and youthful piety.

After what we have said about his spiritual struggles, it will come as a kind of shock to some of our readers to learn that as late as 1828 he attended a ball at Elgin, but he was ill at ease in the gay company. "I never enjoyed anything less," he enters in his diary, "I was sick of it—sick of all the silliness I saw, and was forced to act in it. I feel my mind becoming more and more dissatisfied with such things. I have no enjoyment in them."

Colonel Hay asked the young tutor to conduct a Sabbath School at Westerton, and it was while engaged in this work so dear to his heart that the great deliverance from heaven came. He was now in deep waters; "My hear, my heart!" was now his cry, "I want something to affect my heart—it is it that gives me the misery. O Lord, sanctify it by Thy truth, for Thy Word is truth."

*(To be continued).*

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It was a sweet saying of one, "As what I have, if offered to Thee, pleaseth Thee not, O Lord, without myself; so the good things we have from Thee, though they may refresh us, yet they cannot satisfy us without Thyself."—*Brooks.*

## The Suffering Saviour.

BY REV. JOHN MACDONALD, CALCUTTA.

### VI.

(Continued from p. 189.)

'Tis God that works "to will"; 'tis God that works "to do";  
His is the power by which we act; His be the glory too.

**H**APPY, infinitely happy, my dear reader, shall you be, if you sincerely thus come to Jesus, loving Him, and putting your trust in Him, on the authority of His own Word. To do this is faith; and to have true faith is to be an heir of everlasting glory. But take heed to your faith, what it is. Does it rest purely and entirely on Jesus? I recollect once having asked a pious young friend, "Where lies the difference between the faith of the mere professing Christian and of the sincere believer?" He was silent for some time, but I shall never forget the beaming of countenance and energy of expression with which he at length replied, "Oh, it is the clinging, the clinging, it is the clinging to Jesus!"

Yes, the first exercise of faith is indeed like the clinging of a drowning man to his deliverer. Happy should I be if by any effort of mine I could produce such a faith in you—but I cannot; neither can you, through your sinfulness, produce it in yourself. Let me, however, impress upon you one or two important considerations, which, if duly attended to, may, under the blessing of God, be helpful in leading you to the true faith of the Gospel. And,

I. Labour to be convinced, that is, to feel through your whole soul, that, as a sinner, you are in an utterly helpless condition. You are "dead in trespasses and in sins" (Eph. ii.)—lying dead to God in the love of sin, the practice of sin, and under the curse of sin, unable to think one really good thought, were it to save you from eternal misery. "Without faith it is impossible to please God" (Heb. xi.); therefore, everything you do is displeasing to God, whilst you are without Christ. Your "prayer is an abomination unto Him," your Bible reading is a mockery, your thoughts a stream of iniquity, your actions, the very best righteousness of them, but "filthy rags"—nay, the very "ploughing of the wicked is sin" (Prov. xxi.).

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II. Be convinced that salvation is altogether of God. "No man," saith Jesus, "can come to Me, except the Father draw him" (John vi.). You must come, and yet you cannot come, except divine grace draw you." "By grace ye are saved through faith"; true, but mark what follows—"And that not of yourselves; it is the gift of God" (Eph. ii.). By believing only can we be saved, and yet the power of believing must come from God, as well as that which we believe. "Without Me," saith our blessed Redeemer, "ye can do nothing," neither repent, believe, nor obey. "Except a man be born again (of the Spirit), he cannot see the Kingdom of God"; and surely an infant imparts not life to itself.

III. But also be assured, that you can only expect to be saved in the diligent and persevering use of the appointed means. The farmer receives his produce from God, but it is through his own ploughing and sowing and harrowing, that the blessing is communicated. Faith is indeed the gift of God; yet it comes "by hearing, and hearing by the Word of God" (Rom. x.). The "Father draws," by His Spirit working in you; the Spirit works in you by the use of means, and those means are employed by yourself; to use them is therefore your duty. The earnest, humble, and persevering use of divinely appointed means is included in what our Saviour calls "striving to enter in at the strait gate," which is Himself.

1. "Search the Scriptures," for they alone testify of Christ. Search them as a direct message from the Most High God to yourself, search them as a perishing sinner for a way of escape, search them with constant and persevering prayer for the light and teaching of the promised Spirit, search them for Christ; and oh! be not satisfied until you find Him there, search them, determined to abide by whatever they command you, search them as ever within a hairbreadth of eternity.

2. "Pray without ceasing," because your need of mercy can never for a moment cease. Pray as a sinful, helpless, perishing creature, confessing all your guilt, and even the smallest sin. Pray to a holy, just, true, and heart-searching God, trusting only in Christ, for through Christ alone God is merciful. Pray to Him the precious promises of His Word, for "in Christ every one of them is yea and amen" (II. Cor i. 20). Pray to be taught to pray, even for the Spirit described in Rom. viii. 26, and promised in Zech. xii. 10. Pray often at set times. Let your mind be always in a state of prayer, and do nothing over which you cannot pray.

3. "Depart from evil, and do good." Depart from everything in the least degree sinful, shun everything having the least appearance of evil, everything that may lead you into further sin, that may fret your temper, or rouse your appetites and passions, everything that tends to excite one unholy thought in your breast. Seek to glorify God, to do His will, to advance His cause, to the utmost of your power, by reproving sin, by instructing others, by a good example, and by giving liberally to the Lord's work out of that which you have received from Him. Honour God by a faithful attendance on the Word preached, and all the institutions of the gospel of peace, seeking His blessing upon them. Seek out God's own people, and be much in their company. They are the nobles of Israel, the princes of the land. And do you, like Jesus, ever have your friends in the family of the pious Lazarus and his pious sisters.

4. But, lastly, remember that these are only means, and it is Christ alone, and salvation through Him, that you are to seek in and by them, as the great end. It is on this very point that hundreds around you ruin themselves. For to do all these things in order to be accepted by God, is to be a presumptuous Pharisee—to do them in order to be reckoned a Christian by men is to be a detestable hypocrite—to do them in order to think yourself good is to be a self-deceiving formalist. But to do them because God has appointed them, Jesus communicates Himself in them, and the Holy Spirit works by them; to perform them as a guilty, perishing sinner, relying upon God's faithfulness, ardently expecting the fulfilment of the promise, and looking to God in Christ alone for salvation through Him; to persevere in them, believing your best performances to be exceeding sinful; and, therefore, looking more to the blood of Christ for pardon and acceptance, more to the Spirit for His quickening and renewing influence, and more to God for the powerful drawing of His efficacious and sovereign grace; thus to employ the means, thus to read, thus to pray, thus to meditate, thus to depart from evil, thus to turn to good, seems that which shall be blessed to us, in leading us to life eternal. If you keep the Cross, and the Cross alone, in view, "when you would turn to the right hand or the left, you shall hear a voice behind you say, This is the way, walk ye in it" (Isa. xxx.).

My dear fellow-mortal, whoever you are, how do you and I part? I will say, like Abraham's servant, "The Lord hath so far prospered my journey," as to

lead me to you who now read this tract. "Now, deal truly and kindly with my Master," and tell me what is your answer to Him. Jesus is my Master, and I glory in it; for He is a Master full of grace and truth; and I testify that His commandments are not grievous. I may soon, very soon, be laid in the dust, and worms shall devour this body; you also may be called thither before me, or shall certainly soon follow, and this world shall be to us as though it had never been; but "the Redeemer liveth, and shall in the latter day stand upon the earth," as Judge. Once more, therefore, before we part, not to meet, perhaps, until that day; once more, in the name and presence of God, and in Christ's stead, I lay before you my message, even this record, "God giveth you eternal life, and this life is in His Son" (I. John v.). The free, the full, the sincere gift of eternal life through Christ Jesus is at this moment held out to you whose eyes now rest upon these words; trifle not with it; put it not from you, I entreat of you; you have to answer for this very offer; your accepting of it will from henceforth make you eternally happy; your refusal may be the signal for the doors of mercy to close for ever! Hear me, oh! hear me, then, just as if you saw the gate of heaven moving on its portal about to be eternally closed, "Be reconciled to God!" Behold in the sorrow and death of His Son a perfect atonement for sin, and a pledge that He is reconciled to your salvation. Oh, why, then, will you not come to Him, guilty, polluted, humbled in the dust, and entreat for an interest in this atonement, that you may be reconciled to Him? Did you but know how sweet it is for a mourning, heavy-laden soul to rest itself in the finished work of Christ; and in assurance of hope to look forward to a peaceful, perhaps a triumphant, death, to a glorious resurrection, to an Eternity as full of bliss as an infinite God can make it to be; to look thus forward, and in the exercise of faith to say, "All, all is mine! for Christ is mine, and I am His!" If you could know the sweetness of this, even in a faint degree, readily would you say, "I will go with Him."

