

# THE Free Presbyterian Magazine

AND

## MONTHLY RECORD

*(Issued by a Committee of the Free Presbyterian Synod.)*

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*"Thou hast given a banner to them that fear Thee, that it may  
be displayed because of the truth."—Ps. lx. 4.*

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### CONTENTS.

	PAGE
The Dangers of Ecclesiastical Union .. .. .	401
A Sermon, Preached by the Late Rev. D. Macfarlane, Dingwall	405
Why be a Free Presbyterian in 1930? by Dr J. M. Johnston ..	411
Christ our Example: In His Intercourse with the World ..	416
A Personal Testimony, by C. H. Spurgeon .. .. .	421
Bartimeus An Dall .. .. .	423
Notices of the Martyrs and Confessors of Lesmahagow, by the Rev. Charles Thomson, of North Shields .. .. .	428
Caroline Fry .. .. .	432
Literary Notice .. .. .	435
Notes and Comments .. .. .	436
Church Notes .. .. .	438
Acknowledgment of Donations .. .. .	439
The Magazine .. .. .	440

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THE  
**Free Presbyterian Magazine**  
*And MONTHLY RECORD.*

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**The Dangers of Ecclesiastical Union.**

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WE have been so accustomed to the exhortations of leaders in the religious world of the imperative duties of the Churches to make every effort for unification, and the untold blessings that are to follow from such a consummation have been sounded in our ears, that it may seem in the estimation of some, mere waste of time to pause and take stock of dangers that may beset such schemes of unification. The spirit of Lausanne is abroad in the Churches to-day, and even in quarters where it would be least expected. But it is no exaggeration to say that if the spirit that made the Lausanne conferences possible prevails, that it will spell disaster to the faith once for all delivered to the saints. A good deal of the driving force behind such movements receives its impetus from misguided zeal directed by a mistaken interpretation of certain New Testament passages, and an inability to distinguish things that differ. These movements derive a good deal of their success also from the spirit of compromise in matters of faith and practice. When we say this, it is not to be understood that we are opposed to external union when it is consummated in the interests of the truth, or that we treat lightly the New Testament teaching on the duty of unity in the Church of Christ. We are not advocating the separation (or as it would be called now, individualism) of Independency or of Plymouth Brethrenism. Our famous Presbyterian ecclesiastical writers of the seventeenth century stressed this external unification in

their controversy with the Independents, but it betrays a lack of judgment in historical matters to make use of their arguments in connection with matters that have a different setting. Whatever may be said for external unity, and we have no desire to minimise its importance nor belittle the force of the arguments that point in that direction, yet when we find the texts of the New Testament which manifestly deal with spiritual unity applied to external unity, it is high time to protest against such wresting of the Word of God. Visible or external unity is not synonymous with the spiritual or invisible unity of the New Testament, and if the arguments for external unity lead its advocates to take up such a position, it is the imperative duty of those who see different to utter a protest against such teaching. This was one of the great dangers to the faith that was very prominent in the recent Union movement in Scotland. That such dangers exist and need exposure is all the more necessary because of the plausible arguments by which they are presented to the public for acceptance. We purpose to direct attention to some of these dangers.

1. A wrong interpretation has been put upon certain important New Testament texts, and thereby external unity has been hopelessly confused with spiritual unity. The advocates of the unification of the Churches have in season and out of season appealed to our Lord's Prayer for unity (John xvii., 20, 21.) But the unity He prayed for was not the unity of a mixed multitude, of believers and unbelievers. It was a unity that embraced believers the wide world over irrespective of all geographical barriers. Christ never prayed for a unity which would be broken some day, which must inevitably be the case if the unification brought together believers and unbelievers. He prays that they may be one as the Father and He are one, but that is an everlasting unity. Men, otherwise, careful as exegetes, have been unaccountably led astray in their interpretation of our Lord's Prayer when they have become obsessed with the idea of the unification of the Churches.

2. There is also a great danger of compromising the truth in these movements for union, and as far as Scotland is concerned we have abundant evidence of this in many of the unions that have taken place. One or both of the contracting parties agree to differ. Principles and doctrines which at one time were considered sufficiently important to demand sacrifices, and even separa-

tion, are minimised. Whenever this spirit of drift begins to show itself, it is an indication of something wrong. It is a virtual avowal that in taking a distinctive or separate stand for the doctrines or principles there was a serious mistake made. Once such a tendency takes possession of individuals or Churches no one can tell where it will end. The policy of drift is to be carefully guarded against alike in the individual and the Church.

3. There is also the great danger of emphasising external unity at the expense of more important truths. Great care must always be taken to guard against destroying the well-balanced symmetry of Scripture truth. The thought before our minds is so admirably expressed by Professor Smeaton that we quote him at some length—"The duty and advantages of Union," he says, "have been greatly exaggerated. No one, indeed, at the commencement of these negotiations\* put the matter on any very transcendental grounds. No one for a time had any idea that outward ecclesiastical Union was such an imperative obligation, that we must have it at any cost and with any amount of concession. The necessity of such a thing can in no way be deduced, as we shall afterwards prove, from the doctrine of Jesus and His apostles. The Church has her own peculiar unity in her Lord before those humanly concocted schemes of external unification begin. And all these schemes have their dangers as well as their advantages. They are right when they bring to light or give expression to the spiritual, invisible and everlasting unity which knits all the members in every place to their Head, and to each other in Him. They are fraught with danger, and are more cognate to Popish than Protestant sentiments when advocated as an indispensable duty at any cost, or merely with a view to give a particular Church a more worthy or respectable position in the eye of others. The expected advantages are, to a large extent, illusory, and they threaten the united body with all the dangers of a hierarchy, oftentimes a self-constituted order of men. The notion which I see expressed in certain quarters of the Church, that you cannot recede from these Union efforts without sin, is one I do not share. That position, by whomsoever it is propounded, just means that some men have invented a new code of ethics on the subject of External Ecclesiastical Union—a theory unknown to

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\*That is the early Union negotiations in the Free Church.



the Protestant Church—and they have succeeded in fettering their own consciences; and they are proceeding, as far as in them lies, to do the same ill turn to their neighbours. I cannot allow any man to put the matter in this light. I cannot concede that External Ecclesiastical Union, even though it be Protestant and Presbyterian Union, is to be elevated into such a rank that it shall be made a religious duty, irrespective of all considerations of fitness and brotherly love. I cannot allow men to bind the conscience of the Church with such a dogma when visible unification is not synonymous with Union to Christ, nor with Union to the people of Christ. It is a matter desirable indeed when it is found to be practicable, convenient, or workable. But every Church from the days of the Apostles has been acting on the principle that many things may warrantably prevent it" ("National Christianity and Scriptural Union.")

4. Another danger is the tendency that shows itself in these negotiations to stress the material side of things while ignoring the spiritual. For instance, the worldly principle that union is strength is applied as it were an axiomatic truth. Outward unity does not always spell strength for the cause of Christ—in fact sometimes the breaking up of this external unity has been a sure sign of the working of living, spiritual forces. The separate existence of denominations is not always a sign that the cause of their separate existence is a mere point of will, a determination to be singular, or a self-righteous spirit which glories in exclusiveness.

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## Jesus, Very God of Very God.

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We read, and are assured, that Jesus, by eternal generation, is God of God, and very God of very God. But while we cannot dive into the depths, we bathe our souls in the refreshment of the surface. For hence it follows that He is sufficient to deal with God, and to satisfy God, and thus to save His people to the uttermost. We see not Melchisedek's cradle; but we distinctly see him man on earth. Eye-witnesses, who heard Jesus and handled Him, give testimony that He, too, has tabernacled in our clay, and thus was qualified to shed His life-blood as our Ransom,—Dean Henry Law,

## A Sermon.

PREACHED BY THE LATE REV. D. MACFARLANE,  
DINGWALL.

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“For by grace are ye saved through faith, and that not of yourselves; it is the gift of God” (Eph. ii. 8).

**B**EFORE the Gospel came to the Ephesians they were spiritually in a very deplorable condition. “They were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world” (verse 12). As to their practice they “walked according to the course of this world according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (verse 2); still they were worshippers. In their heathen state they were idolaters. They worshipped an idol called Diana. This idol they considered a worthy object of worship, and cried out loudly: “Great is Diana of the Ephesians.” They were not avowed atheists. No atheist has been found among the heathen, for no man can be an atheist without doing violence to his moral nature. Conscience asserts that there is a Supreme Being to whom we must give an account. As already stated, they were worshippers, but their object of worship was an idol. To worship any creature, however glorious, is idolatry. There are some in Christian lands who worship angels and saints, and even their pictures; these are idolaters as surely as the Ephesians were. The true God warned the Jews against idolatry when He said: “Thou shalt worship the Lord thy God and Him only shalt thou serve.” This excludes all other objects of worship. God only is to be worshipped. But the Gospel came to these Ephesians and effected a great change. Like the Thessalonians, they turned from idols to serve the living God. The word of the Gospel is necessary for the salvation of the heathen, though some in ignorance assert that they may be saved without it. Before the Gospel came to the Highlands of Scotland the inhabitants were idolaters. If they did not worship the work of their own hands, they worshipped the works of God’s hands, such as the sun, but the Gospel put a stop to this, and men began to worship the only living and true God. But alas! there is a return to idolatry in this evil age, which is chiefly the cause of

the present European War. God is determined to destroy idolatry. He will fight against it with the sword of the Spirit and the literal sword. He is using both swords for that end. Besides the literal sword that is used in the present awful War, the Bible is circulating far and wide and finding its way to places where it has not been before, and is read and welcomed by those who receive it. This is so in Russia and other countries, and will before the end put an end to idolatry. When the Apostle wrote this epistle there were many Christians in Ephesus, so he addresses it "to the saints which are at Ephesus and to the faithful in Christ Jesus."

In speaking from the text we shall notice:

- I. The cause of salvation—Grace.
- II. Salvation as the effect of Grace.
- III. The instrument by which salvation is received—Faith.
- IV. That salvation is the gift of God.

