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**Ministerial Dishonesty.**

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**T**HERE is no class of men whose calling so emphatically demands honesty as the professed servants of Jesus Christ. All their dealings with their fellow-men should be characterised by above-board dealings and sterling honesty. That does not mean that in so acting they will necessarily receive credit for it from their fellow-men. Oftentimes it will be the reverse. Motives will be imputed to them and mistaken and biassed judgments will be pronounced on their actions and words which, in the light of the real facts of the case, are unjust and sometimes cruel. There are minds incapable of distinguishing between caution, alike in speech and action, and cunning. The verdict coming from such sources need not be seriously regarded. It will weigh very lightly in the scales of justice. But, while this is so, it is expected of the servants of God that they should have consciences void of offence toward God and toward men; their profession demands it, and solemn promises made by them render it obligatory that they should implement them. The experience of the Christian Church has taught it that some statement of faith professed should be formulated so that it may be subscribed by those who are bound together in a common bond of belief. This is necessary to maintain order in the professing Church of Christ in the world. Hence the necessity of creeds in which certain beliefs are set forth which those who subscribe them profess to find in the Word of God. The doctrines contained in these creeds, in so far as they are the truths of God, are binding on the consciences of all who subscribe them. And, in cases where these doctrines have been

solemnly subscribed in the presence of men, there is a duty laid upon the subscriber alike to his God and his fellow-men that when his views change he should honestly and without hesitation renounce the emoluments that are attached to the profession of faith he has made. These thoughts have been suggested to our mind in connection with certain recent notorious happenings in the Church of England. But the plague that is undermining the spiritual vitality of Christianity is not confined to the Church of England. It is permeating the whole religious life of the land. Here are men, who have come under the most solemn promises as to certain articles of faith which they professed to believe at their ordination, coolly and calmly taking advantage of the position which such a profession has conferred on them, renouncing and denouncing these articles as no longer worthy of being held by intelligent men. One would naturally think that common honesty would demand of them a renunciation of the emoluments the moment they renounced the faith they formerly professed. In recent times we have heard a great deal about the inviolability of contracts between master and servant, and rightly so, but how can the professing Church lift its voice like a trumpet when its own conduct in such matters indicates that its mentality is of the German type as to solemn treaty obligations which are regarded as only scraps of paper? We have the Primate, the Archbishop of Canterbury, publicly acknowledging his acceptance of an infidel view of man's creation, while rebuking a Bishop for his anti-sacramentalism. Then we have a Bishop of the same Church in one of her most famous pulpits speaking about the opening chapters of Genesis as folklore. The common honesty of the man in the street finds it hard to reconcile such beliefs with solemn promises made at ordinations. And whenever the morality of the professing Church sinks far below that of the mart, then Ichabod is written over the portals, and the days of the Church's usefulness are sealed. To add to the confusion, we have in the Church of England another set of traitors who, while supported by the emoluments of a Protestant Church, are doing all they can to undermine its Protestant foundations. The farce of one of these standing up in St Paul's and delivering a solemn protest against Dr Barnes's sacramental teaching, while he himself has attended Mass in Roman Catholic chapels, is ludicrous in the extreme, but lamentably sad

when one remembers that the honour of Christ's cause is at stake. Things have come to such a crisis in the Church of England that the question of seceding from it is being publicly discussed by those who wish to live up honestly to their profession. It is a serious state of morality in any land when the rogues are left with the spoils while the true owners are turned adrift, and M.P.s should seriously consider this aspect of the question when giving their vote on the Deposited Prayer Book.

But the plague, as hinted, is not confined to England. It is widely spread in Scotland. For years Rationalism has been at work and is now reaping its harvest. For the sake of expediency the two larger Churches have postponed the movement to cut with the Confession of Faith, but they have made no hiding that when the propitious moment comes they have the will to set to the work with hammers and axes. Why should they not honestly leave the emoluments attached to the Westminster Confession doctrines and clear out if they are tired and wearied of its scriptural teaching? As a rule, men who have departed from the faith are rarely straightforward and honest. There is a twist in their mentality which is disconcerting to honest men. They cleave to material things with a tenacity that has never been surpassed by any limpet, and if they are dealt with in order to take the step that common honesty demands them to take, then there is a hue and cry that they are not being Christianly dealt with. There have been some who honestly faced the consequences of their departure from the creed they professed, and whatever else may be said about them, they deserve credit for acting honestly, but how few they have been in comparison with the host that undermined the faith while cleaving to the emoluments that were attached to the profession of that faith. It is in view of this dishonest conduct on the part of office-bearers that our Synod in its declaration on Creed Subscription says:—"The solemn promises and declarations made at ordination—commonly called ordination vows—are made not so much unto men as unto God, and are therefore of the like binding obligation with an oath and ought to be made with the like seriousness and religious care." As long as the aforementioned conditions prevail in the professing Church in this land, and are condoned by its members and office-bearers, they need not look for the blessing of God's Holy Spirit.

## Notes of a Sermon.

Preached by the Rev. Malcolm Gillies, at Ness, 10th October, in connection with the removal of the late Mr Malcolm Macleod, Missionary.

“And he took the mantle of Elijah which fell from him, and smote the waters and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither, and Elisha went over” (II. Kings ii. 14).

**I**N the chapter of which our text is a part, the purpose of the Lord regarding the translation of Elijah is first brought before us. “The Lord would take up Elijah into heaven by a whirlwind.” When the Lord’s people have served their generation according to the will of God, and when they are ready to enter into their rest, they will not be left longer in this vale of tears. Elijah had fought a good fight and had finished his course and had kept the faith, and the Lord would not only have him home, but would take him there by translation, so that he should not see death, thus setting His seal of honour on Elijah’s person and work. We have further in this chapter the proving of Elisha as the Lord’s prophet and successor of Elijah. Has the Lord made known His mind to Elisha regarding his master? Will he lovingly follow him to the end? Is he deeply conscious of his great need of the same anointing that enabled Elijah to serve the Lord whole-heartedly, confronted as he was with Israel’s apostacy from the truth? Elijah’s last service for the Lord in this world is the confirmation of Elisha as Jehovah’s servant in Israel; to try him as it were in a furnace in order that the graces of faith, love, humility and dependence on God might be manifest as in him. Elisha through grace endures every trial and follows Elijah to the last moment, and even fulfils the condition on which he is to have a double portion of Elijah’s spirit. He has been proved and will use the office of a prophet, being found blameless. He is now left alone, having seen his Master ascending to heaven. He must now take up the work which Elijah had carried on so long. In the words before us, we are shown how Elisha entered on this work.

In considering these words, as we may be enabled, we shall notice—

I. That which fell from Elijah.



II. Elisha, who was constrained to take it up.

III. The manner in which he went forward to his life-work.

I. That which fell from Elijah.

Elijah let fall his mantle as he left this world, but he left behind him that which was much more important and useful. He left behind him his noble witness and testimony on the side of the truth of God. From the beginning to the end of his life, he had to testify against personal and public wickedness. He set his face like a flint against the immorality and idolatry of Israel, and brought the truth of the covenant God of Israel to bear against a people who worshipped Baal, a god who could neither hear nor save.

(1) Elijah was one who declared that he stood before God. We may say that all that he was, and said and performed were based on this truth, that he realised he had to do with God and not with men. It is here that most lose themselves for time and eternity; declensions from personal piety and departures from true doctrine and worship in the church, in every age, have been the fruits of the want of God's fear in the heart. Elijah feared God and, therefore, he would not countenance kings or captains or nations in their rebellion against heaven. He stood before God, as He is Law-giver and Judge. Elijah knew himself as a sinner, guilty and undone. He realised that God is infinitely holy and just, and that sin will not go unpunished. He knew the terrors of the Lord, and, therefore, he persuaded men. He stood before the Lord God of Israel, the Covenant God by sacrifice, before Israel's God, who can be wrestled with, and from whom an unworthy sinner can obtain the blessing and that favour which is life on the basis of a promised Redeemer. He stood before Him as a servant who owned no master besides. What was the will of Ahab? What though Baal's prophets numbered 400 and he left alone on the Lord's side? The Lord had made known His will. He had given forth commandments that are sure, that stand fast for ever, and that are done in truth and uprightness (Psalm cxi. 8). Elijah stood steadfastly in the truth of God's revelation, and refused to change his position, or to be influenced by the popular religion of his day.

(2) Elijah left behind him in his testimony that he cleaved to the Church of God as it was set up by God Himself. This Church ceased to exist in Israel, when men resolved that the truth of God should not be the

rule of faith and worship, but what seemed expedient to Ahab and Jezebel and what suited the carnal state of that backslidden age. The altar of the God of Israel had been broken down, and Baal's altar set up in its place. Thus the church in Israel, which was formerly founded on the truths of Scripture, came to adopt a new constitution, which was entirely antagonistic to the Word of God.

The true Church of God was carried on in the person of Elijah, who was no innovator, but a restorer of pure doctrine and worship, hateful though it was to that generation. He set himself to build again God's altar, to re-proclaim the whole revelation as to faith and worship and practice. He was no narrow bigot, whose view-point was limited to a few. His altar building was according to the twelve tribes of Israel, to whom were committed the oracles of God that all nations through them might be blessed.

We believe that the history of this period has been given for the warning, the use and the encouragement of the Church to the end of time. The Lord has shown beforehand what must take place in connection with His Cause, and has made amply plain what will in each age be well-pleasing in His sight. What Elijah had to do, others had to do since his time. The Old Testament is full of instances, making plain the duty of the Church to keep hold of truth whatever it might cost. When the Saviour appeared on earth, He solemnly protested against the corruptions of the church among the Jews, declaring that they had made void and transgressed the commandment of God by their traditions. That church persisted in their refusal to return, and the Saviour rejected them as His Church, and left their house desolate. The Church of God was continued, being built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone. Since apostolic times, the Church has been restored and revived by the Most High, raising up witnesses who took their stand on the express commandments of God regarding how He is to be served and worshipped. A few and very often obscure individuals have had to stand out against the great majority to witness to the fact that the Faith was once and for all delivered to the saints, and that departures from that Faith must be opposed at all hazards. Athanasius, Luther, Calvin, and Knox are examples of those who

overcame by the blood of the Lamb and the word of their testimony, and who loved not their lives unto death.