But, sinner, if we part as we met; if you lay down this little messenger as you took it up, unbelieving, and having no desire to believe, then must I tell you what remains for you: "He that believeth not shall be damned" (Mark xvi.). It is Jesus Himself that said so, and these are among the last words He uttered on this earth; and remember that He "is the same yesterday, to-day, and for ever"; and that even if "we believe not, He continues faithful, and cannot deny Himself"

(II. Tim. ii.). Nay, it is not only a "shall be," but at this very moment you are in a condemned state—"He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God" (John iii.). This one act of unbelief is enough to sink you into everlasting misery. And wherefore? Because it is downright blasphemy. "He that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son" (I. John v.). Is not that blasphemy? And yet you who receive not with the heart the message of salvation, are guilty of it. Think not that the great and glorious God, who has so infinitely condescended as to give you His own Son, is patiently to look on, and see Him despised of you, and rejected as a thing of nought. No; He said to Him in His humiliation, "I have both glorified Thee, and will glorify Thee" (John xii.). And He hath said to Him on His exaltation, "Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Psal. cx.). And how destroyeth He His enemies? Hear Himself: "I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come" (Isaiah lxiii.). But you are a Christian. Alas, only in name! And think you that a name, the mere name of Christian, will deceive the eyes of Him who readeth the universe at a glance? But whose name do you bear? the name of Christ. Then I say, "Beware." That Name is dear to the Father above every name. Before it He causeth Heaven, earth, and hell to bow (Phil. ii.). That Name you take to yourself as a glittering spoil, and reject Him, to whom it belongs. But woe unto you if the Father in the day of His vengeance behold that spoil upon His sworn enemy! An ancient warrior, once standing over a fierce but fallen foe, had well-nigh spared him, until he espied glittering upon him the girdle of his beloved Pallas, whom that foe had slain; then flashed the kindling beam of mercy into wrath, and with the downcoming of his uplifted sword he exclaimed, "My Pallas sends thee this!" So, in a more holy, more exalted, but infinitely more awful sense, shall that spoil which you wear upon you, even the name of Christ, whilst in heart you deny Him, bring down upon you from the Father, a vengeance, compared with which the punishment of Sodom and Gomorrah were indeed tolerable, where the voice of Jesus was never

heard, and where His sorrows and sufferings were never slighted ! Oh, embrace, therefore, and ever hold fast the faith of that Lord who is the life eternal, lest He be angry, when "His wrath is kindled," yea, "but a little" and so "ye perish from the way !"

*(To be continued).*

## The Willows by the Water Courses.

A SERMON,

BY THE LATE REV. LACHLAN MACKENZIE, LOHCARRON.

"For I will pour water upon him that is thirsty; and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.—(Is. xlv. 3-5).

**T**HE Lord's people are a fearful people, ready very often to sink in their minds, notwithstanding the great things He does for them. But though fearful and faint-hearted persons, when they see themselves alone, yet bold as a lion when the Captain of Salvation goes before them. What makes them give way to thoughts of unbelief and despondency, is the feeling they have of a carnal, dry, unclean heart; not only destitute of grace, but likewise full of wickedness and sin. They find nothing in themselves upon which they can build any ground of comfort. In order, therefore, to strengthen the hearts of His people, the divine promises are scattered throughout the Word. The precious portion of Scripture now read is fraught with joy and consolation to the "mourners in Zion"—"to those who are in the dark and have no light"—to those who see their need of, and would wish to have an interest in, that precious thing called grace. Here, indeed, there are sweet and gracious promises given—not to those who have such and such qualifications; to these, such promises, sweet as they are, would be superfluous; they find no need of them—but to the thirsty, to those who are compared to dry and parched ground, and consequently see their need of Christ.

In speaking further upon this subject,

I. I shall, by divine assistance, mention the characters to whom these promises are made.

II. I shall explain to you the precious promises just now read.

III. I shall show you the fruits or effects of these promises in the persons who are concerned in them.

Lastly, make a short improvement.

I. I shall, in the first place, point out to you the characters to whom these promises are made.

All the promises are centred in Christ. "In Him they are yea, and in Him amen, to the glory of God." There are some promises which were made to Christ alone, others to Christ and the Church, and others to the Church alone. And it requires some spiritual light and knowledge in the Word of God to distinguish them. Only let it be observed that all the promises made to Christ Himself, though applicable to Him in the highest sense, yet, in a secondary sense, belong to His Church and people.

Although Christ, as I observed already, is included in every promise, I shall speak of it here as it applies to the Church. The Lord speaks comfort to her in these words, by the name of Jacob and Israel. The one is a name of weakness, the other of power. Esau's observation upon Jacob's name was that he was rightly so called, inasmuch as he had supplanted him twice, first of his birthright and then of his blessing. The name of Israel he obtained when he had power over the angel, and prevailed. Israel signifieth one that hath prevailed—a Prince with God. The Church in herself is weak and frail, and can do nothing, but when she, by faith in her glorious Redeemer, layeth hold upon God, she always prevaieth; for we "are more than conquerors through Him that loved us."

If we apply them to Christ they may point out to us His state of wrestling and sufferings, and His obtaining the victory over His and our enemies; and in consequence of this, His obtaining a "name above every name, both in heaven and in earth."

II. The second thing proposed was, to explain to you the precious promises just now read.

"I will pour water upon him that is thirsty." By water we are to understand the salutary influences of the Holy Ghost, the Comforter. These He shall communicate to the soul who is in distress, who sees his great need of Christ as a Saviour. As water refreshes the weary traveller fatigued with heat and panting with thirst, just so the glad tidings of salvation bring joy to the sinner's soul. Grace is a most precious thing, and when the Lord means to bestow it, He puts a strong desire in the soul after it. Indeed, this unfeigned desire is a degree of grace, and such as ask sincerely will be sure to obtain. Thirst is the strongest and

most impatient of all our appetites. It has, if I may so express myself, neither patience nor shame, but must be satisfied. It is like Rachel about children, "Give me children or else I die." The spiritual thirst says the same of Christ; the language of it is, Give me Christ or else I die. Almighty God has not implanted any natural passion in vain. There is some correspondent object to satisfy it. He has implanted in us a desire for meat and drink, and if He had not appointed meat and drink to satisfy this natural desire, He would be mocking his creatures, and tantalising their hopes. In our natural desires, however, there may be, and often is, an irregularity; and the Lord is not obliged always to answer them. But as for our spiritual desires, they are never in vain—they will, they must be satisfied. What does our Lord Himself say of this spiritual thirst? John vii. 37—"If any man thirst, let Him come unto Me and drink"; and again, Rev. xxii. 17—"And the Spirit and the bride say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely."

"And floods upon the dry ground." The soul may not only be thirsty, but even like a piece of dry, parched ground. There may be not only a sense of need, of great, inexpressible need, but likewise a feeling of great misery. The soul may be hard, dry, and barren like a rock or a piece of hardened ground. In some such situation was King David's soul, in the wilderness of Judah. He makes a comparison of the place he was in, to show the state of his soul. "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." King David was then locked up from the means. But it may happen that a Christian shall enjoy the means, and yet find himself hard under them. In such a case let him bring himself under the promise in my text. Pitiably as such a situation is, others have been in the like, and have found relief through the promise. What is the language of such a soul? I have not a spark of grace. Why, then, if such be thy case, come to Christ. Oh, but says the soul, I have a hard heart—I cannot pray—if I could have freedom to pray—if I could shed a tear—if I could open my heart to my God, I were happy. Is this your case? Poor soul, you are the very person for whom the promise is made, and to whom the words in my text are directed. Your heart is a very wilderness—perfectly hard, and without sense of feeling. Hear the promise made to such, Isa. xxxi. 6, 7—"For in the wilderness shall waters break out, and streams in the

desert; and the parched ground shall become a pool, and the thirsty lands springs of water." Nay, there is comfort for a case still more deplorable, Isa. xli. 17, 18—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry lands springs of water." Perhaps you cannot pray; you find your heart hard, and you cannot find a word to say. You are the very person described in my text. You would wish to pray but you cannot do it. Why, then, He shall not only give you a drink to quench your thirst, but He shall even pour floods upon you. A single shower would not do. You have a long drought. He will rain plentifully—He will pour a flood upon you. When you get relief, whatever time it be, your comfort shall be large and your peace lasting. When the Lord's heritage is weary, He shall send a plentiful rain to confirm it. And in consequence of this hardness, the corruptions may be gathering strength in the soul; and awful and horrid thoughts may arise in the heart. The Lord therefore promises that He will take this likewise away; for, says He, "I will pour my Spirit upon thy seed, and My blessing upon thine offspring." The Holy Ghost the Comforter is promised to all the people of God. His office is not only to convince of sin, but likewise to strengthen the soul. Pardon of sin is the great blessing which the Redeemer has purchased for His people; it is whispered to the conscience by the blessed Spirit, through the Word. The Word speaks peace to all that forsake sin and turn to God. But although we be reconciled, and although the Word speaketh peace, yet that peace may not be intimated to the conscience. The true Christian will be afraid of a false peace, and can never take peace till he sees his warrant from the Word of God. The Spirit shines upon the promise, and makes him see that it belongs to him. This He does by breaking the power of unbelief, and by convincing the conscience of the truth of the promise, as He formerly convinced him of the truth of the threatening. The law says to the conscience, Thou art a sinner. The Spirit shines upon the Word to the soul—"That the Lord Jesus Christ came into the world to save lost sinners." In some such way the blessed Spirit speaks peace to the soul. And the sinner ought to be diligent in the means of grace, and in examination of his conscience. And if he cannot find

good and holy qualifications within himself, he cannot deny at any rate, but he can find in himself qualities that will give room to precious Christ to show Himself a Saviour. If, instead of holiness, he finds nothing but the leprosy of sin, he can apply to the Saviour in the words of the poor leper formerly—"Lord, if Thou wilt, Thou canst make me clean." If he find himself hard, without repentance, he can tell his Saviour that he has heard about Him, "that He was exalted as a Prince and Saviour to give repentance to Israel, and the forgiveness of sins." If he finds unbelief working, he may say, "Lord, I would wish to believe; help my unbelief." Whatever corruption is working within him, a touch of the power of Christ can cure him. Let us only endeavour to believe, for to such all things are possible.