I. The cause of salvation—Grace; "By grace are ye saved." What is the grace by which we are saved? Perhaps some may think that it is grace communicated to believers, such as the graces of faith, love, and hope, etc. You need the graces of the Spirit but these are not the cause of your salvation. The grace whereof we speak is not grace in the creature but grace in God. Grace in believers is only a stream that flowed from grace in God. If there was no water in the fountain the pipes, the conductors of the water from the fountain, would be dry. Grace in the creature is limited, but grace in God is infinite; it is a great ocean without bounds. As God is rich in mercy He is rich in grace. Grace in God may be said to be the love of God which is infinitely great. Christ says of it: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life." This is the grace by which the Ephesians were saved. It is the cause, the only cause, of salvation. Works are excluded from the cause, as the Apostle points out—"Not of works lest any should boast." Many deceive themselves by thinking they shall be saved on the ground of their works, but they are inexcusable for their ignorance because the real cause of salvation is pointed out clearly in the Scriptures. All who were saved in the past were saved by the grace in God. The Apostle who wrote this epistle mentions Abraham as an example of those who were saved in Old Testament

times, and excludes works from the cause of salvation. "If Abraham were justified by works he hath whereof to glory; but not before God" (Rom. iv. 2). The Apostle shows that Abraham believed God, and that that was the way in which he was justified. Abraham's faith flowed from grace in God as the cause of salvation, and he adds that this was not written for his sake only, but for us under the New Testament dispensation, if we believe on Him that raised up Jesus our Lord from the dead. Who was delivered for our offences, and was raised again for our justification. As there is but one way of salvation, there is but one cause of salvation, and that is grace in God as the great fountain from which salvation flows to sinners. In another place the Apostle shows that the inheritance is not of works but of grace—"And if by grace then it is no more of works" (Rom. xi. 6). This much at present on the first head.

II. Salvation as the effect of grace. Salvation is a great thing, and it implies that we are by nature in a lost condition, and this is clearly taught in the Scriptures. All have sinned and come short of the glory of God, and are under His wrath and curse on account of sin, and, therefore, need to be saved. If saved, there must be a Saviour before we can be saved. God provided the Saviour in the person of His own only begotten Son. He sent Him to this world in our nature to work out salvation, to satisfy divine justice for such as we are. If saved, we must be saved according to justice, and Christ having fully satisfied the demands of justice, it is a just thing of God to save sinners, even the chief, on the ground of Christ's atonement. It is (1) a salvation from death—spiritual death. The Ephesians, like all other sinners of the human race, were dead in trespasses and sins, but God quickened them by His Spirit—"And you hath He quickened who were dead in trespasses and sins." Nothing can quicken sinners but the Almighty power of God. They were quickened by the same power that raised Christ from the dead. The Apostle in the first chapter declares this: "And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." (2) It is salvation from sin. "He will save His people from their sins." He saves them from the guilt of their sins by pardoning them, and saves them from the depravity of sin by sanctifying them by His Spirit. "Sanctify them



through thy truth, thy word is truth (John xvii. 17). It is sanctification that gives them meetness for heaven, the place of perfect holiness. (3) He saves them from the punishment of sin. Christ as their surety and substitute having suffered their punishment which cost Him His humiliation unto death, He saves them from all the miseries to which sin made them liable in this life and in that which is to come. (4) He saves their bodies from the power of the grave and death at the resurrection. "O death where is thy sting, O grave where is thy victory" (I. Cor. xv. 55). For this they will give the glory to God, by whose grace they are saved. "But thanks be to God who giveth us the victory through our Lord Jesus Christ (verse 57).

III. The instrument by which salvation is received—Faith. It is by faith we are made partakers of salvation. By nature we are destitute of saving faith, but God works faith in His people. It is His gift and of the operation of His Spirit. The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling. It is in union with Christ that we are made partakers of the benefits of His redemption, just as the branch partakes of the sap of the vine. Faith is compared to the eye that sees, and to the hand that receives. It is by faith we see Christ in His divine person. In His two natures as God and Man, and in His threefold offices as Prophet, Priest and King, and in His finished work as the ground of salvation. It is the hand that receives Christ in the free offer of the Gospel. It is an empty hand that is stretched out to receive Christ and the fulness of grace that is in Him. Faith is neither a dead thing nor is it blind; it knows its object, Christ, and will not accept of another in His stead. When Mary was seeking Christ on the day of His resurrection a glorious angel appeared to her, but she would not accept of him, glorious as he was, instead of Christ. But when Christ made Himself known to her she exclaimed with unspeakable joy:—"Rabboni, which is to say Master." There is a union between the Lord's people and Christ, and believers are united to one another, but there is a difference between the bond that unites them to Christ and the bond that unites them to one another. They are united to Christ by the grace of faith but not united to one another by that grace, for Christ is the only object of their faith, but they are united to one another by the grace of love. We read in Scripture of brotherly love. The union between them

and Christ is everlasting, it cannot be broken, although it is broken in their own experience; still it is not broken in fact. Once in Christ forever in Him. Arminians hold, among other errors, that believers may be in Christ to-day, and fall away from their interest in Him afterwards, but such an opinion is not supported by the Word of God therefore, it falls to the ground, and those who cleave to it to the last shall come down with it. Without faith we cannot please God. How does faith please God? It pleases Him by receiving Him with whom He is well pleased. Whatever else you may do, you cannot please God if you reject Him who pleased the Father by finishing the work He gave Him to do. The Father was always well pleased with the Son, but it was as the Father's servant He speaks of Him as His beloved Son in whom He is well pleased. He came to do the will of the Father as it was written of Him in the volume of the book, and He did the will of the Father though that brought Him to the dust of death. Faith must be exercised towards Christ till it is swallowed up in vision. In this world believers walk by faith and not by sight, but in heaven they walk by sight. They behold the glory of Christ, which the Father gave Him. Faith is the telescope through which they see the land that is far off, but when they reach that land there is no need for the telescope—now abideth faith, hope, and love. The greatest of these is love, for it abides for ever. It is the element of heaven.

IV. That salvation is the gift of God. A gift is free without money and without price. All understand what a gift from a friend among men is, but many do not understand what a gift is when applied to salvation. A message boy comes to your door with a gift from a friend. He hands the gift to you, and tells you that it is from such a person, and turns away from your door. You call after him—the boy returns and asks what is it? You tell him that you want to know how much you have to pay for the parcel he conveyed to you. He says: "It is a gift." A gift is according to the ability of the giver. A poor man may give you a gift, but it cannot be much, he gave according to his ability, but if a king sends you a gift it would be expected that it would be a gift worthy of the giver. It is the King of Glory that gives salvation as a gift, and salvation is a great gift. God gave three large gifts to His people. Christ, the Holy Spirit, and salvation, and though we are utterly unworthy of the gift of salvation, the gift is worthy of the giver, and He "who

spared not His own Son but delivered Him up for us all, how shall He not with Him give us freely all things." You are invited to accept of salvation on God's terms without money and without price, and if you refuse to accept of it on these terms you can never have it. You must perish in your sins, and can never enter heaven. It was the sin of unbelief that was the cause of many in the wilderness of not entering the land of promise. As the Apostle tells:—"So we see that they could not enter in because of unbelief."

In conclusion, let me add that it was in connection with the sin and fall of mankind grace in God was brought to light in a manner in which it would not have been without that awful event. Satan thought that there was no remedy for the human race, and that he would have them all ruined for eternity, as was the case with himself and the other angels that kept not their first estate. And ever since grace in God was revealed he has done his utmost to keep sinners of the human race in his net by various errors. He kept many of the Jews from salvation by making them go about to establish their own righteousness, and he still keeps many in his net by teaching them that they are to be saved, either in part or in whole, by their own good works. Many have lived and died under that Satanic delusion, who found out that when they entered eternity that they were deceived. They discovered this when it was too late, for they are now in everlasting torment without the least ray of hope of being delivered from their misery. In the land of the Gospel, and especially among professing Christians, perhaps more have been lost by self-righteousness than those who perish in open transgression of God's law. If Saul of Tarsus had not been savingly changed by grace he would have lost his precious soul by self-righteousness. Christ told the self-righteous Pharisees that the worst characters would enter heaven sooner than they—that is, the worst characters would be sooner convinced of their sinfulness than those who trusted in their own righteousness, and would see their need of Christ to save them. They would appreciate salvation by grace, and close in with it as their hope for eternity. Salvation by grace was the keynote of the preaching of the prophets and the apostles, and it is the keynote of the preaching of the ambassadors of Christ still. It is the keynote of Protestant teaching, and those who do not reach salvation by grace are not sent of God and do not preach the Gospel. They are the

messengers of Satan who keep sinners from Christ and salvation. So long as sinners are in a state of nature they imagine that they shall be saved on the ground of their own works. This is natural, as all are by nature under the covenant of works, but all who are taught of God see their need of salvation by grace, and they heartily praise the Most High for revealing to them the grace by which they are saved. We conclude this sermon by repeating the text:—"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." Amen.

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## **Why be a Free Presbyterian in 1930?**

BY DR J. M. JOHNSTON.

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"**WHY** I am still a Free Presbyterian" headed an article in this Magazine in 1906. The testimony given was needful then when Presbyterian denominations were jealously and zealously guarded. It is doubly needful in 1930, when all barriers are said to be down. To be rigidly faithful to one Church is to-day branded as narrow, hypocritical, uncharitable, even un-Christian. Why then should I, one individual out of Scotland's five million, of a Presbyterian stock and principle, give my sole adherence and support to the Free Presbyterian Church?

