

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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The Lord Jesus and the little Children.

THE attitude of the Lord Jesus to all classes and conditions of men whom He came to save must ever be of interest to the Church of Christ. The halt, the lame, the deaf, the blind, and the poor came under His notice while He tabernacled among men. Their helplessness, their need, their sickness, their sorrows made their appeal to His compassionate heart. No stage of human life was beyond the sphere of His benign mission; for He came into this world to seek and save the lost. This is seen in His great condescension noticing little children. He had watched them at their play in the market place, when He administered rebuke to His disciples for their self-seeking pride He placed a little child before them, when His disciples would have turned the little ones away He took them up in His arms and blessed them and when the scribes and the chief priests, sore displeased at the children crying in the temple, Hosanna to the Son of David, He rebuked their proud critics and recognized in the children's tribute the fulfilment of an oracle of God. In considering the attitude of our Lord there are two extremes which we must avoid—(1) vapid sentimentalism and (2) the attitude assumed by the disciples and the chief priests to the little ones. There is a kind of religious sentimentalism rampant in our day which finds expression in some well known children's hymns and in statements about the innocency of children which must be avoided

if we are to walk in the ways of soberness and truth. The sentiment so widely accepted to-day that all children are innocent in their infancy runs right in the face of the teaching of Scripture; for of all the millions born into this world there was only One innocent babe. All others came into this world as sinners and if they are to be with Christ forever they will be with Him not because they are infants, not because of their alleged innocency, but because they were given Him by the Father and redeemed by His blood. On the other hand we are in danger of falling into the other extreme and not thinking of the children as we ought to think of them. We may not assume quite the same attitude as the Disciples and the Chief Priests but we go perilously near to excluding the children, in our thoughts at anyrate, from the place given them by our Lord and Master. We are so ready to think that because they cannot grasp many of the truths of revelation therefore they are getting no benefit by attendance at the means of grace. Now, when this attitude of mind is examined into we will find that it is the outcome of a very anti-scriptural fallacy. A careful examination will reveal to us that it is based on the erroneous view that knowledge of the truth is dependent on our natural faculties and if these are wanting or undeveloped the truth cannot be received. This would lead us to the dangerous position that the fuller a man's mental faculties are developed the better he is equipped to receive the truth. The whole position is built on a purely naturalistic basis and runs right in the face of the apostolic statement (I. Cor. ii. 14) that the natural man receives not the things of the Spirit of God; neither can he know them. In the reception of saving truth the great Apostle of the Gentiles was as dependent on the enlightenment of the Holy Spirit as Ewen Cameron or Angus of the Hills. The words of our Lord Jesus settles this question forever—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto *babes*" (Matt. xi. 25). With these preliminary remarks we now proceed to notice:

(1) Christ's attitude to the children in the temple-court; (2) His gentle reception of them when the Disciples would have turned them away; (3) His rebuke to the Disciples' pride by placing a little child in their midst.

1. *Christ's attitude to the children in the temple-court.*

Matthew is the only one of the Evangelists who mentions the hosannas of the children in the temple. The triumphal entry had just taken place—the multitude's shout of "Hosanna to the Son of David" had but died down when Jesus entered the temple. He was followed by the blind and the lame and a company of little children who were still repeating the beautiful Hebrew words from Ps. cxviii.—"Hosanna to the Son of David." Instead of this sight touching the hearts of the chief priests and the scribes we are told that when they saw "the wonderful things that He did and the children crying in the temple" they were "sore displeased." And their displeasure found vent in the words: "Hearest thou what these say?" Jesus accepted the tribute of homage paid to Him by the little ones and found in it a fulfilment of a divine oracle—"Yea; have ye never read," was His answer, "Out of the mouth of babes and sucklings thou hast perfected praise?" The whole incident is fitted to stir up the deepest feelings of the heart—the tribute of the little children in the temple, the displeasure of the chief priests and the acceptance of the Lord of Glory of the tribute paid to Him by the children in His Father's House. It was a sight to attract the attention of the angel and the heavenly host which sang at His advent: "Glory to God in the highest, and on earth peace, goodwill toward men" (Luke ii. 14).

2. *The Lord's gentle reception of the children when the Disciples would have turned them away.* In the Gospel according to Mark (x. 13-16) we are told that "they brought young children [Luke says *infants*] to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, "Suffer the little children to come unto me, and

forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them." What a place He gave to the little children (infants)! Here two extremes meet—infinite might and human helplessness. Into His almighty arms the helpless infants are taken and receive His blessing—thrice happy little ones taken into the Saviour's arms to receive the blessing of God's dear Son! How different is His attitude from that of the Disciples—they *rebuked* those who brought the children. What an infinite mercy it is that admission into the kingdom of grace is not placed in the hands of even the best of men. Even the disciples were displeased with those who brought the infants in their arms to Jesus. When *He* saw this He was "*much displeased*" and said: "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." He, who is the great God, did not think it beneath Him to take notice of the little children. He met the children of the race to which we belong at the first stage of their journey in life for they too needed Him as a Saviour and He announced to all "that of such is the kingdom of God" and that this kingdom is to be received as a little child. We must carefully guard against a wrong interpretation of these words. They do not mean (1) that all that are in heaven are little children nor (2) that it is only little children who can receive the kingdom of God. It is the outstanding characteristics of the little child to which our attention is called in the Saviour's words—a characteristic which holds true of children (infants) the wide world over. Teachableness, docility, readiness to accept instruction, it has been said by some is this characteristic but it is scarcely necessary to point out that this is not universally so. What then is the characteristic that holds true of infants throughout the earth? It is their weakness, their utter helplessness, as Dr. Warfield has so truly pointed out. The heir to the British throne in his infancy was no more capable of doing

anything for himself than the infant of the poorest cottager in the King's vast dominions. This helplessness applies to the children of all the races of the world—Black or White, Yellow or Red. The helplessness of the infant or little child is seen particularly in its inability to walk, to feed itself, or to clothe itself; all an infant can do is to cry. Now, the kingdom of God is of such—a people who could not walk, who could not feed themselves and who could not clothe themselves. The kingdom of God was not prepared for men and women who could walk in their own strength to heaven, who could feed themselves and clothe themselves spiritually. It was prepared for those who required that all this should be done for them. Furthermore the disposition which must characterise all that receive the kingdom of God is the helplessness of a little child. God's salvation was not a salvation prepared for those who needed a little or even much help but it was prepared for a people who were totally ruined by sin and rendered hopelessly helpless as far as human power was concerned. *He* did it all and with Samuel Rutherford the Church of God can take its stand in saying: "I stand upon His merits; I know no other stand."

3. *Our Lord's rebuke to the Disciples' pride by placing a child in their midst.* The incident as recorded in Mark is as follows: "And He took a child, and set him in the midst of them, and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me" (Mark ix. 36, 37). In the parallel passage of the Gospel according to Matthew it is further added: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged

about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 3-6). The occasion which gave rise to this discourse was the dispute among the Disciples who should be the greatest. The shadow of the cross was already thrown across the way. Our Lord told the Disciples plainly that "the Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day" (Mark ix. 31) but they understood not what He meant and they were afraid to ask Him. But the mystery of impending events did not so sober them that all question of pre-eminence was buried for the time being. The contentions of the disciples in which Self had such a prominent place is a humbling spectacle and gives cause to God's people in all ages for deep searchings of heart. Self-seeking is one of those shortcomings into which God's people are so prone to fall at all times. It is all the more dangerous because it is so easily seen and hated in others while it has such a prominent place in our own hearts. When Zebedee's children (James and John) asked that one might sit at the Lord's right hand and the other on His left (Mark x. 35) we see to what a length this self-seeking had gone in the little band. It is a common infirmity among the best of God's people, even James and John were not free from it. Another hateful feature of it is brought to light in the Evangelist's words "and when the ten heard it they were moved with indignation against the two brethren." Was it because they thought it wrong? It may be, but we are rather inclined to think their indignation was due to the fact that the request if granted would have supplanted them and that James and John would have thus stolen a march on them. This view seems to fall in with the words addressed to the Disciples by our Lord. Why should this indignation go out against James and John when they all had given ample proof of their own self-seeking and why should the indignation be reserved for the shortcomings of others while none was reserved for themselves? If we take this view of it the indignation was not very heavenly to say the least of

it; but we will not be too dogmatic on the interpretation offered. How did their Lord and Master deal with this spirit of self-seeking?—He set a little child in their midst and told them that whosoever would humble himself as this little child the same would be greatest in the kingdom of heaven. A new standard is brought before them of what constitutes greatness in His kingdom and the Disciples must have heard of it with amazement—they must humble themselves before they can attain to the only greatness that is really worthy of the name. What a revolution the Lord made in the standards which He set before men. How different they were from their standards and how hard for flesh and blood to measure itself by these heavenly standards! Nevertheless by these standards we must stand or fall.