III. The third thing proposed was to show the fruits or effects of these promises in the persons who are concerned in them—"They shall spring up as among the grass—as willows by the water-courses." Nothing shoots forth quicker than the grass, when the rain and the dew falls upon it; and of all trees and vegetables, none has such a quick growth as the willow by the water-courses. In such manner shall be the growth and progress of the true Christian when his soul is revived with the dew and rain from above. "He shall revive as the corn, and grow as the vine—his branches shall spread—his beauty shall be as the olive tree, and his smell as Lebanon." It is in the nature of grace to grow, but like every other seed, it requires the rain, and when the showers from above are withheld, it will begin to droop and wither; but when refreshed with the heavenly dew, it will "bud and blossom as the rose." And as it is in nature, so it is likewise in grace; sometimes the dews fall and revive the vegetable creation, and yet the nicest ear cannot hear them—the sharpest eye cannot see them. At other times the rain distills in small drops; sometimes in large, refreshing showers, and sometimes even in storms and tempests. But in whatever manner the rain falls upon the earth, it is sure to do good. In like manner, some are brought from darkness to light by imperceptible degrees—by the blessing of God upon a pious education; some are turned from sin to righteousness in their younger years, but without any sensible terrors; others again are brought to Mount Sinai; they are brought home by the thunder and lightning of the law, set home with all its terrors upon their consciences, before they close with Christ in the promise. But whatever

way they come, happy are they who are found in Christ. They shall spring as the grass, as the willows by the water-courses. They shall grow in grace, and proceed from strength to strength, until they appear perfect at last before God in Sion. And they shall give proofs of this their growth in grace.

"For one shall say, I am the Lord's." That is, he shall lay claim to Christ—he shall come to the Redeemer, and close with Him by the faith of the gospel. He comes to Christ, and shall not be cast out. If he cannot say that Christ is his, at least he will essay to say that he is Christ's. Though he cannot say with full assurance that Christ loves him, yet he can say with Peter that he loves Christ. If he cannot say that Christ has drawn him, yet he can say with humility, "Draw me, we will run after Thee." He will be pleading with the Lord, that He is a merciful God. Though the Lord be refusing him, yet will he, with the woman of Canaan, be always pursuing him (Matt. xv. 22-28). That blessed woman could not then say, Christ is mine, but yet she pleads kindness—she urges her suit—continues her importunity, and at last obtains her request. The soul must do the same—he must be always about the Saviour's hands—always throwing himself at His feet—always wrestling against unbelief, and never give over till he obtains the victory. The Lord will give the blessing to his child; but the child must wrest it, as it were, out of His hands. The Lord, it is true, promises "to sprinkle clean water upon his people"—"to give them a new heart, and take away the heart of stone; but yet will He be inquired of by the house of Israel to do it for them." The words in my text are very easily repeated, "I am the Lord's," but let me assure you, it costs a struggle to believe them, and repeat them by faith. Some people think faith a very easy matter. With the Apostle, I am of a very different opinion. It is called a warfare, and so indeed it is. To lay hold upon Christ, and keep the grip upon experience, will be found a hard pull: Scripture and the sense of feeling in the people of God say so.

"And another shall call himself by the name of Jacob." He shall adjoin himself to the Church and people of God. To enjoy the privilege of worshipping God with His people, in spirit and in truth, is the great happiness of every true Israelite. To be an Israelite, and to be a member of the Church, are synonymous terms. The Church is the mystical body of Christ, and it is faith which can make us true members thereof.

"And another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." When a person gives his consent to any bargain or contract, he signs or subscribes it. To subscribe with the hand unto the Lord is as much as to give consent to the terms of the everlasting Covenant. When a woman marries, she takes her husband's name. The soul gives its consent to Christ, and is called by His name. The smallest degree of grace or faith must acquiesce in the Covenant, as well ordered in all things, and sure.

We must give our will up to the Lord, and allow Him to do His own will with us. One of the terms of the Covenant to which we thus subscribe is that if we go astray, He will chastise us with the rod. We must kiss the rod and humble ourselves when we are the Lord's, and subscribe with our hand unto Him; this implies that we must be holy, as He is holy, for without this necessary qualification we cannot enjoy Him here or hereafter. "The Lord knoweth those who are His"; and the leading feature in their character is that they depart from iniquity. We are by nature destitute of holiness, and cannot acceptably perform any duty. By subscribing, however, to the Lord we resign ourselves to Him, in order to be sanctified. It is in the lowest posture of humility and resignation we must receive grace. However, after all our efforts, we find by experience that our holiness is not complete, that we have not attained Christian perfection. Every true Christian is perfect in his wish—in his aim—in his endeavour. In plain language, he would be perfect if he could.

Now, as we cannot satisfy the law for what is past, as inherent holiness is imperfect, and as sin cleaves to our best duties, blessed be God that the Covenant has provided us with a better righteousness than our own. To this righteousness we must subscribe, and appear before our God in the bright robes of our Redeemer's obedience. In order to obtain the blessing, we must put on our Elder Brother's garment. Holiness qualifies for heaven, but the obedience of precious Christ is our charter. To say that the one takes away the necessity of the other is to talk nonsense. The truth is that such as prize the one will make conscience of the other. I shall not now dispute whether the wedding garment means grace in the soul or imputed righteousness. I believe both may be meant; for my part I cannot separate them in idea. It is our duty to have faith, repentance, humility, and love, and the other graces of the Holy Spirit; and though we possessed them, we

could not urge them as our plea for acceptance. Sometimes a cloud may arise upon the mind; darkness and deadness, dryness and hardness, may possess the heart. In such a case we must not despond, while we can look to the righteousness of Christ. Like a man of property, though he may lose his goods, his charter is registered, and his estate may be safe. Let us cultivate holiness, but never lose sight of our Redeemer's obedience. He is the Rock of Ages—His obedience procured the Holy Ghost for us—the Holy Ghost is the author of our holiness, and holiness is the source of our happiness. "What God hath joined together let no man put asunder." It is impossible to cultivate holiness without employing Christ. And for what purpose should we employ Him, if our obedience were complete, and if our own righteousness were not as filthy rags? The truth is, if we saw ourselves in our proper colours we should pant after holiness as the spiritual health of our souls—after Christ's righteousness as the foundation of our hopes and happiness. Let us understand these precious doctrines aright, and they will have the most salutary effects upon our moral conduct. Christ is our physician, holiness our health; will we say that our health is what procured us our inheritance?

In a few words, we must come to Christ as sinners, and subscribe with our hand unto the Lord; we must prove that we have been sincere in doing so, by living soberly, righteously, and godly in this world, and adorning the Gospel of the Saviour who bought us.

IV. I shall now, in the last place, make some observations upon what has been said, by way of improvement.

First, then, we have heard that the people of God may find themselves hard, and may be even so under the means of grace. Let us examine ourselves to find out the cause; perhaps we may be indulging some sin against the remonstrance of conscience; this will cause hardness, and cause the Spirit to withdraw. Let us therefore beware of this, and listen to the divine Monitor within. But, perhaps, God in His sovereignty may be trysting us with hardness, with a view to try our faith and patience as He tried holy Job formerly. We may not be conscious of any sin that might occasion our hardness, nor was he. In this case let us wait upon God, and carry our hardness to Christ; He will soften us, and cause all this work for our good.

To conclude. You find yourself empty. Poor soul! You are hard and dry; you are filthy and unclean; your soul is polluted with the leprosy of sin!

Come, then, to the refreshing streams of the sanctuary ! Come to the water of life; come to Christ in the sacrament, just as you are ! Take what you get, and be thankful. How do you feel yourself ? A sinner ? Very well; here is a Saviour. Perhaps you do not find yourself soft enough; come away, then, this water will soften and sanctify. He promises repentance; depend upon it, He will perform His word. Are you foul and filthy ? You are welcome to Christ : His blood can cleanse you : He reaches His fair hand to you : reach forward your black, filthy, foul hand : He will not refuse you. Are you afraid of this ? you need not. His word, His very oath, is engaged to receive you. Whatever be your disease, He can give you a cure; whatever is your want, He can give you supply. Come forward; come as you are; come, and welcome to precious Christ. Whoever comes truly will not be cast out; let him take the water of life freely. All things are ready, come to the marriage. "Come," says the Wisdom of God, "eat of My bread, and drink of the wine which I have mingled."

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### **A Bad Habit.**

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**I**T was a shocking habit of bad boys to snuff the candle, and then open the snuffers and let the smoke and smell escape. The snuffers are made on purpose to remove the snuff, or consumed wick, and then to quench it by pressure, and prevent any offensive smoke; but young urchins of a mischievous sort would set the snuffers wide and let the filthy smoke fill the room with its detestable odour. So do some who hear of a brother's faults, make them known, and seem to take pleasure in filling society with unsavoury reports. I pray you do not so. If the candle has something wrong with it, touch it carefully, snuff it with discretion, and shut up the obnoxious matter very carefully. Let us be silent about things which are a discredit to Christian character. Keep an ill report secret; and do not be like the young lady who called in a dozen friends to help her keep a secret, and yet, strange to say, it got out. Remember, you may yourself deserve rebuke one of these days; and as you would like this to be done gently and privately, so keep your remarks upon others within the happy circle of tender love. To rebuke in gentle love is difficult, but we must aim at it until we grow proficient. Golden snuffers, remember; only golden snuffers.—C. H. Spurgeon's "Sermons in Candles."

**Modern Teaching : A Reply**

BY J. M. JOHNSTON, M.B.