I have read my Bible and a good deal of history and writings of the early Christian Church. It is clear from the Bible that for some years after the Saviour's ascension there was one, and only one, Christian Church. It had many congregations, its headquarters were at Jerusalem. There were deacons and presbyters (or elders), some of whom were set apart for preaching "by the laying on of hands of the Presbytery" (I. Tim. iv. 14). It had councils or "General Assemblies" at Jerusalem to settle points of doctrine and to arrange where its preachers and missionaries were to go (Acts xv. 22). There were therefore no Plymouth Brethren among them. Every congregation had the same kind of "preaching." Some "ministers" who preached differently among the Galatians led these people astray from the Gospel of Christ, and had a woe pronounced against them by the Apostle Paul (Gal. i. 7, 8). The preaching was simple and narrow, containing nothing but Christ crucified, "all men, kings, or poor folks are lost, guilty



sinners, the wages of sin is death, eternal misery, hell," "Christ came to save lost sinners, died for them, rose again," "repentance before God and faith upon the Lord Jesus," "all men are invited, few will accept," "they that believe shall be saved, they that believe not shall be damned." This is too simple and narrow for some, who, instead of forthwith leaving the Church, strove to impose their own doctrines upon it by the obvious process of seeking a majority of the congregations wherever they could. Hence arose divisions. Every time a new doctrine or innovation was brought forward, at least two "denominations" arose (1) those who held to the old doctrines of the Apostles; (2) those who desired to be more modern. Providentially, before the last of the Lord's original disciples left the earth divine revelation by the written and spoken word was completed and gathered together to form the Scriptures (later called the Book or Bible). In any dispute about doctrines or practice, the Christians now went to the Scriptures, for they could not now appeal to the Apostles, and many of their heathen adversaries have left on record in their attacks that these Christians would have nothing to do with anything outside these Scriptures, nor would they listen to learned "reason." It is clear that the Church as planted by the disciples differed from all other religious systems and from many modern "Churches" in three main particulars, viz.:—(1) They pointed to the Scriptures as the unadulterated Word of God; (2) They took their authority for their very existence from these Scriptures; (3) They recognised none as Christ's who did not receive the Scriptures as God's Word. I see that those who had been with the Lord would have no dealings with any Church which denies the infallible Scriptures, or which harbours ministers or members who refuse these Scriptures.

I next consider what ministers broadcast from pulpit and press in these days to the effect that the Church of Christ must change its message with the times. They say that "the people (meaning themselves in the first place) will not listen to the old doctrines." Having preached that the Bible is largely "trash" they piously lament that their congregations fall away, in spite of the fact that they never mention to their people such awful things as sin, hell, depravity, atonement. What have I seen personally during 15 years in the late U.F. Church? Funerals, where the dead was described in prayer as "thy dear departed servant," although he was

prayerless, profane, or drunken, or sometimes quite unknown to the presiding minister. Congregations, where almost every adult was a communicant, rising from the Lord's Table to spend the week at the theatres, football matches, dancing, and sometimes at worse. Sabbath services of one hour, including 25 minutes of "sermon," read from paper, containing nothing about sin, salvation, or eternity, but plenty from Burns, Shakespeare, and Shaw, and making all heirs of God. Socials, with plenty of music and dancing, church football leagues, church parades with bands blaring out on the Lord's Day. Advertisements in the "Glasgow Herald" for organists and choir singers at a stated salary. All this, and more, done in the name of Christ and as the work of his Church on earth! Tell these things to the people of the United Church in Ross-shire and they will not believe you. Their ministers are busy among the young of the Free Presbyterian Church telling them, "your Church is old-fashioned and poor, come to us, we have all the same Bible." A layman has actually said to myself, "We are all the same in the Highlands, we have no hymns!" I ask myself, "What does the Bible say about these Churches and ministers?" It tells me that the majority of these ministers may be ministers of the United Church, but they are not the sent ministers of Jesus Christ. It tells that what was necessary for the salvation of the humble Galilean fishermen, King David, Manasseh, and Paul will be necessary for the salvation of all men in all ages, whether they occupy a palace, pulpit, or poorhouse. The God of the Bible claims to be the one and only Jehovah God, merciful, gracious, and who will punish eternally unrepentant and unregenerated men for their sins. He is not the "God" who is preached from the pulpits of the big Presbyterian churches, and yet He proclaims "I am the Lord, that is my name" (Isa. xlii. 8), "and beside me there is no Saviour" (Isa. xliii. 11). The Christ of the Bible is held forth as the co-eternal Son of God, the atoning sacrifice, the High Priest for sin, the slain Lamb of God, the only Saviour, and yet ministers of these Churches tell their people that the Atonement is "a doctrine of the shambles."

Let me look more closely at the ministers themselves. You see them regular attendants of the theatre, football matches, Burns' suppers. They seek favour among their people by their "sociability." They preside and speechify at concerts, "sacred" or "secular," and, above all, they are ever ready to "defend" the young against

the solemn warnings of evangelical ministers like those of the Free Presbyterian Church. It is not unjust to say that the majority, outside their pulpits, are indistinguishable from the average irreligious, irresponsible man of the street save by their "clerical" collar. If there be one class they detest above all others, it is pious, God-fearing preachers. I heard a Ross-shire parish minister say concerning these latter:—"They will not allow a song—nothing secular—they are positively un-Christian." I ask myself if these worldly-wise ministers will ever bring one young man to Christ, will they fit their people for an endless eternity, will they be God's instruments for the overthrow of evil? The Bible tells of "many unruly and vain talkers whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. They profess they know God, but in works they deny Him (Tit. i. 10, 14). "This people draweth nigh unto Me with their mouth, and honour Me with their lips, but their heart is far from Me. In vain do they worship Me, teaching for doctrines the commandments of men" (Matt. xv. 8). If asked why ministers are constantly the subject of exposure, one replies that one of them will ruin whole families and congregations of one's fellow-countrymen. One Christless minister is more dangerous than a dozen professed infidels. "Like priest, like people" still holds good to-day. Let the pulpits be filled with men, who having tasted of the grace of Christ, who will preach nothing else than what Christ preached, as did John, Peter, Paul, and whose experience will testify that God's plain Word will turn our people from Godless ways, outwardly at least (Jer. xxiii. 22). I feel it would be more honest if some ministers would frankly state that they preach "The Gospel according to the Rev. A.—. B.—." than to pretend to preach the Gospel according to Jesus Christ. Ministers have no authority to change the Church's message. They are called "ambassadors for Christ, as though God did beseech" the people by their mouth. Ambassadors are not permitted to tamper with the commands of their sovereign. Ministers of Christ who professedly are called to devote themselves solely to the things of the Kingdom of Heaven, and their business is concerned with a world to come. It is their business to preach the Gospel in season and out of season, not to be found at the head of every form of worldly amusement. What a spectacle we see in Scotland when "Very Reverends" and "D.D.'s" are to be found eulogising the blasphemous

"Immortal Memory" of Robert Burns, an immoral rake, whatever may have been his attainments as a poet. "But," you may say, "all ministers, in the United Church for example, are not like that." No, a few give evidence that they are not of the number, but remember that every penny put into that Church goes to support these men and to further their subtle influence. If they were to be salaried in proportion to their piety I fear they would starve or else flee to other fields.

What Church in Scotland does the Bible direct me to follow? A Church which holds fast by the Word of God and the great doctrines of grace, whose preachers are presbyters in the true sense of the word, and who preach nothing but Christ and Him crucified. A Church which keeps itself apart from worldly practices, and which, while in the world seeking the salvation of the world, is not of the world, but calls men to holiness of life. A Church which will minister to the needs of my soul, and not to the bodily senses. A Church which will take joyfully to the spoiling of its goods and suffer all men to speak evil of it, rather than it should betray one jot or tittle of the infallible Word of God.

Where shall I find such a Church? I would not insult intelligence by crediting the great United Church with the above character, in spite of the fair words of its princes. The present Free Church? No. Some of the rank and file doubtless are genuine, but look at their leaders, read their record from 1893 onwards, see their bazaars and the treatment in their Assembly of petitioners to seek to make a clean sweep of its worldliness! I personally take it as a bad sign that their men "at the top" have accepted the degree of D.D. from the hands of those who have it to give to-day. We say this with the full knowledge that in the past some eminent Christians have had a D.D.

There is one Church which I know to fulfil the Scripture requirements. I came to it as a Zaccheus, out of curiosity, listened, bought a Bible, read it, and stayed in that Church. Its name is "The Free Presbyterian Church." It is relatively poor, yet has no lack. There is none known to me where the Scripture is followed so fully, and if any other Church should arise in the land like to it, I should not have to leave it, for the two would unite on scriptural grounds to become one.

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In Gideon's camp every soldier had his own pitcher.  
—*Thomas Adams.*



## Christ Our Example: In His Intercourse With The World.

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### II.

(Continued from p. 391).

THE way by which some Christians try to reach their end is a difficult one indeed; but it is none of God's appointing. There is no waymark of His upon it but what bids them leave it. The erratic traveller, less mindful of the place he makes for than of the objects by the way, choosing to forsake the beaten track, tries every defile, and plunges into every thicket, meets a thousand dangers that were not in his path; sometimes swamped, sometimes benighted, always impeded, and not really advancing till he regains the road. If Christians choose to travel forward thus, it is no wonder that their way is difficult, but it is not religion makes it so. Such is not the path the Saviour's previous footsteps have trodden into smoothness, and lighted with the lamp of His own Spirit. His is a way of uprightness, straight, erect, uniform. Theirs is the way of compromise, of equivocation, of spiritual dishonesty. It is neither the broad road of the world nor the narrow road of the Gospel: and since there is no other, it is no road at all, but a trackless and inextricable wilderness. They who stray into it never know where they are; they ask directions of everybody, and see not which way to turn; all is hazard and uncertainty. What wonder if the ground be rugged and the walk uneasy "Thy word is a lamp unto my feet, and a light unto my path." But the lamp of God is fixed where He lighted it; it sheds a steady blaze on the heavenward track, wherein they who walk can never be in darkness. But it is a lamp that cannot be removed; men cannot take it down and carry it with them wherever they choose to go. In their dubious wanderings through the ways of indecision they may see it perhaps, just see it at a distance, mercifully shining to direct them back again: but many a trackless mile must be passed over before it beams full again upon their steps. "God is not mocked." He has said that men must separate at the outset—at the gate, and His people must walk apart: His people do not believe it. He reads in many an awakened bosom this resolution: "I will

walk with God, but I will not separate from the world." Sometimes He lets them try, but there is anger in His acquiescence: "Ephraim is wedded to idols, let him alone." "The Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart." There was a straight way from Egypt into Caanan—there was nothing to prevent: sooner must the Red Sea part its waters than Israel's steps be turned aside: hosts of armed enemies could not have said to him, Go round. It was his faithlessness which sent them into the wilderness. If anyone who thinks he has entered by the gate of life does not find within it a way of pleasantness and peace, does not see a lamp upon it always burning to direct his steps, finds himself in a labyrinth of uncertainties instead of a straight path, I entreat him to consider whether God has at any time seen in the secrecy of his heart a resolution such as I have named. Is it in acquiescence with God's plan, or in some one of his own devising, that so much of darkness and difficulty has been met with?

