

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

*"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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PRINTED BY N. ADSHEAD & SON, 11 UNION STREET  
 AND 34-36 CADOGAN STREET, GLASGOW.

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**Free Presbyterian Magazine**  
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VOL. XXXIX.

*December, 1934.*

No. 8.

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**“Things which are most surely believed  
among us.”**

LUKE, in writing the account of the miraculous birth and the works and teaching of our Lord Jesus Christ, informs Theophilus that his purpose was that Theophilus might know the certainty of the things in which he had been instructed. In doing so he was following the example of others who had taken in hand to set in order a declaration of those things which were most surely believed among them (Luke i. i). In the opening chapters of the book that goes under his name Luke devotes the opening chapters to an account of incidents connected with the Virgin Birth. This doctrine, it is scarcely necessary to remind our readers, is rejected by Modernist preachers and theologians but it is one of “those things” that seemed good to Luke to write to Theophilus about in order that he might know the certainty of those things of which Luke had perfect understanding from the very first. It is not our purpose in writing this article to deal with this important doctrine but we may be permitted to remark that it is only one miracle in a life that was full of miracles from beginning to end. If we believe that in Jesus Christ there dwelt all the fulness of the Godhead bodily, that He who was God’s equal became man then surely everything after this is in keeping with the mystery of the Incarnation. Our purpose, however, at present

is to direct attention, not so much to this important doctrine, but to some others which are most surely believed among us. Among these are (1) the verbal inspiration and infallibility of the Scriptures; (2) the doctrine of the Trinity; (3) the total depravity of man; (4) the atonement; (5) doctrine of justification by faith; (6) Regeneration; (7) the coming again of the Lord Jesus Christ; (8) the Judgment Day and the doom of the finally impenitent. This list of doctrines does not include all those things which are most surely believed among us but they are of such importance that no body of Christians rejecting any of them can be said to hold the whole counsel of God.

(1) THE VERBAL INSPIRATION AND INFALLIBILITY OF THE  
SCRIPTURES

As a church we have consistently witnessed for this important doctrine since we came into existence. It is a doctrine that has been tampered with by many of the professing churches in the land until at length the authority of Scripture has become a thing of nought and the Scriptures themselves have come to be looked upon as a broken reed. The views of the unbelieving critics have entered the theological colleges, and the training seminaries for teachers; many pulpits are filled by men who have imbibed the new views of the Bible and even a considerable amount of the religious literature for the young is saturated with the new doctrines. Of old it was a common practice in time of war to poison the wells and Satan has gained a victory when he is poisoning the wells out of which the young drink. The secular literature published for the young generally speaking is not of the type that is suited to give them a serious view of life and its responsibilities. The imaginative side of their nature is well catered for and the printing presses are pouring forth thousands of volumes for the rising generation, of fairy tales and puerile fiction. When one turns to the religious literature provided for them things are no better. It requires more than ordinary care in these days to get suitable religious books for the young. It is, however, a most serious matter when

the Bible view of creation, the fall, etc., is set aside for the vain imaginations of men. Christ's endorsement of the Old Testament Scriptures is too emphatic to be lightly set aside and it behoves all who reverence His authority to accept His teaching in regard to the Old Testament Scriptures. What science taught forty years ago as to the constitution of matter is set aside to-day and if our hope was built upon this changing foundation we would be of all men most miserable. The fact that those who had obtained like precious faith with himself through the righteousness of God did not keep back the Apostle Peter from putting them in remembrance of the things which they had received as the truth of heaven. Not only so, but he says he will not be negligent in reminding them of these things though they knew them and were established in the present truth (II Pet. i. 12). The truth of the verbal inspiration and infallibility of the Scriptures cannot be too insistently set before both old and young in our congregations. It is part of the master policy of Satan to direct our attention to matters of comparative unimportance and to leave the great matters unattended and kept well in the background.

## 2. THE DOCTRINE OF THE TRINITY.

The mystery of the Incarnation is that there are two natures and one person; the mystery of the Trinity is that there are three persons and one nature. These are matters that are beyond our reason to comprehend but as revealed truths it is our bounden duty to conserve them. Our Shorter Catechism, in stating that there are three persons in the Trinity, God the Father, God the Son and God the Holy Ghost, says that these three are one God, the same in substance, equal in power and glory, it thus presents to us an excellent statement of the Scripture doctrine on this great subject. The Unitarians, who deny the deity of the Son and Holy Ghost, wrongly claim the exclusive use of this term for their false doctrine of the Trinity. Trinitarians, that is those who hold the doctrine of the Trinity, are the true *unitarians* as they hold the



unity of the Three Persons in the Godhead. This is a doctrine also firmly held by our Church and proclaimed from our pulpits. It is impossible here to touch on the various heresies that have been held on the person of Christ in connection with His Sonship, the unity of the two natures and His true deity but we may point out that we hold as a truth most firmly believed among us that Jesus Christ is the Son by eternal generation. This is a doctrine which should be proclaimed with no uncertain sound. The mysterious union existing between the human and the divine natures so that the human is really human and the divine really divine is a truth that is most firmly believed among us. There is no confusion nor mixture of the natures. We purposely avoid using the phraseology of theologians as it is not for trained theologians we are writing but we take occasion to direct attention to one of the finest and most exact statements we have in any of the Reformed creeds or catechisms on the Person of Christ. This is the answer to the question in our Shorter Catechism: "Who is the Redeemer of God's elect?" The theologians of the Westminster Assembly answered it in these remarkable words: "The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God became man and so was and continueth to be God and man in two distinct natures and one person forever." The various heresies held on the person of the Lord Jesus are carefully guarded against in these well-chosen words. The truth of the deity of our Lord must be held at all costs and proclaimed. He is one with God, the Father, equal in power and glory or to use the phrase of the Athanasian period—co-eternal, co-equal and consubstantial with God. The professing Church must ever be jealous of the maintenance of this doctrine and no lowering of the standard should ever be tolerated. In virtue of our Lord's equality with God in knowledge His testimony to the books of the Old Testament is not only of supreme importance but final in its authoritative-ness and admits of no controversy.

*(To be continued).*

## Trials of Thomas Boston at the Beginning of his Ettrick Ministry.

### I.

THE Rev. Thomas Boston, though such an eminent preacher of the Gospel and faithful minister of Christ had some very trying experiences as a minister in Ettrick. He tells the story of these trials in his *Memoirs* from which the following quotation is taken. That Boston was faithful to no ordinary degree is made clear in the extract\* we published in the Magazine; his record is on high and among the faithful of the land he was held in the highest esteem for his faithfulness governed by a judicious carefulness. Still, in his congregation at Ettrick there was a considerable number who did not consider him as faithful as they thought he ought to be and it is to these reference is made in the following extract. The devoted pastor's troubles continued for about ten years after coming to Ettrick and it is only when the parish was likely to lose him by being transferred to Closeburn that the people wakened up to realise what a gift they had from God in their minister. This is his account of the troubles:—"Being settled here, I soon found I was come from home, and that I was but beginning to be a minister of a parish. As for the people, the natives, generally speaking were naturally smart, and of an uncommon assurance; self-conceited, and censorious to a pitch, using an indecent freedom both with Church and State. There were three parties in the place. One of dissenters, followers of Mr. John Macmillan,† a considerable number, who have been all along unto this day a dead weight on my ministry in the place; though not so great now, by far, as in former years. Another was an heritor in the parish, with two elders dependents of his. He himself deserted the ordinances, for about the space of the first ten years, viz., till the affair of

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\*"Carnal and Spiritual Wisdom" (vol. xxxviii, p. 413).

†The Rev. John Macmillan, Balmaghie, who left the Church of Scotland and joined the Society People who were afterwards known as Reformed Presbyterians.

Closeburn. One of the elders having heard a little while, went off for altogether to the dissenters [i.e. the Society People]. The other, for ought I know, never heard me after I was settled among them. The third was the congregation of my hearers, under the disadvantage of what influence these two parties could have upon them. Their appetite for the ordinances I did not find to be sharpened by the long fast they had got, for about the space of four years. Wherefore, soon perceiving the little value they had for occasions of hearing the gospel, and having called a meeting for business, on a week-day, 19th August. I preached to them, that day, the sense I had of their case, from Is. xliii, 22: "Thou hast been weary of me, O Israel." I plainly saw, that a brother, who, at the Synod which transported me, was overheard to bid let me go, I would get preaching my fill there, was far out. On the contrary, I behoved to bid farewell to a pleasant part of my exercise of that nature before; and to have it miserably slighted and despised, where occasionally I was called to it. And for the Sabbaths' sermons, they were but coldly enough received; *but remarkable was the pricking up of ears, when anything relative to the public fell in;* which was a wounding observe to me.