We are convinced that what Revs. Donald Macfarlane and Donald Macdonald, along with the students and the goodly number of pious people, did in 1893 was just what Elijah and the Church after him had to do to maintain the truth of God. Malcolm Macleod, your late missionary, was one of those who was like Levi, when men had to make choice whether they would be on the Lord's side or not—"He did not acknowledge his own brethren nor know His own children." Free Presbyterians have been styled seceders from 1893 to the present time, but the question arises—Are they seceders? Was Elijah a seceder? Are men seceders who declare by word and practice that they will have no part in the innovations of the times, but will seek to continue the Church on the well-defined and Scriptural basis on which she was stayed in times of reformation? The scene on Carmel that day made it very evident who they were that had departed from the truth, and also the solitary individual who had the faithfulness and courage given him to stand true to God and His Word.

(3) Elijah left behind him his confession that he was sustained by the grace and kindness of the Lord at every stage of his life's journey. How clear it is that it was almighty strength that upheld him at Carmel. In himself he was as weak as most men. When he fled before the rage of Jezebel, how tenderly he was nursed by Him who remembers that we are dust. He is fed after a much-needed sleep by angels, and is allowed more rest and then fed again, so that he has no difficulty in going on for forty days and nights till he reaches the Mount of God. He is given there a clear revelation of the presence of the Lord, and taught as to His mode of reviving His cause in the world. Instead of being cast off as unprofitable, the Lord commands him to perform other prophetic duties, to appoint two kings, Hazael and Jehu and also Elisha as prophet in his place, when he would be taken to his eternal rest. Thus Elijah went on till he finished his work, his whole life, an illustration of the Scripture—"My grace is sufficient for thee, and my strength is made perfect in thy weakness."

What was true about Elijah, has been fulfilled in all those who, in spite of the darkness of the times, have, like Caleb, followed the Lord wholly. A great number who formed our Church at her beginning have

now departed to be with Christ, and we have now to number with these your late beloved missionary. All these and Malcolm Macleod, not the least among them, kept their consciences clean as to their public duty to the Lord's Cause; they were enabled by grace to adhere to the path of duty; they had a goodly measure of the Lord's presence and comfort in their souls from time to time, and they passed out of time to eternity in peace, with the good hope of being forever with the Lord. If such a witness was inevitable over 30 years ago, it is much more needed now that the Spirit that was upon Elijah would come upon many in this generation. The day is getting much darker, and God and His truth in Law and Gospel are being more and more ignored. If the cause of Christ is to prosper again in this land, it will be brought about by the outpouring of the Spirit of grace and supplications. Men will then cease being stout-hearted, self-sufficient and wise in their own conceits, and will become "as doves of the valleys, each one mourning for his own iniquity."

II. Elisha, who was constrained to take up the work of Elijah.

It is quite evident that Elijah, when he was crying out that he was left alone, had no knowledge that the Lord had 7000 in Israel to witness for Him, and that He was secretly preparing Elisha to step into the breach, when Elijah would be taken to heaven. The Lord knoweth them that are His, and He can point them out and bring them forth in His own good time and way.

(1) Our first sight of Elisha is in connection with the prophecy that went before on him—"And the Lord said unto him, 'Go, return on thy way and anoint Hazael to be king over Syria; and Jehu, the son of Nimshi, shalt thou anoint to be king over Israel: and Elisha, the son of Shaphat of Abel-meholah, shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth the sword of Jehu shall Elisha slay'" (I. Kings xix. 15-17).

Without doubt, this prophecy regarding these three persons has reference to the sore chastisements that would come on Israel for their sins. Hazael and Jehu were the instruments of vengeance to Israel, but it cannot be said that Elisha was like Elijah in the direct using of the sword and fire against God's enemies. His mission was that of healing and peace; more of the still, small voice than of the whirlwind. I was directed

to consider this prophecy in the light of the present condition of God's Cause in our midst. Hazael was an idolater, a man of the world lying in open sin, and illustrative of that spirit of ungodliness and vanity and indifference which is characteristic of these times. They are few in this generation that have not fallen under the sword of Hazael, that is, who are not destroyed by openly defying the authority of God in His holy law and in the claims of His Gospel. Some escape this snare, only to fall under the sword of a Jehu-like spirit. Jehu came forth as a great professor of the true religion, full of zeal in which there was not a whit of self-knowledge. His cry to Jehonadab, the son of Rechab, and to all Israel was—"Come with me and see my zeal for the Lord." Many in our midst have escaped irreligion only to fall under the power of a form of godliness, which has not as its basis the work of the Holy Spirit in quickening the dead to the glory of sovereign grace. I am led to understand that even in Lewis there are some who have come to deny such fundamental doctrines as that God elected from all eternity all that shall be saved, and that it is wrong to preach that God will punish unrepentant sinners in hell for ever. Let these doctrines and others cognate to them be left out of the preaching, and Lewis will be filled from end to end with professors of religion which may have plenty of false zeal, but who will be found among God's enemies at last, as sure as Jehu was.

The Lord has put the sword of the Spirit, which is the Word of God into the hands of His people, and especially into the hands of His sent messengers, that they might use it for the glory of God and the salvation of souls. This was the sword that Elisha wielded in his day, and it was the means of slaying a few to sin and self-righteousness, and of bringing them alive to faith and hope as to salvation through grace. The arrows of the Word of the Great King are sharp in the hearts of His enemies, and therefore the people fall under Him. If sinners are to be saved, the commandment will come, sin will revive, and they will die to every false refuge. It is then that the Gospel will become gospel to men, quickening them to a lively hope through the resurrection of Jesus Christ from the dead. What need there is in our day that through the mercy of God sinners would escape the destruction and corruption that is in the world through lust: that they would be delivered from a form of godliness that denies the

power thereof, and that as lost sinners, they would be united to Him who came "that they might have life and that they might have it more abundantly."

(2) The day came upon Elisha when the mantle of Elijah was cast over him, and that caused him much searching of heart. He understood in some measure that he would have to be responsible to God for His public Cause on earth, and might say with Paul—"And who is sufficient for these things?" Elijah's command—"Go back again: for what have I done unto thee?" had the effect only of thrusting forth Elisha to be a "partaker of the afflictions of the Gospel according to the power of God." He left all and ministered to Elijah, and in that school he was fitted and prepared by God for the ministry which the Lord designed for him.

(3) The Lord revealed Elijah's removal to the sons of the prophets, but steadfast and close cleaving to the Cause as upheld and represented in Elijah was not given to them, but only to Elisha. There are some who can speak the truth about the state of the Cause, but they are not honoured to act according to the truths they speak. No wonder though these should find death in their pot of pottage. But Elisha's heart is rent as well as his garments, by the removal of Elijah, which has left the Church without one to guide her or plead her cause. Dire necessity, the fruit of God's call to himself and that "it is the time of Jacob's trouble," force him to stand in the breach in the dark day. The dealings of the Lord tend only to humble Elisha in the dust, and in taking up Elijah's work, he can say with the Apostle—"I have nothing to glory of: for necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel" (I. Cor. ix. 16). The Word of God makes it amply plain that it is such men as Elisha, wrought upon and prepared by grace, that God uses to carry on the affairs of His Church in every age of time.

III. The manner in which he went forward in his life-work.

He took up the mantle of Elijah which fell from him. That mantle was to him the symbol of what Elijah was and what he performed as the Lord's prophet, and in dependence on grace, he could not refuse the duties and responsibilities that lay before him. With fear and trembling he began to go forward in the same spirit of faith and power, determined to follow in the steps of Elijah, because he was convinced that these

steps were in accordance with the truth and will of God. Jordan's waters were before him as they were before his great predecessor. Difficulties innumerable were to beset him, but his faith assured him that ways would be opened through these difficulties. "Elijah was a man subject to like passions as we are and he prayed earnestly" (James v. 17). Elisha also will do nothing without prayer. His cry—"Where is the Lord God of Elijah?" accompanies his endeavours to carry out the will of God, and by prayer and action he is successful in every undertaking. "He smote the waters and they parted hither and thither and Elisha went over." This was only the first step in a career of usefulness, wherein the power and grace of God were made manifest in Israel and beyond Israel.

We read how, when complete ruin faced the widow of the prophet, that by the word of Elisha her little store of oil was so increased that her poverty in vessels to hold her riches became the most evident part of her straitness. Thus when God turns back the captivity of Zion, complaints and fears are turned to joy and thankfulness. Then there was the Shunammite, who by the Word of the Lord in the mouth of Elisha was given a son, and when bereft of him, had him restored by the prayers of the prophet. When God grants a living ministry, a new creation will be wrought in the hearts of sinners, and though these may have their lifeless seasons, by the same ministry they will experience revivings. Time would fail to recount the marvellous works of God through Elisha. There was Naaman, leprous and yet unwilling to submit to the only way by which he could be cleansed. Through the kindness and forbearance of God he receives at least a bodily cleansing. In Samaria, at a time of siege and famine, such a deliverance was brought about, in fulfilment of the word of Elisha that the four lepers outside the city had to give up their cry of "Unclean, unclean," for a time, and to say to one another, "This is a day of good tidings." Nothing would do but that they would become messengers to the king's household—"We came to the camp of the Syrians, and, behold there was no man there, neither voice of man, but horses tied and asses tied and the tents as they were" (II. Kings vii. 10).