These remarks are not inapplicable to those mazes of doctrinal error in which some erratic spirits continually involve themselves, because they will not walk simply in the beaten track. The way of salvation is plain and straightforward, long tried and safely trodden by the saints who have gone before us. But because it is so, the spiritual adventurer does not like it. Like the vagrant stragglers of an advancing army, they cannot content themselves with a steady progression; they must be hither and thither with endless bustle and disturbance, though the end of all is only to return and rejoin the main body on the road. The world esteems them lost—it is mistaken; their head is turned, as the expression is, but their hearts are right with God; they have left all for Christ. The sober Christian sees them depart with pain, and vainly cries after them to return; yet does he not despair of them; he knows that mercy will not let them lose themselves. But when, with weariness and fatigue and many hurts, they come back again, and find themselves just no further on their way to heaven than if they had walked simply forward with the company whose sobriety they despised, let them never say they got their hurts and dangers and fatigues on the straight path to heaven. This by the way. Our subject is rather with the practical difficulties of a religious course, arising out of the position of a child of God in an ungodly world.

What is his position? The same exactly as his Saviour's was. "Ye are not of the world, even as I am not of the world." It is enough for the disciple that he be made as his master, and the servant as his lord"; "Heirs of God, and joint heirs with Christ": "Crucified unto the world, and the world unto us." Jesus was a holy being, dwelling for a short season among sinful creatures, in the dominions of that prince of this world, between whose seed and Himself there had been enmity from the beginning. How was it to be expected that such a One would live in such a world? Doubtless, had he consulted His own feelings, he would have withdrawn Himself from all contact with creatures of a character and destiny so unlike His own. He would have spared Himself their insults and reproaches, the sight of their sufferings, and the disgust of their sins, by living secluded till the hour of expiation came. This He did not; He could not thus have accomplished the Father's will or fulfilled the purposes of His existence here. It is difficult to understand the delusion of those mistaken ones who have thought to follow Christ by a life of solitude and abstraction—soldiers that hid themselves in the day of battle, labourers that took shelter from the heat and burden of the day. In our time there is not much temptation to seclusion; but if anyone, under the influence of a perfervid piety, feels disposed to leave the station in which Providence has placed him on account of the obstacles it opposes to his principles, he should well consider, before he recedes, whether they are difficulties or impossibilities; if the latter, he must fly from them. God places no man in a situation in which he cannot live a holy and religious life; therefore, come there how he may, he is not where God would have him be, and must withdraw at any sacrifice; but if the former, Christ never fled from difficulties, never shunned obloquy, nor hid Himself from opposition. Or when the newly-awakened spirit feels the ties of natural connection become onerous by reason of uncongeniality of sentiment, much is to be considered before those ties are severed. We must leave all for Christ, but then we must be sure it is for Christ; we must be sure it is not to lighten our own cross, by flying from the influence we might have resisted, and escaping the opposition we might have borne with. No earthly ties or earthly duties can be pleaded in excuse for sin. It is impossible; because God never places any man in such an opposition of claims, that one or other of His laws must

needs be broken. There is a first commandment, and the second is like unto it; they can never stand in competition. Perhaps we mistake our social duties, calling by that name some sinful compliances which stain our conscience, whilst we want courage to refuse them. Perhaps the temptation to sin arising from our new connections does not so much proceed from without as from within; we fear their censures when we should only bear with them; we desire their approbation when we know it to be against the mind of God. Thus is it our feelings rather than our connections that require to be changed. If no duty binds us to them, and no bonds of providential appointment unite us, we may better show our honest fear of sin, and willingness to part with all for God, by removing from the temptation, than presuming on our power to overcome it. But we must not break the ties of nature when we need only loosen them. We must not cease to love where we should only love indifferently; and in all cases we must be sure it is the fear of sinning against our principles, not the fear of disgrace and difficulty in maintaining them, that induces us to abandon our position in life, and hide ourselves from the legitimate intercourse of society. This did not Christ. "I spake openly to the world; in secret have I said nothing."

On the other hand, Christ never wilfully exposed Himself to temptation. Pure and sinless as He was, and all-powerful to resist it as He knew Himself to be, Jesus did not go of His own choice into the wilderness to try His strength against the tempter. Wherever that event is mentioned, it is distinctly said, "He was led of the Spirit into the wilderness," an expression peculiar to those passages, as if on purpose to distinguish that act from every other of His life, and show us that He, even He, went as He was led to meet His Father's enemy, and listen to the language of seduction. What a lesson, what a reproof! We, predisposed as we are to sin, incapable of resisting it as we know ourselves to be, do we go boldly and without necessity where Satan keeps his court, where he spreads his blandishments, where he knows we must meet him, and either defeat his wiles or be seduced by them? Do we venture to say that if our own principles are good there is no risk to us in any company, in any place—can we walk side by side with the enemies of God, and sit in the councils of sinners, without any danger of being seduced from our allegiance to God? Jesus was not thus bold, though He



might have been. If we set one step into the wilderness of temptation without the leading of the Spirit, for the fulfilment of some known command, we follow not in the footsteps of our Lord. God took Him there that He might in all things be more than conqueror. God may take us there; and if He does, it will be to conquer too. But of those who go thither unbidden to break a lance with the enemy for pastime, or, knight-errant like, to free the world from his enchantments, let no one think he does as Jesus did.

Next of the choice our Saviour made of His companions. We all have companions, associates, friends; individuals, more or less numerous, with whom we pass our time, and hold a more intimate converse than with the world at large, exclusively of our domestic ties. Of these ties there is but one that admits of any choice, and that may be indissolubly formed before we have the light of truth to form it by. I include all voluntary intimacies. The choice that Jesus made was so contrary to what men thought it should be, as to be an occasion of scandal and reproach: "The friend of publicans and sinners." The charge was false; Jesus never chose profligacy or immorality for His companions; He endured their presence to accomplish His purpose of calling sinners to repentance; but He abode not with them; He lived not in their intimacy. Men did not know, or would not know, that it was converted sinners, sanctified publicans, Jesus took for His companions; He changed their hearts when He chose them for His own, and made them holy when He received them into His bosom. The favourite disciples, the family of Lazarus — all whom He particularly loved in earthly fellowship, whatever they had been before, became, by His influence, like-minded with Himself. Thus were they fittest and the only fit; they were servants of His God and children of His Father: "My God and your God, my Father and your Father." He saw in them the crown of His rejoicing, the fruit of His Spirit, the companions of His eternity. With such only did Jesus hold the intercourse of friendship. Calling to mind once more that interesting incident we have several times referred to, of His loving one whom He did not convert, we cannot but observe that this man did not become one of His familiar friends — He had none but those who were the children of His Father. He had intercourse with others in the common walks of life; in the streets, in the market-places, in the

synagogues, wherever He could obtain a hearing from them; He sat as a guest at their tables, but still, as we shall presently observe, for the same purpose. Neither the Pharisee who mistook the way of life, nor the Sadducee who despised it, nor any subject whatsoever of the kingdoms of this world became the companion of the holy Jesus, "save only the son of perdition, that the Scripture might be fulfilled."

*(To be continued.)*

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## **A Personal Testimony.**

BY C. H. SPURGEON.

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**W**HEN I came to London as a young minister I knew very well that the doctrines which I preached were by no means popular, but I, for that very reason, brought them out with all the more emphasis. What a storm was raised! I was reading the other day a tirade of abuse which was poured upon me about twenty years ago. I must have been a horridly bad fellow, according to that description, but I was pleased to observe that it was not I that was bad, but the doctrines which I preached. I teach the same truths now; and after having preached them these four-and-twenty years or so, what can I say of the results? Why, that no man loses anything by bringing the truth right straight out. If he believes a doctrine let him speak it boldly. Mr Slapdash, as Rowland Hill called the bold preacher, will after all succeed. Let no minister say, "That is too Calvinistic, and Calvinism is at a discount; that is too Nonconforming, and if you dare to speak against the Church of England somebody will be very vexed. Now, trim your sails. Preach smoothly. Whenever you have anything to say, polish it, and put it in such a neat way that nobody can object. As the great goddess Diana nowadays is unsectarianism, try and be unsectarian, and all that is sweet and soothing, and velvety, and treacly, and you will succeed." Now, how has it turned out with me? I wish to bear this witness, not about myself, mark, but about the truth which I have preached. Nothing has succeeded better than preaching out boldly what I have believed, and standing to it in defiance of all opposition, and never caring a snap of the fingers whether it offended

or whether it pleased. Young man, if you are beginning life now, I charge you begin so that you can keep on, with a straight-forward, honest reliance in God, for be sure of this, the truth will reward those who love it, and all who lose for its sake are great gainers. Be steadfast in following your convictions. I cannot help saying it, because some of you, perhaps, are beginning to temporise a little. I would say to you, "Stand up straight, and tell out the truth, and then be of good cheer, for I believe God, that it shall be even as He has told me."

May God grant that this little personal testimony may tend to put backbone into certain Christians, for we have a molluscos company of professors about, who do not believe anything, but shape their creed according to the mind of the last person they meet. Go, dear brethren, and pray God to cleanse your hearts of that evil if you have ever indulged it. Believe God. Take every letter of His Book, and hang to it as for dear life, and in little as well as in great things keep to the statutes and precepts and ordinances and doctrines of the Lord, as they are committed to you. As surely as you do this the Lord of Hosts will bless you. First, rest in Jesus by a simple faith in Him, and then treasure up His every word, and keep His every command. So shall the blessing of God be with you henceforth and for ever. May His Holy Spirit work this in you! Amen.

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### **Submission.**

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Blessed be God for the ordinance of prayer. It is some relief when in distress we can pour out our trouble into the bosom of a wife or faithful friend; how much more when we leave our complaint before our gracious, wise, and faithful God. I have told you of that holy man who, having lost his dear and only son, got him to his closet and there poured out his soul freely to the Lord. When he came down to his friends who were waiting below to comfort him, fearing how he would bear the stroke, he came with a cheerful countenance, telling them he would be content to bury a son, if it were possible, every day, provided he might enjoy such comfort as his soul had found in that hour of communion with God. Go thy way, Christian, to thy God; get thee to thy knees in the cloudy and dark day. Judge thyself worthy of hell as well as of this trouble. Justify God in His smartest strokes. Beg Him in this distress to put under "the everlasting arms."—John Flavel.