Notes of Synod Sermon.

Preached by the Rev. E. MACQUEEN, at Glasgow,
22nd May, 1934.

“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Is. lix. 19).

LET us consider very briefly seven things as they are brought before us here. (1) The enemy that is here spoken of, and you can see for yourself that he is pointed out to us as no other enemy is—the enemy. (2) What he is compared to here—a flood, and we all know some things that are true about a flood. (3) The progress of this enemy—he is pointed out to us here as coming in, and Oh! my dear friends if we were as spiritual as we are carnal, there would be none of us but would admit—how often have I felt him coming into myself like a flood. (4) The glorious Person that is here brought before us, who was to meet, and who is to meet this enemy—the Spirit of the Lord. And, dear friends, if we needed a Saviour to come into the world to work salvation for us, we are as needy of the Holy Ghost, in order that He might

communicate to us the redemption purchased by Christ, otherwise we shall go unsaved to a lost eternity. (5) The standard which this glorious Person has—He had Him and He has Him still, and blessed be His Name, He will have Him as the standard throughout the Eternal Ages. (6) The lifting up of the standard—"The Spirit of the Lord shall lift up a standard against him." (7) The blessed results or fruits of the Holy Ghost lifting up this glorious standard against this enemy—He shall put him to flight.. Those of you who have Bibles with marginal references will see that that is what these words mean. He shall put him to flight, and put him down ultimately altogether, so that he will never trouble those who follow this standard throughout the eternal ages, however much he may trouble us in the world, and I assure you everyone who follows this standard will have their troubles and trials, as the Saviour said, "In the world ye *shall* have tribulation"—He does not say "may," but you "*shall*" have it, and if you do not know tribulation yet in connection with your following this standard, you are not yet out of the wood. There is no Royal Road to Heaven, but "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." This is the glorious promise—"He shall lift up a standard against him," and blessed be the Lord for that!

(1) First of all then, the being that is here brought before us as the enemy—and I shall not take up much of your time in connection with that, for any person reading his Bible with a little care can see that it is the Devil—that great Serpent—the Devil and Satan. Now, my friends, let me point out this about him, not only is he an enemy, but he is pure enmity. An enemy might be reconciled, but enmity—that can never be reconciled, never. The Devil will never be reconciled to God, and the Devil will never leave the people of God alone. He is *the* enemy—he is the enemy of the Eternal Father—of the Trinity in Unity. As far as we can see, it was his jealousy and enmity against God that put him out of Heaven. That is the opinion of all sound divines. First of all, he was an

Angel of light, and as such his place was in Heaven, but as it is written, "How art thou fallen, O Lucifer, son of the morning?"

Let us be sure of this fact, that we have all need of the warning of the Holy Ghost through the Apostle Peter, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," and very often as the old divines used to put it: "It is not the worst horse in the stable that the Devil takes at all, but the best horse; and very often where one has gifts, the Devil will make use of such, for he has many emissaries."

(2) What is he compared to?—A flood. What is true of a flood? Well, there are many things, and there are many things true of our enemy. When the Saviour asked one man: "What is thy name?" the answer was, "my name is Legion, for we are many," and that was one poor human being. The first thing that is true of this enemy, there are *very many* of them, and what is sad in the extreme is, that we have the emissaries of Satan in our breast, and if you are one who are taught of the Holy Ghost, you are conscious of the fact that you have one in your breast who will take the Devil by the hand, and take him into the secret recesses of your soul, for what is pride but an emissary of Satan. What are lusts? Emissaries of Satan.

Again, in a flood, there is a *multiplicity of drops*. You go on a rainy day along Sauchiehall Street and you will see the gutters having more than enough to carry away on account of the flood that comes into them. Well, the age in which we live, is an age when the devils are let loose, you may say. Take the young, and the aged as well, and what do you find? It used to be said of Scotland that its people were a Bible-loving people. Do we deserve that name now? Verily no. About fifty years ago in Glasgow on Sabbath morning at worship time when I used to come along Parliamentary Road to Church, you would hear the singing of Psalms from almost every close. Is that so now? No. Why? Because the enemy has come

in like a flood. Another thing that is true of it—a flood is *very powerful*. Take you the blessed Saviour Himself, He used the flood as an illustration. He said: “The floods came and the winds blew” and if it was not founded on a rock, what are we told? “it fell, and great was the fall of it,” and as you know the Devil is powerful, and alas! how many professing men and women the Devil took down in the flood. I was in the Institution above our own town of Inverness, and I met a man there, and I said: “Do you know me?” “Yes.” “Who am I?” “The Devil,” he said. “And what are you yourself? Take me as I am, and I am a man. And will you not permit me the privilege that you are taking for yourself—you call me a devil, and you are a man yourself?” Now, this is the way when the Devil will come in mightily—look how he unhinges the reason, and if there is nothing more than nature, everything is gone before him. As a flood is powerful—is not Satan powerful in the day in which we live? Look at him from the House of Parliament down to every city—in the city of Glasgow, and what have you? Aeroplanes flying about and perhaps you cannot hear your own voice preaching on the Lord’s Day. What is that? The flood has come in. Again, look at our Prime Minister and his Committees. Sabbath is the day they have for holding their meetings, and which he has for flying from 10 Downing Street to Lossiemouth. What does that imply? Just my text—the flood has come in. The fourth thing that is true of it, it is in *continual* motion. I assure you if you are caught in a flood, you cannot stop to think where you are going at all. Look at the young in our day. Does the Devil give them time to think? People will say of the young—Oh! give them scope. Scope for what? To destroy themselves for an endless eternity? As the Devil is the enemy of God, he is the enemy of all righteousness, and he is the enemy of all human beings, and wants to bring them to destruction like himself. People say: “There are great changes now—this is an age of progress.” Aye, if you are become an apologist for the Devil, surely you are one of his

“bairns.” The flood is in continual motion—“Away with the old Scottish Sabbath. Away with these old fogies that are for it.” Don’t you feel the devil in continual motion even in his temptations with yourself? On Saturday night you may be saying: “If I could get a moment’s peace;—if I could think for half-an-hour?” But can you do it? I am very much astonished if you can. You are a wonderful Christian if you have not the Devil in motion against you. Again, let me notice this—a flood is *impure*, or dirty—always dirty, and even although you had a spring well if the flood will come near it, I assure you you will find the clean water of the well contaminated, and you will be for days that you will not get the same taste of the water from it. Look round about you. Are not the doctrines of God’s Word contaminated in our day? The very mention of regeneration to the most of preachers to-day—why, you would think that the man that mentions it, should be ashamed of himself. You should have been alive before the flood, they say. Why? Because the flood has come in, and it has come in to such an extent, that it is a shame to mention Hell. Many ministers, and you have some of them in Theological Chairs, and what is true of them? oh, it is not polite and not moral to mention Hell, and the man that mentions Hell is not educated. Why? The enemy has come in like a flood. That is very evident.