To the breeding and cherishing of this disposition among them, several things occurred. There being little knowledge of religion among them, till the time of confusion and persecution; so that John Andison in Gamesleugh told me of a time, when there was not a Bible in the church, but the minister's, his father's and another's; they drank in the principles of Presbytery in the greatest height, with the principles of Christianity. The dissenters were in great reputation among them, and continually buzzing in their ears something to the disparagement of the Church and the ministry. Moreover, the union with England, which they were violently set against, trysted with my settling among them, and brought in an unacceptable change of the state of affairs. And, finally, they lived alone.

A profession of religion generally obtained among them, through the preaching of the persecuted ministers in and about the place. Before the Revolution, they were generally made Presbyterians, praying persons, and several of them, I believe, good Christians. Often I observed, that I had never seen in a country-kirk more Bibles than appeared in ours; nor more persons giving in to the Sabbath's collection for the poor. And indeed they were, and are, very liberal to the poor, both their own, and strangers passing among them; but very unkind to strangers settling among them, and not very benevolent in neighbourhood among themselves. But one thing I was particularly surprised with, viz., the prevalency of the sin of profane swearing; and was amazed to find blessing and cursing proceeding out of the same mouth; praying persons, and praying in their families too, horrid swearers at times; so that by the month of November I behoved to set myself to preach directly against that sin.

The very next day after my preaching from Acts x. 33, as above related, Mr. Macmillan came to Eskdale, and some of my hearers went to him. This was what I got to begin with. On the morrow after, I went up to S. to see J. L.'s family and others: my design was to endeavour to prevent their perverting others. When I came there, I went first into the house of one of my hearers; and there I was surprised with the news of Mr. Macmillan's being in J. L.'s, and others with him. The old man came in to me. Is. L. came into that house, but never noticed me; but I carried courteously to her, and told her I had a mind to have come and seen them. She told me I should be welcome. When I went in, J. L. showed not common civility. I was set down among three men, strangers, none of whom I knew. They were S. H. of H., Mr. St. and Mr. Sm. The last I took for Mr. Macmillan, having never seen the man. Being set down, I was resolved to divert disputes, at least a while, with some discourse of practical godliness. Wherefore being asked, "What news?" I said, that news were hard

to be got here, the place being so far remote from towns; that it was like Jerusalem, Ps. cxxv. 2; which brought us at length to the discourse of communion with God; concerning which S. H. gave his opinion, that it consisted in doing the will of God, and keeping His commandments. I told him, that all communion was mutual, and therefore it could not consist in that; and shewed, that actual communion with God, which we ordinarily call communion with God, consists in the Lord letting down the influences of His grace on the soul, and the soul's reacting the same in the exercise of grace. O, says he, that is extraordinary; wherewith I was stunned. I told him it was that without which neither he nor I would be saved. How will you prove that? says he. So I was put to prove it to him. Thereafter he brought in the matter of the separation; told, that he understood I was an enemy to them, and preached against them. I acknowledged, that I judged their way was not of God; and therefore, when it fell in my way, I did preach against it, and understanding that he meant of a note I had at Morbottle sacrament, I desired him to tell me what he heard I had said. He shifted this; and I told it him, viz., that I exhorted those that had met with God at that occasion, to tell to them, that it was so; and that they thereupon, according to the spirit of the gospel, should say: 'We will go with you, for we hear the Lord is with you.' . . . . In January 1708 the fire in the congregation was blown up into a violent flame, upon occasion of my observing a fast on the 14th of that month, appointed by the civil magistrate. Upon this many of my hearers broke off, and left me; several of whom never returned. There was such a headiness among the people, and the day was so bad, that few came to it. I had no scruple as to the observing of it; though I thought it a grievance and disadvantage that we were come under by the Union, and the taking away of the Privy Council, whereby there was no correspondence betwixt the Church and State as to fasts. But considering the temper of the people, I thought, if I should have yielded to

them in this, I would teach them to dictate ever after unto me. . . . . The Lord's Day immediately thereafter, it was so stormy, that I had only a few to preach to, in the house. Then I found myself like a bird shaken out of its nest, and was as an owl in the desert. Instead of the converse I, sometime a day, had with exercised Christians about their own spiritual case, I was engaged in disputes about the public, and about separation, and how to defend the lawfulness and duty of hearing me preach the gospel; and for the most part to no effect. So that many a time it was a terror to me to go out among them; and coming to particular places, I often looked very blunt, finding myself beset with contemners of me and my ministry; who often kept not within the bounds of common civility.

(To be continued).

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## Notes of Sermon.

by the late Rev. D. Macfarlane, Dingwall.

*"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: As it is written, the just shall live by faith."* (Rom. I. 16-17).

THE Apostle Paul wrote this epistle to the Romans in which there are all the doctrines that pertain to the Christian faith. At that time there was a congregation in Rome in which there were many true Christians. He addresses his Epistle to these, describing them as "beloved of God and called to be saints." The word "saints" does not apply only to a certain class of God's people, as some hold, but it applies to all of them, as all are to some extent holy or sanctified. He thanks God that there were such in Rome, and they were so famous that "their faith was spoken of throughout the whole world." He prays for them and longs to see them. He often purposed to

visit them, but was hitherto hindered. He desired to go to Rome to preach the gospel to them that he might establish them in the faith. On account of God's great mercy to himself personally, he felt that he was under obligations to "preach to the Greeks (Gentiles) and to the barbarians, and to the wise and the unwise." So that as much as in him was he was "ready to preach the gospel to them at Rome also." His intended visit would, he hoped, be of mutual benefit to them and to himself. He hoped to impart spiritual gifts to them to the end that they might be established, and that he might himself be comforted by his intercourse with them. In addressing you from the words of our text, we shall notice: I. That the Apostle was "not ashamed of the gospel of Christ," and II. The reason he gives for this confidence.

I. He was not ashamed of the gospel of Christ. This implies that some were ashamed of it. Not only that the Jews who put Christ to death were ashamed of it, but the pagans in Rome who thought so much of their own false religion were ashamed of the gospel of Christ and persecuted those who professed the Christian religion. To look for salvation to a person who suffered an ignominious death was a thing of which they would be ashamed. Rome was the capital of the then known world, and contained learned men who thought much more of their own learning than of the gospel of Christ and despised those that preached the gospel, but Paul was not ashamed to preach the gospel to these. He gloried in preaching Jesus Christ and Him crucified. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. vi. 14). Some who are in the land of the gospel are ashamed of it, they want something new, something strange. Christ's ministers are not ashamed to preach the gospel howsoever much they may suffer from their enemies for their work. They are often ashamed of themselves, because of their imperfections and shortcomings in performing their duties in connection with the glorious work which God has given them to do. Many are ashamed of the gospel, who

are not ashamed of sinning against God. The proud and self-righteous are ashamed of the gospel, but not those who have found out their great need of the gospel.

II. The reason why he is not ashamed of the gospel. There are two things in the reason. (1) "Because the gospel is the power of God unto salvation to every one that believeth." The gospel is the channel through which God exerts His power to save sinners. He created the world by the word of His power, but he saves sinners by the Word of the gospel. The bare Word is not sufficient for this end; it requires the power of God by the agency of the Holy Spirit, to accompany it in order to salvation. So, the Word of the gospel came to the Thessalonians, as the Apostle states, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost." (I. Thess. i. 5). The end, for which God exerts His saving power through the gospel, is salvation. The salvation of our souls is the most important thing for us. If we are not saved, we shall be miserable forever in eternity. Many are satisfied if they are supplied with everything that their bodies need, and care not what may become of their souls, but "What shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark viii. 36).

In order to be saved, faith is necessary. The gospel is the power of God to every one that believeth. What are we to believe? And in whom are we to believe? We are to believe the gospel as it testifies of Christ, and we are to believe in Christ by means of the gospel. You cannot believe in Christ saving without believing the Word of the gospel. When Christ began His public ministry, He said, "Repent and believe the gospel." (Mark i. 15), and when the jailor at Philippi asked, what must I do to be saved? the Apostle said unto him, "believe in the Lord Jesus Christ, and thou shalt be saved." The gospel has been experienced to be the power of God unto salvation by many who are now in heaven and by some who are yet in the world. The Christians in Rome, to whom the Apostle wrote



this epistle, are in heaven, and they praise God for sending the gospel to them while on earth, and for making it effectual unto their salvation. The gospel will not benefit you unless you believe it.