## Bartimeus An Dall.

(Air a leantainn).

Mu tha feum air Lighiche talmhaidh tha ni's leoir aca ri ràdh. Innsidh iad dhuit cia cho caoimhneil 'sa tha e na, leigheasan, a rinn e, agus c'ait am bheil e ri fhaotainn. Ach biodh an t-anam an cunnart, agus tha iadsan nam balbhain.

An teid mi ni's faide? Theid, tha aithrichean, is màthraichean ann, air am bheil nàire naigheachd an leigheas fein innseadh de'n cloinn bhoichd, am mic is an nigheanaibh dalla, a shealbhaich uathsan an eucail eagalachud. Tha truas aca riu; tha fios aca gu'n teid iad a dhith mar a tig iad gu Crìosd, bithidh iad toilichte mu bhruidhneas am ministear riu; ach cha'n urrainn dhoibh fein bruidhinn riu. Tha nàir' orra bhi air an cluinntinn le'n teaghlachibh fein, a labhairt ri Iosa. Eadhon nan tighibh fein cha'n 'eil de mhisnich, aca an clann a ghairm mu'n cuairt dhoibh, a thuiteam air an gluinibh aig a chosaibh-san, a tabhairt buidheachais dha air son a thrôcair, agus an sin eigheach "A Thighearna amhaire air a chloinn bhoichd dhàll sin is leighis iad."

Am bheil e na iognadh leinn gu'n cumadh Dia gairdeachas a shlàinte air ais bho na gealtairean so? Oh! biodh e na iongantais leinn gu'm bheil e' cumail a chorruich air ais. Iosa bheannaichte, an do bhàsaich thu air mo shon-sa, is an e nach bi mise beò air do shon-sa?

An d'fhuiling thu air mo shon-sa, is nach labhair mise air do shon-sa? Mar robh nàire ortsa dheth mo nàire-sa, am bi nàir' ormsa dheth do ghloir-sa? Mu rinn mo pheacadh-sa air a' leagadh ortsa thusa aig aon àm balbh, mar chaora an làthair an luchd-lomairt, nach dean do ghràsan-sa air an oibreachadh annam-sa, mo bhilean fhosgladh, chum is gu'n taisbein mo bheul do chliù, agus gu'n seinn mo theangaidh gu h-àrd air d'fhireantachd (Sàlm li. 14, 15).

## XII.

"Agus thug an sluagh uile, 'nuair a chunnaic e, cliù do Dhia."

Tha aon ghàth soluis teachd gu bhi na reult air uchd mìle de bhraonaibh druchd na maidne. Tha oran aon air a leantuinn le co-sheirm mhorain. Tha gairdeachas Bharti-



meus air an t-slighe gu Ierusalem air a dheanamh mar ghàradh an Tighearna; tha aibhneas is aighir air am faotainn ann, le buidheachas is guth ciuil (Isaiah li. 3). Bho chionn ùine ghoirid, bha e mar ghleann Bàca, 'se sin, gleann nan deoir, no na caoidh; ach a nis thainig e gu bhi na thobar làn aoibhneis (Sàlm lxxxiv. 6). 'Nuair a thug Dia, Daibhidh a mach as an t-slochd uamhunn, is a's a' chlàbhar làthaich, agus a shuidhich e a chos air carraig, agus a shocruidh e a cheumaibh, an sin chuir e òran nuadh na bheul eadhon moladh do 'ar Dia. Agus ciod an sin? An do sguir an obair bheannaichte? Ni h-eadh ach chunnaic moran is bha eagal orra, agus chuir iad an earbsa 'san Tighearna (Sàlm xl. 1-3).

Nach bu dhealaichte so bho chor Dhaibhidh air a bhliadhna bhrònuch ud dheth a bheatha, bliadhna ciont gun a bhi air aideachadh, is coguis a bha na codal. Cha robh e 'san àm ud a tarruing uisge le aoibhneas a tobraichibh na sláinte. A là 'sa dh'oidhche bha làmh Dhé tròm air agus bha a dhrùchd air atharrachadh gu teas an t-sàmhradh. Bha mèirg air tional air teudaibh a chlàrsaich, agus cha robh guth binn òrain maidne, agus feasgair air a chluinntinn 'na lùchairt.

Agus ciod a dh'eirich as a so. Bha a' chuis dìreach mar tha i nis. Tha an Crìosduidh ciontach, na Chriosduidh tosdach, agus tha an Crìosduidh tosdach neo-fheumail. Thug cionta a lùth as a theangaidh. Cha b'urrainn dha slighibh Dhé a theagasg do pheacaich, agus cha robh luchd-eusaontais tridsan mar mheadhon air an iompachadh (Salm li. 13-15).

Fadheoidh bhris guth Dhé an t-sàmchair chianail. Le 'fhàidh, agus le a fhreasdal (2 Sam. xii. 1-23) rinn e araon a chronuchadh is a theagasg (Taisbean iii. 19), gus an d'thainig e air a ghlùinibh is a gul chum sa h-altarach, agus as do leag e oirre a spiorad briste, an iobairt sin tha a ghnàth taitneach, seadh a filleadh na h-uile iobairt eile innte (Salm li. 17). Anns a' cheud sàlm deug thàr an dà fhichead, feudaidh tu aideachadh a leughadh; agus ann 'san dara sàlm deug thar an fhichead eachdraidh na cuise gu h-ìomlan fhaicinn — an tosdachd chiontach, an smachdachadh geur, an t-aideachadh onarach, am maitheanas saor, agus an taingealachd, a' mhuighin, is an t-aoibhneas mòr. Ni mò tha e di-chuimhneachadh earbsa chur an cèill gu'n sruthadh an toradh cleachdail uaith, eadhon trid a mhaithheanas agus an t-shòna is a fhuair esan mar so, gu'm biodh misneach aig gach neach diadhaidh, feitheamh air an Tighearna anns an urnuigh Ebeneser! gu ruige s' chuidich an Tighearna leinn.

Biodh anamaibh gràsmhor, a thuit agus a bha air an togail suas, a pheacaich agus a fhuair maitheanas, a ghleachd gu cruidh, agus a thug buaidh air an treorachadh a chum gràs an Fhir-saoraidh a dheanamh aithnichte gu sòluimte, agus aig àm freagarrach.

Tha Pol beannaichte ag ràdh gu'n robh e aig aon àm 'na fhear labhairt toibheim, na fhear geur-leanmhuinn agus eucorach; ach bha gràs a Thighearna ro shaoibhir; agus is fìor an ràdh e, agus airidh air gach aon chor gabhail ris, gu'n d'thainig Iosa Crìosd do'n t-saoghal a thearnadh pheacach, dhè'n do mheas Pòl e fein an ceud fhear. Gidheadh air son so fhuair e trocair, chum ann-san air tùs gu'n taisbeineadh Iosa Crìosd na h-uile fhad-fhoghidinn, air son eiseimpleir dhoibh-san a chreideadh ann a's deigh sin chum na beatha maireannaich (1 Tim. i. 13-16).

Is e so aon chrìoch mhòr air son aideachadh follaiseach a dheanamh air diadhachd. Tha sinn ag aideachadh Chrìosd, chum is gu'm molamaid e do mhuinntir eile. Tha an eaglais na coinnleir oir, a chuir Crìosd air ionad àrd, chum is gu'n d'thugadh e solus do shaoghal dorcha (Taisbean i. 20). 'Nuair tha solus nuadh air a bheothachadh, an e nach iarr e a chrìoch sin a choimhlionadh? Dh'àithn Crìosd e, agus an urrainn dhuinne diultadh? Tha esan ga rùnachadh air son maise, is air son deadh orduigh, air son 'ar n'urraim agus 'ar dion; mar iul do'n mhuinntir chàillte, 'na mhìsneach dhoibhsan tha gealtach, 'na fhianuis, is na chronuchadh do'n mhuinntir fheolmhor, air son comhfhurtachd do na creidmhidh; is air son a ghlòire fein.

Gidheadh na measamaid gu'm bheil 'ar fiannuis-ne, ni's luachmhoire, na oibreachadh gràsmhor-san. Mar robh am mor-shluagh air fhaicinn an ni a rinn Iosa, is beag sùim a chuireadh iad san ni a labhair Bartimeus. Bha an seinn-san ni bu bheothaile air son a sheinn-san; ach is ann mu dhèibhinn a mhiorbhuil a sheinn iad. Dh'fheith iad a mhàin air son dearbhadh gu'n d'fhuair e a radharc, agus 'nuair a fhuair iad sin na ghlaodh aoibhneach-san, shruth an cridheachan thairis. Agus mar so tha 'ar n-aideachadh na ni gun diu, ach a mhàin mar tha e foillseachadh a mach cliù Chrìosd. Tha èifeachd an aideachaidh 'na fhirinn, mar ghloine tre'm bheil gràs is cumhachd Dhia dealrachadh a mach. Tha e toirt gloir do Dhia, mar tha e 'na chomhar-radh soilleir, is mar sin na dhearbhadh air a ghràdh leighis, uile-chumhachdach.

Nach luachmhor is nach oideachail an eachdaraidh so gu h-iomlan, mu Bhartimeus? Dh'oibrich Iosa obair, leis 'n do sgrios e aon do dh'oibribh an diabhuil, agus leis an

do shaor e duine truagh ò a dhaorsa, agus ò àmhghar, agus leis an d'thug e mar sin glòir chum an Athar; agus tha sinn a nis ga fhaicinn gu ciuin ag imeachd air thoiseach air an t-sluagh mhòr, tha a lionadh an athair le'n iolach air son a ghnìomh ghràs-mhoir ud.

Tha e nochdadh sùim obair air an talamh, agus a tais-beineadh roimh-laimh a dhuais ann an neamh.