(3) The progress of the enemy, and it is said here, he shall come in. There is no doubt about it. It is not, he “may” come in, but the Holy Ghost says, and that very emphatically, he “shall” come in like a flood. Let me notice how far does he come? You can see very clearly here that the Spirit of the Lord is pointing out how far the enemy had come in in the state of the Jews politically. They were a theocratic people, and as that was the case with them, see how the enemy came in when it was here recorded, “Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear you.” Where did he come in?—Into the state of the Jews. You can see clearly

that this was predicted of the coming of the Messiah, and you can see that the poor Jews because they had forsaken the Lord, the Lord threw them off. Look at the condition of our own state or government at the present moment, and God knows it is with grief of heart I look on both the House of Commons and the House of Lords, and I watch in the papers, the speeches of our Lords, and the speeches in the House of Commons, and unless they take up the Word of God to ridicule it, they seldom take it up to make good use of it, and as for the Sabbath Day, it is very likely most of the members of the House of Commons and of the House of Lords are Sabbath breakers themselves. Why? The enemy has come in like a flood, and you are a friend and helper of the Devil unless that gives you concern of spirit. Sir Stafford Cripps has given out the programme the Socialists have to follow out at the next Election and I assure you that it is a dishonest programme—an anti-Christian programme. They are to lay hands on all monies—banks are to be nationalised. We will become a dishonest nation—the Government can do everything. Can the Government become dishonest without being brought to book for their dishonesty like other people? Come along again to our Members of Parliament—look for instance at the Minister of Transport, and what is true of him? He gives license to other three men to ride over the consciences of men in the Highlands of Scotland. Are you here and saying, “It is as well to let them go?” If that is your frame of mind, let me tell you, it is the enemy who is here spoken of, who has taken possession of your heart to say these words. It is time to waken up out of this folding of ourselves like little cockerels when they get a little warmth—“I am warm enough myself and what do I care for others?” What does that show when we are in that frame of mind? It means that we do not care what is to become of the cause of Christ in the future generations. I know I shall soon be off the platform of time but as I have a congregation and family to watch over, and as I got a Sabbath from God myself, I would like to hand down the Sabbath of God as I got it, and it is my duty to do so to the best of my ability.

Not only is he coming in in that way, but he is coming into the pulpits of Scotland. Oh don't say a word about what is done in other churches! Aye, the gospel is to be defended as well as preached. From the pulpits of Scotland, what is true? Is it the Word of God that comes ringing from the pulpits? No, but quotations from Robert Burns, and the philosophy of Aristotle and Socrates. From others you hear that God is in Hell trying to win over his incorrigible children to Himself. Is the Devil not coming in as a flood? The Church of Scotland calls him an educated man—look at his letters in the “Scotsman” and so on, and he has D.D. and what not. Oh you prefer fleshly titles to the glory of the Triune God! That is where the sad thing comes in in the Highlands to-day, that both laity and professing people, agree that if the minister said it, it is all right.

(4) The glorious Person that is here spoken of—“The Spirit of the Lord,” and although it is our duty to speak and to disclose what we see to be true of the enemy of the glory of God, God knows that we find it much more comfortable to our own souls, to be thinking and speaking of the other side.

Let me notice who is the Person here spoken of. Most people deny the personality of this Person—they hold that He is only an influence. They are in pulpits and they declare that He is only an influence and not a person at all. Consider this, when the Saviour led us to understand about this Person, that He is one with the Father and one with Himself in power and in glory. Long ago in our Sabbath School we learned that question in the Shorter Catechism, “How many persons are there in the Godhead?”—“There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.” So, my friends, the Person that is here spoken of is equal in power and in glory, with the Father and the Son. You will see that He is first of all brought before us as a Reprover. The Saviour said, “When He is come, He will reprove the world of sin” We may preach until

we are weary yet neither old nor young will be reproved in their consciences, but let the Holy Spirit begin, and the sinner will find himself reproved to his very inmost being. "The Spirit searcheth all things, yea, the deep things of God." He is brought before us also as a Remembrancer. In Scotland there used to be The King's Remembrancer for Scotland; I don't know who he is now, but the late Sir Kenneth MacKenzie of Gairloch used to be the King's Remembrancer. The Holy Ghost is the Remembrancer of the Eternal Father and of the Son of God, as He said Himself, "He shall bring all things to your remembrance whatsoever I have spoken unto you." Don't you find, if you are taught of God, that perhaps next day or week, or even perhaps 20 years after, the very text that you heard and did not give much heed to comes back to your mind and works on you far more than when you were listening. Why? Because of God's Remembrancer—"He shall bring all things to your remembrance, whatsoever I have said unto you." He is also called an "Advocate," and a blessed Advocate He is. Will you be feeling your need of Him? We are on the brink of the grave and we feel that we never felt our need of Christ more than we need the comfort of the Holy Ghost, and as we are sure that unless Christ suffered and died, we were lost for eternity, we are sure that if the Holy Ghost will not come and apply the redemption purchased by Christ, we shall never be partakers of it.

(5) He speaks about this glorious Person having a standard. Every great person has a standard. Men of renown used to have standards, and every family in Israel had their standard. Benjamin had his standard—Judah had his. What is the standard that the Holy Ghost has? The Lord Jesus Christ. That is the standard. You will find Him called "an Ensign to the people." What is a standard? It is first of all a sign of battle. You know when the Children of Israel were going against the Amalekites, the standard went before them, and, my friends, Christ is the Standard of God to fight the Devil, as it is written, He spoiled principalities and powers and

made a show of them openly, triumphing over them in His Cross. However many devils and emissaries were about the Cross of Calvary and who can say how many there were, but we know there were thousands of Jews, and likely hundreds of Roman soldiers, and what was their one cry? "Away with Him, crucify Him, crucify Him," yet they were not able to conquer Him. It is very clear that when they were crucifying the Lord of Glory, they thought they got rid of Him, and people think in our day that they are getting rid of the old fashioned Christianity, and bringing in a modern era altogether, and people are to go to Heaven without being born again at all. Let that teaching perish!—it deserves to perish. We have not so learned Christ that we should set up the like of that. He says here, "The Spirit of the Lord shall raise up a standard against him." What again? Well, not only is it a call to battle, but my friends, if we have enlisted under Christ as the standard, surely we should do something. I remember meeting a young man who came home from South America, and here he was with his sleeves rolled up and looked very busy. "You are busy," I said. "I want to show why I am in existence," he replied. Now, should we not show why we are in existence as professing people? "Oh," says one, "there is too much of the fighter in you. You are in danger of lowering the Cause that way." Let that language go by the board. It is not worth answering at all. The Apostle said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Would the Apostle Paul, because he was called a babbler, be quiet? Verily no. Well, I feel like that, as long as the Lord will keep breath in me—let me be called by every name that you may have in the English dictionary—my desire is to be found following this standard.

Again, a standard is the signal of peace. You know very well when the Germans saw the day was going against them that they put up the White Flag, and what did that imply?

That those who did so were for being at peace with their enemies, and Christ is the signal of peace to every enemy that will submit and believe in Him, as it is written, "He is our peace." Is it not the case that the moment that the child of God is enabled to believe in Him, he feels his soul filled with peace? "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Again, a standard is the sign for going forward. When the Children of Israel came to the brink of Jordan, what was true? First of all the Priests with the standard went before, and is not Christ the signal for us to go forward to the heavenly Canaan? Is He not calling upon us and asking us to follow Him, saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you . . ." and "Gather unto me my saints"? How many followed this glorious Standard even from this congregation since I came here over 40 years ago. Although many left it that were not known to me, yet I knew scores here that followed that Standard—Christ in the everlasting gospel.

In the next place, the lifting up of the standard—how does He do it? The gospel is the pole whereon the Holy Ghost lifts up the standard. When Peter, as the mouthpiece of the Holy Ghost on the day of Pentecost, declared to thousands that they had been the murderers and betrayers of the Lord, what happened? Three thousand were immediately pricked in their hearts, and had to cry out, "Men and brethren, what must we do?" They were pricked in their hearts. The Holy Ghost followed the Word of God to their consciences. At conversion, look how in a passage of the Word of God the Holy Ghost will come and lift up the standard although the poor sinner should be on the brink of despair, as the Psalmist said, "I looked on my right hand and viewed, but none to know me were; all refuge failed me, no man did for my soul take care." What then? "I cried to thee; I said, thou art my refuge Lord alone." There is the standard lifted up in the soul of that man of God. Look again at the Apostles as the

means in the hands of the Holy Ghost, and what were they lifting up? Some say of us, Oh! you have no philosophy in your preaching. Much philosophy the fishermen of Galilee had. And I believe they would say of it, "Throw away that stuff." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." If you have the habit of bringing philosophy into your preaching, the sooner you give it up the better. Gifts are not to be despised—no, but it is not our gifts God lifts up, but the standard—His own Son, and, therefore, let us throw from us all that kind of ideas that we can raise up Christ by philosophy and vain deceit. Look in the days of Luther, and in the days of Calvin and John Knox, and I assure you men of much higher powers than any of us are almost spitting at John Knox for being so bare. "I don't like to hear my own bairns greet, much less the skirling of women" was what he said, and what was he doing? Lifting up Christ and telling Queen Mary that her Church was the harlot of Rome. He did not go round the bush in the matter, and the Lord honoured him, and He honoured all those who were the means of lifting up Christ, the Standard, against all gainsaying and all who would like to put it down.