THE Bible in our day has departed from its precedence among books, being swamped by the countless thousands of secular works, which in their worldliness are more palatable to our generation than the inflexible decrees of the Law of God, and more intelligible than the mystery of godliness made manifest in the flesh. It is with great regret, therefore, not unmixed with indignation, that one reads a leaflet issued by the Social Problems Committee of the United Free Church, written by Dr A. Herbert Gray, which obviously was intended to bring the recalcitrant multitudes back to their Bibles. In our humble judgment, this brochure contains statements and conveys impressions which will produce a diametrically opposite effect. From the human standpoint it is a strange mixture of platitudes and literary criticism; for a "publicity article"—if we may use the phrase—it is an apology for its theme, the Bible, instead of an arresting panegyric. Theologically, it is rankly rationalistic and seething with Higher Criticism. Its most ardent partisan must admit it lacks fire; its most critical judge, the Scriptures, condemn it as derogatory to the Word of God. Suffice it to say, that through the agency of five questions with replies, the author expresses, with admirable frankness, enough concerning his beliefs toward the Bible to have placed himself in the category of those who regard it as "childish," "contradictory and incredible in some places." As the subject matter of the leaflet merely expatiates on this framework, it is well to restate them here in their entirety, as given in the leaflet :—

- (1) Do we hold that every word in the Bible is true?—  
No, we do not.
- (2) Do we accept the views of the Bible on scientific questions?—No, we do not.
- (3) Do we approve all the moral sentiments expressed in the Bible?—No, certainly not.
- (4) Do we regard the Bible as infallible history?—No.
- (5) Do we agree with all the opinions of St Paul?—No, we do not.\*

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\* These are quoted from this notorious leaflet—"How Do We Regard the Bible," by A. H. Gray. Attention was called to this leaflet in the United Free Church Assembly of 1921 by the Rev. Dr Maclellan, Edinburgh, but on Dr Maclellan being induced to withdraw his motion, the matter was departed from.—Editor.

An effectual criticism of the leaflet would require a treatise on the Infallibility of the Scriptures—a subject dealt with by competent men in many books. A few points, however, may be quoted here as remarks upon the answers and their enlargement in the body of the leaflet, and these, we believe, should be considered by every individual reader of Dr Gray's dissertation.

Question (1) is really the whole issue conveying all the others in its wake.

Q. (1) and (4).—These answers announce to the world Dr Gray's denial to such Divine Inspiration that the Bible is the Word of God, the whole Word of God, and nothing but the Word of God. He does not "depend for our spiritual food upon the letter of any writing. Our lives and religion are based upon a person who revealed God, and not really upon a mere written page." How then, pray, are we to avoid dependance upon a mere written page in order to obtain knowledge of this Person? Are we to depend upon a supernatural revelation as our authority for faith, or are we to believe Scripture that "faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17); not by the words of men? With but a few reservations, Dr Gray would consign the Old Testament to the flames as a mass of inaccuracies and tedious history concerning "the wars and dynasties and customs of ancient Semitic peoples," were it not for the fact that it enables him to trace the progress of men "up to the loftiest heights of spiritual perception which the race has yet attained." We would now mark the views of that Person who revealed God, and ask should not the views of our Churches and our ministers be consistent with those of their avowed Lord and Master, in whose days on this earth, in the flesh, the Scriptures comprised the Old Testament? Are we to believe that the Holy Prophet would take one word from a book containing inaccuracies, "many of whose earlier conceptions stand condemned by the later teaching of the Bible itself"? Behold, how trenchantly He quoted the Scriptures, magnified, expounded, and defended them! His eternal voice proclaims above all the subtle philosophy of men, "The Scriptures cannot be broken" (John x. 35). It was the resurrected Christ, who, on the way to Emmaus, "beginning at Moses and the prophets, expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27)—the very Scriptures (the Old Testament), which according to our leaflet "we don't virtually need!" "Many good Christians scarcely ever open it," and yet the Lord preached Himself from

it with His own mouth! Let whosoever confesses Christ follow him to the Scriptures—those who pick and choose their own Bible by selections of holy writ according to their own judgment, rejecting the rest, Christ hath already denounced—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31). Dr Gray would have it that He who is the Word Incarnate "fed His soul on the great passages of the Old Testament, and it helps us to think with Him to read what He read." This statement is frankly Socinian in doctrine, well-nigh blasphemy, by ignoring the Divine knowledge and power of Christ, and by presuming that sinful, corrupt creatures as we are can actually think in the same plane and spiritual mind as Himself. This boasting and puffing up of ourselves, talking glibly of "we Christians love our Bible," "we do this and that," is the cause of much of the doctrinal degeneration and unbelief in our day. It is veritably the fulfilment to us of Satan's prediction in the garden, "Your eyes shall be opened, and ye shall be gods, knowing good and evil" (Gen. iii. 5) that we find a godly love of Christ and God's Word at the crofter's stool, and rampant unbelief and ignorance in the professor's chair.

We are amazed that anyone set apart and trained for the preaching of the Word could express such views upon the people of Moses, David, and Isaiah as described to us. Such a libel against the Israelites concerning "pagan ideas about God" is unprecedented, false, and futile. The whole of the ceremonial law, civil, religious, and political, was not of human agency, but "these are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab" (Deut. xxix. 1).

Q. (2).—This may briefly be dismissed. It is correct to say that the Bible is not a scientific text-book, but to state that "when we want scientific truth we go elsewhere," is tantamount to saying that the Bible contains untruth, a truly terrible innuendo. If our ministers had been instant in season and out of season, preaching Law and Gospel, revealing the whole counsel of God, leaving science to be expounded by those competent to do so, the pews of their churches would not be empty to-day, and the name of science would not be dragged in the mud of unbelief. Real science is quite in accordance with God's Word, can be explained by the Word, and is a means used by Him to show the marvels of His handiwork of creation.

Q. (3) gives food for thought concerning the mental outlook of those "we Christians" who disapprove of some of the moral sentiments of the Bible. The leaflet, referring to Paul, states that "he is not the last word about Christian morality." Evidently he is not to such people, but, praise God, there are still a few sinners who pray and comport themselves like the poor publican, and who do not lay to the charge of the Bible that its morality is not of the best. Let our author and his confrères read Romans i. and Galatians v., and proclaim, if they dare, that such a code of morals is not the last word in Christian morality, or any other kind of morality deserving of the name. May the critic, at this juncture, draw the attention of readers to a very concise moral law — God's Moral Law — morality "summo in parvo," the best in the smallest space. We wonder how many "Christians" in Scotland to-day, office-bearers and laymen, are prepared to give their assent, moral and religious, to these commandments both in profession and practice? We boldly assert that nine-tenths may be indicted under the first four commandments, especially during a Communion season in our large towns, where their programme results in something like the following:—Friday evening, a poorly attended "preparatory" service; Saturday, the football matches or pictures; Sabbath, "Sunday" newspapers and the Lord's Table; Monday, theatre or dance, or even social gatherings in the church hall. "Thou shalt have no other gods before Me!"

Q. (5).—This is a new feature among Bible doubters. We have been accustomed to read condemnations of the Old Testament, but here we have Higher Criticism, having flayed the skin off its victim, plunging the knife into its bowels; the next stroke will probably cut out the heart, i.e., the four Gospels. Obviously the prime question now for the people is whether they are to believe Paul or A. Herbert Gray—no other alternative is possible. The former in all his writings is extremely careful in proclaiming the authority by which he speaks, "A servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God" (Rom. i. 1). Paul asserts "All Scripture is given by inspiration of God, and is profitable," etc. (II. Tim. iii. 16): (pasa graphe)—literally: "all that is written" in the Word of God is under and by God's inspiration, including Paul's own epistles. Dr Gray affirms that "the Bible is really not a book;" later, with a strange contradiction, he states, "The best description of the Bible is that it is a book about Christ." He accuses Paul of doing "more than testify concerning Christ. He writes theology

sometimes . . . and where he does not simply interpret Christ we feel we need not follow him." To this, Peter, against whom the leaflet makes no specific objection, replies in one of his writings concerning the epistles "of our beloved brother Paul . . . according to the wisdom given unto him hath written unto you" (II. Pet. iii. 15, 16), that in them "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do the other Scriptures, unto their own destruction." If Simon Peter, one of the twelve, taught of the Holy Spirit, had such discernment regarding the truth and inspiration of Paul's writings, it will be well for all of us to-day to follow him in the faith, and to condemn such teaching presented to us by A. Herbert Gray.

We would now ask our author and all Higher Critics, "If you hold that the Bible contains the Word of God admixed with human trash, will you be so good to bring your modern education, progress, and thought to bear upon it, and extract for us what you hold to be the Word of God?" We are safe in saying that our learned friends would not dare to do such a thing, lest their poor, misguided following would have the scales removed from their eyes and see the naked corruption of Higher Criticism. It is an aggravation of the heinousness of the leaflet we have discussed that it has been issued by the Social Problems Committee of the United Free Church, a Committee appointed by the highest court in that Church, publishing such statements regarding what is termed the Holy Bible! Unless the responsible Court of the U.F. Church repudiates the statements of that leaflet, we are quite at liberty to take it as declaratory of their doctrine and principles. If the people are taught that the Bible is as unstable a foundation as their worldly pleasures, they will most certainly take their fill of the whirligig of amusements and leave the ministers to play with such an uncertainty as they say the Scriptures are. The Bible will be despised so long as it is described as a text-book of theology or moral philosophy, but as surely as the sun rises in the east, so surely will the Bible be the Statute Book when the last trump shall sound. Let us take heed in our day lest the Lord speak to us as He did to Israel—"O Israel, thy prophets are like the foxes in the deserts . . . they have seduced my people, saying, Peace, and there was no peace" (Ezek. xiii. 5, etc.). "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away! But the Word of the Lord endureth for ever" (I. Pet. i. 24).

## **Noted Preachers of the Northern Highlands.**

THE REV. LACHLAN MACKENZIE, LOHCARRON.

**T**HE Rev. Lachlan Mackenzie, Lochcarron, familiarly known as "Mr Lachlan," occupies a very high place in the estimation of God-fearing people in the North of Scotland. Added to his outstanding piety there was a spark of genius that gave a distinction to his utterances which lifted them far above the commonplace. There were also in his ministerial career certain picturesque incidents which caught the attention and appealed to the imagination of the people among whom he laboured so long and with such zeal for God's glory and devotion to their everlasting interests.