My friends, we have now come to the end of this very solemn communion season, made more solemn by our having to place the dust of our late missionary in



the grave at its commencement. Malcolm Macleod has been taken up to his rest, but the message of this text is that the God he served still lives and reigns. May He speedily raise up another as He did in the case of Elijah, to carry on His own work. We appeal to all, and especially to the young, to lay to heart the words and example Malcolm Macleod set before them. Cleave to the testimony raised by him and others in defence of God's truth, and be not deceived by those whose cry is that there is no difference between our standing and that of others. There was never greater need than there is now that the witness raised over 30 years ago be maintained. We are living in days in which the seeds of infidelity and carnal views of doctrine are bringing forth fruit an hundred fold, sixty fold, and thirty fold. Nevertheless the foundation of God standeth sure, and we are certified from this portion of God's Word and from the Bible as a whole that the Lord will give the strength and encouragement necessary to those who will cleave to Himself and to His truth.

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## Biographical Sketch of the Rev. Henry Martyn, B.D.

### IV.

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(Continued from p. 303.)

**D**URING his residence at Aldeen with Mr Brown, Mr Martyn employed himself chiefly in acquiring the Hindoostanee, besides preaching occasionally to his countrymen in Calcutta. The purity of his doctrines, as might have been expected, proved offensive to many; but, in spite of all opposition, this devoted messenger of Christ was determined to know nothing in his public ministrations save Jesus Christ, and Him crucified.

On the 13th of September, Mr Martyn received his appointment to Dinapore. The account of his departure from his dear Christian friends at Calcutta, is thus beautifully given by his biographer:—

“A few days before he left Aldeen, several of Mr Martyn's friends came together to his pagoda, in order that they might unite with him in imploring a blessing on his intended labours. Such a meeting could not fail of being highly interesting; and it was not the less so



from a recollection of the place in which they were assembled—a Christian congregation in a building which once had been an idol temple, seemed to supply a consolatory pledge, as well as a significant emblem of what all earnestly prayed for, and confidently anticipated in poor idolatrous India. ‘My soul,’ said Mr Martyn, ‘never yet had such divine enjoyment. I felt a desire to break from the body and join the high praises of the saints above. May I go ‘in the strength of this many days’—Amen. ‘My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.’ How sweet to walk with Jesus—to love Him—and to die for Him! ‘Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.’ And again, the next day he says—‘The blessed God has again visited my soul in His power, and all that was within me blessed His holy name. I found my heaven begun on earth. No work so sweet as that of praying, and living wholly to the service of God.’

“On the 15th October, after taking leave of the Church at Calcutta in a farewell discourse, and of the family at Aldeen in an exposition at morning worship, Mr Martyn entered his budgerow,\* which was to convey him to Dinapore, and sailed up the Ganges, accompanied by his brethren, Mr Brown, Mr Corrie, and Mr Parsons. Mr Marshman, seeing them pass by the Mission House, could not resist joining the party; and after going a little way, left them with prayer. At night, Mr Martyn prayed with his brethren in the vessel; and the next day they devoted the whole morning to religious exercises. ‘How sweet is prayer,’ said he, ‘to my soul at this time. I seem as if I could never be tired, not only of spiritual joys, but of spiritual employments, since these are now the same.’

“The day after, the weather becoming tempestuous, his brethren sorrowfully and reluctantly left him to prosecute his voyage alone. Before they parted, however, they spent the whole morning (to use his own words) in a divine ordinance, in which each of them read a portion of Scripture, and all of them sang and prayed. ‘Mr Brown’s passage, chosen from the 1st of Joshua, was very suitable,’ said Mr Martyn—‘Have I not sent

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\* A budgerow is a travelling boat, constructed like a pleasure barge.

thee'—'Let this be an answer to my fears, O my Lord, that I am in thy work; and that therefore I shall not go forth at my own charges, or fight any enemies but thine. It was a very affecting season to me, but in prayer I was far from a state of seriousness and affection.'"

At the commencement of his labours at Dinapore, Mr Martyn met with considerable opposition; but such was the mild and affectionate, yet firm adherence to the truth, by which his whole conduct was characterised, that he soon succeeded in gaining the esteem and the confidence of those who waited upon his ministry. In prosecuting his work as a Missionary, he now commenced the study of the Sanscrit, besides dedicating a considerable time every day to a translation of the Parables into Hindoostanee, along with a commentary upon them. Both among Europeans and natives, he was indefatigable in preaching the Gospel, and endeavouring to commend the truth to every man's conscience.

In the superintendence of the schools which he had established, in his Sabbath duties, and in his week-day labours, Mr Martyn was so incessantly occupied, that his health began to yield. Still he felt unwilling to relax in his exertions. He devoted much of his time to the translation of the Scriptures into Hindoostanee and Persian, an employment which seems to have afforded him peculiar delight. "The time fled imperceptibly," he observes, "while so delightfully engaged in the translations; the days seemed to have passed like a moment. Blessed be God for some improvement in the languages! May every thing be for edification in the Church! What do I not owe to the Lord, for permitting me to take part in a translation of His Word; never did I see such wonder, and wisdom, and love, in that blessed book, as since I have been obliged to study every expression; and it is a delightful reflection, that death cannot deprive us of the pleasure of studying its mysteries."

While thus engaged, however, in his Master's work, it pleased Him with whom all wisdom dwells, to visit him with a severe trial, in the death of his eldest sister, the intelligence of which affected him with the most pungent sorrow. "O my heart, my heart," he exclaimed, "is it, can it be true, that she has been lying so many months in the cold grave! Would that I could remember it, or always forget it; but to think for a moment of other things, and then to feel the remembrance of it coming, as if for the first time, rends my

heart asunder. When I look round upon the creation, and think that her eyes see it not, but have closed upon it for ever—that I lie down in my bed, but that she has lain down in her grave—Oh! is it possible! I wonder to find myself still in life; that the same tie which united us in life, has not brought death at the same moment to both. O great and gracious God! what should I do without Thee! But now thou art manifesting thyself as the God of all consolation to my soul; never was I so near thee; I stand on the brink, and long to take my flight. There is not a thing in the world for which I could wish to live, except the hope that it may please God to appoint me some work. And how shall my soul ever be thankful enough to thee. O thou most incomprehensibly glorious Saviour, Jesus! O what hast thou done to alleviate the sorrows of life! and how great has been the mercy of God towards my family, in saving us all! How dreadful would be the separation of relations in death, were it not for Jesus!”

Acutely as Mr Martyn suffered under this afflicting dispensation, he omitted the prosecution of his various duties for only one day, devoting himself in season, and out of season, to the work which his Master had assigned him. It was not so much by preaching, in the first instance, that he hoped to reach the hearts of the natives, but by the institution of schools, and the distribution of the Scriptures. Anxious to try the effect of this mode of carrying on his missionary work, he resisted the earnest solicitations of his friends at Calcutta, who were urgent with him to accept the Mission Church at the Presidency. Mr Martyn preferred the retirement of Dinapore, with the hope of benefiting the natives, and, therefore, though the application was made to him through his much esteemed friend Mr Brown, he counted it his duty to decline the offer. In a short time, however, his present situation was rendered much less agreeable, by the removal of the only family with whom he had lived on terms of Christian intimacy, and to whom he had been the instrument of first imparting serious impressions. And another circumstance which distressed his mind not a little, was the temporary suspension of public worship on the Sabbath, in consequence of the state of the weather. Application had been made to the Governor-General for the erection of a church, and meanwhile Mr Martyn opened his own house as a place of worship. No exertions were spared to fulfil, as an hireling, his day; “the early morning, as well as the

closing evening, found him engaged in his delightful labours." At length he succeeded in accomplishing his great work—the version of the New Testament in Hindoostanee.

In the early part of the year 1809, Mr Martyn was removed from his station at Dinapore to Cawnpore, where his duties varied little from those to which he had already been accustomed. Soon after his arrival at his new station, intelligence reached him from Europe, first of the dangerous illness, then of the death of that sister who had taken so deep an interest in his spiritual welfare. This threw a deep gloom, for a time, over Mr Martyn's mind, but still he persevered in labouring for souls, as one who must give an account. He now commenced his public ministrations among the heathen, preaching the Gospel to a crowd of mendicants who assembled on a stated day before his house, for the purpose of receiving alms. This motley congregation of beggars, of all descriptions, increased to the amount of even eight hundred, to whom an opportunity was thus afforded Mr Martyn of preaching the glad tidings of salvation.

In the midst of these exertions Mr Martyn's health began to fail. An attack of pain in the chest, accompanied with fever and debility, excited considerable alarm in the minds of his friends. But it was with extreme difficulty that he was prevailed upon to spare himself; providentially, however, he obtained no small assistance and relief by the arrival of his dear friend, Mr Corrie, who happened to stop at Cawnpore on his way to Agra. Notwithstanding this seasonable aid, Mr Martyn's health became so precarious that he was recommended either to try the effect of a sea voyage, or to return to England for a short time. The latter alternative he at last, though with reluctance, resolved to adopt. Still anxious, however, to carry forward his missionary work, he decided upon going into Arabia and Persia, for the purpose of having the Persian and Arabic translations of the New Testament revised and corrected by some of the most learned men. At Shiraz, in Persia, where he resided for some time, he excited great interest by the success with which he conducted discussions with the Moollahs and the Sooffe doctors. After a stay of ten months he completed the Persian New Testament, and also the version of the Psalms in Persian—"a sweet employment," to use his own words, "and which caused

six weary moons that waxed and waned since its commencement, to pass unnoticed."

Having finished the translation, which was the object of his journey, he set out from Shiraz, with the design of laying the work before the king of Persia; but, finding that from some informality he could not obtain an audience, he proceeded to Tebriz, where the British minister resided, and from whom he expected to receive the necessary introduction to the king. After having completed this tedious journey, Mr Martyn was attacked with a severe fever, which compelled him to give up all idea of presenting the New Testament in person. It was now becoming every day more evident that a longer residence in the East would prove speedily fatal to our missionary; and, accordingly, ten days after his recovery from the fever, he set out on his journey homewards. His design was to reach England by way of Constantinople; and accompanied by a Tartar guide, whose inhuman barbarity seems to have caused Mr Martyn's death, he had reached no farther than Tocat, when, on the 16th October 1812, he breathed his last. The special circumstances of his death are unknown, but one thing is certain, that, whatever these circumstances were, he has reaped a rich reward of all his labours, toils, and privations in the cause of the Redeemer. "Well done, good and faithful servant, enter thou into the joy of thy Lord."—"The Scottish Christian Herald."