Again, when you come to the brink of Death, what do you think will encourage you? Dr. MacDonald said of his own father on his death-bed (I will put it in Gaelic and then translate it as best I can):—

O shall one so vile as I, and of a nature so impure,
Ever attain unto His presence, that is holy, bright, and pure,
But the blood of the Saviour shall wash away all my stains,
And then shall I get to that house where is an overflowing
sea of love.

Oh! would not this be glorious for those who follow the Lamb, when their souls part with their bodies—the Holy Ghost raising up the Standard, Christ, before the eyes of their soul.

One word on the fruits. It is said here that this is the standard that will put the enemy to flight. Do you think

that civilisation will put the Devil away? or education? Never! What then? Just what is brought before us in my text, "The Spirit of the Lord shall lift up a standard against him," and if you are a child of God what did you find at the beginning of your career? Did you not find as though the Devil had complete possession of every faculty of your soul and body? Some of us thought for a period of our lives, that we were in Hell although we were in the world—that the Devil had as complete possession as though we were there already, but the day the Holy Ghost came with a passage of His own Word, such as, "The blood of Jesus Christ, God's Son, cleanseth us from all sin," Oh! what a deliverance. Is not that passage glorious?

Look again at the many doubts and fears the Lord's people have in the world. If I may bring that before you, it is written of the Disciples that after the resurrection of Christ, they worshipped Him, but some doubted. Did you ever think of that? Are you without your doubts as you worship the Lord? No, as long as you are here. What will do away with them? The Holy Ghost when He will lift up Christ, the Standard, against our own depravity, and against the Devil and his emissaries in the world. We are living in a day when the Sabbath is trampled under foot, and the gospel ridiculed, and when men think that pleasure is the god of this world, and we have now Sabbath Schools starting in England and over Britain—anti-God Sabbath Schools, and I feel sad that some think that those are their friends. How can he be your friend who is against God and His Son Jesus Christ? How for time, death, and an endless eternity? How the Devil dupes this poor generation! My young friends, keep clear of the Socialists. They show clearly that although they pretend to be the friends of the poor, they are not, but the friends of the Devil. You are always against the poor, some may say. How can I be when I was born of poor parents and am a poor man myself? That is the man I consider your friend, the man who warns you against the anti-God campaign that

is being carried on in Britain to-day, and if you are not against them, you are not as you should be, and may God grant that you would be up and doing whilst it is day, for the night cometh when no man can work, and may I be endeavouring to lift up Christ against the floods of ungodliness and unsound doctrine.

I warn men who take upon themselves to be the friends of Christ. My friends, show your friendship not at all by making a profession without anything in it but a mere profession—show your friendship by your deeds, for deeds are fruits, words are only leaves.

The late Mr. John Urquhart, Elder; Greenock.

THE subject of this obituary, John Urquhart, Greenock, was born in the Island of Rona, north of the Island of Raasay, some seventy-two years ago. His father, who was a native of Gairloch, Ross-shire, came to the Island of Rona as a Gaelic-English teacher, and remained there until his death. James Urquhart died at a comparatively early age; he was the son of the famous catechist, William Urquhart.

Nevertheless, when James Urquhart arrived in the Island of Rona, he was like the rest of the sons of Adam—"without God, and without hope in the world"—but, having been brought up in the atmosphere of true godliness and practical piety, when the Holy Ghost changed James Urquhart from "darkness to light, from the power of sin and Satan unto God," he was soon made a happy instrument in the hands of the Holy Spirit, to declare the gospel of God's grace, to the benighted islanders of Rona. It was obvious that the Lord had sent him to the Island of Rona on the great mission of being instrumental, under the power of the Holy Spirit and the Word of God, which he so faithfully declared to his fellow-creatures, in turning

others "from darkness to light and from the power of sin and Satan unto God," and the Word had free course, and was glorified in the conversion of not a few.

It was in this atmosphere of godliness, piety and uprightness of life and conversation that our late worthy friend John Urquhart was born into this world. John was about eight years of age when his father was removed from time to eternity. He could not, at that period, realise the tremendous loss he had sustained; but the Lord had provided for John an excellent teacher under His own blessed hand, in that his God-fearing mother was left with them at this tender age. John spoke to the very last most lovingly of his mother, as a woman who feared the Lord above many. He deeply loved her memory. However, godliness does not run in human flesh and blood. After their father's death, the Raasay proprietor kindly provided a house for the widow and the young orphans, not far from the village of Clachan in the south-end of the Island of Raasay.

John, being one of the oldest of the family, had very little opportunity of attending public school after his beloved father's death, with the result that, although he was a man of extraordinary intellectual abilities, shrewdness of understanding, retentiveness of memory and a natural sagacious discernment, yet he always lamented, when confiding in his friends, that he missed the opportunity of acquiring in his early boyhood, the education that would have supported and enabled him to have made more use of the opportunities and privileges he afterwards enjoyed in connection with the gospel of the grace of God. John never lamented from a worldly nor a selfish point of view, but simply for that glorious knowledge that is revealed in the Lord Jesus Christ.

He had to take part, at an early age, with other men in trying to earn his livelihood and help his widowed mother and the younger members of the family. He thus came in contact with the world, its ways and evil propensities, at an early stage of his youthful life but let us hope that the school of adversity into which he was now plunged proved a school of

advantage when God's time came to change his benighted condition to the glorious liberty of the sons of God. While he remained in Raasay, he was outwardly exemplary, sober and unimpeachable in his moral character. There were many of the Lord's people in the various townships of the Island of Raasay at that time, who, by their walk, life and conversation as God-fearing men and women, had an extraordinary beautiful, restraining influence on the young. However, old Adam is too strong for any restraints that may be put on sinners in this world, unless they are changed effectually by the power of God's grace. John went to sea; as far as I can ascertain, he generally sailed on yachts, first as an assistant cook, and later as a deck-hand. I remember him telling me on one occasion, that, while in the Mediterranean, as the yacht lay in a certain bay opposite Mount Vesuvius, he and other sailors went ashore and thought it great sport to climb up as high and as near as possible to the crater of Vesuvius. Prayerless, thoughtless and reckless, off they set, to get as near Vesuvius as they could. While climbing up the mountain they began to feel conscious of being in imminent danger; their boots were hot and burning and they immediately concluded that the best part of valour was to make as quick a descent from Vesuvius as possible. Lo and behold, in their descent, they began to sink in the lava and before they had descended many yards they were terror-stricken that they would be swamped into the very heart of the burning volcano. John related this episode with a deep sense of feeling and consciousness of how indebted he was to the God of all grace, who did not permit him, at that moment, to drop as to his body into the heart of Vesuvius and as to his soul, to the bottomless pit of eternal destruction. I am inclined to think, as far as I could ascertain from John, that this was probably a warning which made an indelible impression upon his mind. He used to have terrors of conscience long before this, but when coming in contact with his fellows, the devil and the world and the flesh would soon lull his natural conscience to sleep.

But when God's time came, the Holy Spirit called John effectually, convincing him that he was a lost and ruined sinner—naked and exposed to the curse of God and to the wrath that shall eternally come upon all, who shall die Christless. John could say with the Apostle—"When the commandment came, sin revived and I died"—but there was a struggle in this death—for many a day and night, John was on the brink of eternal ruin, terrified night and day, sleep departing from his very eyes; he could neither eat nor drink, as on former occasions, nor enjoy the fellowship of any mortal creature under Heaven, but seemed like one that was forsaken of God and man, the law of God sounding and resounding through his immortal being, "Cursed is everyone that continueth not in all things written in the book of the law to do them." Many and varied were the temptations of his soul at this time, not at all unknown to some of the Lord's people. The awful suggestions of Satan and the consciousness of guilt, brought John Urquhart to a very low state in mind and body.