The Rev. Lachlan Mackenzie was born in 1754 in Kilmuir-Wester, Ross-shire. His father, Donald Mackenzie, occupied a farm on the property of Kilcoy, and was connected with some of the first families in the district. His mother, Elizabeth Clark, was a native of the parish of Pettie. She was considered a remarkably clever and well-educated woman, and endeared herself exceedingly to the people among whom she resided by her benevolence.

Young Lachlan received his first education in the parish school of Pettie, and at the early age of eight he was brought under the power of the truth. He was known to have been called upon at the age of thirteen to engage in prayer at a prayer meeting held in the district, and it is said the aged men regretted, owing to his modesty, he would not be prevailed upon oftener to come forward in public. His biographer says:—"He was observed to have the appearance of a solemn sense of the All-seeing Eye upon his spirit all along, in school and at college, as well as in after life. He was kept very humble in early life by the mental and spiritual conflicts he endured, being deeply exercised with a sense of the corruption and wickedness of the heart, the suggestions of unbelief, and the wiles of Satan."

Mr Lachlan underwent the usual Arts and Divinity courses required of ministers of the Church of Scotland at Aberdeen. Prior to being licensed, he taught school at Lochcarron, and here the piety of his life began to attract attention. The godly people not only at Lochcarron, but in the neighbouring districts, were instinctively drawn to the prayer meetings conducted by the young schoolmaster. The warm earnestness of Mr Lachlan and his earnest zeal came suddenly into

contact with the cold, dead formality of Moderateism. Some of the ministers of the Presbytery of the bounds opposed the prayer meetings held by the schoolmaster. It was during this period that a new manse at Lochcarron was built, and on passing it one evening, Mr Lachlan went into one of the rooms and engaged in prayer. While thus engaged, the words of Ps. lx. 6, "I will measure the valley of Succoth," took possession of his mind. He diligently inquired what the meaning of the words could be. He was led to understand that as Succoth was a hilly country the Lord might have some work for him among the hills and valleys of the Highlands, if not in Lochcarron itself. But at this time it was very unlikely the latter place should be the scene of his labours, as there were three of the members of the Presbytery that were quite opposed to his being licensed at all. But as these were soon removed by death, Mr Lachlan was licensed without any opposition. Mr Thomas Mackenzie of Applecross, being friendly to the young licentiate, as well as the people on his property, procured for him the Crown presentation to the parish of Lochcarron. The news of the presentation was received with great joy by the people, and then began in Lochcarron one of the most blessed and notable ministries in the North of Scotland. With burning zeal for God and His cause, and yearning desires for the salvation of his people, the young minister was soon made painfully conscious that it required a great more than natural endowments, sanctified though they might be for the Master's use. The loose living of some of the people, excessive drinking, and Sabbath profanation, required much more than stern denunciation to eradicate them. God's own power was necessary, and Mr Lachlan fully realised this. Bad as Lochcarron was at this time, it was greatly reformed by what it was when Mr Sage came to it.

By way of an effort to improve the habits of the people, Mr Lachlan drew up the following rules:—  
"Church of Lochcarron, 26th September 1792.—Whereas it is the duty of all who love the name of our Lord Jesus Christ to depart from iniquity, and, as we are desired to abstain from all appearance of evil, we, the after subscribers, conscious that it is our duty to have the cause of God and the interests of religion and morality at heart; finding that great irregularities are practised at burials and other meetings, and even on sacramental occasions; and as we know that other people make an excuse and take an example from the

conduct of those who are reputed religious, and observing with regret that the Sabbath is shamefully profaned by idle talk in the church-yard, have come to the following resolutions, which we are determined, in the strength of God, inviolably to adhere to, viz :—

“ 1. That none of us will taste a single drop of spirits at a burial after the body is interred; but, if the corpse is carried a good distance, and if the day be so coarse as to make it necessary to take a little on the road, that we shall do so at a decent distance from the church-yard, and only take a very little, if necessary, to refresh nature; but, if the day be good, that we shall not take any liquor but what we take at the house from whence the corpse shall be taken; and that, when the body is consigned to the earth, we shall immediately come to our respective homes. And however willing a poor widow may be, from a mistaken principle, to spend a good deal of whisky at the burial of her husband, we are determined that we shall not lay such a burden upon our consciences as to spend wantonly at the burial what might afterwards be of service to the widow and orphans. Whereas any of us singly, from slavish fear, might be afraid to break from this absurd and wicked practice, we hereby resolve, unanimously, to join together in breaking through it, so as that the world cannot be able to lay the blame upon an individual, but upon the whole of us taken collectively.

“ 2. We hereby resolve, and promise solemnly and faithfully, in the sight of God, that, if we see or hear of any communicant being the worse of liquor at any meeting, especially a burial or sacrament, we will inform against him, so that he may be proceeded against according to the rules of the Church.

“ 3. That every one shall go home immediately after sermon, and not stay in the church-yard conversing on idle or worldly topics.

“ 4. That if any habit or practice, contrary to the Word of God, shall be observed in the parish, we shall do our utmost to suppress it.

“ 5. That if any of us, through slavish fear, or a desire to gratify an appetite, shall break through any of these resolutions, he shall be reckoned infamous.

“ 6 and lastly, that to the utmost of our power, we will endeavour to observe the utmost regularity at our sacramental occasions.”

That there was much room for improvement religiously in Lochcarron may be readily gleaned from some of the statements made in the foregoing paper of resolutions. The first signature to these resolutions was

that of Mr Donald Kennedy, Kishorn, the father of the saintly Rev. John Kennedy, Redcastle, and the grandfather of that prince of northern preachers, Dr John Kennedy, Dingwall.

*(To be continued).*

### Rich Gleanings from "Rabbi" Duncan.

THE first issue of this valuable work is almost sold out, and a second edition will be (D.V.) published this month. The work has been very favourably reviewed by the Evangelical press and magazines, and testimonials of appreciation from intelligent and exercised believers have been privately received, all showing that it was good and right not to have allowed material so precious to sink into oblivion. The book is not one to be hurriedly read and then cast aside. Its contents are deep and high—God glorifying, Christ magnifying, Holy Spirit honouring, sinner abasing, and yet blessedly encouraging: unscolding, tender, and loving are the appeals to those who are without to come within the fold of the blessed Redeemer, and rich in spiritual nutriment to such as are there. The theological lectures are admirably suited to meet some of the prevalent heresies of the hour, and helpful to believers in bringing their minds to the right position to view the subjects discussed, as well as to edify them therein. The expression and diction are admirable, as might be expected from so thorough a master of languages as Dr Duncan was. Altogether, the more the book is read the greater will be the reader's delight and reward—it is evidential, confirming, and spiritually sustaining and antidotal to much of the poisonous teaching purveyed from the pestilential marshes of modernism. We again heartily recommend this goodly volume, and would ask our friends who may be sending presents overseas to bear it in mind. It is a timely gift to all, and specially to such as are in districts of spiritual dearth. The price is reduced to 4s, postage 6d, per copy, a figure that barely covers cost and selling expenses. Orders will be received by Miss Grant, 33 Academy Street, Inverness; Mr Ross, Parbold, Lancashire; and Messrs Thynne and Jarvis, Ltd., 28 Whitefriars' Street, London, E.C. 4.

A. R.

He that hath God's heart cannot want His arm  
God's love sets all His other attributes at work.—  
*Gurnall.*

## Co-Eigneachadh Soisgeulach.

SEARMOIN LEIS AN URRAMACH TOMAS BOSTON.

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

'S an dara aite.—A pheacacha, nach eil fhios agaibh gu bheil sibh ciontach, agus nach comasach dhuibh dol a steach fhaotainn gu Dia neo-reidh? Chaidh briseadh mor a dheanamh eadar Dia agus an duine le peacadh. Tha ceartas a' tagar iobairt; is eigin reite a bhi air a deanamh. Do bhrìgh 's gu bheil am peacach neoghlán, cha 'n urradh dha bhi an sagart; agus cha 'n eil e comasach air iobairt ullachadh, oir cha leor na bheil do spreidh air mhìle enochd gu iobairt loisgte. Uime sin rinneadh Iosa Crìosd ar sagart; b'e nadur a dhaonachd an iobairt; b'e a nadur-diadhaidh an altair a naomhaich an tiodhlaic; b'i feirg Dhe an teine a loisg an iobairt: chaidh fhuil a ghiulan a stigh do 'n ionad bu ro-naomh, nuair a chaidh Crìosd suas do neamh, agus a shuidh e air deas laimh an Athair, gu bhi ag eadar-ghuidhe airson pheacach, air steidh an riarachaidh a thug e. A nis si so an reite; agus b'aill leinn sibh gabhail ris an innleachd slainte so, le Crìosd ceusda, a cuir dhiubh bhur fireanteachd fein, chum 's gu 'n dìreadh sibh suas gu neamh air faradh eadar-mheadhonaireachd Chrìosd. Anns a pharras thalamhaidh, chuir Dia suas faradh, air am feudadh an cinne-daoine uile dìreadh suas gus a pharras neamhaidh. B'e sin coimh-cheangal nan gnìomh; faradh a bha comasach air cudthrom an t-saoghail uile a ghiulan comhlath; ach air a dheilbh air lethidh do dhoigh, 's na'n lasaicheadh ach an' dealg bu lugha dheth, gu'm briseadh e uile na bhloighdean. Chaidh an cinne-daoine uile suas air, eadhon a cheud Adhamh agus a shliochd uile na leasraidh; ach air dhasan aon dealg dhen a lasachadh, ann am priobadh na suil, bhris am faradh, agus thuit esan agus a shliochd uile gu doimhne truaigh, agus gu slochd oillteil, far am faiceadh iad neamh fada uatha, 's gun doigh air bith gu a ruigsinn. Chuir am briseadh eagalach so aoibhneas air na deamhnaibh; chuir e uamhas air na h-ainglibh; chunnaic iad nach b-urrainn dhoibh a charamh, na h-aon eile a dheanamh, agus bha iad nì bu glie na feuchadh iad ris. Chunnaic Mac Dhia, nach robh a h-aon a'measg nan creutairean a bheireadh cobhair, agus uime sin dh-oibrich a ghairdean fein a mach slainte. Chaidh faradh eile a dheanamh, Iosa Crìosd, Dia-dhuine, an t-Eadar-mheadhonair eadar Dia agus daoine, an t-shlighe chum an Athair.—Gen. xxviii. 12. Tha bhonn air a chuir air an talamh, oir tha esan na dhuine; bha 'm faradh air a chuir co iosal 's gu 'n ruigeadh peacaich air; bha e air a shuidh-