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### **God's Providence.**

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**H**OW great a pleasure is it to discern how the most wise God is providentially steering all to the port of His own praise and His people's happiness, whilst the whole world is busily employed in managing the sails and tugging at the oars with quite an opposite design and purpose. To see how they promote His design by opposing it, and fulfil His will by resisting it enlarge His Church by scattering it, and make their rest come the more sweet to their souls by making their condition so restless in the world. This is pleasant to observe in general; but to record and note its particular designs upon ourselves, with what profound wisdom, infinite tenderness, and incessant vigilance it hath managed all that concerns us from first to last, is ravishing and transporting.—Flavel.

## Gleanings from Many Fields: The Sinking of the Well.

### I.

BY THE REV. JOHN G. PATON, D.D.

[This interesting and graphic story of "The Sinking of the Well" is taken from "John G. Paton, Missionary to the New Hebrides." To our older readers the story may be well known, but to the younger generation who have not read Dr Paton's fascinating biography the story will be new. To old and young it is interesting as an illustration of God's marvellous ways of working. It was through the "Sinking of the Well" that the back of heathenism in Aniwa was broken. But we had better let Dr Paton's graphic pen tell the story.]

**I** MUST here record the story of the Sinking of the Well, which broke the back of heathenism on Aniwa. Being a flat coral island, with no hills to attract the clouds, rain is scarce there as compared with the adjoining mountainous islands; and even when it does fall heavily, with tropical profusion, it disappears, as said before, through the light soil and porous rock, and drains itself directly into the sea. Hence, because of its greater dryness, Aniwa is more healthy than many of the surrounding isles; though, probably for the same reason, its natives are subject to a form of elephantiasis, known as the "Barbadoes leg." The rainy season is from December to April, and then the disease most characteristic of all these regions is apt to prevail, viz., fever and ague.

At certain seasons the natives drank very unwholesome water; and, indeed, the best water they had at any time for drinking purposes was from the precious cocoanut, a kind of Apple of Paradise for all these Southern Isles! They also cultivate the sugar-cane very extensively, and in great variety; and they chew it, when we would fly to water for thirst; so it is to them both food and drink. The black fellow carries with him to the field, when he goes off for a day's work, four or five sticks of sugar-cane, and puts in his time comfortably enough on these. Besides, the sea being their universal bathing-place, in which they swattle like fish, and little water, almost none, being required for cooking purposes, and none whatever for washing clothes, the

lack of fresh springing water was not the dreadful trial to them that it would be to us. Yet they appreciate and rejoice in it immensely, too; though the water of the green cocoanut is refreshing, and in appearance, taste, and colour not unlike lemonade—one nut filling a tumbler; and though when mothers die they feed the babies on it and on the soft white pith, and they flourish on the same, yet the natives themselves show their delight in preferring, when they can get it, the water from the well.

My household felt sadly the want of fresh water. I prepared two large casks, to be filled when the rain came. But when we attempted to do so at the water-hole near the village the natives forbade us, fearing that our large casks would carry all the water away and leave none for them with their so much smaller cocoanut bottles. This public water-hole was on the ground of two Sacred Men, who claimed the power of emptying and filling it by rain at will. The superstitious natives gave them presents to bring the rain. If it came soon, they took all the credit for it. If not, they demanded larger gifts to satisfy their gods. Even our Aneityumese teachers said to me, when I protested that surely they could not believe such things, "It is hard to know, Missi. The water does come and go quickly. If you paid them well they might bring the rain and let us fill our casks!" I told them that, as followers of Jehovah, we must despise all heathen mummeries and trust in Him and in the laws of His creation to help us.

Aniwa having therefore no permanent supply of fresh water, in spring or stream or lake, I resolved by the help of God to sink a well near the Mission premises, hoping that a wisdom higher than mine own would guide me to the source of some blessed spring. Of the scientific conditions of such an experiment I was comparatively ignorant; but I counted on having to dig through earth and coral above thirty feet, and my constant fear was that, owing to our environment, the water, if water I found, could only be salt water after all my toils! Still, I resolved to sink that shaft in hope, and in faith that the Son of God would be glorified thereby.

One morning I said to the old Chief and his fellow-Chief, both now earnestly inquiring about the religion of Jehovah and of Jesus, "I am going to sink a deep



well into the earth to see if our God will send us fresh water up from below." They looked at me with astonishment, and said in a tone of sympathy approaching to pity, "O Missi! Wait till the rain comes down, and we will save all we possibly can for you." I replied, "We may all die for lack of water. If no fresh water can be got we may be forced to leave you." The old Chief looked imploringly and said, "O Missi! you must not leave us for that. Rain comes only from above. How could you expect our island to send up showers of rain from below?" I told him, "Fresh water does come up springing from the earth in my land at home, and I hope to see it here also." The old Chief grew more tender in his tones and cried, "O Missi! your head is going wrong; you are losing something or you would not talk wild like that! Don't let our people hear you talking about going down into the earth for rain, or they will never listen to your word or believe you again."

But I started upon my hazardous job, selecting a spot near the Mission Station and close to the public path, that my prospective well might be useful to all. I began to dig, with pick and spade and bucket at hand, an American axe for a hammer and crowbar, and a ladder for service by and bye. The good old Chief now told off his men in relays to watch me, lest I should attempt to take my own life or do anything outrageous, saying, "Poor Missi! That's the way with all who go mad. There's no driving a notion out of their heads. We must just watch him now. He will find it harder to work with pick and spade than with his pen, and when he's tired we'll persuade him to give it up." I did get exhausted sooner than I expected, toiling under that tropical sun; but we never own before the natives that we are beaten; so I went into the house and filled my vest pocket with large, beautiful English-made fish-hooks. These are very tempting to the young men, as compared with their own, skilfully made though they be out of shell, and serving their purposes wonderfully. Holding up a large hook, I cried, "One of these to every man who fills and turns over three buckets out of this hole!" A rush was made to get the first turn, and back again for another and another. I kept those on one side who had got a turn, till all the rest in order had a chance, and bucket after bucket was filled and emptied



rapidly. Still the shaft seemed to lower slowly, while my fish-hooks were disappearing very quickly. I was constantly there, and took the heavy share of everything, and was thankful one evening to find that we had cleared more than twelve feet deep—when, lo! next morning one side had rushed in, and our work was all undone.

The old Chief and his best men now came around me more earnestly than ever. He remonstrated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth in Aniwa! "Now," said he, "had you been in that hole last night you would have been buried, and a man-of-war would have come from Queen 'Toria [Victoria] to ask for the Missi that lived here. We would have to say, 'He is down in that hole.' The captain would ask, 'Who killed him and put him down there?' We would have to say, 'He went down there himself!' The captain would answer, 'Nonsense! Who ever heard of a white man going down into the earth to bury himself? You killed him; you put him there. Don't hide your bad conduct with lies!' Then he would bring out his big guns and shoot us, and destroy our island in revenge. You are making your own grave, Missi, and you will make ours too. Give up this mad freak, for no rain will be found by going downwards on Aniwa. Besides, all your fish-hooks cannot tempt my men again to enter that hole; they don't want to be buried with you. Will you not give it up now?"

I said all that I could to quiet his fears, explained to them that this falling-in had happened by my neglect of precautions, and finally made known that by the help of my God, even without other help, I meant to persevere. Steeping my poor brains over the problem, I became an extemporised engineer. Two trees were searched for, with branches on opposite sides, capable of sustaining a cross tree betwixt them. I sank them on each side firmly into the ground, passed the beams across them over the centre of the shaft, fastened thereon a rude home-made pulley and block, passed a rope over the wheel, and swung my largest bucket to the end of it. Thus equipped, I began once more sinking away at the well, but at so great an angle that the sides might not again fall in. Not a native, however, would enter that hole, and I had to pick and dig away till I was

utterly exhausted. But a native teacher, in whom I had confidence, took charge above, managing to hire them with axes, knives, etc., to seize the end of the rope and walk along the ground pulling it till the bucket rose to the surface, and then he himself swung it aside, emptied it, and lowered it down again. I rang a little bell which I had with me when the bucket was loaded, and that was the signal for my brave helpers to pull their rope. And thus I toiled on from day to day, my heart almost sinking sometimes with the sinking of the well, till we reached a depth of thirty feet. And the phrase, "Living water, living water," kept chiming through my soul, like music from God, as I dug and hammered away!

At this depth the earth and coral began to be soaked with damp. I felt we were nearing water. My soul had a faith that God would open a spring for us; but side by side with this faith was a strange terror that the water would be salt. So perplexing and mixed are even the highest experiences of the soul; the rose-flower of a perfect faith set round and round with prickly thorns. One evening I said to the old Chief, "I think that Jehovah God will give us water to-morrow from that hole!" The Chief said, "No, Missi; you will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you! That will be the end of it—death to you and danger to us all." I still answered, "Come to-morrow. I hope and believe that Jehovah God will send you the rain water up through the earth."

*(To be continued.)*

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#### THE PUBLICAN'S PRAYER.

People talk about looking back on a well-spent life: I look up to Him who spent His life gloriously to redeem the life of my precious soul; and there alone I dare to look. I thank God who has kept me from the grosser sins of the world; but there is not a prayer more suitable to my dying lips than that of the publican—"God be merciful to me a sinner."

## An Leabhar-Ceasnachaidh Farsuinn.

(Air a leantainn.)

C. 159. Cionnus is còir dhoibh-san a tha air an gairm chuige sin, am focal a shearmonachadh?

F. 'S còir dhoibh-san, a tha air an gairm, a chum saothrachadh ann am ministrealachd an fhocail, teagasg fallain a shearmonachadh, agus sin gu dìchiollach, ann an àm, agus á h-àm, gu soilleir, cha 'n ann am millseachd bhriathar gliocais dhaoine, ach ann an làn-fhoillseachadh dhearbhadh an Spioraid, agus ann an cumhadh, gu tairis, a' foillseachadh comhairle Dhé, gu h-iomlan, gu h-eagnuidh 'g an cur féin ri h-uireasbhuidh agus tuigse an luchd-éisdeachd, gu h-eudmhor, le teasghràdh do Dhia, agus do anamaibh a shluaigh, gu tréibhdhireach, a' cur mar chrìoch rompa, esan a ghlòrachadh, iadsan iompachadh, agus an altrum suas, agus an sàbhaladh.