As if it had been suggested to his mind, he went to see some of his father's people living in the parish of Gairloch, for he thought, that if he met and came in close contact with those who feared the Lord, he might hear something that might do him good. But he himself used to say: "Alas! alas! there was nothing for me there." When the time of deliverance came, the Word of God in the hand of the Holy Spirit began to speak to John, not in the terrors of the holy law of God, that had swept away all false hope and carnal pretensions for ever from him, leaving him naked and wounded, ready to die eternally, but in the sweet balmy way of the promises of the gospel. Christ was revealed to him in the Word, yea, and it was Christ crucified, that was revealed to him—Christ that came into this world "to seek and to save that which was lost." The Holy Spirit began to reveal Christ to him as his own Saviour—as one that was "near of kin" to him. John's soul was astounded at the infinite mercy, goodness, power, pity, compassion and love of God, to such a poor miserable hell-deserving

sinner, such as he found himself to be, on the infallible authority of God's Holy Word. He drank deeply, by faith, out of the wounds of a crucified Redeemer—"by His stripes we are healed." John told us that he got such draughts of the love of God as revealed in Christ, that he came to the conclusion he was now to leave this world, and to pass to glory to enjoy this liberty, this love, this consolation, without intermission, for ever. He told us he would not believe an angel were he to tell him otherwise, but at the end of forty-eight years, believing, following and professing Christ in the world, our worthy friend said, near his end, "Oh! what I am now afraid of, and very often afraid of, is that I will not reach at all, and if I do, and if the Lord will grant me to see His face in mercy it must be grace, all grace, and nothing but grace."

John made his home in the town of Greenock, after the great change he had passed through in his soul, state and nature. In those days, it was not so difficult as it is in our day, to earn one's livelihood by following the occupation of a sailor. He got employment in the old David MacBrayne steamers during the summer season, but his home was in the town of Greenock. When the latitudinarian practices of desecrating God's holy day were inaugurated, under the guise of the works of necessity and mercy, John Urquhart was compelled, for conscience sake, to give up the MacBrayne steamers—indeed, for protesting against Sabbath desecration, word was sent to one of the captains of MacBrayne's boats that "that man John Urquhart" was not to be employed in their service a day longer; and to this John could say—we have no hesitation in saying so—"Amen! David MacBrayne!"

After dismissal from MacBrayne's Company because he would not work on the Lord's Day, he was not a day idle, and got far better employment in Scott's Yard, Greenock—better wages, better hours, and at home every night. John was a very shrewd observer of the times in which he lived, and we seldom, if ever, met a man who had such a clear discernment as to

the conduct of men; he weighed them, not by their profession of words and loud speeches, but by their conduct in the world. He was seeing, along with many others, that the Church to which he belonged, and of which he was a professed member, namely, the Free Church of 1843, was going to wreck and ruin, by the destructive doctrines and practice of that Church long before 1893. It is very remarkable that our worthy friend had made up his mind, not rashly nor hastily, but thoughtfully and prayerfully and by the guidance of the Word and Spirit, if the Declaratory Act was to be passed by the Supreme Court of the Church, as a law binding upon the members and adherents of that Church, that he would sever, as long as he was left in this world, connection with the Free Church. When the Assembly of 1893 confirmed by a large majority, what was done by the Assembly of 1892, the first Sabbath after the passing of this infamous Act, John Urquhart remained at home with his Bible. The following week, his minister met him, and asked him why he was not at Church last Sabbath. John respectfully told the reverend gentleman, that never again would he worship in a Church that had dealt so treacherously with the Word of God, the courts of the Church of Christ, with Christ and with His people—that he was forever done with that Church. He was a man of action and not of mere words. Never again did he enter that Church under any assumed name whatsoever. Indeed, the following Sabbath after the passing of the said infamous Act, some of the members and office-bearers of the Free Church Gaelic congregation called at John's house enquiring as to his health, thinking, by his absence, that he was ill. Several had called but John was not ill in body; but told them he was not to worship in that Church any more. The men then arranged that they would have a prayer-meeting in John's house that Sabbath evening. We may say this was the first Free Presbyterian prayer-meeting held in Greenock. Great was the joy of John Urquhart and the rest of the Lord's people in this town, who separated for ever from the Declaratory Act Church,

when they became acquainted with the fact that the late Rev. Donald MacFarlane had also severed connection with that Church. The Rev. Donald MacFarlane had great love and respect for John Urquhart, and ever after their first meeting in Greenock, attended the Communion once a year as long as he was able to travel. Mr. Urquhart used to relate in his own inimitable way, some of Mr. MacFarlane's beautiful and spiritual statements with such solemnity, that it was most refreshing to listen to him.

John remained faithful to his dying day by the grace of God, witnessing for Christ, His truth and His cause in the world. Many were his trials and difficulties, as we heard him say on one occasion—"many are the waves that shall pass over the immortal soul, between the door of the new birth and the ultimate arrival of the soul in the Haven of Eternal Rest. He was a most beautiful preacher of the everlasting gospel. He had a deep grasp of the evangelical doctrines of God's infallible truth and loved to dwell much on the suffering love of the ever-glorious Redeemer. His spirituality of mind, his humility and self-loathing, as one who was utterly unworthy, in himself to touch the hem of the garment of His sufferings, endeared him to all of the Lord's people, who came in close contact with this worthy man of God. We have not the least hesitation in saying that the Lord acknowledged John's service in the conversion of some men and women in this town. Some of them are still left in this world, some passed before himself to their Eternal Rest, who adorned the gospel of God's grace that saved them from going down to the pit forever, because "He had found a ransom." Others are left to mourn their loss for they had a large share in his prayers night and day, at a throne of grace, but let us say, in the language of Holy Writ, "Christ is the same, yesterday, and to-day and forever." John was loved by all our people who knew him—not only by those that were "lovers of good men," but the most careless had great respect for Mr. John Urquhart.

He was not without his trials and crosses in the world, but like a wise and humble believer in the Lord Jesus Christ, he kept the darkest clouds and the frowns that he had to pass under, in the inscrutable providence of the Most High, almost and altogether between his own soul and the Lord at a throne of grace. He confided in us, not long before he was taken to his eternal rest, some of his fiery trials which we are not at liberty to divulge, and we came to this conclusion that it was no wonder at all to us, although he was such a beautiful Christian in life, walk, and conversation, who was kept so continuously at a throne of grace and mercy, looking, crying, seeking and waiting upon the Lord on all occasions for deliverance—"Many are the afflictions of the righteous but the Lord delivereth him out of them all." He did not look for perfection in this world, although he sought with tears, in faith and hope, for the grace that perfects for eternity. Thus, being conscious of his own imperfections, shortcomings and his need and want of all the graces of the Holy Spirit, he was not in the habit of going about with long scissors, trying to trim the Lord's people; fault finding, black-mailing, and back-biting were not the element in which John Urquhart lived.

He was most sympathetic towards those in distress of soul and what a beautiful nurse he was to any in whom he thought there was the faintest groan after Christ! He was very tender, yet very faithful and stern; when it was necessary for him to buckle on his armour, he hesitated not to do it at any time, when the cause of Christ and the Word of God demanded it. He was fully of the mind that he might be left in the world for a little time longer and intended to settle among our people on the coast of Ross-shire, but the Lord's time had come to remove him from the Church militant to the Church triumphant. He suffered very severe bodily pains, but in the midst of the most exerceiating moments, he would always say, "Who am I? that I should complain," and "Oh! Lord, keep me from complaining!"

We cannot close this brief notice of our worthy friend, without recording that our kind young doctor (Dr. D. A. McIntyre) did everything that was humanly possible to mitigate John's sufferings. He was at his bedside night and day when occasion demanded. A son could not do more for a father; but there is nothing in this world, that men can do, to keep back the cold hand of death. When John realised that God was calling him to eternity, and that the hour of his departure had come, he was often heard praying to the Lord in childlike simplicity, "Lord, wash me, cleanse me from all sin—I am so vile and so unfit for that place where there is perfect, absolute purity and holiness." He used to say to us that there was not such a sinner on the face of this earth as he was—so vile and so ruined. But we noticed that a certain portion in Psalm lxxiii. 24—"Thou shalt guide me with thy counsel, and afterward receive me to glory," becalmed his troubled soul before the end came. This he would repeat, "Yes, Lord, thou wilt receive me, thou wilt receive me." His latter end was peace.