eachadh ro-íosal, eadhon “ann an ionadaibh iochdarach na talamhainn”—Eph. iv. 9—duthaich a bhais. Tha bharr a ruigheachd gu neamh, oir is Dia esan: tha 'm faradh co arda, 's gu 'n cuir e am peacach suas gu neamh. Cha 'n urrainn e aon chuid fuasgladh na briseadh leis a chudthrom is mugha a theid a leigeadh air, oir tha e air thathadh sa cheile le fuil do luach neo-chriochnach, a chaidh a dhortadh, gus a chuid a b-fhaide do agartais ceartaais—Eabh. ix. 14. Thigibh a pheacacha, leigibh bhur cudthrom air, 's-na biodh eagal oirbh. Cha ghiulanadh a cheud fharadh ni sam bith ach pearsaibh dhaoine; cha b-urradh dha aon pheacach a ghiulain le eallach ciont air a dhruim, oir bhriseadh e fodha; ach giulanaidh am faradh so sibh, agus bhur eallach ciont mar an ceudna, ged bu truime e na gaineamh na fairge. Ach cha 'n eil ach beagan air an fharadh so; b' aill leinn 'ur co-eigneachadh gu tighinn air. Am bheil sibh a ruineachadh luidhe fathast anns an doimhne? an do ghabh sibh 'ur sealladh deir-eannach do neamh? an do ghabh sibh 'ur cead siorruidh do ghloir, no nach do ghabh, c'uime mata nach bi sibh air 'ur co-eigneachadh gu theachd air an fharadh? O thigibh mu'm bi am faradh air a tharruing suas. Tha fios agam ciod a ta sibhse nach bi air 'ur co-eigneachadh gu theachd air an fharadh, a smaoineachadh a dheanamh; tha sibh a' smaoin-eachadh “mar ghaduich, 's mar fhear-reubainn” gu 'n “streap sibh suas air dhoigh eile.” Tha fhios agam ciod ata sibh a deanamh; tha sibh a deanamh aon do dha ni: tha sibh an dara cuid, ag caramh an sean fharadh, agus a' dean-amh a chuid a's fearr is urradh dhuibh de na miribh briste, le 'ur modhalachd, agus le bhur imeachd laghail; air neo tha sibh a deanamh faradh ur de bhur deanadas fein, faradh do throcair neo-chumhnantaichte, ag earbsa ri trocair Dhia, gu'n bhi aonaichte ris an Eadar Mheadhonair. Ach cuiribh a bhonn cho iosal sa 's aill leibh, cha leig ceartas De da bharr neamh a ruigsinn gu brath. Leigibh bhur cudthrom air, mata, mar dean sibh a chaochladh, leigibh bhur anama air thuairmeas air, leigibh 'ur siorruidheachd air thuairmeis air, agus streapaidh suas, ach biodh dearbh chinnt agaibh, ged fhaigheadh sibh suas co ard is gu 'm burradh dhuibh bualadh aig dorus neamh, agus a' radh “Thighearn, a Thighearn, fosgail dhuinne” ann an sin dibiridh e sibh, 'an sin brisidh e, agus tilgidh e sios sibh gus an ifrinn is iochdaraich—Eoin xiv. 6.

San treas aite—Fhuair Criosd rioghachd o Athair—Salm. ii., 6, 7, 8; ach cha 'n eil aig ach beag iochdarain. Chuir e suas a bhratach an so an diugh, agus tha sinne gu 'ur co-eigneachadh gu tighinn a stigh agus strìochdadh dha mar 'ur Tighearn agus 'ur Rìgh. Tha sibh fo' thighearnaibh

coimheach, agus is fhada dhiult sibh dillseachd da bhur fìor Thighearna. O cuirbh cul ri bhur uile iodhalaibh a nis, agus thugaibh sibh fein dhasan, gu bhi o so amach a chuidsan amhain, a chuidsan gu h-ìomlan, a chuidsan gu sìorruidh. Thigibh a stigh a nis, agus "pogaibh am Mac"—Salm. ii. 12. Lubaibh a ghlun dha; cuiribh an crun air a cheann.—Dan. iii., 11. Fosglaibh dorsan sìorruidh bhur cridheachaibh, chum 's gu 'n tig Rìgh na gloire a stigh—Salm. xxvi., 7. Ma tha anam bochd air bith ag radh ann fein, Mo thruaigh, cha 'n eil armailtean na h-ìfrinn an taobh a stigh dhìom, cho fusadh an cuir o'n seilbh; tha sin fìor gu cinnteach, ach tha mi'n duil nach eil thu cho teann air do druidealh suas, 's nach eil e'n comas teachdaireachd fhaotainn eadar Crìosd agus thusa; tha thu cluinntinn a thairgse e bhi na Rìgh dhuit, an toir thu t-aonta dha sin? Cha 'n fheoraich mi ach da cheisd riut chum a chuis so a shoilleireachadh. (1) Mar urrainn thu tuilleadh a dheanamh an toir thu seachd an rioghachd gu toileach dha? Am bheil thu toileach dealachadh ri t-anamhiannaibh, ged nach eil thu comasach an cuir air falbh? Ged nach urradh dhuit cuing na daorsa a chrathadh dheth do mhuineal fein, an toir thu t-aonta thoileach do Chrìosd gu sin a dheanamh, agus a chuing fhein a chuir ort? Mar Rìgh, "Bheir e buaidh air ar n'easontais" Micah vii. 19. (2) An urradh do bhur cridhe aontachadh le lanachd a riaghlaidh-san? Feumaidh esan a mhain a bhi na Rìgh! si a thoilsan anns na h-uile nithe a dh' fheumas a bhi na lagh dhuibh. Agus e'arson nach biodh e mar sin? oir cha 'n urrainn dhasan-eucoir a dheanamh—Salm xiv. 6, 7. An toir thu t-aonta gu 'n dean esan an rioghachd a chumadh na do chridhe mar is aill leis? an cuir e suas, 'san tilg e sìos 'an sin mar is toileach leis? am bheil nithe dìomhair agad, anamhiann nach eil ach "na h-aon bheag," agus a dh' fheumas a bhi air a caomhnadh; am bheil priunnsa do fhuil na h-ìfrinn ris am feum e "buintinn gu min air do sgathsa?" Mar eil, "Thig e stigh, thusa a ta beannuichte o'n Tighearna, c'uime a sheasadh tu a muigh?" Se t-aonta dhasan mar tha e ga thairgse fein, do theachd a stigh.

III.—Tha cead aig peacaich tighinn a stigh. Biodh fhios aghaibh, uime sin, gu bheil cead agaibh o Mhaighstir an tigh, gu teachd a stigh. Mar biodh e mar sin, cha chuireadh e a sheirbhisich gu'r co-eigneachadh gu teachd a steach. Cha chuireadh, fheara, chrannadh e a dhorsa 'nar 'n eudan, mar bi a thoil sibh teachd a stigh: agus na'm biodh do dhanachd agaibh, na thigeadh agus bualadh aig an doras, na ainneart a chleachdadh ris, b-urrainn e focal a labhairt, a leigeadh sibh a thaobh bhur cuil. Tha ar Tighearn Iosa Crìosd, a' toirt lan shaorsa dhuibh uile, eadhon do'n dream is measa