Thainig e nuas ò neamh, cha'n ann a dheanamh a thoile fein, ach an Ti a chuir uaith e (Eoin vi. 38). B'e so a bhiadh—an ni a's eugmhais nach b'urrainn dha a bhi beò (Eoin iv. 34). Cha d'iarr e a ghlòir fein (Eoin viii. 50). Ghabh e nàdur an duine air son tri aobharan mòra—sgrios an diabhuil agus oibribh (Eabh ii. 14); tearnadh na muinntir chaillte (Mata xviii. 11); agus a dh'fhoillseachadh Athair (Eoin i. 18). Ach b'e an aon ma dheireadh an àrd chrìoch; a bha an dà chrìoch eile a' leantuinn. Bha a bheatha gu h-iomlan, a bhàs gu h-iomlan a' cur suas na h-urnuigh so. Athair glòraich d'ainm! Tha e fein cuir so an ceill mar sùim na h-obair a rinn e air an talamh. B'ann air an oidhche a bhrathadh e. beagan laithibh a's deigh dha imeachd le buaidh a Iericho. beagan uairean roimh a bhàs. Dh'amhairc e air ais gu soluimte air an tri bliadhna deug thar fhichead dheth bheatha a chaidh seachad. Is fìor gu'n robh iad air an còmh-dach le nàire is masladh, ach dha thaobh fein, cha'n fhac e aon aobhar doilghios ann. Cha do mheasgaich aithreachas le a smuain-tibh uime so. ach an àite sin riarachadh suidhichte domhain agus ard. Air a chuartachadh le fianuisen a thagh e, agus a bha nan luchd-taisbeinidh air eaglais, thog e a shuilean ri neamh, agus thubhairt e, ghlòraich mi thu air an talamh, chrìochnaich mi an obair, a thug thu dhomh ri dheanamh (Eoin xvii. 5). Is ann air son so a shaothraich e, agus a dh'fhuiling e; is ann air son so, a shaor e, agus a sgrios e. Lion eud air son glòir Athar gu h-iomlan e, dh'ith e suas e, is gidheadh neartaich se e (Eoin iv. 44; Eoin ii. 17; Eoin xii. 27, 28). Agus is ann a mhàin 'nuair bha a chrìoch sin air a coimhlionadh, cho fad is bha sin comasach 'na stàid irioslachaidh, a smuainich e mu ghloir fein, is a dh'iarr e bhi air aiseag ga h-ionnsuidh—a ghloir phearsanta, shiorruidh, neo-sgaraichte, mu'n do chuir e sgàil 'nuair a dh'irioslaich se e fein. Agus a nis, Athair, tha e guidheadh, glòraich thusa mise maille riut fein, leis a ghloir a bha agam mu'n robh an saoghal ann (Eoin xvii. 5). Oh! nach beachdaich sibh mar a chaith e a bheatha; air a coisrigheadh gu h-iomlan, 'na gnìomh aoraidh gu h-iomlan, na moladh gu h-iomlan, na h-aon tuisear òir lan de'n tuis

bu diàdhaidh, a ghnàth a' losgadh, agus a' cur suas a neoil deàdh-fhàile chum neamh.

'San àite mu dheireadh o'n t-slighe so gu Ierusalem tha 'ar smuaintibh air an treorachadh air an aghaidh, agus an àirde far am bheil am feachd neamhaidh uil' air fhaicinn, air an sgeadachadh ann an culaidhibh geala.

Tha Bartimeus an sin, Seadh, bha na h-uile neach de'n chuideachd do-aireamh ud aig aon àm na Bhartimeus bochdall, truagh, sgriosta, tràill an t-Satain gun chomas e fein fhuasgladh, a mhais air a milleadh, is na anam mallaichte —gus an deachaidh Iosa seachad, chum truas a ghabhail dheth, is a leigheas. Agus tha mar so gach aon dhiubh na àm fein, na aobhar òrain is aoibhneis do chach uile.

Tha mòr-chuideachd nan deisciobul an sin. Cha'n 'eil a nis trod no stri 'nam measg. Tha iad gun smal gun phreasadh, no ni 'sam bith dhiubh sin. Tha iad dealrach ann an solus Dhé, agus rinneadh iomlan iad ann an gràdh (Eph. v. 27). Tha iad uile air an sgeadachadh ann an culaidhibh geala naomhachd, agus fireantachd, is tha iad comasach air amharc, air gloir soluis na righ-chaithreach. Tha crùn air an cinn, is tha clàrsaichibh, is pailmean aca nan làmhaibh (1 Pead v. 4; Taisbean vii. 9; xiv. 2). Is e so cuideachd naomha an t-sluaigh thaghta;—lan-chuideachd, is eaglais nan ceud-ghin (Eabh xii. 23). Tha cuideachd de aireamh de dh'ainglibh maille riu mar an ceadna a' deanamh aoibhneas 'nan aoibhneas, 'gan cuideachadh ann an moladh.

Agus tha Iosa ann an sin. Ciod a bhiodh so uile a's eugmhais-san? Ni h-eadh ach a's eugmhais-san, cha b'urrainn do na nithibh sin a bhith, bhiodh tosd air a' cheol, agus rachadh an solus as. Thuiteadh an crùn bharr an cinn, agus dh'fhàsadh an t'òr dorcha (Tuireadh iv. 7). Chomhdaicheadh tosdachd, agus fuachd, agus bàs raonaibh nan neamh. Ach tha E fein an sin, ag imeachd air ceann na cuideachd ghloirmhoir ud. Ghradhaich e iad le gràdh siorruidh (Jeremiah xxxi. 3); shaor e iad le luach neo-chriochnach a phaigheadh (1 Pead i. 18, 19) agus a nis tha e faicinn de shaothair anam, is tha e toilichte (Isaiah liii. 11). Tha e criochnaichte! Tha e 'gan taisbeineadh an làthair Athar: "Feuch mise is a chlann a thug Dia dhomh!" (Eabh ii. 13).

"O gu'n toisicheadh an latha ris an robh suil againn, uine cho fhada!"



## Notices of the Martyrs and Confessors of Lesmahagow.

BY THE REV. CHARLES THOMSON, OF NORTH SHIELDS  
(LATTERLY FREE CHURCH MINISTER, WICK).

### IV.

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(Continued from p. 377).

**I**N the course of those frequent and rigorous searchings after John Steel, the military paid many a marauding visit to Waterhead, wasting what they could not consume; and always when they went away plundering the house, and carrying off corn, or cattle, or any other thing which they found, that would answer their purpose. But they were not always permitted to do this without obstruction. John Steel was a brawny, powerful man, possessed of great agility, capable of enduring excessive fatigue, sagacious in counselling, prudent in planning, and just as bold and brave in executing. He is said to have been of a most upright and honourable character; which was strikingly displayed in his open and manly countenance. These qualities rendered him a great and general favourite amongst his acquaintance; and being in the prime and vigour of life, he was by no means disposed tamely to permit his enemies to pillage his property, and insult and harass his wife and children. Almost all the shepherds of the district loved "the Laird," and he, therefore, by some means or other, received information of what was doing at Waterhead. On one occasion, the dragoons had loaded their horses with his corn, and had carried it to Milton barn, a place about three miles distant from Waterhead. John went, in the night with a party of his friends, and carried it off. At another time, he followed, and, at night, recovered a flock of sheep which the plunderers had driven away. Amidst the solitudes near the source of Logan Water, in Auchangilloch Glen, did the followers of the Lamb assemble to worship the God of Israel, while the persecutors of Jesus of Nazareth were scouring the country, seeking whom they might devour. From the deep recesses of this dark and lonely region ascended the praises of the Mighty One of Jacob; and the waters of life flowed forth in the melancholy waste, to refresh his inheritance when it was weary; and the wilderness and the solitary place were made glad for them; and the

desert did rejoice and blossom as the rose. It blossomed\* abundantly, and rejoiced even with joy and singing; the glory of Lebanon was given unto it, the excellency of Carmel and Sharon; they beheld the glory of Jehovah, the majesty of our God. Strengthened were the weak hands and confirmed the tottering knees. It was said unto the faint-hearted, "Be strong, fear not, behold your God! vengeance! the retribution of God will come; He will come Himself, and will save you." When the disciples of Jesus had finished their devotions, those from Lesmahagow were returning home, with John Steel in the party. Intelligence reached them, as they were coming down Logan, that a troop of cavalry had taken up quarters at Waterhead. A number of the Covenanters were armed. It was now dark, and when they drew near the persecutors Steel ordered those who had muskets to fire, and the rest to clap their hands and shout. They did so; which alarmed the dragoons to such a degree that, cowardly as they were cruel, they mounted their horses and galloped off. "The wicked fleeth, when no man pursueth; but the righteous is bold as a lion."

One evening, when Steel was at home, and the household were assembled "at the buik,"† a party of soldiers stole softly upon them, and the night being dark, had, notwithstanding a person was stationed to give notice if the persecutors appeared, completely surrounded the house before they were observed. To escape into the fields was impossible. "I am a gane man," exclaimed the Covenanter, as his courage for a moment faltered. "Na, Johnnie," said his heroic wife, "ye're no gane yet"; and she hurried him into the byre, and as he lay down in a corner with the "mickle Bible" spread upon his breast, tumbled a quantity of litter upon him. The persecutors searched all the house, and the out-houses, but could not find him. They were convinced, however, that he was somewhere upon the premises, and called for candles that they might search more rigorously. Mrs Steel, trembling for her husband, but aware that to betray reluctance would only confirm the soldiers in their too well-grounded convictions,

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\* "Surely," said Renwick, "if God could be tied to a spot, it would, methinks, be to the muirs of Scotland.—The mosses and mountains of the West are flowered with Martyrs."

† At the buik, at family worship.

readily replied, that they should have such lights as she could give. Whereupon, she took bunches of wet straw, twisted them together for torches, thrust them into the fire, and ran with them, blazing in the soldiers faces, into the byre. The men went up to the heap of litter where John Steel was, and began to stog\* the straw with their swords. The backs of Steel's hands were slightly wounded, but he bore the pain without shrinking. His wife, however, was convinced that such a method of search would either soon discover or destroy her husband; she, therefore, while fumbling with the wet straw torch, dropped it out of her hand into a large tub containing that in which the cannie wives of Clydesdale used, in ancient times, to scour their blankets. The stench and suffocation, which had formerly been almost past endurance, now became intolerable; and the soldiers, cursing and swearing, ran for breath into the open air, and departed. One of them, who was supposed to have joined the persecutors, for the very purpose of assisting the Covenanters to escape, lingered behind the rest, and, when they were a little way off, he returned to the house, and said, "Niest time ye hide, gudewife, hide better. I saw the edge of your husband's shoe, but with the point of my sword I directed a little strae upon it, for Johnnie Steel's blude shall not lie on my head."