We mourn his loss. The blank that his death made among us, we are afraid, shall not be made up in time. He was a wise counsellor, gentle, faithful and so sincere. His love to the cause of Christ, to His people, His law and gospel was most remarkable from the beginning to the end of his day. Our people in this place felt as if the father of a family had been taken from among them: old and young were and some are mourning their loss, but what was our loss is his eternal gain. He had to act for a time precentor, preacher and treasurer in the congregation, and when through ill-health, he could not carry on these duties any longer, he suggested to us to appoint two of the men in the congregation as joint-treasurers—one of them was more or less acting with himself for a few years previously, making up the books at the end of the financial year. When going over the books, John was anxious that everything was perfectly square and above board. Our acting treasurer told him that not only were the books

square and everything perfectly correct, but that there were twelve pounds sterling, over and above what was in the books; John with a beautiful smile, said, "What a blessing that it was not twelve pounds short." We have no doubt at all, but that he was putting of his own little limited means so freely into the treasurer's box, that the worthy man was carrying out the blessed injunction—"let not thy left hand know what thy right hand doeth."

His wife predeceased him about a year. John expressed a wish that he would be interred along with his father and mother in the Island of Raasay. His wish was carried out and there his mortal body remains until the blast of the last trumpet, when Christ shall come with His holy angels to gather His saints unto Him. We have no doubt but John will stand in his lot in that day with the rest of the redeemed of the Lord. To his surviving sisters, we desire to extend our sympathy in their sad bereavement, and may the Lord grant them, that the God of Abraham, Isaac and Jacob, and of their fathers, would reveal Himself to them as their own God and Saviour.—*J. M.*

Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuinn bho t.-d., 237.*)

CEANN I.

ATH-GHINEAMHUIN.

"Air dhuibh bhi air bhur 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.

San treas àite, Mar nach 'eil lamh 'sam bith aig an leanabh ann e féin a ghineamhuin, ni mó tha lamh aig leanabh Dhia ann e féin ath-ghineamhuin: Chan 'eil an aon a' deanamh a chuideachaidh is lugha 'na ghineamhuin féin: 'sa cha mhó tha'n

aon eile a' dheanamh a chuideachaidh a's lugha, ann an rathad eifeachd, 'na ath-ghineamhuin féin. Oir ge do dh'fheudas duine e féin a chur laimh ris an lochan; gidheadh chan 'eil lamh aige ann an gluasad an uisge, chan 'eil cumhachd aige gu leigheas. Tha aon air a bhreith 'na leanabh do righ, aon eile 'na leanabh do dhuine bochd; chan 'eil lamh 'sam bith aig an leanabh 'san eadar-dhealachadh so. Tha Dia a' fàgail cuid 'nan staid thruaillidh: euid eile tha e tabhairt gu staid gràis no ath-ghineamhuin. Ma tha 'n onoir so air a cur ort, beag taing dhuitsa; oir có tha deanamh eadar-dhealachadh ortsa o neach eile? 1 Cor. iv. 7.

'Sa' cheathramh àite, Tha dealbh iongantach anns gach breith. Is iongantach an dealbh a tha 'n corp an duine, anns am bheil a choimhlion ball; chan 'eil a h-aon air chall chan 'eil aon a chorr! Air do'n t-Salmadair a chorp féin a thoirt fa'near, tha e ag amhare air mar mhìr a dh' obair iongantach: "Is uamhasach, iongantach a dhealbhadh mi!" ars' esan, Salm cxxxix. 14. agus "dhealbhadh mi gu h-iongantach ann an ionadaibh iochdarach na talmhainn!" rann 15. 'Se sin, anns a' bhroinn, far nach 'eil fhios agam cionnus a ta na cnàmhan a' fàs, ni 's mò na ta fios agam ciod a ta air a dheanamh ann an ionadaibh iochdrach na talmhainn. Ann an gineamhuinn nadurra, tha sinn gu h-iongantach air ar deilbh, mar mhìr a dh' obair ghreis, mar tha 'm focal a' ciallachadh! Is ann eadhon mar sin a ta esan ath-ghineamhuin, Salm xlv. 14. "Bheirear chum an Righ, ann an trusgan de obair ghreis, trusgan air oibreachadh gu h-iongantach." 'S e 'n aon fhocal a ta 'san dà earrainn de'n Sgriobtur. Agus ciod e 'n trusgan sin tha'n t-Abstol ag innseadh dhuinn, Eph. iv. 24. Is e "an nuadh dhuine, a tha air a chruthachadh a reir Dhé, am fireantachd agus am fìor naomhachd." 'S e sin an trusgan, a deir e anns an àite cheudna, a's eiginn duinn a chur umainn; chan e gu bheil e dunadh a mach fireantachd Chrìosd a ta air a meas: tha iad araon gu h-iongantach air an deilbh, mar

ard-obair gliocais do-rannsuichte Dhé. O an deilbh iongantach de ghrasan a ta anns an nuadh chreutair! O an creutair glormhor air ùr-dheanamh, a reir iomhaigh Dhé! Is e gràs air son gràis ann an Criosd, a ta deanamh suas ad duine nuadh, Eoin i. 16. Eadhon mar ann an gineamhuin chorpiorra, a tha aige an leanabh ball air son gach ball th' aige a pharanta; tha na h-uile ball aige ann an inbhe àraid, a ta aig a phàranta.

'Sa' chuigeadh àite, Tha so uile, anns a' bhreith, ag eiridh suas o ni a ta ann féin gle bheag agus suarach. O eumhachd Dhé ann an deanamh a leithid do chreutair de shiol truailidh! Agus ni 's mó gu mór, ann an tabhairt a mach a' chreutair nuadh o thoiseachadh cho beag! Tha e mar an neul beag, cosmhuil ri bois duine, a sgaoil gus an robh na speuran air an dorchachadh le neulaibh agus le gaoith, agus bha uisge mór ann, 1 Rìgh xviii. 44, 45. Gheibh aon duine focal aig searmoin, a tha na ceudan ri thaobh ag eisdeachd agus a' leigeadh thairis; ach tha e mairsinn maille ris-san, ag oibreachadh ann, agus chan 'eil e 'ga fhagail gu brath, gus am bheil an saoghal beag air a thionndadh bun os ceann leis; 'se sin gus am fàs e 'na dhuine nuadh. Tha e cosmhuil ris an smuain a bhuail ceann Ahasueruis, agus a chum codal a shùilibh, a thug a leithid do ghluasad air, as nach do sguir iad, gus an robh Mordecai air a thoirt, ann an greadhnachas rioghail, a' marcachd tre 'n t-sraid, Haman uaibhreach a' ruith aig a chois; an Haman ceudna 'na dhéidh sin air a chrochadh, Mordecai air àrdachadh, agus an eaglais air a saoradh a cheannaire ifrinneil Haman! Esth. vi. 1. Tha'n grainne de shiol mustaird a' fàs 'na chrann, Mat. xiii. 31, 32. Is taitneach le Dia nithe mór a thabhairt o thoiseachadh beag.

'San t-seathamh àite, Tha gineamhuin nadurra air a toirt air a h-aghaidh a lion ceum is ceum, Iob x. 18. "Mar bhainne nach do thaom thu mi mach, agus mar chaise nach do dhaingnich thu mi?" Mar sin tha ath-ghineamhuin. Tha'n t-anam gu gnathaichte, anns an ath-ghineamhuin, mar bha'n duine dall a

bha air a leigheas le'r Tighearna, neach a chunnaic air tùs daoine ag imeachd mar chraobhan; 'na dheigh sin chunnaic e gach uile dhuine gu soilleir, Marc. viii. 24. Is fìor, air do 'n ath-ghineamhuin a bhi 'na dol thairis o bhàs gu beatha, gu bheil an t-anam air a thabhairt beo ann am mionaid; cosmhuil ris, mar tha'n ceud-fhas, air a thoirt gu h-iomlaineachd anns a' bhroinn, tha'n t-anam air a chur anns a' mheall gun bheatha. Feudaiddh sinn, gidheadh a smuaineachadh ni-eigin cosmhuil ri ceud-fhas, ann an gineamhuin spioradail, leis am bheil an t-anam air ulluchadh air son beothachadh; agus tha 'n nuadh chreutair comasach air fàs, 1 Phead. ii. 2. agus air beatha fhaotainn ni 's pailte, Eoin x. 10.