agaibh, teachd. Sibhse a ta giulan comharra an diabhuil ann an clar ur 'n eudainn; sibhse a ta gu follaiseach mi-naomh, a ta 'nur suidhe mar gu 'm b-ann 'an rathaidibh mora an diabhuil; sibhse ta giulan a chomharraidh 'nur laimh dheas, is urrainn dhuibh fholach nuair is aill leibh, a chealgairean is salaiche, a ta ga 'ur folach mu gharachaidh an diabhuil; tha sibh uile deagh-bheathta o Chrìosd, cha thilg e n' dorus 'nur n-eudainn. Gu cinnteach cha 'n urrainn da chaochladh bhi air fhilleadh ann's an sparradh a ta e toirt gu'r co-eig-neachadh gu tighinn a stigh? Agus uime sin b-aill leam sibh ceum a thoirt air aghaidh. Thugaibh faineàr—(1) Am bheil e na ni faoin leibh, cead a bhi agaibh tighinn a stigh? Cha robh e mar sin a ghnath. Na 'n toireadh am peacach ionnsuidh air tighinn a stigh, ma's robh Crìosd air fhoill-seachadh, choinnicheadh e ri claidheamh lasarach ceartais, a dh' iomaineadh air ais e gu a ghainntir do thruaighe agus do dhorachadas. Mar biodh Crìosd air a bhleath eadar cloch-aibh muillinn iochdarrach, agus uachdarrach feirg Athair, cha b-urainn e bhi na aran do pheacaich, ged a bhiodh iad air ocras as a dheidh. (2) Cha 'n eil aig na h-ainglibh a thuit cead gu teachd a steach, o chaidh iad a mach, 's cha bhi am feasd.—Jude 6. Ged' bhiodh e comasach gu 'm b-urainn doibh creidsinn ann an Crìosd, agus a bhi toueach tighinn da ionnsuidh rachadh an dorus a thilgeadh 'nan eudainn, oir cha d'fhuair iad riamh cead teachd a steach. Chaidh an dorus a chrannadh orra, cha deachaidh an crann a thoirt deth riamh, 's cha teid gu siorruidh.—Eabh. ii. 16. Agus cha robh Dia fo fhiachaibh dhuinne ni's mo na bha e dhoibhsan. (3) Biodh bhur cor a ni is aill leis, tha so ni's leor gu'r deanamh suidhichte air tighinn a stigh. Mu dh' fhanas sibh a mach, tha sibh cailte, oir tha na h-uile dorus dochais air a dhruideadh ach an dorus so.—Gniomh. iv. 12. Tha 'n dorus fosgailte, cha 'n eil sibh air 'ur bacadh tighinn a stigh, theid sibh a dhith mar tig; ged nach b-urainn dhuinn tuilleadh a' radh ach, theagamh gu 'm faigh sibh cead tighinn, bu choir dha sin fhein, 'nur deanamh suidhichte air ionnsuidh reidh a thoirt, na gniomhaicheadh sibh ach gu reusanta.

San aite mu dheireadh.—Cha mhair an cead so a ghnath maille ribh. “Nuair a dh' eireas fear an tigh, agus a dhuineas e 'n dorus,” cha bhi tuille cead gu tighinn a stigh.—Lucas xiii. 25. Cha 'n urrainn iadsan tha 'n ifrinn an diugh tighinn a stigh, ged air bith co aoibhneach 'sa b-aill leo; cha 'n eil doigh air dol troimh doimhne mhor tha eadar Crìosd agus iadsan.—Lucas xvi. 26. Dhuin a cheud Adhamh an dorus oirmne, ach bha dara Adhamh ann gu fhosgladh; ma dhuineas an dara Adhamh an dorus, cha 'n eil treas Adhamh ann gu fhosgladh.—2 Cor. iv. 3. Ach

ma tha ar soisgeul-ne air fholach is ann dhoibh-san a ta caillte tha e folaichte." Tha suil aig an Abstol an so, ris na thuirt e mu an fholach a bha air aghaidh Mhaois—Carb. iii. 13—am folach a bha air a sgaoileadh thairis air an t-Seann Tiomnadh, rann 14; ach tha 'n soisgeul a toirt air falbh a chomhdaich so, roinn 16, 17, 18. "Ach," deir esan, "ma tha ar soisgeul-ne air fholach, is ann dhoibhsan tha caillte tha e foluichte;" cha 'n eil suil ri frithealadh grais eile gu bhi toirt air falbh a chomhdach sin. Is e gras deirreanach Dhe do 'n t-saoghal e.—Eabh. i., 1, 2. Tha 'n Tighearn a deanamh feisd do 'n t-saoghal a chionn chuig mìle bliadhna, agus a nis tha 'n riarachadh mu dheireadh air a bhord; tha 'n long mu dheireadh tha dol gu tir Immanuel a' deanamh ullamh gu cur fo sheol; uime sin feumaidh sibh dhol gu fairege, mar teid a nis, cha teid gu brath.—Eabh. x., 26, 27.

IV.—Tha peacaich air an cuireadh gu teachd a stigh. Cha 'n e a mhaoin gu bheil cead aca gu teachd a stigh, ach tha iad air an cuireadh le Maighstir an tigh, tighinn a stigh. Eiribh uime sin a pheacacha is measa tha "Maighstir ga 'ur gairm." Tha sibh air 'ur gairm, cha 'n ann gu adhlaiseadh, ach gu cuirm: cha 'n ann gu prìosan, ach chum an t-seomar aoidheachd far an dean e deagh-bheatha sibh le uile mhul-seanaibh namh. Mar fhaigheadh sibh cuireadh, c'arson a chuireadh e mach a sheirbhisich gu'r co-eigheachadh gu theachd a steach? agus an diult sibh, nuair a ta sibh a faotainn cuiridh? Thoiribh fainear guidheam oirbh. (1) Is ole a thig e dhuibh, a chnuimhibh salach, a ghairm a dhiultadh. Tha mi dearbhta gu 'm biodh e gu sìorruidh sona ann fein, ged a bhithinnse agus sibhse anns an aite, reir fìor cheartas anns bu chòir dhuinn a bhi, ann an slochd an dubhaigean. Cha 'n eile feum aig air a h-aon againn. Co sinne gu 'm bu toil leis e fein a chuir gu trioblaid airson a h-aon againn, co aca rachadh sinn fodha no a shnamhadh sinn! Tha na h-ainglibh ga mholadh, tha Athair a cuir urram air, agus tha dh' eudainn aig truaghain shalach da 'm bheil e toirt cuireadh, an diultadh a thoirt dhasan tha 'n t-Athair a ghnath ag eisdeachd. (2) Tha moran co-math ribhse nach d'fhuair riamb cuireadh uaith gu tighinn a stigh. Cha 'n ann do bhrìgh 's nach eil muinntir eile aig a ghairmeach e gu thigh a lionadh a ta e toir gairm dhiubhse. Dh' fheudadh e 'n soisgeul so atharrachadh uaibhse, agus a chuir gu aitean dorchas na talamhainn, agus luchd iodhol aoraidh a cho eigheachadh gu theachd a steach. Na 'n deanamh e sin, tha e ro choslach gu faigheadh a thairgsean deadh-bheatha 'ni b' fhearr uathsan, na tha iad a faotainn 'nar measgne. Tha cuid a roinn an t-saoghail na dheich part fhichead, agus tha iad a deanamh mach gu bheil naoi-deug

dhiu air an sealbhachadh le luchd iodhol aoraidh, sea pairtean le Iudhaich, Turcaich, agus Mahomatanaich; agus cuig pairtean amhain le Crìosduidhean; tha moran de na cuig pairtean a ta 'g aideachadh Crìosdalachd na 'n Ana-crìosduidhean, 'nan luidhe fathast fo dhorchadas Papanachd, agus an do thagh an Tighearna sinne as an lionmhoireachd so, gu chuiridhean a thoirt dhuinn gu thighinn a stigh, agus an toir sinn an diultadh dha? San aite mu dheireadh,—Cia mar sheallas sibh na eudainn, nuair a thaisbeannar sibh an lathair caithir a bhreitheanaidh, mar tig sibh a stigh a nis air a chuireadh? Cionnus a sheallas sibh air ais a ghradh a dhiult sibh, agus air an d'rinn sibh taire? Ciod a ni sibh nach tig da ionnsuidh a nis air a chuireadh, nuair a thig esan do'r 'n ionnsaidhsan ann am feirg.

Cunnuil.—Ach their cuid, am faod e bhi gu 'm bheil e ga mo ghairmsa, creutair truagh, salach mar a ta mise? Freagradh,—Se ta againne cuiridhean coitchionn, gu n' bhi air an trumachadh le cumha sam bith, tairgsean saor do na h-uile leis an aill teachd.—Isaiah iv. 1; Taisb. xxii. 17. Agus tha 'n Tighearna a feuchainn gu soilleir nach cuir truailleachd na neo-airidheachd sam bith eis air neach leis an aill teachd.—Isaiah i. 18; Jerem. iii. 1; agus ciod tuille a dh'iarradh sibh? Tha sinne air ar cuir an diugh, ann an ainm ar Maighstir, gu'r co-eigneachadh chum biodh 'ur cor a ni a's aill leis. Agus na 'n deanadh sin toil-each sibh gu teachd, rachadh sinn do 'ur 'n ionnsuidh gu aon an deigh aon agaibh, agus dh' innseadh sinn dhuibh, gur e thusa, agus thusa, agus thusa, a ta Crìosd a' gairm gu teachd a steach. Ach ma chreideas sibh air teagasg-ne o'n fhocal mu thruaigh bhur staid nadurach, gu'n bhi eluinntinn 'ur 'n-ainm agus bhur co-ainm air mhodh araidh, c' uime a dh' iarradh sibh tuille dearbhachd anns an teagasg, mu 'n leigheas?

*Ri leantuinn.*

## Ominous Signs.

**T**HE Scottish Protestant League, it appears, recently sent out a questionnaire to the ministers of Edinburgh containing the following questions:—1. Do you believe that the Bible in its entirety is the Word of God; that the Holy Spirit is the Author of the Book; and that it is all true from Genesis to Revelation? 2. Do you believe that Jesus Christ is the Son of God, the only Saviour of man, and that those who reject the Lord

Jesus are lost? 3. Do you believe in the Biblical account of the origin of man, and are you prepared to withdraw the hand of fellowship from those who endorse the Theory of Evolution as accounting for the origin of man?" These questions appear innocent enough, but they have stirred up the wrath of the Rev. James Black, D.D., U.F. St George's, Edinburgh. We hold no brief for the Scottish Protestant League, but one could imagine that it would be quite easy for anyone who believed the Bible to answer the questions. Dr Black tells us, in the September "Record of the United Free Church of Scotland," of the awful effect the circular had on him: he "was dazed with its audacity and impertinence," and he can only interpret it as "a bare-faced attempt to introduce the Fundamentalist Controversy into the home area of our Church." As we read his opening paragraphs we were prepared to come across something terrible, but when we read the questions that stirred up Dr Black's wrath it was our turn to be dazed with his audacity. Dr Black tells us that the questions involved in the Fundamentalist Controversy were settled "in Scotland fifty years ago in great bitterness and pain." In this he is entirely mistaken, for though the manse of Free St George's was a nursery for Higher Critics, as the biography of Dr Whyte only too plainly shows, Dr Black is not to go away with the idea that the critics have won the day. Near the end of his article Dr Black unconsciously makes it known how this circular put him into such a bad temper, so unbecoming in a charitably-minded man like Dr Black, and so out of keeping with the cultured atmosphere of St George's. The third question seems to have hit harder than the questioner ever anticipated, and Dr Black smites him hip and thigh for daring to put such a question. The plain reason is that Dr Black believes in Evolution, and though he makes a lame attempt to defend it as in keeping with Christianity, he has taken a heavier task on hand than he is aware of. "All that our Christian faith demands—and it is the message of Genesis," he says, "is that God is indeed the sole author of the world and life." Our Christian faith demands us to believe that God made man in His image, after His likeness, and that He brought forth the living creatures "after their kind." This is the message of Genesis, and it is directly in the face of Evolution.