During this dismal period Marion Steel was delivered of a child when a party of soldiers was watching the house. Some of them behaved in so shameful and indecent a manner as to cause even their comrades to blush, wicked and hardened as they were. In 1684, John Steel, having heard that one of the outed ministers was hiding about Lanark, proceeded thitherward, for the purpose of engaging him to come to Waterhead and baptize his young child. He was accompanied by Archibald Stewart of Underbank, near Stonebyres, in Lesmahagow. When they were near the head of Lanark Braes, they were met at a spot, still called Steel's Cross, by some persons who knew the two Covenanters. One of them threw Stewart to the ground, and kept him down; but Steel, who was a very powerful man, made a stout resistance; and would, in all probability, soon have delivered himself and rescued his friend, had not the

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\* To stog, to push a stick, sword, or other instrument, into anything not liquid, for the purpose of ascertaining what is below.

millers of Mouse-mill, who had seen Steel, whom he knew, pass, and dogged his steps, that he might give information of him, for the reward, come behind them as they were struggling and, with the mill-rynd† felled him to the ground. After Steel appeared to be quite dead the party went to Lanark with Stewart, their prisoner, rejoicing at the prospect of getting the thousand merks set upon Steel's head. Having delivered up Stewart, they returned with a party of soldiers to remove Steel's corpse into the town; but, during their absence, the cold, for it was winter and a keen frost, staunched his wounds, and he recovered so far from his stupor as to be able to crawl down the braes. Clyde was frozen over, and a number of people were curling on the ice. The players were so intent upon their national game that Steel crossed the river unobserved, and hid among the broom, on the opposite side, on Boat-hill. When the party from Lanark came to lift his corpse, to their bitter disappointment he was not to be found; which so irritated the soldiers that they fell upon the miller, who had wounded Steel, and beat him "till within an inch of his life." A little old white pony came, and looked upon John Steel while he was lurking in the broom. Afraid lest it should attract attention, he tried to scare it away, but it grazed near him till night came on, when he mounted it and rode home. An owner could never afterwards be found for the pony, though diligently sought for; and the little nag was kept at Waterhead, and petted till it died of old age. From Waterhead Steel went to his dreary hiding-hole on Mennoch Hill, where he remained till his wounds were healed; but he bore on his head the scars occasioned by the mill-rynd till his dying day. Archibald Stewart was taken to Glasgow, convicted of being a Christian, and hanged. His body was buried in the churchyard of St Mungo's, where his name appears, along with the names of several other martyrs, on a stone attached to the north wall of that majestic and venerable pile. Stewart, who was about twenty years of age, was the particular friend of Donald Cargill, and was with him when he narrowly escaped from being taken at Queensferry.

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† Mill-rynd, a piece of iron, resembling a star, or the rowel of an old spur, sunk into the centre of the upper millstone. There is a square orifice in the middle of it for receiving the iron spindle by which the upper millstone is turned.—Jamieson.



## Caroline Fry.

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THE Lord's wonderful ways in His sovereign grace are clearly revealed in Miss Caroline Fry's conversion and in the devoted life she led to her Redeemer. She was born at Tunbridge Wells in December, 1787, being one of seven daughters in a family of ten children. Her parents seem to have been in comfortable circumstances, and she was given a liberal education. But God was not known in the home. There was, it is true, conformity to the externals of religion—regular church-going, Bible reading on the Sabbath, and the perusal of the "Moderate" sermons of Dr Blair, and after this religion was laid aside until next Sabbath.

The father had unbounded pride in his young daughter, and he had an edition of a "History of England in Verse" by her published while she was only 14. At the age of 18 she left school "with some increased knowledge of the world and a stirring desire to be better acquainted with it." Her school days in London had created desires of vanity and ambition that set on fire the natural cravings of her heart. She wanted to see life—to be—to do—though she knew not what. The sight of carriages filled with gaily-dressed ball-goers made her thirst for the "gaiety, the dress, the splendid equipage, the expected pleasure." She grew wearied of the quiet home life. The God of Pleasure was making his appeal to her, and she fell an easy victim to his allurements. For a time God granted her heart's desire to her, and she heartily drank out of the world's fountain of pleasure. She was not without head knowledge of evangelical doctrine. But she was more concerned to get an intellectual treat than get what would appeal to her heart and conscience. She had given herself, however, to the world, and it deadened her heart. She no longer read her Bible nor prayed. She went occasionally to church, but it was only to pass the time. It was while in this state of mind that she heard that eminent servant of God, the Rev. Richard Cecil, but her feelings were only those of absolute offence and disgust. Trashy novels became her mental nourishment, and it is no wonder that, in after years, looking back on the three years spent in London, she had to say that it was "a sad, sad chapter." Through the influence of an aged gentleman of literary repute,

who made a mock of religion, she became a victim to atheistic views. This emissary of the devil poured into her mind his Satanic poison, and, sad to say, she revelled in her deceiver's profane wit. But with all her profession of atheism the thought that there might be a God troubled her, and she hated the very mention of His name, except when it was used in jest. Several of her brothers and sisters were at this time believers, and, much against her will, she was brought face to face with religion. She occasionally read controversial theological works as a whet to her keen and questioning intellect. The effect of one of these books—Tomline's "Refutation of Calvinism"—had the very opposite effect the author intended, for she rose from its perusal firmly convinced that if there was anything in Christianity the Calvinists had the best of it. Her brother, the Rev. Robert Fry, whom she devotedly loved and highly respected, looked upon his sister as the most hopeless in the family. After her three years in London she found another home in Lincolnshire with a clergyman's family. But though a clergyman's home she had to bear testimony that "everything was against the probability of her receiving religious impressions." She describes herself at this date as "restless, unsatisfied, unhappy, weary and disgusted with the present, and hopeless of the future, without a single sorrow, but the absence of all joy."

About this time she became devotedly attached to a clergyman's daughter in a neighbouring parish. The affection was mutual. They corresponded daily. Though not a Christian, in the true sense of the term, Fanny, her friend, was sentimentally religious. "She had no knowledge of true religion at all," said Miss Fry, "and never pretended to have, and despised the Gospel of Christ to the full as much as I did. But she had a religion—a sentimental desire for a better world such as comes simply of disappointment in this." Fanny read her Bible and was very devout in her way, and Caroline never confided to her friend her atheistic views. At length Fanny thought it her duty to write her friend, pointing out her lack of "religion." The letter contained no mention of Christ, made no reference to the Spirit, and might have been written by a Socinian or Deist. But it stirred up feelings of hot resentment in the heart of the recipient. Two letters were written in reply, indignant and contemptuous, but no one was

found to carry them to Fanny, who was some miles off. Caroline was indignant against her friend for what she had written, but her hatred to the Holy One was deeper still. She then passed through a tremendous struggle. For three days the conflict raged, in which a frail human heart was measuring its strength with the Almighty, only to be completely and forever subdued. This is her own account of the struggle and the outcome: "But from that third day all was changed: I read, I prayed, I praised, I rejoiced with joy unspeakable . . . The banner of Jesus waved over the subdued and prostrate spirit of the infidel despiser of His Word, the conscious hater of His most precious name . . . 'Lord save me or I perish!' has been, and is, from first to last the sum of my religion, dated from that most wondrous night, the first on which I knelt before the Cross; on which I prayed; on which I rested and slept in Jesus." So overwhelming had the struggle been that her health gave way, and she came to the conclusion that her conversion was God's merciful provision to prepare her for her departure. Her conversion brought joy to her brother and three sisters who were "in Christ before her." Her friend, Fanny, however, laughed the whole thing to scorn, and died as she lived, ignorant of Christ, without hope and without God.

At the age of 44 Caroline was married and became Mrs Wilson. She had a happy married life. In 1846 she passed over the River, and in anticipation of its crossing she said: "Never, never, can it be sad to me to stand still and watch for the parting of the waters of Jordan to let me pass. From my lips no cry can come for a little more time to suffer and to sin, to wait and long for Him whom my soul desires. To-night, to-morrow, if it be His pleasure."

Mrs Wilson wrote a number of books, but the best known is "Christ our Example," one of the chapters of which we are printing in the Magazine. Of it the pious Duchess of Gordon wrote: "Have you ever seen 'Christ our Example' by Caroline Fry? It is one of the most useful books I have ever read, and so practical" (Dr Moody Stuart's "Memoir of the Duchess of Gordon.") The book is published by Messrs Thynne and Jarvis, Whitefriar's Street, Fleet Street, London, E.C. 4, at two shillings.

## C. H. Spurgeon's Advice to Preachers.

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Let me hint to you that it is cruel to make your hearers hope that you are about to close, and then go on again. I have suffered this wrong from brethren at the prayer meeting. I have felt sure that the friend meant to pull up, and he has gone on again, without apology or reason. I am sure it must be dreadful when a preacher says, "To conclude," and then "finally," and then "lastly," and then "finally and lastly." A certain divine, who is still in the body, is never very lively, but he has great gifts of holding on. When you think he has done, he issues a supplement, which is almost always headed, "Another blessed thought!" His hearers are apt to have thoughts which are not "blessed"; and would often agree with the American who said, "Oh, that the man would quit!" "One word more," said a speaker, "and I am done." And the reporters found, when the word was written down, that it contained fifteen hundred syllables. The famous word of Aristophanes was outdone. That same speaker often says "a single remark," and then talks for fifteen minutes.

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## Literary Notice.

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PATRICK HAMILTON: FIRST SCOTTISH MARTYR OF THE REFORMATION. Edited by Alexander Cameron, Lecturer to the Scottish Reformation Society. Edinburgh: Scottish Reformation Society, 17 George IV. Bridge. Price 1s 6d.

This neatly bound and well printed little book contains papers dealing with Patrick Hamilton, which were delivered in connection with the quarter-centenary of his martyrdom, together with extracts from John Knox's "History of the Reformation" and Prof. Lorimer's "Scottish Reformation: A Historical Sketch." Readers who wish to know something about this noble martyr will find much information in the book under review. The work has a number of excellent illustrations, and is very cheap at 1s 6d.