While the Apostle declares that the gospel is the power of God unto salvation to everyone that believeth, he shows the sinful and miserable condition in which all men, Jews and Gentiles, are by nature. They are all exposed to the wrath of God on account of their sins. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." (v. 18). The description he gives of the Gentiles shows how abominable they had been in their practice, and in the third chapter he states that there is no difference between Jews and Gentiles as they are by nature. Before the gospel is blessed to sinners, the Spirit convinces them of their sins and misery, in order that they may see their need of Christ to save them. In the preaching of unconverted ministers, there is little or nothing said about the necessity of the work of the Spirit in applying Christ's redemption, though the necessity of being "born of the Spirit" is clearly taught in Scripture. It was the first lesson that Christ taught Nicodemus, "Verily, Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John iii. 5).

(2) The second thing in the reason that the Apostle gives for not being ashamed of the gospel of Christ is that "therein is the righteousness of God revealed." The Righteousness of God here is the righteousness on the meritorious ground of which sinners are justified and saved. It is called the righteousness of God, because it was appointed by God the Father, and approved by Him, and because it was wrought out by God the Son in our nature. This righteousness is revealed in the gospel, and is imputed to every sinner who believes in Christ. We had no hand in working out this righteousness in whole or in part, and God imputes it to us as our own in the day we believe.

The sins of His people were imputed to Christ, although He had no hand in committing these sins. He endured the penalty of our sins that we might receive the benefits merited by His righteousness. Many refuse to be saved on the ground of Christ's righteousness, because they expect to be saved on the ground of their own righteousness. They are under a covenant of works, and expect to be saved on the ground of their own works though the Scriptures clearly teach that "by the works of the law no flesh can be justified in the sight of God." Nothing can root out self-righteousness from the hearts of sinners but the grace of God, and the teaching of the Holy Spirit, which declares that all our righteousnesses are as filthy rags. Before Paul was converted, he trusted in his own righteousness, but after his conversion he said, "that he had no confidence in the flesh." All his hope for salvation was founded upon the righteousness of Christ, and the Spirit that taught him this is the same that teaches all true Christians. The standard of righteousness is the law of God, and no sinner by his own works can come up to that standard, but Christ by His obedience unto death satisfied all the requirements of the law, and if His righteousness is imputed to us, the law is satisfied with us on the meritorious ground of His righteousness.

This righteousness is "revealed from faith to faith," that is, according to some interpreters, from the faithfulness of God in His testimony concerning the righteousness to the faith of believers in receiving that testimony, and according to others, from the first act of faith to repeated acts of faith during our time in the world. The latter seems to be the meaning, as it is spoken by the Apostle in connection with the words, "The just shall live by faith." It is said of believers not only that they came unto Christ, but that they continue to come unto Him as to a living stone." (I Peter ii. 4). and that as they continue to run the race set before them, they are by faith looking unto Jesus, the author and finisher of their faith. The exercise of faith is continued during our time in the world.

There are some who say that they believed in Christ once, and that they have no need of believing in Him again, but that is not the case with us; if we are true Christians, we need to come to Christ by faith daily. When we enter the closet to pray in secret, when we gather at the family altar for family worship, or attend the prayer meeting and the preaching of the gospel in public, we need to look to Christ by faith, till faith is swallowed up in vision, when we enter heaven at death. If Christ and His righteousness are yours, you are a rich and a happy person, although you would be stripped of all temporal possessions as Job was. The Lord sometimes deprives people of their wealth and health, that they may make choice of Christ as the good part that shall not be taken away from them.

In closing this great subject we ask: "What do you think of the gospel of Christ?" Is it great and precious in your estimation, or, are you ashamed of it as a thing of no value to you? Oh! how thankful we ought to be to God for revealing to us the way of salvation in the glorious gospel. "If it is hid, it is hid to them that are lost," who are blind and cannot see it.

If you have experienced the gospel as the power of God unto salvation, you are a changed person, changed in your nature, in your state, and in your practice. There are many in the land who manifest by their filthy language that they are still in a state of sin and misery. They curse and swear, and if you ask them why do they use such bad language, they would say, if they spoke the truth, "We speak the language of our father the devil, the language that is spoken in hell." It would not be a wonder to us, although such bad language might be heard among the heathen, but it is a shame to hear it in the land of the gospel. But heathen in the land of the gospel are worse than those in heathen lands, and their punishment in eternity will be greater than that of those who never heard the gospel. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may

minister grace unto the hearers." (Ephes. iv. 29). To those to whom the gospel is blessed the Lord promises to turn a pure language—"For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve Him with one consent." (Zeph. iii. 9).

## Christiana and Mercy at the Wicket Gate.

By John Bunyan.

**B**Y this time Christiana was got on her way, and Mercy went along with her; so as they went, her children being there also, Christiana began to discourse. 'And, Mercy,' said Christiana, 'I take this as an unexpected favour, that thou shouldst set foot out of doors with me to accompany me a little in my way.'

Then said young Mercy (for she was but young), 'If I thought it would be to purpose to go with you, I would never go near the town.' 'Well, Mercy,' said Christiana, 'cast in thy lot with me; I well know what will be the end of our pilgrimage: my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon *my* invitation. The King, who hath sent for me and my children, is one that delighteth in *mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me: only go along with me.'

*Mer.* But how shall I be ascertained that I also shall be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the way was never so tedious. *Chr.* Well, loving Mercy, I will tell thee what thou shalt do: go with me to the Wicket-gate, and there I will further enquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place; I also will pay

thee for thy kindness which thou showest to me and my children, in the accompanying of us in our way as thou dost. *Mer.* Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of heaven shall have His heart upon me.

Christiana was then glad at heart; not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, 'Wherefore weepeth my sister so?' 'Alas!' said she, 'who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town? and that which makes my grief the more, is, because they have no instruction, nor any to tell them what is to come.' *Chr.* Bowels become pilgrims: and thou doest for thy friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him; but his Lord and ours did gather up his tears, and put them into His bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost; for the Truth hath said, that 'they that sow in tears shall reap in joy' and singing. And 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' (Ps. cxxvi. 5-6).

Then said Mercy,

'Let the most Blessed be my guide,  
If't be His blessed will,  
Unto His gate, into His fold,  
Up to His holy hill:

And let Him never suffer me  
To swerve or turn aside  
From His free-grace and holy ways,  
Whate'er shall me betide.

And let Him gather them of mine,  
That I have left behind;  
Lord, make them pray they may be thine,  
With all their heart and mind.'

Now my old friend\* proceeded, and said.—But, when Christiana came to the Slough of Despond, she began to be at a stand; 'For,' said she, 'this is the place in which my dear husband had like to have been smothered with mud.' She perceived also, that, notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the old gentleman, too true: for many there be, that pretend to be the King's labourers, and say they are for mending the King's highways, that bring dirt and dung instead of stones, and so mar instead of mending. Here Christiana therefore, and her boys, did make a stand: but said Mercy, 'Come, let us venture; only let us be wary.' Then they looked well to their steps, and made a shift to get staggering over. Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, 'Blessed is she that believeth, for there shall be a performance of what has been told her from the Lord. (Luke i 45).

Then they went on again; and said Mercy to Christiana, 'Had I as good ground to hope for a loving reception at the Wicket-gate, as you, I think no Slough of Despond could discourage me.' 'Well,' said the other, 'you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey's end. For it cannot be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are; but that we shall meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with that hate us.'

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana, and Mercy,

\*Mr. Sagacity.

and the boys, go all of them up to the gate: to which when they came, they betook themselves to a short debate, about how they must manage their calling at the gate; and what should be said unto him that did open unto them: so it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open for the rest. So Christiana began to knock, and, as her poor husband did, she knocked and knocked again. But instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too; and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they durst not, for fear the keeper of that gate should espy them as they so went, and be offended with them: at last they thought of knocking again, and knocking more vehemently than they did at first. Then said the keeper of the gate, 'Who is there?' So the dog left off to bark, and he opened upon them.

Then Christiana made low obeisance, and said, 'Let not our Lord be offended with his hand-maidens, for that we have knocked at his princely gate.' Then said the keeper, 'Whence come ye? And what is it that you would have?' Christiana answered, 'We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads unto the Celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.'

With that the keeper of the gate did marvel, saying, 'What, is she now become a pilgrim, that but a while ago abhorred that life?' Then she bowed her head, and said, 'Yea; and so are these my sweet babes also.' Then he took her by the hand, and led her in, and said also, 'Suffer the little children to come unto me; and with that he shut up the gate. This done, he

called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy. So he obeyed, and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying for fear that she was rejected. But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy. And she said, 'My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for: whereas I was sent to by my husband's King to come.'

Now Mercy began to be very impatient, and each minute was as long to her as an hour: wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the keeper of the gate, 'Who is there?' And Christiana said, 'It is my friend.'