C. 160. Ciod tha air 'iarruidh orra-san, a tha 'g éisdeachd an fhocail, air a shearmonachadh?

F. Iarrar orra-san a tha 'g éisdeachd an fhocail air a shearmonachadh, a bhi feitheamh air le dìchioll, ullachadh, agus ùrnuigh, an ni a chluinneas iad a rannsachadh leis na sgriobtuiribh, an fhìrinn a ghabhail le creidimh, le gràdh; le ciùineas, agus inntinn ealamh, mar fhocal Dé; a bhi beachd-smuaineachadh, agus a' còmhradh air, iad 'g a fholach 'n an cridhibh, agus a thoradh a' thoirt a mach 'n am beatha.

C. 161. Cionnus a tha na sàcramainte, air an deanamh 'n am meadhonaibh éifeachdach chum slàinte?

F. Tha na sàcramainte, air an deanamh 'n am meadhonaibh éifeachdach chum slainte, cha 'n ann o chumhadh air bith annta féin, no o bhrìgh air bith a tha teachd o dhiadhachd, no o rùn, an tì leis am bheil iad air am frithealadh, ach a mhàin trid oibreachadh an Spioraid Naoimh, agus trid bheannachadh Chrìosd, leis an d'òrduicheadh iad.

C. 162. Ciod e sin sàcramaint?

F. Sàcramaint, is òrdugh naomh e, agus air a shuidh-eachadh le Chrìosd 'n a eaglais, a chum sochairean na h-eadar-mheadhonaireachd, a chiallachadh a sheulachadh, agus a thabhairt seachad, dhoibh-san a tha 'n taobh stigh do cho-cheangal nan gràs, a chum an creidimh, agus na h-uile ghràsa eile, a neartachadh agus a mheudachadh; iadsan a cheangal ri h-ùmhhlachd, a chum mar an ceudna an gràdh agus an co-chomunn r' a chéile thaisbeanadh

agus altrum, agus eadar-dhealachadh a chur eatorra-san, agus a' mhuinntir a ta 'n leth muigh.

C. 163. Ciod iad na h-earrannan a tha ann an sàcramaint?

F. Tha dà chuid ann an sàcramaint, 's e a' cheud chuid diubh, comhara faicsinneach o 'n leth muigh, air a ghnàthachadh do réir òrduigh Chrìosd féin, agus is e 'n dara cuid gràs spioradail, o 'n leth stigh, air a chiallachadh leis a' cheud chuid.

C. 164. Cia lion sàcramaint a dh' òrduich Chrìosd 'n a eaglais, fuidh 'n Tiomnadh Nuadh?

F. Dh' òrduich Chrìosd 'n a eaglais, fuidh 'n Tiomnadh Nuadh, dà shàcramaint a mhàin, am baisteadh agus suip-eir an Tighearna.

C. 165. Ciod e baisteadh?

F. Am baisteadh, is sàcramaint an Tiomnaidh Nuaidh e, anns an d' òrduich Chrìosd, ionnlad le h-uisge, ann an ainm an Athar, a' Mhic, agus an Spioraid Naoimh, gu bhi 'n a chomhara agus 'n a sheula, air ar suidheachadh ann féin, air maithneas peacaidh trid 'fhola-sa, agus air ar n-ath-ghineamhuinn trid a Spioraid, air uchd-mhacachd mar an ceudna, agus aiseirigh a chum na beatha maireannaich; agus leis am bheil a' mhuinntir a bhaistear, air an gabhail air mhodh chràbhaidh a steach do 'n eaglais fhaicsinneich, agus a' dol fuidh cheangal follaiseach agus aidichte gur leis an Tighearn iad gu h-iomlan, agus leis-san a mhàin.

C. 166. Cò d' an còir am baisteadh a fhrithealadh?

F. Cha chòir am baisteadh a fhrithealadh, do neach air bith, tha 'n taobh muigh do 'n eaglais fhaicsinneich, agus mar sin 'n an coigrich do cho-cheangal a' gheallaidh, agus an aidich iad an creidimh ann an Chrìosd, agus an ùmhlachd dha; ach naoidheana a' teachd o phàrantaibh a ta arson, no a mhàin a h-aon duibh ag aideachadh creidimh ann an Chrìosd, agus ùmhlachd dha, tha iad d' a thaobh sin, an taobh stigh do 'n cho-cheangal, agus is còir am baisteadh.

C. 167. Cionnus is còir dhuinn ar baisteadh a bhuil-eachdach?

F. An dleasdanas feumail sin, ach a tha air a leigeadh gu mòr fo dhearmad, eadhon buileachadh a bhaistidh, is còir a choimhlionadh leinn, rè fad ar beatha gu h-iomlan, gu h-àraid an àm buairidh agus 'n uair tha sinn a làthair an àm a fhrithealaidh do dhaoineibh eile: agus sin le bhì gu dùrachdach, agus gu taingeil a' gabhail a nàduir gu cridhe; agus nan crìoch chum an d' òrduich Chrìosd e; gach còir àraid, agus na sochairean a tha air an tabhairt seachad, agus air an seallachadh leis, agus ar bòid fhollaiseach féin a thug sinn ann; agus le bhì air ar n-irioslachadh air son

ar truailidheachd pheacaich féin, agus ar n-easbhuidh ann an gràs a' bhaistidh, is a thaobh ar co-cheangail, agus air son ar gluasad 'n a aghaidh; le bhí fàs suas a chum lan-dearbhadh air maitheanas peacaidh, agus air gach uile bheannachadh eile, a ta air a sheulachadh dhuinn anns an t-sàramaint so; le bhí tarruing neart o bhàs agus aiseirigh Chrìosd, anns am bheil sinn air ar baisteadh, a chum marbhadh a' pheacaidh, agus a chum beothachadh gràis, agus le bhí déanamh dìchill gu ar beatha chaitheamh trid creidimh, agus ar giùlan bhí ann naomhachd, agus ann am fireantachd, mar dhaoinibh thug suas an ainm do Chrìosd ann am baisteadh, agus a chum gluasad ann an gràdh bràthaireil, mar dhaoinibh a tha air am baisteadh trid an aoin Spioraid, a chum aon chorp.

C. 168. Ciod i suipeir an Tighearna?

F. Suipeir an Tighearna, is sàramaint an Tiomnaidh Nuaidh i, anns am bheil bàs Chrìosd air 'fhoillseachadh, le h-aran agus fìon, a thabhairt agus a ghabhail, do réir òrduigh Iosa Crìosd; agus iadsan a tha a' comunnachadh gu h-ìomchuidh, tha iad a' beathachadh an anama air a chorp-sa, agus air fhuil, a chum an altruim spioradail. agus an fàs ann an gràs: tha 'n aonadh agus an co-chomunn ris air an daighneachadh dhoibh, tha iad a' taisbeanadh, agus ag ath-nuadhachadh am buidheachais, agus an ceangail do Dhia, an gràidh d' a chéile, agus an caomh chompanas r' a chéile, mar bhuill an aoin chuirp dhìomhair cheudna.

C. 169. Cionnus a dh' òrduich Crìosd, an t-aran agus am fìon bhí air an toirt, agus air am gabhail, ann an sàramaint suipeir an Tighearna?

F. Dh' òrduich Crìosd do mhinisteiribh 'fhocail, ann am frithealadh sàramaint suipeir an Tighearna, an t-aran agus am fìon a chur air leth o fheumaibh coitchionn, le briathraibh an òrduchaidh; le buidheachas, agus le h-ùnuigh, an t-aran a ghlacadh agus a bhriseadh, agus an sin an t-aran agus am fìon araon a thabhairt do 'n luchd-comunnachaidh; d' an còir, a bhrìgh an òrduigh cheudna, an t-aran a ghabhail agus 'itheadh agus am fìon òl, mar chuimhneachadh taingeil, gu robh corp Chrìosd air a bhriseadh, agus air a thabhairt, agus 'fhuil air a dòrtadh air an son.

C. 170. Cionnus a tha iadsan a ta comunnachadh gu h-ìomchuidh ann an suipeir an Tighearna, a beathachadh air corp agus air fuil Chrìosd?

F. Mar nach eil corp agus fuil Chrìosd, a làthair gu corporra, no gu feòlmhor, fuidh 'n aran agus fuidh 'n fhìon, mar nach 'eil corp agus fuil Chrìosd anna, no maille riu, ann an suipeir an Tighearna, ach gidheadh air mhodh spioradail a làthair do chreidimh an neach a ta 'g an gabh-

ail le chreidimh co fìor agus co cinnteach, 's a tha an t-aran agus am fìon féin a làthair d' an ceud-fathaibh corp-orra; mar sin, tha iadsan a ta comunnachadh gu h-ìomchuidh ann an suipeir an Tighearna, a' tarraing beatha o chorp agus o fhuill Chrìosd, cha 'n ann air mhodh chorp-orra, no fheòlmhor, ach air mhodh spioradail; gidheadh 's ann gu fìor agus gu cinnteach a nithear so, am feadh le chreidimh, a tha iadsan a' gabhail, agus a' cur riutha féin, Chrìosd air a cheusadh, agus uile shochairean a bhàis.

C. 171. Cionnus is còir dhoibh-san a tha gabhail sàcramaint suipeir an Tighearna, iad féin ulluchadh mu 'n tig iad d' a h-ionnsuidh?