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A man may wrong another as well by silence as by slander.—*Thomas Watson.*



## Notes and Comments.

**The Late Rev. D. Macfarlane's "Memoir."**—The sale of this book has exceeded all our expectations and, if we might be permitted to suggest to those who have not yet obtained copies they should procure copies at an early opportunity. As our stock was almost exhausted we learned that our printers had not dispersed all the type, so we asked them to set up what had been taken down and print another impression for us. Only a portion of this impression will be bound meantime, and where the copies issued to ministers and missionaries have been bought up an application may be made either to Mr Grant or the Editor, who will supply copies (Price 3s 6d; Postage 4d). We have had numerous letters from outsiders saying that, owing to the clear and simple way Mr Macfarlane states the Free Presbyterian case, they have a much better idea of the position taken up by our Church after reading the book. The book will be found very useful to the young people of our Church who wish to have a simple statement of the contentings of the Free Presbyterian Church since 1893.

**Betting and Gambling.**—At a meeting held in the hall of Barony Church, Glasgow, the Rev. Frederick E. Watson, honorary secretary of the Scottish National League Against Betting and Gambling, made reference to the enormous sums spent on strong drink and gambling in Great Britain. Mr Watson said he felt there was a tremendous amount of humbug and hypocrisy talked by politicians and others in face of the unemployment question when it was remembered that as a nation we wasted something like £300,000,000 on alcohol and sterilised the sum of £400,000,000 annually on gambling. One of the most ominous signs of the times was the alarming growth of gambling among women.

**Mr Brider's Annual Report.**—We have received the report for the year 1929. Mr Brider is still able to carry on his good work in distributing sound literature to our Sailors and Soldiers. He regrets to record the death of generous supporters, and if the good work is to be carried on others will have to step into the breach. 2000 parcels of literature have been sent to various naval ports and military stations at home and abroad. The report contains letters of warm appreciation from men in different parts of the world who received books, etc., through Mr Brider's distributing agency. As some of our readers may know Mr Brider is doing this work as

a labour of love, he has no private means, neither does he take anything out of the Mission Funds; he is dependent upon the Lord for personal support. We commend this good work to our readers who can help either by sending monetary gifts or books to Mr Brider, 21 Firfield Street, Totterdown, Bristol.

**A Good Bill (?)**—The "Daily Express" (Scottish Edition) thus describes the Bill before Parliament which lays down the law that in future no criminal proceedings shall be taken against disseminators of blasphemy, heresy, or atheism. The "Express," since it invaded Scotland, has done its best to help the Devil in his work to break down all respect for the Sabbath as at one time observed in Scotland, and now it sees in the above Bill something worthy of commendation. It pleads for liberty to the individual; it is a strong prohibitionist against prohibition. If this is the kind of message the "Daily Express" is bringing to Scotland the less we have of it the better. In the speeches made by Mr Scrimgeour (Independent) and Mr Lansbury (First Commissioner of Work), there were some well-directed thrusts at the Modernists in the Church of England teaching contrary to her Creed, and accepting the Church's pay for the same. It was pointed out that some of them should have been on trial before this. Mr Lansbury, who manages to square his Anglo-Catholicism with his Socialism, is, however, an out-and-out supporter of the Bill. At the time of writing the Bill has passed its second reading, but as Mr Clynes, for the Government, gave the Bill a cold reception, its prospects of becoming law are not very bright.

**Important.**—We would advise our readers to get into immediate touch with the Secretary of N.C.D. Movement, 25 Victoria Street, Westminster, London, S.W. 1, to get petitions against the Blasphemy Laws (Amendment) Bill, for though it has not the sanction of the Government it is a very short Bill and might slip through easily. It would be a thousand pities if it would find a place on the Statute Book. Members of Parliament ought also to be approached.

**Burial Prayers Criticised.**—The Rev. Dr Philip (a former Moderator of the U.F. Church), in his third Warrack Lecture in the Church of Scotland College, Aberdeen, among other things made reference to burial prayers. "It seems to me," he said, "that a great deal that is said and done at such times is false, and neither brings comfort to the living nor expresses our duty to the

dead." Perhaps there is no place where so much fulsome, false flattery is to be heard as at the side of an open grave. One often wonders what must be the feelings of those attending a funeral when they hear professed servants of Christ make references to the departed that are as false as they are uncalled for. Of course we admit that the same thing takes place in the service held in the house, but these things ought not to be.

**Sabbath Fishing.**—The question of Sabbath fishing has come up time and again in recent years. The Scottish women fish-workers have taken a definite stand against handling herring caught on Sabbath at the English ports. But a new development has taken place by the decision come to at a meeting of the British Curers' Association held in Aberdeen. A motion was brought forward to the effect that the curers should refuse to handle fish caught on Saturday night and Sabbath night. Another motion was that they should refuse to handle only the Saturday night catches. Both motions were defeated, and it was decided, by a considerable majority, to allow the English fishing vessels to carry on their present practice of fishing on any day they liked. This decision is most regrettable, and places the Scottish women workers in a very difficult position. It is to be hoped they will make a firm stand, for the curers are helpless without them.

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## Church Notes.

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**Communion.**—March—First Sabbath, Ullapool; second, Portree, Ness, and Tarbert (Harris); fourth, Kinlochbervie; fifth, North Tolsta April—First Sabbath, Stoer; second, Lochgilphead; third, London and Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June—Third Sabbath, Helmsdale. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. Note—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

**Magazine Subscriptions for 1929-30.**—Our Treasurer informs us that a number of subscriptions for 1929-30 are slow in coming in, and has asked us to put a note to this effect in the Magazine,

**Student Received.**—At a meeting of the Southern Presbytery held at Glasgow on 14th January, Mr John P. Macqueen was received as a student of the Church.

**Deputy to Canada.**—The Rev. William Grant, Hal-kirk, expects to sail about the 20th of April for Canada as the Church's deputy. The Rev. Finlay Macleod is at present in Winnipeg, and expects to visit Detroit on his homeward journey.

**Death of Mr Alexander Macfarlane, Elder, Oban.**—It is with sincere regret we record the passing away of this fine Christian and most exemplary office-bearer of our Church. Mr Macfarlane was the last of the members who composed the Free Church Presbytery in 1893, Rev. D. Macfarlane and D. Macdonald being the others. He had reached a ripe old age, and was well known and very highly respected by a wide circle of our readers. Mr Macfarlane was an affectionate, devoted father, and that affection was returned by the members of his family, who lovingly attended on him to the end. He passed away in the house of his son, Rev. D. A. Macfarlane, M.A., Oban. To him and his sisters we extend, in our own name and in the name of others, our deep sympathy with them in their loss of their beloved father. A fuller notice will (D.V.) appear in a future issue.

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## Acknowledgment of Donations.

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

**SUSTENTATION FUND.**—Friend, Aviemore, 10s; A.C.B., 5s; Mrs N., Fort-William, Ontario, 4s 1d; Mr D. McK., do., 4s; J. G., per Mr D. Mackinnon, o/a Struan, £1.

**JEWISH AND FOREIGN MISSIONS.**—Mr D. C., Valencia Pa, U.S.A., £6; Mrs Scott, Australia, o/a Clothing and Bibles, South African Mission, £1; Friend, Inverness, o/a Rev. Dr R. Macdonald, for building and requirements of Hospital, £10; Anon., Canada, o/a South Africa Mission, £1 0s 3d; do., o/a Rev. D. J. Urquhart, for Jewish Mission, £1 0s 3d; "Rural Ross," for Kaffir Bibles, 10s; D. G., Fernabeg, per Mr F. Macdonald, Missionary, 10s.

**ORGANISATION FUND.**—Vancouver Congregation, per Mr H. Mackay, o/a Rev. F. Macleod's expenses as Deputy (balance), £4; Winnipeg Congregation, per Rev. F. Macleod, o/a his expenses as Deputy to Winnipeg, £16.

The following lists have been sent in for publication:—

**ACHMORE (STORNOWAY) CHURCH BUILDING FUND.**—Capt. K. K. Macleod, 41 Chalmers Street, Edinburgh, acknowledges, with sincere thanks, the following donations:— Mr and Mrs M. Campbell, Oban, 10s; N. M., Edinburgh, 10s; Mrs Gunn, Edinburgh, 10s; Miss Martin, Caledon Castle, £1; Miss Gordon, Inverness, £1.



**BONAR-BRIDGE CHURCH BUILDING FUND.**—Friend, Lairg, 10s; Friend, Glasgow, 10s; Mr J. F., Skebo, £1; Lairg, —, £3 1s 8d; Collecting Card, per Mrs M. Matheson, Eyre, Skye, £4.

**BRAES CHURCH BUILDING FUND, PORTREE.**—Rev. D. M. Macdonald, Portree, acknowledges, with sincere thanks, the following donations:—Oban Congregation, per Rev. D. A. Macfarlane, £5 12s; Friends, per Mr A. Macaskill, Braes, £1 10s; Nurse N., Inverness, per F. Macleod, Portree, £1; Friends in Greenock, per Mr A. Beaton, Student, £2 11s; Friends, 15s; Mr A. McP., Gruinards, £2; Collecting Card, per Inspector Campbell, London, £3.

**EDINBURGH CHURCH BUILDING FUND.**—Rev. N. Macintyre acknowledges, with sincere thanks:—Wellwisher, Glasgow, £1.

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**HELMSDALE CHURCH BUILDING FUND.**—Rev. Wm. Grant, Halkirk, gratefully acknowledges the following donations:—J. McK., Calgary, per Mr J. Davidson, £1; Sundries, 10s; Executors of the late John Mackay, Helmsdale, per Mrs Mackay, £20; do., W. Ralph, Helmsdale, £20.

**NESS CONGREGATION.**—Mr John Murray acknowledges, with sincere thanks, £1 for the congregational funds. (Liverpool postmark).

**NEWCASTLE CHURCH PURCHASE FUND.**—Mr F. Bentley, 35 Buston Terrace, Newcastle, acknowledges, with sincere thanks, the following donations:—Caraid, Newcastle, 10s; Friend, Shildaig, 10s.

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**SOUTH AFRICAN MISSION—CLOTHING FUND.**—Mrs Miller, Westbanks Terrace, Wick, acknowledges, with grateful thanks, the following donations on behalf of medical requirements, per Miss Mackenzie, Ullapool:—Friends, Scorraig, £1 3s 6d; do., Ardmair, Ullapool, 12s 6d; do., Braes, do., 14s; do., Strathcanaird £1 14s 6d.

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