'*San t-seachdamh àite*, Anns gach aon diubh tha dàimhe nuadh. Feudaiddh a' mhuinntir ath-nuadhaichte a radh ri Dia, an *Athair*; oir is iad a chlann iad, Eoin i. 12, 13, air an gineamhuin uaithe, 1 Phead. i. 3. 'S i a' bhean nuadh-phosda, bean an Uain, 's e sin, 's i an eaglais am mathair, Gal. iv. 27. Tha iad ann an daimh, mar bhraithrean, mar pheathraichean ri ainglibh agus ri naoimh air an glorachadh, eadhon teaghlach neimh. Tha iad de 'n stoc neamhaidh; agus tha 'n aon a's suaraiche dhiubh, nithe an-uasal an t-saoghail, nithe gun daimh, mar tha'm focal a' ciallachadh, (1 Cor. i. 28.) iadsan nach urrainn uail a dheanamh as an fhuil a ta ruith nan cuislean, seadh tha iadsan le 'n nuadh-bhreith, dlùth ann an daimh ri muinntir oirdheire na talmhainn.

'*San ochdamh àite*, Tha coslas eadar am parant agus an leanabh. Tha na h-uile ni a ta gineamhuinn, a' gineamhuin a choslais féin; agus tha mhuinntir ath-nuadhaichte, " 'nan luchd comh-pairt do nadur na diadhachd, 2 Phead. ii. 4. Tha buaghan naomha Dhé ann an tomhas agus ann an ceum, air an co-pairteachadh ris an anam ath-nuadhaichte, agus mar so tha iomhaigh Dhé air a h-aiseag; air chor, as mar a tha 'm leanabh cosmhuil r'a athair, tha 'n creutair nuadh cosmhuil ri Dia féin, air dha bhi naomh mar a tha esan naomh.

Ri leantuin.

Earail.

le Aindrea Cant.

I.

(Eadar-theangaichte.)

Chaidh an earail a leanas a thoirt seachad aig Inbhirnis, le Aindrea Cant, aig ath-nuadhachadh a Chumhnant air 25th April, 1638. Bha am fear so na mhinisteir urramach an toiseach ann am Pitsligo, agus anns a bhliadhna 1664 chaidh a shuidheachadh ann an Obairtheadhainn. Bhuinneadh an cliu dha gu'n robh e na Bhoanerges agus na Bharnabas.

BHÒ chionn fhad air ais thoilich e 'ur Dia gràsmhor an cinneach so fhiosrachadh le solus a' shoisgeil ghlòrmhor le bhi suidheachadh fion-lios ann, agus a' toirt air a ghlòir eirigh air Alba. Iongantas! gu'n dealraicheadh Dia cho mór air talamh cho suarach! Bha nadur na muime dhuinn ann an coimeas ris a mhuinntir a tha chomnuidh ann an tirean is teòtha, mar ann an tir mar Ghoshen, no ann an garadh mar Eden. Ach chan 'eil an Tighearna ag amharc mar an duine: tha a ghras ro-shaor, tre'm bheil e gu minic ga thoileachadh a bhi deanamh suas na tha dhith ann an nadur: uime sin air Alba (eilean doreha, neo-ainmeil, air dheireadh air móran) dh'eirich an Tighearna, agus nochd E mullach nam beanntan le solus cho soilleir, agus ann am frithealadh gràsmhor Dhé chan 'eil e air dheireadh air aon. Cho fhad 'sa chaidh cinnich eil' air thoiseach oirre ann an nithibh aimsireil, cho fhad sin chaidh ise air thoiseach oirre-san ann an nithibh spioradail. Bha a' greadhnachas na bu lugha, a neo-thruailidheachd na bu mhótha: bha barrachd aca-san de'n ana-Criosd na bha aice-se, bha barrachd aice-se de Chrìosd na bha aca-san: nan ath-leasachadh bha ni-eigin de'n fhiadh-bheathach air fhagail; na air 'n ath-leasachadh-ne cha robh urrad agus ladhar air fhagail. 'Nuair a chaidh àire an Tighearn' a chur suas nam measg, thuit Dagon, agus bhris e 'amhach, gidheadh dh'fhagadh corp Dhagoin; ach maille ruinne bha chorp 's gu leir air a thilgeadh an sruth Chidroin. Uime sin faic cliùtheachadh rìgh Seumas fa chomhair na parlamaid, a toirt buidheachas do Dhia a rinn na rìgh e

ann an eaglais a bha fada air thoiseach air Sasuinn (cha robh aca-san ach aifrionn air dhroch-radh ann am Beurla) seadh, air thoiseach air Geneva fhéin: oir tha làithibh-naomh (aon de chomharaibh an fhiadh bheathaich) air an cumail an sin, nithibh (thubhairt e) tha'n diugh an so air an cur as gu tur. Mar sin do shluagh a bha nan suidh an dorchadas, agus ann an sgail a' bhais, tha solus air eirigh. Mar sin, ann an doigh, tha 'chlach a dhiult an luchd-togail air tighinn gu bhi na ceann na h-oisne. Thainig Aon Ungta an Tighearna (do 'm bheil eriochabh na talamhuinn air a thoirt mar sheilbh agus mar oighreachd) agus chur e suas a thigh na'r measg, gu laidir air a shuidheachadh air da phost, Iachin agus Boas, air a dheagh ehleachdadh le bataichean maise agus cuibhrichean, agus gun ni 'sam bith a ghabhail an iasad bho chrioachabh na Roimh'. Bha a bunaitean uile, a ballachan, dorsan, agus uinneagan air an sgeadachadh le carbuncalabh, sapharaibh, emereild, eriosolait, agus clachabh luachmhor a mach a ionamhas an Tighearna féin. Shuidh Dia fhéin le a mhaise agus a sheudan an sin, air chor agus gu'm bi moladh agus aobhar ioghnaidh na talamhuinn uile. Ghabh coigriche agus luchd-duthcha iognadh. Bha glòir, iomlanachd, ordugh agus aonachd an tighe so de leithid a' ghnè agus nach robh sith aig altair Dhamascuis, nach robh fois aig a' Chanaanach, nach robh tarmachadh aig saobh-chreidimh, no seasamh-cas aig eas-aontachd, no àit 'tighinn a stigh aig Diotrephe, no àite tamh aig pàpanaich, no aig Iesebel. Dh' amhaire 'ur 'n eaglais a mach mar a' mhaduinn, sgiamhach mar a' ghealach, glan mar a' ghrian, agus uamhasach mar shluagh le'm brataichean. An sin bha paillean Dhé so-ghradhach, lion a ghlòir an t-ionad naomh, dh' uisgich sruthain shoilleir, ùrar caithir 'ur Dé; dh' irioslaich an fheadhan bu chalma iad féin, agus bha eagal orra. Bu cho mór an cumhachd a bha dol a mach bho Bharnabas agus bho Bhoanerges, mic na co-fhurtachd agus nan tairneanach, agus nan rachadh eadhon amadan a stigh do chuirtibh an Tighearna, bhitheadh e air a cho-eigneachadh tuiteam air aghaidh agus ghlaodhaich: "Is e so Betel, tha Dia an so."

Ach mo thruaigh! ghabh Satan farmad ri'r 'n aoibhneas, bhris e 'ur sreathan, phuinseanaich e 'ur tobraichean, dh'eabraich agus thruail e 'ur sruthain; agus am feadh a bha 'n luchd-faire nan cadul chuir e a' chogul; car son fad an iomadh bliadhna so a th' air a dhol seachad, an àit' ughdaras ministearail, tha againn uacharanachd thighearnail agus greadhnachas, air son maise, suarachas; air son simplidheachd tha againn cleasachd striopachail; air son dilseachd, ni measgaicht'; air son eud, spiorad Laodicea; air son teagaisg, àitheantan dhaoine; air son toraidh fallaine, treamsgal deas-ghnathach; air son luchd-beathaichidh, rusgadairean; air son aodhairean, madaidh-allaidh agus mealltairean; air son luchd-togail Ierusalem, luchd ath-thogail Iericho; air son aonaidh, reubadh; air son adhartais, easbhuidheachd. Tha an fhirinn air tuiteam anns na sraidean, 'ur n-urram air falbh, 'ur creideas air chall, 'ur crùn air tuitean bhar 'ur cinn, 'ur cliù air tionndadh gu mi-chliù: an làthair Dhé agus duine tha sinn gu ceart airidh air binn na fionain neo-thoraich; sluagh cul-sleamhnach, cinneach neo-dhileas, ciontach de mhionnan-eithich, le 'ur briseadh air cumhnant beannaicht' a bha air a mhionnachadh cho solaimte.

Ri leantuinn.

Notes and Comments.