So he opened the gate and looked out, but Mercy was fallen down without in a swoon, for she fainted, and was afraid that no gate would be opened to her. Then he took her by the hand, and said, 'Damsel, I bid thee arise.' 'O sir,' said she, 'I am faint; there is scarce life left in me.' But he answered, that one said, 'When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple., 'Fear not, but stand upon thy feet, and tell me wherefore thou art come.'

*Mer.* I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I presume. *Goodheart.* Did she desire thee to come with her to this place? *Mer.* Yes; and, as my Lord sees, I am come; and, if there is any grace and forgiveness of sins to spare, I beseech that thy poor hand-maid may be partaker thereof. Then he took her again by the hand, and led her gently in, and said, 'I pray for all them that believe



on me, *by what means soever they come unto me.*' Then said he to those that stood by, 'Fetch something, and give it Mercy to smell on, thereby to stay her faintings.' So they fetched her a bundle of myrrh. A while after she was revived.

And now was Christiana, and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by Him. Then said they yet further unto Him, 'We are sorry for our sins, and beg of our Lord His pardon, and further information what we must do.' 'I grant pardon,' said He, 'by word and deed; by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.'

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, that that sight they would have again as they went along in the way, to their comfort.

So he left them awhile in a summer parlour below, where they entered into talk by themselves: and thus Christiana began: 'O Lord, how glad am I that we are got in hither!' *Mer.* So you well may: but I of all have cause to leap for joy.

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## Truth versus Fiction.

By the Late J. FORBES MONCRIEFF, C.A.

"**T**RUTH is the most powerful thing in the world since fiction can only please by its resemblance to it." There have always been those who were opposed to the employment of fiction, either in the shape of novels for the grown-up, or fairy tales and story books for the young, even when these have been of a moral or religious nature. The following are some testimonies on this subject:—

Robert Hall wrote—"Nor can I reckon it among the improvements of the present age, that, by the multiplication of the works of fiction, the attention is diverted from scenes of real to those of imaginary distress; from the distress which demands relief to that which admits of embellishment; in consequence of which the understanding is enervated, the head is corrupted, and those feelings which were designed to stimulate to active benevolence are employed in nourishing a sickly sensibility." "This is fine reading," says a reviewer of a good book, "and such as we like to commend in preference to this all-prevailing fiction, which is mere wind. In the last great day men may be startled to discover how much the crime, the hollowness, the heartlessness of this generation is due to the surfeit of novels to which it is treating itself. We make our lives fictitious by feeding upon fiction." Mr. Phelps, late American Ambassador to Britain, writes—"The everlasting repetition, through countless thousands of volumes, of the story of the imaginary courtship and marriage of fictitious and impossible young men and women; this is the staple of what is now well called fiction, because it never could exist in fact. What food for an immortal mind to live on year in, year out, as its principal literary nourishment!" "The more our young men give attention to history and other really instructive matters, the better for their minds and characters. Fiction is poor food for the soul, and those who try to live upon it must become feeble in moral sinew. There is no sort of excuse for devouring so much of the literary pastry of romance, for the more solid meats are quite as full of flavour, and infinitely more satisfying. We attribute much of the erroneous doctrine, and still more of the frivolous spirit of the age, to the drenching of men's minds with watery fiction, to the washing out of the material whereof true manhood is made up."

I have only once seen an elaborate "Protest against the Employment of Fiction as a Channel of Christian Influence." It was written by the Rev. George William Butler, M.A., who

maintained that "the system is a false system; it is unlawful in principle, and injurious in its operation." Novels for older people and fairy tales for children were both unquestionably bad. Some of his arguments were as follows:—

"Fiction is akin to falsehood . . . In any way to trifle with truth is not right. . . . The admission that a book is a fiction will not place it on the level of honest history. . . . On the whole, while we honour the motives of the religious story writer, we cannot approve the methods used, and we believe that the good that is said to be done by his story, is done rather in spite of the fictitious element, than by means of it; and that the same amount of good might be better done by safer and more legitimate means."

"Fiction is not justified by the example of parables in the Bible. . . . In the parable a spiritual truth is told in symbolical language. . . . A parable is a comparison, an allegory is a statement in other words, but a fiction is that which is made up or false. . . . In every parable there is a spiritual transaction that underlies the narration, and withdraws it from the category of the mere illustrative story."

"Fiction is a presumptuous forgery of the handwriting of God in providence. Having studied the course of God's government in the world, the author is now creating a little world of his own, stored with things ordinary and things extraordinary, inhabited by men and women begotten at the bidding of his lively fancy. All is arranged as he sees fit. Now he kills, and now he spares alive; virtue and vice are requited according to his temper; successes and disappointments are disposed at his will. Things divine are not less subject to the decrees of his omnipotent pen. Now souls are converted to God; now prayers are offered up; now dire catastrophes overtake the unprepared, while blessings are showered down upon the righteous. Thus are the various dispensations of providence counterfeited, and the counterfeits are presented to Christian readers as equally

instructive with the veritable works of God." The grace of God is out-done. The signal tokens of God's watchful care are rendered signal and special no longer by the storyteller, "for he can recount coincidences and opportune deliverances which will, by comparison, make the actual providence appear quite ordinary. From all these inventions a grave evil follows. When counterfeit bank notes are abroad, there will be a general distrust of paper money. Who is to tell which is which? Just so is it in reference to religious anecdotes. Some are true, and properly endorsed with a trustworthy signature; others are rank forgeries. It is not always possible to discover to which class the book claims to belong; even by enquiring of the publisher you cannot always ascertain this point. Now, whereas it is well-known that the book market is stocked with providential and spiritual marvels, with which neither providence nor the spirit of God have had anything to do, a widespread suspicion is begotten amongst the public." If the smallest events of our daily lives are redeemed from triviality by the consideration that they are specially ordained of God, "who can say that the providences which attend any man's course are so insignificant and ordinary that a counterfeit biography will teach as much and illustrate the hand of God as well," as a record of facts which are strictly true?

How shocked we would be if any one should compose a supplement to any of the books of the Bible, avowing the fictitious element, and protesting that the object was to illustrate the grace of God! "But, if the great things of God, as recorded in Scripture, may not be thus tampered with without profanity, is there not something of the same profanity in forging the signature of the King of Heaven in the books of His providence and of His grace?"

Is the fiction writer not placed in this dilemma? "Either he must atheistically leave out God, or presumptuously introduce His name amongst fancies and inventions," and is there not something shocking in the introduction of holy and eternal topics

in the midst of the conceits and fancies of the brain. "Shall the puppets of my own creation be made to pray, and to become the subjects of saving grace? And shall the Almighty Himself be represented as playing a part in the story? Surely this is presumption?"

"Fiction unfits the mind for apprehending truth"—inducing mental lassitude. "The study of fiction hardens the heart,"—schooling it into deadness and indifference. "Suppose a firm believer in hydropathy, homoeopathy, or any other medical system, were to sit down and compose stories of invalids restored to health, would his own persuasion of the truth of his system, or the perfect similarity of his supposed cases to real ones which might be cited, shelter him, even amongst his own party, from a shower of very ugly names? And is a believer in Christianity to be applauded for supporting his creed by narrating circumstances which, though they never did happen, yet were in essential features like those that do?"

It is in vain to hope to make the Gospel popular, and to take Satan captive by compromises. "Oh, but," it is said, "the class of readers whom we desire to reach will not read your good missionary biographies, and careful histories, and intellectual treatises; they must have something that will interest them. They have chosen the novel as their favourite style of reading; why, then, may we not meet them in their own path, and, "becoming all things to all men" sanctify the thing to them? This is the reason why we write story books for children, and religious novels for the older people." It is with some such notions as this, that our two great Tract Societies have admitted such a vast amount of fiction into their list of books. It is thus that nearly all the religious magazines have assigned a place for a "serial" in every number. "It is all in vain. Satan never did cast out Satan and he never will. Compromise of principle never did avail in the establishment of principle, and it never will. We are not to do evil that good may come. The Apostle Paul

solemnly disavowed the use of "enticing words of man's wisdom" as a means of grace; and God will not own them now. The good seed of His Word will prevail; and not this sowing with mingled seed, which carnal policy suggests."

"As to those who will not feed on wholesome food (and no other will contribute to strength and growth), their spiritual appetite must be restored by fasting, or by well-timed medicine, and not by these highly-spiced dishes: or, if they will have such things, let the world cater for itself, for never does the Church of Christ so squander its energies, as when it leaves the Word of God, and faithlessly attempts to substitute some lower agency in the place of the Gospel. Fiction apart from the positive harm it does, also does harm negatively, namely, by displacing more profitable literature," of which, in these days, there is no lack. "Fiction tends to create a distaste for truth." History, travels, biography, etc., are looked upon as dry and heavy, especially when something of these can be had sugared over, and in more lively forms. "The tendency of the reading of fiction is to vitiate the pure appetite for, and to destroy the keen enjoyment of the truth." The subject-matter of most works of fiction, even if true, would be unprofitable. The small talk which constitutes the bulk of the matter of the ordinary novel, is as the talk of the lips that "tendeth only to penury". The writer of the Protest from which the above quotations are made concludes by showing that: "The imagination may be better employed than in writing or reading works of fiction."