F. Is còir dhoibh-san a tha gabhail sàcramaint suipeir an Tighearn, iad féin ulluchadh fa 'comhair, mu 'n tig iad, le iad féin a cheasnachadh, mu thimchioll iad féin a bhi ann an Crìosd, mu 'm peacaidhean agus an uireasbhuidhean, mu fhìrinn agus mu thomhas an eòlais, an creidimh, an aithreachais, an gràidh do Dhia, agus do na bràithraibh, an seirce do na h-uile dhaoineibh, a' tabhairt maitheanaidh dhoibh-san a rinn eucoir orra; mu 'n togradh an déigh Chrìosd, agus mu 'n nuadh-ùmhachd, agus le bhi ag ath-nuadhachadh gnàthachaidh nan gràsa sin, trid beachd-smuaineachadh dùrachdach, agus ùrnuigh thréibhdhreach.

C. 172. An còir do neach air am bheil amharus mu thimchioll e féin a bhi ann an Crìosd, no e bhi air ulluchadh gu h-ìomchuidh, teachd a dh' ionnsuidh suipeir an Tighearna?

F. Feudaidh neach air am bheil amharus mu thimchioll féin a bhi ann an Crìosd, no e bhi air ulluchadh gu h-ìomchuidh fa chomhair sàcramaint suipeir an Tighearn, fìor chòir a bhi aig' air Crìosd, ged nach 'eil e fathast dearbhta mu dhéibhinn, agus an am meas Dhé, tha so aige, ma tha a' bhreithneachadh mu thimchioll féin e bhi dh' easbhuidh Chrìosd 'g a ruigsinn gu h-ìomchuidh; agus e gu neo-chealgach ag iarraidh bhi air 'fhaotainn ann an Crìosd, agus a' pilleadh o aingidheachd, agus anns a' chor so (do bhrìgh gu bheil geallaidhean air an òrduchadh, a chum furtachd, eadhon do Chrìosduidhibh anmhunn, agus amharus aca mu 'n staid féin); is còir dha a neo-chreidimh féin a chaoidh, agus saothair a chaitheadh a chum an ni a ta mar cheist air 'fhuasgladh; agus air dha so a dhèanamh, feudaidh e, agus is còir dha teachd gu suipeir an Tighearna, a chum gu 'm biodh e ni 's mò air a neartachadh.

C. 173. An còir neach air bith, a tha 'g aideachadh a' chreidimh, agus leis am miannach teachd gu suipeir an Tighearn, a chumail air 'ais uaithe?

F. 'A mhuinntir a mhothaichear aineolach, no sgainealach, ged tha iad ag aideachadh a' chreidimh, agus ag iarraidh teachd gu suipeir an Tighearna, feudar agus is còir an cumail air an ais, o 'n t-sàcramaint so, trid an ùghdarrais dh' fhàg Crìosd 'n a eaglais, gus an taisbean iad an leasachadh beatha.

C. 174. Ciod a dh' iarrar orra-san a ta gabhail sacramaint suipeir an Tighearna, an àm a frithealaidh?

F. Tha air 'iarruidh orra-san a ta gabhail sàcramaint suipeir an Tighearna, ri àm a frithealaidh, iad a dh' fheith-eamh air Dia anns an òrdugh so, le gach uil' urram agus aire naoimh; iad a thoirt aire gu dìchiollach do na samhluidhibh faicsinneach, agus do na gnìomharaibh sàcramainteach; air corp an Tighearna, gu faicilleach; agus iad a bhi a' beachd-smuaineachadh gu tèò-cridheach air a bhàs agus 'fhulangas, agus trid sin, iad féin a bhrosnuchadh suas, chum an gràsan a bhi 'g oibreachadh gu beothail, agus fuidh dhoilghios air son peacaidh, ann an geur-ocras agus tart a bhi orra an déigh Chrìosd, a bheathachadh air, tre chreidimh, ag earbsadh as a thoillteanas-sa, a' dèanamh gairdeachais 'n a ghràdh, ag ath-nuadhachadh an co-cheangail ri Dia, agus an gràidh do na naomhaibh uile.

C. 175. Ciod e dleasdanas Chrìosduidhean an déigh dhoibh sàcramaint suipeir an Tighearna a gabhail?

F. Is e is dleasdanas do Chrìosduidhean an déigh dhoibh sàcramaint suipeir an Tighearna a ghabhail, iad a thoirt fainear gu dùrachadh, ciod an giùlan a bh' aca ann, agus cionnus a shoirbhich iad, ma tha iad a' mothachadh beothachaidh agus comhfhurtachd, iad a bheannachadh Dhé air a son, a bhi 'g asluchadh gu maireadh so, faire a dhèanamh, an aghaidh tuiteim air an ais, am bòidean a choimhlionadh, agus misneach a ghabhail dhoibh féin a chum feitheamh gu tric air an òrdugh so: ach ma 's e 's nach mothaich iad tairbhe air bith 's an àm, iad a ghabhail ath-shealladh ni 's géire d' an ullachd féin air chionn na sàcramaint, agus d' an giùlan aice, agus ma 's urradh dhoibh annta so araon, iad féin, is còir dhoibh feitheamh ri a toradh gu àm iomchuidh: ach ma chi iad gu n' d'fhàilnich iad ann an aon chuid diubh so, is còir dhoibh bhi air an irosalachadh, agus feitheamh air an t-sàcramaint a ris, le tuilleadh cùraim agus dìchill.

C. 176. Cia iad na nithe 's am bheil sàcramaint a' bhaistidh agus suipeir an Tighearna cosmhuil r' a chéile?

F. Tha sàcramaint a' bhaistidh agus suipeir an Tighearna cosmhuil r' a chéile, anns na nithibh so, eadhon, gur

h-e Dia is ùghdair dhoibh araon, gur h-e a' chuid spioradail dhiubh araon, Crìosd agus a shochairean, gu bheil iad araon an seulaibh air an aon cho-cheangal, gurann le ministearibh an t-soisgeil as còir am frithealadh, agus nach h-ann le neach air bith eile, agus gur còir an cumail suas ann an eaglais Chrìosd, gu ruig a dhara teachd.

C. 177. Cia iad na nithe 's am bheil sàcramainte a bhaistidh agus suipeir an Tighearn, neo-chosmhuil r' a chéile?

F. Tha sàcramainte a' bhaistidh agus suipeir an Tighearna neo-chosmhuil r' a chéile anns na nithibh so, eadhon, nach còir am baisteadh a fhrithealadh ach aon uair, le h-uisge mar an ceudna, a chum bhi 'n a chomhara agus 'n a sheula air ar n-athghineamhuinn, agus air ar suidheachadh ann an Crìosd, agus sin, eadhon do naoidheanaibh; ach is còir suipeir an Tighearna fhrithealadh gu tric, le samhluidhibh an arain agus an fhiona chum Chrìosd a thaisbeanadh agus a thabhairt seachad, mar bhiadh spioradail do 'n anam, agus a chum ar maireachduinn agus ar cineas ann-san, a dhaighneachadh, agus sin a mhàin dhoibh-san a thàinig gu h-aois, agus comas air iad féin a cheasnachadh.

C. 178. Ciod e ùrnuigh?

F. Is e ùrnuigh, bhi cur suas ar n-athchuinge ri Dia, ann an ainm Chrìosd, tre chòmhnadh an Spioraid, le aideachadh air ar peacaidhibh, agus aideachadh taingeil air a thiodhlacaibh-sa.

C. 179. An ann ri Dia a mhàin is còir dhuinn ùrnuigh a dhèanamh?

F. Do bhrìgh gur h-e Dia a mhàin a tha comasach air a' chridhe a rannsachadh, athchuingean éisdeachd, peacaidhean a mhaitheadh, agus iarrtuis gach neach a choimhlionadh, agus a mhàin anns an coir dhuinn creidsinn, agus aoradh a dhèanamh dha le fìor chràbhadh, is còir do na h-uile dhaoineibh ùrnuigh (ni a tha 'n a cuid àraid do 'n aoradh) a dhèanamh ri Dia a mhàin, agus cha 'n ann ri neach air bith eile.

C. 180. Ciod a ùrnuigh a dhèanamh ann an ainm Chrìosd?

F. Ùrnuigh a dhèanamh ann an ainm Chrìosd, is e sin, ann an ùmhlachd d' a àithne féin agus le làn-mhuinghinn 'n a gheallanaibh, tròcair iarruidh air a sgàthsa cha 'n ann iomradh lom a mhàin air 'ainm, ach le bhith tarruing ar misneich ann an ùrnuigh, agus ar dànachd, ar neirt, agus ar dòchais gu 'n gabhar ruinn, tre Chrìosd agus trid eadarmheadhonaireachd-san.

*Ri leantainn*



## **The Late Mr Murdo Cameron, Kishorn.**

**MURDO CAMERON**, Kishorn, was well known in the West Highlands as a man of eminent standing among the Lord's people. He was very retired in his natural disposition. This accounts for the obscurity in which his memory has been shrouded hitherto in the public place given to other worthy men of God in the "Free Presbyterian Magazine." This year some fragments concerning him came to our hand, so we decided to put them on record in order that nothing should be lost to posterity through our negligence.

The writer met Murdo Cameron in his own house in Kishorn, in December of 1890. After a few general remarks in the house, he came to convoy the writer a part of the way. The subject, galling to the hearts of all the lovers of God's truth in the Free Church of Scotland at that time, was her flagrant departure from holding the infallibility and inerrancy of the whole Bible, and the boldness with which men in office in the Church tore the Confession of her faith in pieces, despite their own vows to God and men that they would assert, maintain, and defend it, and that they would follow no divisive course from it. It became evident to the writer that Murdo was exceedingly pained at heart on account of the scandalous conduct of these men, and the great dishonour done to the Lord by a Church which tolerated such infidelity and daring irreverence to God's truth within her pale.