The Pastors' Fight in Germany.—The Opposition clergy have issued a declaration repudiating the proceedings of the packed National Synod of the Evangelical Church in Berlin two months ago. The declaration strongly criticises the Primate, Bishop Müller and says that the Church Government have abandoned the principles of the Reformed Churches. A number of the pastors, it has been reported, have been arrested for this message of defiance against Bishop Müller's policy. Hitlerism has invaded the Church and seized all ecclesiastical authority and power as may be seen by the Act passed by the National Synod of the German Evangelical Church ratifying all the acts

of the Nazi Church administration since Dr. Müller's appointment. This high handed Erastianism goes right in the teeth of New Testament teaching.

Roman Catholic Irish in our Midst.—*The Reformer* (London) quoting from a pamphlet by G. R. Gair on *The Irish Immigration Question in Britain* has the following reference to Scotland: "For Scotland the story is the same. It is estimated that by taking the relative figures for Roman Catholics and Protestants (since Protestant Irish and Roman Catholic Scots are not very considerable, and in any case would cancel out each other from a statistical point of view) something like a true approximation at the relative strength of both nationalities can be arrived at. On this basis we find that the Irish formed about 9 per cent. of the population of Scotland in 1881. By 1901 they had increased by 32.5 per cent., whereas the Scots' population had only increased by 18.5 per cent. By 1921 they had continued to increase, by 39 per cent. this time, while the Scots had continued relatively to decrease, only having an increase of 6 per cent. This is emphasized from the gains and losses in the population of school-children from 1919 to 1922. We find, in Glasgow, that the Scots decreased by 6,071 while the Irish children increased by 612. Under the Lanarkshire Education Authority there was a Scots decrease, in the space of three years, of 173, but an Irish increase during the same period of 2,958. Under the Renfrew Authority, for the same period, the Scots increase was 301 but the Irish 417. Dumbarton showed an increase of Scots of only 2,428 as against an Irish increase of actually 1,209. On the eastern side of the country the same state of affairs exists. At Dundee the Scots school-children decreased 1,435 while the Irish increased by 170; while in the capital itself, for the same three years, the Scots decreased by 1,348 as against an Irish increase of 175." Mr. Gair's pamphlet may be had from the office of *The Reformer*, Walker House, 418-422 Strand, London, W.C.2. Price, 3d.

The Necessity for the Reformation.—This is a pamphlet by the Chichele Professor of Modern History in the University of Oxford, Sir Charles Oman, K.B.E., D.C.L., LL.D., M.P.

Sir Charles in the course of his studies in the fifteenth and sixteenth centuries, "not with reference to the Reformation itself, but with reference to the political, and more especially the military, annals of the time," was so impressed with the conditions existent that he felt impelled "to speak out freely on the moral and mental conditions of Europe at the moment when the Reformation movement began to be evident." Needless to say we have in the pamphlet a masterly review by the distinguished Oxford historian of the conditions of the period under survey. Sir Charles says: "A state of morals which seemed to them (*i.e.*, the educated people of the period) normal, if somewhat depressing, seems to us so monstrous and intolerable that the mind is stirred up to real indignation, and one feels that anything was better than the perpetuation of the mental and moral outlook of the later fifteenth century." The pamphlet may be had from The Oxford Educational Supply, Oxford. Price, 2d.—postage ½d. extra.

Modern Churchmen's Conference.—If one wishes to have an idea of what the "modern mind" is he has only to read some of the speeches delivered by ecclesiastics and learned scholars of the Church of England in conference annually assembled. Dr. Inge who is a master of forceful, though often very unwise, language told the conference that "there is an Oriental ferocity about many of the Psalms which makes them quite unfit for use in public worship." The Song of Solomon is also declared as: "Not a religious book at all, but a collection of love lyrics, probably to be sung at marriages." One wonders what kind of Bible would be left to the world if men of Dean Inge's outlook had to do with it. Dr. Bethune-Baker also expressed himself in regard to the New Testament books as would be expected from a thorough-going Modernist. These men never seem to realise that the tide of modernistic scholarship is ebbing and that they will soon be left high and dry—at least high, as they were always *dry* as a result of their unbelieving scholarship. They will soon be back numbers even in their own theological world.

Sabbath Baking in London.—The question of Sabbath baking in London has been raised mainly through the practice of the Jews making use of the Lord's Day for this purpose. Those interested in the bread production of the Metropolis, both employers and employees, have made up their minds to call a one day strike to call the attention of the public to the matter. Mr. J. W. Banfield, M.P., general secretary of the Operative Bakers' Union, says the *Evening Dispatch* (Edinburgh), declared to a reporter to-day that the menace of "Sunday" baking had grown so much in London that the bread trade was compelled to take action of a drastic character. "There is no use approaching the Government," he said. "We can only arouse public opinion by co-operation among ourselves. It is not only the operatives but employers who would like to see the practice cease. For in actual practice this development of 'Sunday' trade means that shops have to be open on seven days a week, and both masters and men have to work the whole week. It also seems to me," Mr. Banfield observed, "that this is a question on which we might make an organised appeal through the Churches—which are still some of the best organised bodies in this country—and ask churchgoers to refrain from buying bread baked on 'Sunday.' Even that, however, may not stop the custom, and we have seriously suggested that, in order to rouse the Government to take action, a one day strike against the baking and the delivery of bread would be effective, more especially if it were repeated at intervals till something was done. For the present, no particular day has been suggested, for the idea obviously requires careful consideration, but it is just as well that the public should know that a practice which, if left to develop, would strike at the fundamental principle of one day's rest in seven, must stop so far as the baking industry in London is concerned." We call attention to this matter, not because we believe that the above Unions are actuated wholly by religious motives in their proposed action, but to show what the working men of the country might do when the rest of the Sabbath Day is being filched from them by corporations whose one aim is to make money.

Church Notes.

Communion.—October—First Sabbath, North Tolsta; second, Ness and Gairloch; third, Scourie; fourth, Greenock, Lochinver and Wick. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh; fourth, Halkirk. 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.

Church's Deputy to Detroit.—The Rev. D. M. Macdonald informs us that he intends sailing (D.V.) on the 6th October, by the "Cameronia," for New York en route for Detroit. He requests that any letters desiring information about the services (which begin on third Sabbath of October) should be addressed to 474 East Grand Boulevard, Detroit, Illinois. Information about services which may be held in Toronto later on will be made known when arrangements are made. The prayers of our people are requested for the Lord's blessing on our deputy for his safekeeping going and returning and on his labours while ministering in Detroit, Toronto, etc.

Church's Deputy to Canada.—It was decided at the Synod Mr. John P. Macqueen, after being ordained, is to proceed to Canada as the Church's deputy. As yet the date of Mr. Macqueen's sailing has not been fixed.

Collection for this Month.—The Collection for this month appointed by the Synod is for the Home Mission Fund (Missionaries and Catechists).

Confession of Faith.—We regret to learn that the demand for the very cheap edition of the Confession of Faith purchased by the Synod has been very poor. It is to be hoped that our ministers and missionaries will see to it that an opportunity be given to our people of securing a copy of the Confession at so cheap a rate. It is not likely such an opportunity will come their way again. Mr. Finlay Beaton, who was entrusted

by the Synod with the distribution of this reprint of the Confession, writes us as follows: "In view of the intrinsic value of the Confession as a system of truth, and the light it sheds on the doctrines of grace, a copy ought to be in the possession of every family, and its low price, 2s. per copy, post free (1s. 9d. plus 3d. postage), puts it within reach of all. A careful study of the Confession at a time when its masterly presentation of scripture truth is little understood and often denied, and when the Church of Scotland is preparing what is practically a new creed, is all the more necessary." Copies can be had from F. Beaton, 11 Greig Street, Inverness, and ministers and missionaries of the Church at 1s. 9d. per copy except where sent by post when the price is 2s. All payments are to be sent to Mr. F. Beaton at the above address.

Held Over.—We regret, owing to pressure on our space, three obituaries which were in type last month have to be held over.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs C., Maryhill, Glasgow, £1; Mrs N., Fort William, Ontario, \$3 (Aug.); Mrs N., Fort William, Ontario, 3\$ (Sept.); Anon., "In remembrance of the late Rev. John MacLachlan, Nth. Uist, £5; K. C., P.O., Soay, Mallaig, £1.

Jewish and Foreign Missions.—Adherent, Lochinver, 10s; "Enlarge thy tents"—a thank offering, Tain postmark, £2; Friend, Lochinver, £1 2s; Anon., Polewe postmark, 2s 6d; W. W., Lochinver, £1.

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