It has always seemed to me a pity that our large Tract Societies and similar publishing houses, which have done noble work for the cause of truth, should lend themselves to promote the increase of works of fiction, or literature resembling in any way the sensational kind which does so much to deprave the taste of both old and young. Mr. Spurgeon complains of the Religious Tract Society publishing handbooks on cricket and football. He says: "We hardly see what the Religious Tract

Society has to do with these sports. It would be fairer to the publishing firms if these subjects were left to them. The Society will have a wide enough field if it minds its own hallowed business."

Is he not right? Great as the blessing is which has attended the work of such societies, might it not have been vastly greater had they bent their whole energies and devoted their whole influence to the production and circulation of what belonged to their legitimate business, instead of being weakly led away by the desire to "keep up with the times." It is indeed sad to see Religious Tract Societies, and societies established for the very purpose of propagating Christian knowledge, pandering to the tastes of the people, and sometimes employing writers whose religion, if not conspicuous by its absence, too often expends itself in a few moral reflections.

It is also to be deplored that so few booksellers appear to be actuated by any right principle in regard to what they sell. No doubt many of the small dealers who sell "penny dreadfuls," and other pernicious publications, have no adequate idea of the evil which is done by these, nor of their own responsibility in the matter. With many of them "evil is wrought from want of thought"; but how many better-class booksellers there are who sell much that is questionable, or even undoubtedly bad, and who seek to justify themselves on the plea that there is a demand for such literature, and that it pays them to supply it. A miserable plea, truly, for anyone professing to be a Christian.—  
"Our Reading" by J. Forbes Monerieff, C.A.

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### Woman's Dress.

HOW should a woman professing godliness dress? how adorn herself? 'In modest apparel' (1 Tim. ii. 9). With 'shamefacedness,' *i.e.*, with no intent to draw the eye (1 Tim. ii. 9). With 'sobriety,' *i.e.*, with nothing conspicuous (1 Tim. ii. 9). Not with 'braided hair,' or with 'plaiting of the hair' (1 Tim. ii. 9; 1 Pet. iii. 3). Not with 'gold' (1 Pet. iii. 3).

Not with 'pearls' (1 Tim. ii. 9). Not with expensive clothing (1 Tim. ii. 9). Not with clothing as an adornment (1 Pet. 3 iii).

Observe, there are three points as to the clothing of the body. Let it be modest, let it be inexpensive, let it be unobtrusive. There are two points as to the sort of decoration to be avoided: no jewellery, no fanciful dressing of the hair. And there are two points to be observed as to adorning: 'a meek and quiet spirit,' 'good works.'

Surely a woman professing godliness should be careful in this matter which the Holy Ghost has not considered unimportant. Surely she could clothe herself in all 'modesty,' 'shamefacedness' and 'sobriety,' while she adorns herself with 'a meek and quiet spirit,' and with 'good works.' Now if she be thus adorned she will not be anxious to attract the gaze of admiration by heaping jewellery upon her person, or decorating it with costly clothing, nor will she be much busied in the way she arranges her hair. If given to good works, she will have neither time nor money for the decoration of her body. The above is merely a summing up of Paul's and Peter's thoughts in the matter, as found in 1 Tim. ii. 9, and 1 Pet. iii. 3; and as it has made these thoughts very clear to my own mind, I now write it for others who may be exercised on the subject, and are honestly anxious to walk in simple obedience to the Word of God.—*The Christian Treasury*.

## Nadur an Duine 'na Staid Cheithir Fillte.

(Air a leantuin bho t.-d., 314).

### CEANN I.

#### ATH-GHINEAMHUIN.

“Air dhuibh bhi air bhuir n-ath-ghineamhuin, cha'n ann o shìol truailidh, ach neo-thruailidh, le focal an Dé bheo agus a mhaireas gu sìorruidh.” 1 PHEAD i. 23.

A nis, a chum an comhara so na h-ath-ghineamhuin a chur ann an solus ceart, thoir fainear na trì nithe so; (1.) An gràdh so do na braithribh, is gràdh e a ta dhoibh mar bhraithribh;



tha sin a' toirt gràdh dhoibh ann an seadh a' bhonn-teagaisg, 'nuair is e gràs no iomhaigh Dhé annta, ard-aobhar ar gràdh dhoibh. 'Nuair a tha gràdh againn do na daoine diadhaidh air son an diadhachd, do na naoimh air son an naomhachd; tha gràdh againn do Dhia annta, agus mar sin feudaidd sinn a chodhunadh gu bheil sinn air ar breith o Dhia: "Oir ge b'e ghràdhaicheas an ti a ghin, gràdhaichidh e mar an ceudna an ti a ghineadh leis," 1 Eoin v. 1. Feudaidd cealgairean gràdh a thoirt do na naoimh, air son an daimh shaoghalta dhoibh, air son an deadh choluadar; a chionn gu bheil iad de 'n aon bharail riu féin ann na puncean diadhaidh; agus air son iomadh aobhar eile, d' an leithide sin, leis am feud daoine aingidh gràdh a thoirt do dhaoine diadhaidh. Ach is sona iadsan, as urrainn gràdh a thoirt doibh air son a' ghràs a ta annta; air son an naduir agus an gné neamhaidh; d' an urrainn an neamhnuid so a spionadh á otrach nan anmhuinneachd a ta annta agus mu 'n euairt doibh; a ni greim air agus a ghràdhaicheas iad air a shon (2.) Is gràdh e bhios air a thabhairt do na h-uile, anns am faicear gràs Dhé. Iadsan aig am bheil gràdh aca do na naoimh uile, Eph. i. 15. Biodh gràdh aca do na h-uile, a ta a reir am beachd-san, a' giulan iomhaigh Dhé. Iadsan nach urrainn gràdh a thoirt do neach gràsmhor ann an luideagaibh, ach a bheir gràdh dhoibhsan a mhain a ta caitheadh deadh thrusgain cha'n 'eil an gràdh so do na braithribh annta. Iadsan aig nach 'eil gràdh ach do chuid a ta d' am barail féin, ged nach ann doibhsan a mhain a thug Dia gràs; is anama iad a ta tuilleadh is cumhann gu bhi air an cur am measg na cloinne. Ciod 'sam bith na puncean 'sam bheil daoine dealachadh uainn 'nam barail no 'nan slighe, gidheadh ma tha iad a' taisbeanadh còrdadh ruinn 'nan gràdh do Dhia, agus do'r Slanuighear Iosa Criosd, agus ann an giulan 'iomhaigh-san, bheir sinn gràdh dhoibh mar bhraithribh, ma tha sinn féin de 'n teaghlach nèamhaidh. Agus, (3.) Ma tha 'n gràdh so annainn, mar is mó tha de 'n ghràs so a' taisbeanadh aig neach 'sam bith, 's ann is mó bhios do ghràdh againn dha. Mar is dèine

tha teine naomh a' ghràis a' lasadh ann an neach 'sam bith 's ann is mó lasas teine a' ghràidh ann an eridheachan fìor Chrios-duidhean doibh. Cha'n 'eil na naoimh, mar a tha iomadh de dhaoine a ta 'gan deanamh féin 'nan cinn-iuil do mhuinntir eile; agus a' tabhairt gràidh dhoibh cho fad 'sa tha iad am barail gu bheil iad cosmhuil riu féin. Ach ma tha choslas orra barrachd a bhi aca orrasan, agus an dorchachadh; tha 'n gràdh air a thionndadh gu fuath agus farmad, agus ni iad dìchioll air a' chliu a bhuineas do 'n eiseimpleir dhiadhaidh ac', a thabhairt uatha; do bhrìgh nach 'eil blas aca air ni 'sam bith 'san diadhachd, a ta 'dol thar an tomhas féin: Tha na tha de bheatha agus de chumbachd na diadhachd a' taisbeanadh ann am muinntir eile, a mhain a' dusgadh a' ghearain mhi-runaich 'nan eridheachan féin-speiseil. Ach air an sonsan a ta air am breith a rìs, tha 'n gradh agus an aigne dhoibh a reir an tomhas de 'n iomhagh dhiadhaidh a ta iad a' toirt faineas anna.