In the year 1893, Murdo Cameron was among the first to join the party who separated from the Free Church of the Declaratory Act in order to continue the existence of the Free Church of 1843 in her strict adherence to the Bible and the Westminster Confession of Faith. He was present at the first Communion services held by the Free Presbyterian Church at Inverness. A godly woman, Mrs Mackenzie, Douglas Row, in that town, asked him—"What is your opinion concerning this stand that has been made in vindication of God's truth?" He answered that he believed the witness raised in vindication of God's truth would not die out in Scotland till the glory of the latter days would come. When Mrs Mackenzie told the above to the writer, she quoted a text of truth which he mentioned as the ground he had for what he said; but the writer regrets that he cannot remember the passage. He told her also that

great trials would meet this small Church, and that these trials would begin in Inverness. This part of what he said has so far become a fact. The other part of it, if men will be faithful to God's truth, will also be accomplished. The which may the Lord grant.

The following covenants, written and signed by him, were sent us:—"Kishorn, June 4, 1869. I am here this day, O Lord, to go about a great work, which I am not capable of. Therefore, I desire Thy assistance. That which I have to do is to enter into an engagement with Thee, and I desire, Lord, that Thou wouldest consent to the bargain. Say not to me, What hast thou to do to take my covenant into thy mouth; but though Thou shouldest say the same to me, Thou art righteous. Yet I will plead upon Thine own Word: 'Come unto me all ye that labour and are heavy laden and I will give you rest.' O Lord, I am this day to subscribe with my hand that I am the Lord's, as I promised in Gairloch on the Communion Sabbath, June 4, 1869, in the wood of Shieldaig there, where I did beseech the Lord not to approach me in anger at His table that day. I gave up myself to be wholly at His disposal soul and body and all my cares for time and eternity; but all is to be done in the strength of Thine own grace. I deny all strength of mine own to do anything that is good; daily experience has taught me the truthfulness of this." When the Rev. Duncan Matheson was fencing the Lord's Table, he said—"Come and fulfil your vow, you vowed this morning in Gairloch, to the Lord at His table." This does not mean that I did not know the Lord to be gracious before this time, and in witness hereof I do subscribe with my hand the 27th day of June 1869.—Murdo Cameron.

"Another year, going to Gairloch, I left Alikin early in the morning on the Communion Thursday, and held worship in the hills, and entered anew into covenant with the Lord to be His by the assistance of His grace, and prayed that He would consent to this covenant engagement. The Rev. Mr Matheson began the Communion services that day by reading Isaiah, 44th chapter, and preached from the first five verses, and spoke specially on making a covenant with the Lord. He said—"And you who did this to-day in the hills coming here, I call you to the Lord's Table on the coming Sabbath, and keep it in possession till the day of your death."

At another time, at the Sacrament of the Lord's Supper at Dingwall, I promised that, if the Lord would

reveal Himself to my soul at that sacrament there, I would be His by the assistance of His own grace, whatever He would call me to suffer for His name and cause. The Lord did reveal Himself to me there, to the praise of His grace be it recorded. To this I subscribe with my hand, the 21st day of April 1877.—Murdo Cameron, Kishorn."

The following statement found among the papers sent me was made by Murdo Cameron's daughter :—" 1st April 1882.—I do this day give myself up to the Lord with all my heart, by the help of His grace, soul and body for time and eternity. I take Christ to be my portion for ever to be for Him and Him alone. If I live, may I live to the Lord, and if I die, may I die in the Lord.—(Signed) Barbara Cameron."

May the Lord grant that these secret engagements between the Lord and living souls, longing souls, breathing after His fellowship, and an assurance of their interest in Him, which are now brought to light, be blessed to others struggling on their way to Mount Zion above.

Murdo Cameron departed this life in June 1897. So far as the writer could ascertain, he was over 80 years when he passed away to his everlasting rest. "I said, thou art my refuge and my portion in the land of the living."—N. C.

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### **The Late Mrs Angus Macdonald, Ullapool.**

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"**T**HE righteous shall be in everlasting remembrance, and the memory of the just is blessed." This benefit, blessing and honour the Lord Himself, independently of all His creatures, has been infallibly assured to all the redeemed. The unknown and the despised and forgotten, as well and as surely as the applauded and the revered, are alike to Him, and have their names inscribed in the book of life which God's own hand has written. We need not fear that one of them through any conceivable cause whatsoever will be disregarded and left to perish in oblivion should it happen that nothing was said or written about them in this life.

The late Mrs Angus Macdonald, whose maiden name was Margaret Maclean, was born at Letters, Lochbroom, about the year 1850, and died at Battery Terrace, Ullapool, on the 17th day of September 1927, having thus exceeded by a few years the allotted span. She married

young and had a large family, most of whom survive her. Her husband predeceased her four years ago. During her last illness she was greatly comforted by the constant and affectionate attendance of her son, William, and her dutiful daughter, Mrs Mackenzie, who were very devoted to her, and deserve every praise for their kindness to their worthy mother. She was of a quiet and reserved disposition, and did not reveal much of her Christian experience to others. Consequently, we know nothing of the Holy Spirit's dealings with her, either in conviction of sin or in leading her to a knowledge of the way of salvation by faith in Jesus Christ. She amply proved in her tender, becoming Christian life that she knew the evil of sin, believed its desert, and took refuge in the crucified Redeemer, who was her only and precious hope. In meekness, patience and submission she followed her Lord to the end, and at no time in the midst of life's troubles did she manifest more clearly and to so great a degree these graces than in the months of suffering she endured before death, relieved her, we believe, for ever.

She loved the Scriptures, the Lord's Day, and the house of God. She was often heard to mutter—"Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away," and, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency. And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

For 32 years she was a respected and esteemed member of the Free Presbyterian Church, always faithful, and by God's grace enabled to keep her garments unspotted from the world.

A particular feature of her whole life was her regular attendance on the public means of grace. She never despised the day of small things, thereby declaring that she regarded the Lord and not man. "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."—D. N. M.

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#### SABBATH-BREAKING.

Sabbath-breaking is that sin which leads to all other sins: it shuts up the mind in its own ignorance and wickedness, till the sinner is given over to work all uncleanness with greediness, and left to perish under the holy wrath of God (II. Tim. iii. 13).

## Short Gleanings.

REV. JOHN ELIOT.

**T**HE apostle Eliot was pastor of the church at Roxbury nearly sixty years. Cotton Mather records some of his dying sayings. Relative to the work of God among the Indians he said—"There is a cloud, a dark cloud, upon the work of the gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word that I spoke last? I recall the word, 'my doings'! Alas, they have been poor, and small, and lean doings; and I'll be the man that shall throw the first stone at them all." His last words were, "Welcome joy." He feared that the old saints, especially those devout neighbours of his, Cotton of Boston and Mather of Dorchester, who had got safe to heaven before him, would suspect that he had gone the wrong way because he stayed so long behind them. He said that he should have a good deal of news to carry to heaven to the founders of New England. That church work was yet carried on among us; that the number of our churches was continually increasing; and that the churches were still kept as big as ever they were by the daily addition of those who shall be saved. When any person brought him tidings of the death of any individual eminent for usefulness, he would answer, "Well, but God lives, Christ lives, the old Saviour of New England yet lives, and He will reign till all His enemies are made His footstool." Eliot took unwearied pains in the instruction of the children of his congregation. Mather says—"As when certain Jesuits were sent among the Waldenses to corrupt their children, they returned with disappointment and confusion, because the children of seven years old were well instructed enough to encounter the most learned of them all; so if any seducers were let loose as wolves among the good people of Roxbury, they would find, I am confident, as little prey in that well-instructed place as in any other part of the country."

MOFFAT THE MISSIONARY AND HIS MINISTER.

Dr A. and the excellent Moffat had been engaged in a missionary service in the North of England, and

returned for repose to the house of a friend. They met in the room an aged minister named Caldwell. In the course of conversation, Moffat adverted to his mother, for whom he entertained the most devoted regard. Mr C., whom Moffat did not know, not even his name, mentioned that he perceived that he was a Scotchman. "Yes," said the missionary, "the scenes of my boyhood and youth in my native land are dear to me. I often think of them when far away among the heathen. I often think of my excellent mother leading me when a little fellow from Carron Shore to Falkirk to the Independent meeting-house to hear an excellent minister, Mr Caldwell." He then spoke with enthusiasm of his mother, of the minister, and of the impressions he had received then and there. The venerable listener rose up with tears coursing down his cheeks, and exclaimed, "Can it be! Are you little Bobby Moffat? Is Moffat the missionary the little fellow whom his mother used to lead to my meeting-house in Falkirk when, many years ago, I was minister there?" The mutual recognition, and embrace, and rapture may be better conceived than described. The venerable Caldwell had not till then identified the little boy with the man who had done so much for Africa. May there not be many such blessed surprises when the Christian minister enters his rest and "his works do follow him"?

#### CALVIN'S INDUSTRY.

What! shall I speak of his indefatigable industry almost beyond the power of nature, which, paralleled with our loiterings, will, I fear, exceed all credit? It may be the truest object of admiration how one lean, worn, spent, and wearied body could hold out. He read, every week of the year, three divinity lectures; every other week, over and above, he preached every day; so that (as Erasmus said of Chrysostom) I know not whether more to admire his constancy or theirs that heard him. Some have reckoned his yearly lectures to be one hundred and eighty-six, and his yearly sermons two hundred and eighty-six. Every Thursday he sat in the Presbytery; every Friday, when the ministers met to consult upon difficult texts, he made as good as a lecture. Besides all this, there was scarce a day that exercised him not in answering, either by word of mouth or writing, the doubts and questions of different churches and pastors; yea, sometimes more at once; so that he might

say with Paul, "The care of all churches lieth upon me." Scarcely a year wherein, over and above all these former employments, some great volume in folio, or other, came not forth.—*Biographica Evangelica*, by Dr Hoyle.

#### GEORGE WISHART'S SERMON IN THE FIELDS.

The parish church of Mauchline was shut against him by the sheriff of the county. Some of Wishart's zealous friends would have forced it open, but Wishart objected to violence. "Brother," said he to one of his supporters, "Christ Jesus is as mighty upon the fields as in the church; He Himself preached oftener in the desert, at the seaside, and other places judged profane, than in the Temple of Jerusalem." He then went to a wall, near a moor, on the south-west of the village, and standing there, he preached, the multitude standing and sitting round him. "God gave the day" (says the old historian) "pleasant and hot. He continued in preaching more than three hours. In that sermon God wrought so wonderfully with him that Lawrence Rankene, laird of Shaw, one of the most wicked men in that country, was converted. The tears ran from his eyes in such abundance that all men wondered."