In the August issue of "Morning Rays," the junior Sabbath School magazine of the Established and United Free Churches of Scotland, there is an article written

by a child of ten years, under the title, "The Beginning of Man," in which it is stated "we may have been descended from reptiles or mammals, probably mammals. They may have gone into the trees to escape from their carnivorous enemies. . . . At any rate, they developed into apes, etc." This child has drunk from the poisoned waters, but it is somewhat ominous to think that a place is given to the paper in a children's magazine. Higher Criticism and Evolution are boon companions, and the United Free Church opened its doors long ago to the former, and now it seems in its Church magazines it is welcoming the latter.

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### A Beloved Son of a Noted Father.

IN an opening article we give the first part of a brief biographical sketch of that noted missionary, the Rev. John Macdonald, Calcutta, whose addresses to young people under the title of the "Suffering Saviour" have been appearing for some time in our pages. It may be of interest to some of our readers to quote what Dr Kennedy says about him in his "Apostle of the North." "Dr Macdonald, Ferintosh," he says, "had ten children, of whom three were by his first marriage, and six are still alive [i.e., in 1866]. Of them all, John, his first born, was his best beloved—John the correct, lively, precocious boy, the ardent scholar, the distinguished student, the approved convert, the ripe Christian, the able preacher, the successful pastor, and the devoted missionary. The course of such a son was one which such a father could watch with fond and delighted interest. Pleased with his rapid progress as a boy in school, he was still more gratified by his eminence in college; but the joy of joys to him was his son's conversion to God; a change too marked in his case to be doubted even by the most anxious heart. And when he was about to enter on the service of the Gospel, with what hopeful interest did his father look to the prospect before him; and how often, thereafter, did he sit with ravished feelings listening to his clear, spiritual, powerful preaching. To such a son he could let out his heart as to no other."

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### Literary Notices.

PAMPHLETS.—Messrs Farncombe and Sons, 30 Imperial Buildings, Ludgate Circus, London, E.C. 4, have reprinted, in stiff boards, Bishop Ryle's paper from

"Light from Old Times" on "The Reign of James II. and the Trial of the Seven Bishops," with a foreword by Bishop Knox (Price 6d, post free 7d). Another very interesting booklet issued by the same firm is "Sovereign Abundant Grace Manifested in the Last Illness and Death of Ruth Fenner" (Price 2d, post free 2½d), in which an account is given of the conversion from Roman Catholicism of one who had been a Protestant and then joined the Church of Rome. The pamphlet has an introduction by Mr J. H. Gosden, Brighton, in which he gives a few particulars of the life history of Ruth Fenner. Another booklet sent us is Mr A. Lythgoe's "The Grace of the Doctrines," issued by the Sovereign Grace Union, 98 Camberwell Grove, London, S.E. 5. There is a fine spiritual tone running throughout this excellent address, and the speaker has done well to emphasise the grace of the doctrines as well as the doctrines of grace.

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### Notes and Comments.

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**Belshazzar the King.**—The Higher Critics, wise in their own eyes above the writers of the Old Testament, have confidently asserted that Daniel made a mistake when he spoke of "Belshazzar the King." Belshazzar was the eldest son of Nabonidus, who was the last native King of Babylon. Assyriologists and conservative scholars pointed out that there was evidence from the cuneiform inscriptions that Belshazzar was the eldest son of Nabonidus, and that he was commander-in-chief of the army that took Babylon. These matters have been thoroughly discussed by Dr Pinches and Doctors W. H. Green and Dick Wilson. Now it would appear from a note by the Rev. Charles Boutflower, in the August number of the "Expository Times," that monthly arsenal of British Higher Critical learning, that evidence is now to hand that Belshazzar was really King when Babylon was taken. Mr Boutflower, whose Danielic studies have made him a convinced defender of the book of Daniel, has pointed out in this note that direct evidence of Belshazzar's kingship has recently been brought to light. In a poem written in cuneiform and in the Babylonian language, which has been transliterated and translated by Mr Sidney Smith, of the British Museum, in his "Babylonian Historical Texts," it appears Nabonidus, the father of Belshazzar, retired to Tema in the third year of his reign, and according

to the tablet he entrusted to Balshazzar the sovereignty. If this inscription is correctly read, then we have further confirmation of the historicity of Daniel, and another blow is struck against the contentions of the Higher Critics. Biblical archaeology is step by step driving back the forces which so confidently boasted that all the learning was on their side.

**Protestantism in Italy.**—"The English Churchman" gives the following quotation from the "Christian World":—"The position of Protestants in Italy may, indeed, at any moment become tragic—if wild and whirling words really presage corresponding action. In Mussolini's own paper an astounding article has been reprinted in which the Holy Inquisition is glorified without stint. The article speaks of the 'barbarous principles' of Protestantism, and referring to the endeavours by any and every means to stamp out the new doctrine in bygone days, goes on to say that 'so inquisition, tortures, wholesale slaughterings appear to us now as truly heroic acts, accomplished for the greatest glory of God.' The extermination of the Huguenots in France is specially mentioned as a meritorious act! What does all this portend?" We have pointed out in these Notes before that Fascism was too closely linked with Romanism to bode well for Protestantism. The strong hand of Mussolini will be used as far as it suits its purposes by the Church of Rome, and then Mussolini will have to submit to the Church.

**Wembley Not to be Opened on Sabbath.**—The strenuous effort put forth to have Wembley opened on the Lord's Day has failed. The Board of the British Empire Exhibition decided, after further investigation, that it was impossible to open the Exhibition on Sabbath. The Lord's Day Observance Act barred the opening of the Amusements Park, and there were other difficulties in the way on which Sabbath desecrators had not reckoned. It is encouraging to know that the law of the land has some check on law-breakers, though it is to be deeply regretted that God's law does not get the same honour from men.

**Territorials and Sabbath Training.** — The London correspondent of the "Scotsman" says that an attempt is being made to enable Territorials to indulge in shooting on the Sabbath. The intention is that ranges should be open for both class firing under regimental supervision and for individual practice. The Territorial Associations are to be circularised in due course and invited to give the proposal their sup-

port. During the War many things were done as works of necessity which were no works of necessity at all, but the War Office will find it hard to give any appearance of necessity to the above projected most reprehensible practice, and we trust instead of gaining recruits that it will have the opposite effect. Our objection to this new move, however, is not so much that it may interfere with recruiting as that it is a direct violation of God's law by one of the great State Departments and we trust that those who love the Lord's Day, whether Territorials or not, will oppose this new movement.

**The Pan Presbyterian Alliance.**—The Alliance met this year at Cardiff. It is made up of representatives from almost all the Presbyterian Churches of the world. One of the fullest accounts we have read is that given by Dr Jenkins, of Princeton, in two successive numbers of "The Presbyterian." Modernism has unmistakably shown its cloven foot in the Alliance. To use the words of the Editor of "The Presbyterian," "It appears to us that it was a constant manifestation of radical disagreements rather than a union or alliance of Presbyterian Churches. Sometimes there is advantage in debates by opposing sides and convictions. But when these differences become so radical, persistent and general, it seems like folly to pretend any kind of an alliance. It is more properly termed controversy. There is a growing conviction that the difference between the various Presbyterian bodies in Europe and America have become so diametrical that alliance of any kind is impossible. Some of the Presbyterian denominations mistrust the Alliance, and have abandoned it." After reading Dr Jenkins' account it does appear strange to us that the more orthodox Presbyterian denominations can countenance the Alliance any longer.

### **Church Notes.**

**Communion.** — October — First Sabbath, Tolsta; second, Ness and Gairloch; third, Scourie; fourth, Lochinver and Wick. November — First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch. Note.—Notice of any additions to or alterations of the above dates of Communion should be sent to the Editor.

**Collection for Home Mission (Missionaries' and Catechists') Fund.**—This collection is to be taken up this month. According to the Synod's instructions, the collection is to be taken up by book from house to house.

At a meeting of the Southern Presbytery of the Free Presbyterian Church of Scotland, held in Glasgow on the 14th day of September 1925, Mr William Grant was duly licensed to preach the Gospel. At the urgent request of the Kirk-Session of St Jude's, Mr Grant has agreed to assist in that congregation till at least the spring of 1926.

**Obituary.**—As we go to press we have learned, with deep regret, of the death of Mr John Mackenzie, Udrigle. Laide. We extend our heartfelt sympathy to the sorrowing relatives in their and the Church's great loss.

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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 15th September 1925:—

**TALISKER (SKYE) BUILDING FUND.**—Per Rev. N. Cameron, Glasgow—Ps. 122-7, £1.

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The following lists have been sent in for publication:—

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