A nis, nam bu mhaith leibh cleachdamh a dheanamh de na nithe sin a chum eolas fhaotainn air 'ur staid, Chomhairlichinn duibh, (1.) Cuid d'ur aimsir a chur air leth, 'nuair a ta sibh aig an tigh, gu ath-bheachd a ghabhail air 'ur staid; agus feuchaibh 'ur staid leis na chaidh a radh. Is iomadh iad aig am bheil comfhurtachd agus soilleireachd mu 'n staid aig sear-moin, a ni ann an ùine ghoirid, a chall a rìs: Do bhrìgh, am feadh 'sa ta iad ag eisdeachd an fhocail air a shearmonachadh, gu bheil iad a' soerachadh air, ach cha'n 'eil iad a' smuaineachadh air na nithe sin gu suidhichte agus gu h-athaiseach 'nuair a ta iad 'nan aonar. Tha 'n gnìomh tuilleadh is obann agus goirid gu comfhurtachd bhuan a thabhairt. Agus tha gu tric cho beag smuaineachaidh uime, as gu bheil 'teachd gu droch crìoch. Air an aobhar sin, tòisich air an obair so aig an tigh, an deigh dhuit guidhe gu durachdach ann an urnuigh ri Dia air son a chòmhnath innte. Na bi gearan nach 'eil ùin'

agad, fhad 'sa bhios an oidhche leantuinn an là ghnìomhaich; no nach 'eil àit' agad, fhad 's a tha na machraichean agus na saibhlean ri 'm faotainn. (2.) Ath-nuadhaich t' aithreachas an lathair an Tighearna. Feudaidh cionta, do nach do ghabhadh, aithreachas, a ta 'na luidhe air a' choguis, t-uile shoilleireachd agus do chomharan gràis a dhòrachadh. Tha e brosnachadh |Spioraid an Tighearna gu imeachd; agus an uair a ta esan air falbh, tha ar solus a' dol as. Cha'n iomchuidh an t-àm do 'n Chrìosduidh a bhi leughadh a chomharan, 'nuair a ta choinneal air a cur as le lot cionta éiginn a ta luidhe air a choguis.

'San àite mu dheireadh, Dean feum de ehomasan an naduir nuaidh: Biodh gràsan an Spioraid Naoimh annad, 'gan taisbeanadh féin le bhi gnìomhach. Nam bu mhaith leat fios a bhi agad ma tha teine naomh air fhadadh ann ad uchd, 's éiginn duit an eibhle sheideadh; oir, ged tha teine ann, agus ged is eibhle beò i, gidheadh, ma tha i fuidh 'n luaidh, cha toir i solus duit. Suidhichibh rùn daingean 'nur eridheachan, tre 'n ghràs a ta ann an Iosa Crìosd, gu aontachadh leis gach dleasnas aithnichte, agus gu faire an aghaidh gach peacadh aithnichte; air dhuibh togradh inntinn a bhi agaibh, gu bhi air 'ur teagasg anns na nithe nach aithne dhuibh. Nan orduicheadh anama gràs-mhor mar so an rannsachadh mu 'n staid, tha e ro-choslach gu 'n tigeadh iad gu deireadh solasach. Agus nan gabhadh dream eile a leithid sin de bheachd cudthromach, agus nan deanamh iad deuchainn fhirinneach air an staid, 'gan cur féin 'nan seasamh an laithir caithir an coguis; dh'fheadadh iad sealladh an àm iomchuidh fhaotainn air an graineileachd féin. Ach tha di-chuimhn' air féin-rannsachadh, a' fagail a chuid is mó de dhaoine fuidh mheallaidhean brònach, an thaobh an staid; agus tha mórán de na naoimh féin leis a sin a' call beachd solasach air gràs Dhé annta.

Ach a chum gu 'n d' thugainn tuilleadh còmh-nadh do fhìor Chrìosduidhean, 'nan rannsachadh mu 'n staid; nochdaidh mi,

agus freagraidh mi gu h-aithghearr cuid de choiribh agus amharusan, a dh'fheudas bacadh a chur air cuid de dhaoine o bheachd solasach fhaotainn mu 'n staid shona. Cha'n fheudar aran na cloinne a chumail air ais, ged a dh'fheudas na coin greim a ghabhail deth 'nuair a ta e air a shìneadh d'an-ionnsuidh-san.

*Ri leantuin.*

## **An Fhianais Dheireannach aig Domhnall Cargill.**

*(Eadar-theangaichte le I. M.).*

Bha Domhnall Cargill na mhinisteir urramach ann an Glaschu agus na dhuine treun air taobh na firinn. Chaidh an fhianais a leanas a thoirt seachad leis mun do chuireadh gu bàs e aig a' Chrois an Duneideann, July, 27, 1681.

**I**S e so an latha is aoibhneach a chunnaic mi riamh na'm chuairt air thalamh. Tha m'aoibhneas a nis air tòiseachadh nach fhaic mi gu brath air a bhriseadh. Tha mi faicinn mo chòir agus fhìrinnsan, agus cinnteachd an dara h-aon, agus luach-mhórachd an aon eile. Tha dluth air deich bliadhna fichead bho na rinn e cinnteach dhomh e; agus bho 'n àm sin, ged a bhris móran peacaidh a mach, gidheadh cha robh mi riamh gun dearbhbheachd air mo chòir, no fada a mach a sealladh air a lathaireachdsan, thàlaidh agus chum e beòthail mi, agus cha d'fhàg e riamh air dheireadh mi, ged a bha mi tric a pilleadh air 'm ais. O, nochd e luachmhorachd iongantach a ghràis, chan e 'mhain anns a' cheud ghabhail dheth, ach ann an ath-nuadhachadh agus ann an cur an lìonmhorachd mhaitheanas!

Bu duine mi aig an robh peacaidhean móra ach bu Dia Esan aig an robh trècairean móra; agus a nis, tre a thrècairean tha coguis agam cho fallain agus cho sàmhach agus ged nach peacaichinn riamh. Is fhad' bho na bha misneach agam 'dol

do'n t-siorruidheachd tre trècair Dhé agus airidheachd Chrìosd; ach bha am bàs a fantuinn ni-eiginn uamhasach dhomh, ach tha sin a nis air a thoirt air falbh; agus chan 'eil am bàs a nis ni's mótha leam na bhi 'gam thilgeadh féin an gairdeanan m' Fhear-pòsda, agus laidh sìos maille Ris-san. Agus ge be air bith cia mar a bhios e leam air a' cheann mu' dheireadh, ged a bhithinn air mo theannachadh le Dia, no air mo bhacadh le daoine, gidheadh tha na h-uile ni cinnteach, agus bithidh iad gu math. Lean mi naomhachd, theagaisg mi 'n fhèrrinn, agus bha mi air thoiseach anns na nithibh a bhuineas do 'ur n-anma-ne beag, ach gu'n do smaointich mi nach b' urrainn neach 'sam bith ni a dheanamh gu ceart ann an nithibh mór agus follaiseach Dhé gus am bitheadh iad ceart 'nan cor.

Agus, O! nach robh na h-uile air an rian so a ghabhail! oir an sin bhitheadh na bu lugha de mhealltaireachdan. Tha creideamh na tìr, agus eud air son bòidean na tìr air tighinn gu bhi na fhoirmealachd leisg, ghràineil agus fhuathach; agus cha'n urrainn eud beòthalachd agus ceartas a bhith, far a' bheil sluagh a coinneachadh ri gear-leanmhuinn, agus an eridhe gun a bhi air ath-nuadhachadh. Tha m' anam air chrith ann a bhi smuainteachadh air cho beag agus a tha dhe'n ath-ghineamhuinn a' measg mhinisteirean agus luchd-aideachaidh Alba. O! mhinisteirean Alba! cia mar a bhrath iad còraichean Chrìosd agus a mheall iad anamaibh. Cha deach iad fhéin a stigh, agus iadsan a bha 'dol a stigh, bhae iad. Reic iad nithibh Chrìosd agus dlighe eaglais-san air son samhchair ghoirid agus mhallaichte dhoibh fhein, a tha nis dluth air a' chrìch; agus tha iad ni's mó na'n aon agus ann an sith ri naimhdean Dhé, an déidh dhoibh an uile ole a dheanamh, na bha iad an toiseach 'n uair nach d' rinn iad ach an lamh a' chur riutha. Agus tha eagal mór orm, ged nach bitheadh ach aon mhinisteir air an talamh uile, nach dean Dia an còr feum dhiubh; ach bithidh breitheanas uamhasach orra fhéin, agus mallachd fhada air an slìochd!