#### JOHN KNOX'S SATURDAYS.

Writing to an inquiring and troubled friend, Knox thus speaks of his Saturday's retirement:—"This day ye know to be the day of my study and prayer unto God; yet, if your trouble be intolerable, or if you think my presence may release your pain, do as the Spirit shall move you, for ye know that I will be offended with nothing that ye do in God's name. And oh, how glad would I be to feed the hungry and give medicine to the sick! Your messenger found me in bed, after a sore trouble and most dolorous night; and so dolour may complain to dolour when we two meet."

#### TROUBLES NEEDED.

Mr Berridge, in a characteristic letter to Lady Huntington, says:—"The sensible comfort will not last always, nor long. In the present state of things, a winter is as much wanted to continue the earth fruitful as a summer. If the grass was always growing it would soon grow to nothing, just as flowers that blow much and long generally blow themselves to death. And as it is thus with the ground, so it is with the labourers too. Afflictions, desertions, and temptations are as needful as

consolations. Jonah's whale will teach a good lesson, as well as Pisgah's top; and a man may sometimes learn as much from being a night and a day in the deep as from forty days on the mount. I see Jonah come out of a whale and cured of rebellion. I see Moses go up to the mount with meekness but come down and break the tables. Further, I see three picked disciples attending the Master to the mount and fall asleep there. Jesus has given you a hand and heart to execute great things for His glory, and therefore He will deal you out a suitable measure of affliction to keep your balance steady."

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### Literary Notice.

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THROUGH JADE GATE AND CENTRAL ASIA: An Account of Journeyings in Kansu, Turkestan, and the Gobi Desert, by Mildred Cable and Francesca French. London: Constable & Co., Ltd. Price 10s.

This is the story of a hazardous journey by three ladies of the China Inland Mission, who made their way across the largely untracked spaces of North-Western China and Central Asia. These ladies had spent twenty-one years in the province of Shansi in schoolwork. The story of their great adventure is told simply, without any straining after effect or heroic posing. The marvel is that ever they reached this country alive when one considers the extremes of heat and cold they encountered, the marshy swamps through which they passed, the dreary tracts of desert they traversed, and the swollen rivers they crossed. They were exposed continually to the attacks of robbers, yet they came safely through it. The sober way in which the story is told gives a reality to its romance. The remarkable kindness shown to these ladies by people who were of an alien race and creed shows that the custom of entertaining strangers exists where Christianity is unknown, though the motive prompting it must be very different from that which lies behind the hospitality inculcated in the New Testament. The story of the conditions existing among the different peoples met with on the journey and the superstition that characterises their religious worship is a trumpet call to the Christian Church not to rest content until these nations shall have the Gospel of our Lord brought to their doors.



## Notes and Comments.

**Sabbath Labour—Enormous Increase.**—A writer in the "Sunday Guardian" (London) says that exhaustive inquiries prove conclusively that since the Armistice the number of workers engaged in Sabbath labour has increased year by year until to-day the total has reached astonishing proportions. He further adds:—"The tendency in certain industries seems to be a gradual and systematic process of increasing 'Sunday' labour, which if not checked might lead to the complete violation of 'Sunday' observance as a day of rest for all." The following figures, which are an under-estimate, give some idea of how matters stand as far as certain branches of Sabbath labour are concerned:—Drink distributing trades (not including brewery staffs), 254,000; newspaper industry, including agents and street vendors), 220,000; railway workers, 150,000; shopkeepers and assistants, 130,000; miners, 150,000; tramway and omnibus drivers and conductors, 50,000; parks, golf clubs, tennis, bowls and other sports club staffs and municipal attendants, 6000; hawkers and street vendors (including those not working for themselves), 4500; private chauffeurs and taxi drivers, 17,000; waitresses, 8000; cinemas and concerts (including open-air bands), 8000. Total, 997,500. Satan's master policy of getting rid of the Sabbath is too manifestly apparent in our days to allow those who would seek to hallow that day to be indifferent.

**Rejection of the Prayer Book Measure.**—Parliament, at least the House of Commons, has rejected the Prayer Book Measure. The House of Lords by the large majority of 241 to 88 votes passed the Measure, and, in view of this large majority, it was not anticipated that it would be rejected by the House of Commons. On 15th December, however, the Commons by a vote of 238 to 205 rejected the Measure. The debate did not reach a very high level in either House, but, apart altogether from our sympathy with the opposition to the Measure, it must be acknowledged, as the London correspondent of the "Glasgow Herald" wrote in regard to the Commons debate, that the most powerful speeches came from the opponents to the Measure. Even here, however, one could have wished a clearer Protestant ring in the speeches of some of the opponents to the new Prayer Book. The burden of the speeches of the supporters of the Measure was that as chaos reigned in the Church

through the open revolt of many of the clergy, therefore the best way to deal with it was, in Lord Curzon's caustic epigram, to legalise illegalities. The most powerful speech made in the House of Commons was that of Sir William Joynson-Hicks, the Home Secretary, who delivered some much-needed rebukes to the Episcopal bench. At the time of writing this note we cannot indicate what effect this momentous decision will have on the Church of England, but the London correspondent already quoted says that, in the excitement after the vote, talk of Disruption and Disestablishment was heard on every hand. By the time this is in the hand of our readers, the probable trend of events may be clearer. But whatever may be the future developments, we are thankful that the Measure for the authorisation of the Deposited Prayer Book has been rejected, and, we believe, that in its rejection the Lord has answered prayer.

**Great Britain and Islam.**—Sir Valentine Chirol, an authority on Near-Eastern affairs, in reference to Mustafa Kemal's policy as outlined in his remarkable speech of seven days' duration, makes some very interesting references to Britain's timorous and halting policy towards Islam as compared with the Turkish dictator's. During the viceroyalty of Lord Reading, he says, the Indian Government made itself almost the mouthpiece of Islam in urging upon the Imperial Government the expediency of displaying the utmost leniency to Turkey in the peace terms to be imposed upon her lest it would cause disturbance among the Mohammedans of India. Mustafa Kemal played on this fear, encouraging and exploiting the agitation until he had successfully changed the attitude of Britain in her Near-East policy. "It was only when he had won the peace at Lausanne," says Sir Valentine, "that he waged his own war against a Caliphate for which he had no further use. What we in this country have to note is that it was he himself who pricked the huge bubble of the Indian Caliphate agitation, which collapsed altogether as soon as the announcement came that he had abolished the Caliphate. It should be a lesson to our statesmen not to take at its face value every political demonstration which claims to derive its sanction from 'the immutable faith of Islam.' There are no signs even that the Caliphate, uprooted with such impunity in Turkey, is likely to be revived in any other part of the Islamic world. This action may well teach us to doubt whether in our dealings with Islamic countries we are not inclined sometimes to over-rate the potency of a religious factor which

has so quickly crumbled away in the one Mohammedan country where it could be regarded as a formidable spear-head for the revolt of Asia against the Western World." There can be little doubt that British policy many a time was guided by sinful expediency when the rival claims of Christianity and Islam had to be considered, and Britain may have yet to pay the penalty for her want of fidelity to the cause of the Redeemer.

## Church Notes.

**Communions.**—January—Last Sabbath, Inverness. February—First Sabbath, Dingwall. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above list should be sent to the Editor.

**Notice to Congregational Treasurers.**—It is requested that Congregational Treasurers send in at once to John Grant, 4 Millburn Road, Inverness, a statement of the debt under which their Congregational Buildings are, if they desire to share in the allocation of the Church and Manse Building Fund.

## Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

**SUSTENTATION FUND.**—Mrs Mackenzie, 219 Rosslyn Street, Galla-town, Kirkcaldy, 10s; D. Cameron, Pine View, Carr-Bridge, £1; Nurse Nicolson, Inverness, £1; F.P., Shildaig, 3s 6d; Miss M. Ross, Glengowrie, Muir of Ord, 10s; Mrs Cattanaich, Kingussie, 5s. Rev. N. Cameron acknowledges, with sincere thanks, the following donations o/a St Jude's Sustentation Fund:—Mrs A. M., Lochgilphead, 10s; "Abrach," £2; Miss M. M., Achatin, 10s; K. K., Montana, £2; W. Mackinnon, Arran, 10s.

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**JEWISH AND FOREIGN MISSIONS.**—M., Glasgow postmark, £10; Mrs C. Clarkson, Colac, Victoria, Australia, 10s; F.P., Shildaig, 3s 6d; Anon., Gairloch, 4s; Mrs R. A. Roxburgh, Kirkcaldy, per Rev. N. Macintyre, Edinburgh, £18; Mrs D. Gillanders, Fernabeg, Shildaig, for Clothing Fund, per Miss T. Livingston, Arrina, 5s; Mrs B. Maclean, Arrina, for Clothing Fund, per Miss J. Grant, Inverness, 5s; Miss Fraser, Resolis Cottage, Alness, for do., per do., 5s. Rev. N. Cameron desires to acknowledge, with sincere thanks, the following:—C. Chutham, Applecross, £5; Friend, Glasgow, £1; Friend, Daviot (and £2 for the Lord's poor), £2; Nurse Scott, Edinburgh, per Rev. N. Macintyre, £1; Mrs C. Watson, Pasadena, California, £2 8s; Mrs Stewart, Oban, for Clothing Fund, 10s; Old-Age Pensioner, 10s; a Friend, Ballachulish, 10s; a Friend Detroit, for Rev. J. Tallach's personal use, £2 1s;

another Friend, Detroit, 8s 3d; Miss M. W., Tomatin, for Mrs Radasi, £1; Miss Gillies, Lochgilphead, 10s; Mr Landles, Glasgow, 10s.

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The following lists have been sent in for publication:—

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