Air son 'ur luchd-aideachaidh, 's e mo chomhairle dhoibh, gu 'n amhairceadh iad gu math ri 'n ath-ghineamhainn féin, oir

tha aig a' chuid as mótha dhiubh ri so a dheanamh fhathasd; agus gidheadh, na saoiladh neach 'sam bith gu bheil e ann an deadh chleachdadh fìor dhiadhachd, aig nach 'eil eud a thaobh glòir fhollaiseach Dhé. Tha iarmad bheag ann an Alba, bho' n d' thuair m 'anam a' chomhfhartachd bu mhótha air thalamh. Tha mi guidhe 'ur fàs ann an naomhachd, àireamh, gràdh, diadhachd agus ionracas; agus stadaibh-se, agus sguiribh de chonnspaid ris na doine so a dh' fhalbh 'uainn, oir cha'n 'eil ni bheir dearbh-shoillearachd dhoibh ach breitheanas. Sàsuichibh 'ur coguisibh agus theirigibh air adhart; oir mar is dluith a tha sibh air Dia, agus is fhaide a tha sibh bho fheadhainn eile, có dhiubh is naimhdean follaiseach iad, no mhinisterean agus luchd-aideachaidh meagh-bhlath, bithidh e ni 's fhearr.

Dh' aobharaich mo shearmonachadh geur-leanamhuin, ach tha eagal orm gun aobharaich dith sin ni's miosa. Gidheadh, shearmonaich mi fìrinnean Dhé do fheadhainn eile, mar a tha e sgriobhte, "Chreid mi, agus uime sin labhair mi," agus cha'n 'eil droch cogais agam a' thaobh searmonachadh na fìrinn, ge be air bith gu de a lean sin; agus an diugh tha mi gu bhi seulachadh le m' fhuil na fìrinnean uile a shearmonaich mi riamh; agus bithidh 'na chaidh cur na aghaidh dhe na bha mis a' searmonachadh, ann an uime gun a bhi fada, air a dheanamh follaiseach le breitheanasaibh Dhé ann an coguisibh dhaoine. Bha sàmhechair mhillis spioraid agus strìochdadh anabarrach agam an àm mo ghlacadh, bha freasdal Dhé cho soilleir ann; agus cha b'urrainn mi gu'n bhi smaointeachadh gu'n do mheas Dia e feumail a chum a ghlòir mo thoirt a dh' ionnsuidh a leithid so de chrìch, bho na dh'fhuasgail e mi bho leithid so a dh'obair. Bhiodh m' anam gu mór air a bhuaireadh a thaobh an iarmad, mur a bitheadh gu bheil mi smaointeachadh gu bheil an t-àm goirid.

A thaobh an aobhair mi bhi fuiling, is e' m prìomh aon, "Gu'n a bhi 'g aideachadh an ughdarrais mar a tha sin air a dhaighneachadh anns an Ahd Ard-uachdranachd agus Mhìneachadh." Is e so am t-uachdaranachd a dhiult mi, a

bha air a chur an seilbh air cumhachd Chrìosd. Agus a faicinn a chumhachd so, ni is e glòir Chrìosd, air a thoirt bh'uaith, agus air a dheanamh thairis do'n chrùn, shaoil mi e mar gu'm faicinn aon a' caitheamh aodach m' Fhear-posda an déigh dha a mharbhadh; agus bho na tha e air a dheanamh thairis do'n chrùn, cha'n eil eadar-dhealachadh is urrainn sinn a dheanamh, a shaoras coguis an fhir a ghabhas ris bho bhi na fhear-comhphairt do'n naomh-ghoid so air Dia; agus cha'n 'eil ann ach a bhi mealladh 'ur coguisean a bhi 'g aideachadh an uachdaran shìobhalt; oir cha'n e cumhachd sìobhalt a mhaire na tha air a chiallachadh le a chrùn. Agus bho na tha iad cho soilleir air a chuis bu chòir dhuinne a bhi soilleir, oir a bhi air atharrachadh doigh, se th'ann a bhi 'g aicheadh 'ur fianuais agus a cur 'ur n-aonta ri Eisan a chreachadh.

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### Notes and Comments.

**Leading the Young in Wrong Ways.**—A friend has sent us an extract from the *Daily Mail*, (London) which conveys the information that London's Rover Scouts, the young men of the Boy Scout movement, are this year to introduce a striking departure from custom. "This year's parade," says the newspaper paragraph, "will be to commemorate all who have laid down their lives for a great and noble cause, including those who died in the Great War." Captain C. Lisle Watson, Rover Commissioner for London and leader of the parade, said: "To carry the idea still further the authorities have granted London's Rovers permission to begin and end their parade in the historic Westminster Hall, proceeding from there to the Cenotaph, in the footprints of Charles I. on his way to execution. London's Rovers will thus have in Westminster Hall a present reminder of many whom they seek to commemorate—men who have given or offered their lives for their King, country, and conscience, among them Charles I; Blessed Thomas More, Lord Chancellor

of England; the Seven Bishops; Thomas Wentworth, who tried to die that his king might live; William Wallace; and more recently the heroes of the R. 101, who lay there in state." There are many ways of leading the young astray but this is one of the most subtle. Under the guise of commemorating the great and good—King Charles I, Thomas More, and the Earl of Strafford are to be so honoured. We live in days when men who were anything but worthy to be commemorated are extolled by men whose ecclesiastical and religious sympathies only too clearly show in what boat they are sailing. These Memorial services against which our Church has protested are more and more introducing objectionable features into them and it becomes all our people to set their faces against acknowledging them. In so saying we are not unmindful of the men who nobly laid down their lives for us but the memory of their heroism could be shown in a better way than is being done by millions on the 11th of November.

**The World Rebuking the Church.**—At a meeting of the Glasgow and West of Scotland Retail Drapers, Outfitters', Garment Makers' and Milliners' Association a protest was made against the commercialising of religious organizations by bazaars, and sales of work. The resolution asserts that the purchase and sales of goods at bazaars and sales of work introduces "a commercial money making and materialistic element into spiritual activities which is responsible for much of the lack of present interest in religious affairs." Among the grounds on which the churches are urged to discontinue this method of raising funds is this that the practice tends to discourage Christian liberality "by establishing a principle of only giving a contribution to the Church when getting some equally costly goods in exchange." We are glad that the Association has so plainly pointed out to the Churches their error and their worldliness.

**Meat Traders and Sabbath Opening.**—At a meeting of the Scottish Federation of Meat Traders' Associations held in



Perth sometime ago reference was made to the question of Sabbath trading. It was described by one of the speakers as a menace which has been growing for years. In his own town (Aberdeen) the speaker said there were something like fifteen shops open on Sabbath and he thought it was a disgrace. A resolution was unanimously passed declaring the Federation's deep concern at the marked increase of butchers' shops open on Sabbath and that they would do all in their power to stop such trading. This is a movement in the right direction.

**Sabbath Breaking under the Guise of Honouring the Fallen.**—There was a considerable amount of Sabbath breaking throughout the land on Sabbath, 11th November, under the guise of honouring the memory of those who fell in the Great War. The account of the services held in some places on Armistice Day looks more like that the people were out to enjoy themselves. Here is a cutting from the *Evening Dispatch* (Edinburgh) in connection with the Duke of Kent's visit:—"Festival of Remembrance in Usher Hall (Doors open 7.30 p.m.). The Festival in the Usher Hall will include a musical and historical review. The St. Giles' Cathedral choir, under Dr. Greenhouse Allt, the Royal Marine Band of H.M.S. Renown, and the band and pipers of the Argyll and Sutherland Highlanders will take part in the programme." At Inverness a service was held at Cavell Gardens on Sabbath. Locheil delivered an address. Some ministers took part. Paraphrase 66 was sung led by the Inverness Silver Band; the Last Post and Reveille were sounded by buglers from the Cameron Depot. The Lament—"Flowers o' the Forest" was played by Pipe-Major Ross. These are referred to not because they are worse than others but as specimens of what took place in some towns and cities on Sabbath 11th November. A considerable din was caused also by firing of guns and rockets and blowing of bugles.

**A Noted Scientist's Verdict on Evolution.**—Sir Ambrose Fleming, M.A., D. Sc., F.R.S., recently delivered an address at

the Annual Conference of the Fellowship of Evangelical Churchmen in Hoddesdon. This address has been printed by the Protestant Truth Society, Cromley House, 31 Cannon Street, London, E.C.4 (Price 3d), and we have pleasure in recommending it to students and all interested in the subject with which it deals. It is a noteworthy utterance by this distinguished scientist. It is specially useful to be placed in the hands of those who have the strange idea that all the light of modern science is to be found in the brains of those who flout the doctrine of Creation and accept Evolution as the last word in the origin of this marvellous universe. The address is of a very high order and from the nature of its discussion more suited for the student than the ordinary reader. With the laws of the Conservation of Energy and the Dissipation of Energy, etc., as his working basis Sir Ambrose comes to the conclusion that Creation by an External Power is no longer an item of religious faith; it is a scientific *necessity* and *fact* (p. 9). The principle of Indeterminancy (Heisenberg) as shown in the position and speed of the electron has given the death blow to the doctrine of a rigid physical determinism. The order in nature is now no longer to be taken as necessary but is the outcome of the operations of Mind. Sir Ambrose's argument is worked out with rare skill and will prove a hard nut to crack for those who place so much confidence in what science falsely so called has hitherto maintained. As to Darwinism, that will-o'-the-wisp of the modern mind, Sir Ambrose says: "At present we can say that although a number cling tenaciously to it as it enables them to dispense with any idea of special creation and although it has still a wide spread popular vogue yet many experts of high rank consider it to be invalid and no longer adhere to it" (p. 6). Sir Ambrose concludes his address with the words: "Experience shows that the only message which is effectual is the old yet ever new gospel of the grace of God. 'That God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.'"

## Church Notes.

**Communion.**—January—Last Sabbath, Inverness. February—First Sabbath, Dingwall. 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.

**Collection for December.**—The Collection for the General Church Building Fund is, according to the Synod's appointment, to be taken up this month.

**Ordination of Rev. John P. Macqueen.**—As intimated in last issue of the Magazine, Mr. Macqueen was licensed to preach the Gospel at a meeting of the Southern Presbytery held in Glasgow on 23rd October. On the 24th the Presbytery met in the Hall of St. Jude's Free Presbyterian Church to ordain Mr. Macqueen as missionary for Canada and Australia. After the usual proclamation at the door Rev. R. Mackenzie, Moderator of the Presbytery, preached an appropriate sermon from II. Cor. iii. 5.—“Not that we are sufficient of ourselves to think anything of ourselves but our sufficiency is of God.” After the sermon Mr. Mackenzie gave a brief narrative of the steps which led up to Mr. Macqueen's ordination. He then addressed to him the Questions put at ordination, which were answered in the affirmative. Mr. Macqueen then signed the Formula in the presence of the congregation. The Presbytery thereafter by solemn prayer and the laying on of hands set Mr. Macqueen apart to the office of the holy ministry. The Rev. James Macleod addressed Mr. Macqueen in suitable words both in advising and encouraging him. As intimated in the November Magazine, Mr. Macqueen sailed on Saturday, 27th October by the *Duchess of York* for Montreal. The Revs. James Macleod and N. Macintyre saw him off at Greenock. The weather was exceedingly boisterous but we trust that the Lord who reigns over the raging sea has carried him safely to his destination.—Neil Macintyre, *Clerk of the Southern Presbytery.*

**Church's Deputy to Canada.**—Word has been received of the safe arrival of Rev. John P. Macqueen in Canada. He is at present in Winnipeg and we are asked by the Convener of the Canadian and Colonial Mission Committee to say that Mr. Macqueen is expected (D.V.) to be in Calgary on the first Sabbath of January, 1935, and in Vancouver the second Sabbath of the same month. He intends leaving Vancouver for Australia in February. Mr. Macqueen's address while in Winnipeg is:—e/o Mr. John Ross, 1174 Dominion Street, Winnipeg.

## **Acknowledgment of Donations.**

Mr. John Grant, 4 Millburn Rd., Inverness, acknowledges with grateful thanks the following donations:—

**Sustentation Fund.**—Miss B. M., Brechin Castle, Brechin, £1; Mrs C. F., Ness Castle, 10s; Miss J. C., Carr-Bridge, £1; Friend, Psalm 12, £2; R. McC., Lighthouse, Gurock, o/a Shildaig, £2.

**Jewish and Foreign Missions.**—Anon., Inverness, 5s; Friend of the Cause, 10s; C. F., Ness Castle, 5s; C. F., Ness Castle, for Edwin Radasi, 5s; Miss J. C., Carr-Bridge, 5s; Friend, Psalm 12, £1; Anon., Kilmarnock, £1; Interested, Tomatin, o/a Mrs Radasi, 10s; D. M., Aviemore, 8s; Miss Y., Lochranza, o/a Edwin Radasi, per Rev. Jas. McLeod, 10s; F.P. Friend, £2; Anon., Inverness, Ps. 68-28-29, o/a Rev. D. J. Urquhart, Jerusalem, £2.

**Home Mission Fund.**—Friend, Psalm 12, 17s 6d; Miss C. F., Ness Castle, 10s.

**Aged and Infirm Ministers' and Widows' and Orphans' Fund.**—Miss C. F., Ness Castle, 5s.

**College Fund.**—Miss C. F., Ness Castle, 5s.

**Legacy Fund.**—Received with grateful thanks from the Executors of the late Mr. Kenneth Melver, Strathpeffer, the sum of £100, being the sum bequeathed in terms of his will to the Free Presbyterian Church of Scotland.

The following lists have been sent in for publication:—

**Applecross Manse Building Fund.**—Mr M. Gillanders acknowledges with grateful thanks a donation of £1 from Mr D. G., Toscaig.

**Edinburgh Manse Purchase Fund.**—Mr Alex. MacAulay, Treasurer, 20 Leamington Terrace, Edinburgh, acknowledges with sincere thanks the following donations:—Friend, Comrie, £1; Friend, Edinburgh, 2s 6d, per Rev. N. McIntyre.

**London Church Building Fund.**—Dr. M. G. Tallach, East Dulwich, acknowledges with sincere thanks a donation of £5, from Miss J. B. M., Strathdhirrie, Garve.

**Staffin Church Building Fund.**—Mr Alex. MacKay, missionary, acknowledges with grateful thanks the following donations:—R. F., Staffin, 5s; D. M. D., Cove, 5s; Collecting Card, per Miss M. McD., Stenschool, £2 10s; Two sisters, Glasgow, £1; Miss M. McP., Glasgow, 10s; Friend, Glasgow, £1; Miss A. McA., Glasgow, £1; Miss M. G., Glasgow, 10s; Friend, Plockton, 10s; Mrs M., Portree, 10s; Mrs McK., Staffin, 6s; H. A. M., Stenschool, 10s; Miss M. C., Sautle, £1.

**Uig Manse Building Fund.**—Rev. R. McInnes, acknowledges with sincere thanks the following donations:—F.P., Drumbeg, 10s; Mrs M. M., Valtos, £1 10s; Mrs M., Timsгарry, £1.

**Wick Manse Purchase Fund.**—Rev. R. R. Sinclair, acknowledges with grateful thanks the following donations:—Friend, Oban, 10s; Friend, Wick, 10s.

**South African Mission—Clothing Fund.**—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with grateful thanks the following donations:—Miss McL., Glasgow, £1; Miss McC., Kames, £1; D. N. P. P., Skye postmark, 5s.

## The Magazine.

**3s 9d Subscriptions.**—Miss M. K. Matheson, Farr House, Inverness; Miss M. Ferguson, c/o Haldane, Viewforth, Bridge of Allan; Donald MacKay, Riverside, Geocrab, Harris; Mrs Macdonald, F.C. Manse, Kiltearn; Samuel Cameron, Achnacarry, Spean-Bridge; S. M. Conchie, Box 100A, Watrons, Sask., Canada; Miss Gordon, Shieldaig, Strathcarron; Donald Shaw, Ardlussa, Jerry's Plain, Australia; John Darroch, Fevlin Ferry, Craighouse, Jura; Mrs MacLennan, 6 Strathfillin Terrace, Crainlarich.

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**Other Subscriptions.**—Mrs MacPherson, Tokomara Bay, New Zealand, 11s 3d; Miss E. MacPherson, 21 Dibaig, Torridon, Ross-shire, 11s 3d; Miss A. Bell, Academy Street, Brora, 2s; I. L. Sinclair, 86 Roxburgh St., Greenock, 3s; John Jelly, Firth Park, Sheffield, 1s; Wm. MacKay, Northton, Leverburgh, Harris, 2s; Miss E. Macgregor, Pultney St., Ullapool, 6s; Mrs J. MacKay, Carrach, Bettyhill, 5s; Alex. Macfarlane, R.R. No. 1, Chesley, Ontario, 8s; Wm. McIver, Westend, Strath, Gairloch, 5s; Mrs G. McLeod, Achina, Bettyhill, 5s; Mrs N. Mackenzie, Achnacarnin, Clashnessie, 10s; Miss C. MacKenzie, Seafield House, Lochinver, 5s; James MacKay, Seaview, Achina, Bettyhill, 2s.

**Free Distribution.**—Robert Morrison, Contractor, Tarbert, Harris, £1; Anon., Invergordon, 3s 6d; Miss S. A. Urquhart, Balblair, Conon Br., 4s 4d; D. Mackintosh, Burnside, Aviemore, 2s; N. MacPhail, 89 Raeberry St., Glasgow, 2s 6d; Mrs MacLennan, 6 Strathfillan Terrace, Crainlarich, 3s.