

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
Free Presbyterian Magazine
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Dr. Thomas M'Crie.

IT is now a hundred years since Dr. M'Crie, one of Scotland's ablest ecclesiastical historians, passed to his rest. His name will ever be linked with that of Knox whose reputation he so successfully cleared from the load of obloquy and misrepresentation that had long rested upon it. "Half the literary power of the country," says Hugh Miller, "had been employed for more than a hundred years in blackening the memory of our noble-hearted Reformers. Hume, at once the shrewdest infidel that ever opposed the truth, and the ablest historian that ever perverted it, had done his worst. Gilbert Stuart, no mean writer, had done his worst too, and even in a bitterer spirit. Tytler, Whitaker, and a whole host of others, including some of our most popular poets, had followed in their track; and the pictures of the more wary but not less insidious Robertson—pictures illustrative of the remark of Pope, that what men are taught to pity they soon learn to love—had prejudiced the public mind even more powerfully against the opponents of Mary than the attacks of more open assailants. The memory of Knox and his coadjutors was pilloried in the literature of the country; every witling as he passed by, flung his handful of filth." It was to the task of clearing the memory of Scotland's greatest Reformer from misrepresentation that M'Crie set himself and his success was seen in the number of monuments erected to Knox, the literature that has gathered round his name, and the high esteem in which he is held by the best of his countrymen. It was M'Crie's *Life* that paved the way for the striking character

sketches of Carlyle, Froude, and Hill Burton. Never did a man face a literary task so seemingly hopeless and never did Scotland witness such a thorough piece of historical research in the vindication of one of her greatest sons. By his pen he made "the literature of a whole century," to quote Hugh Miller again, "go down before him—Hume, Stuart, Whitaker, Robertson, and the poets—all the great names among the dead; and the living—men of a lower stature—he foiled with scarce an effort."

Prior to the publication of his *Life of Knox* M'Crie was unknown but to a few. He belonged to one of the Secession bodies—the General Associate Synod. This section of the Secession, like the Burghers, passed through the fires of the Voluntary or New Light Controversy. M'Crie was opposed to Voluntaryism and wrote what is reckoned to be the classic work in the defence of what is known as the Establishment Principle of Religion. This is his well-known *Statement*. It was while gathering material for this work that M'Crie laid the foundation of those studies which were to bear fruit in his lives of John Knox and Andrew Melville. To a friend who once questioned him on the subject he acknowledged that had it not been for the New Light Controversy he would probably never have thought of writing the *Life of Knox*. Before this controversy he had been asked a question by one of his congregation during a pastoral visit about some point in the history of the Scottish Church, which he was unable to answer. Ashamed of his ignorance he determined to make himself more acquainted with the ecclesiastical history of his own country. From his note-books, as his son and biographer points out, it is evident he began that course of reading and research which bore such fruit as we have in his lives of Knox and Melville. In the preface to the first edition of his *Life of Knox*, M'Crie states his motives for embarking on his great task. "Though many able writers," he says, "have employed their talents in tracing the causes and consequences of the Reformation, and

though the leading facts respecting its progress in Scotland have been repeatedly stated, it occurred to me that the subject was by no means exhausted. I was confirmed in this opinion by a more minute examination of the ecclesiastical history of this country, which I began for my own satisfaction, several years ago. While I was pleased at finding that there existed such ample materials for illustrating the history of the Scottish Reformation, I could not but regret that no one had undertaken to digest and exhibit the information on this subject which lay hid in manuscripts and in books which are now little known or consulted. Not presuming, however, that I had the ability or the leisure requisite for executing a task of such difficulty and extent, I formed the design of drawing up memorials of our national Reformer, in which his personal history might be combined with illustrations of the progress of that great undertaking, in the advancement of which he acted so conspicuous a part." The first edition of the *Life of Knox* was published in 1811. The work soon attracted the attention of the famous literary critics of the day. They were conscious of the advent of a real historian and they were not slow in saying so. The story of how the book came to the notice of his old Professor, Dugald Stewart, has a touch of human interest. The Professor was confined to the house one Sabbath through indisposition. All the family were at church except his man-servant. As the Professor required his service for some purpose he rang a bell but got no response to his call. The bell was rung again but with no better result. The Professor then went down stairs to see what had happened to his faithful attendant. On entering his room he found him deeply engrossed in reading a book. The Professor's curiosity was aroused as literature was a new pursuit to John. He was asked what book he was reading, to which he replied: "It's a book my minister has written, and really it's a grand ane." The Professor took it with him to his room and soon became as deeply engrossed in it as John. Next day he called on the author and expressed his admiration

for the book. "The Doctor bowed to the praises of his old Professor with the modesty of real genius, and replied in one of those happy compliments which show the elegant and delicate mind, '*Pulchrum est laudari a laudato*'—'It is delightful to be praised by one who has gained the applauses of mankind.'" The work can still be had secondhand and the interested and intelligent reader will find in it real edification and instruction.

M'Crie's *Life of Melville*, another of Scotland's noble sons, has not received such praise as the *Life of Knox* but in its own way it is a masterpiece of biographical and ecclesiastical literature for here, as in *Knox's Life*, M'Crie blended the biography and the church history of the period into one. His other works such as the *History of the Reformation in Spain* and *History of the Reformation in Italy* are very useful in giving an account of the Reformation movement in these countries. His review of Sir Walter Scott's *Tales of My Landlord* is one of the finest pieces of historical criticism that we have in Scottish literature. In this work he came to the defence of the Covenanters and showed how seriously Scott was astray in his knowledge of the history in which he prided himself as being an expert. The memory of such a man deserves to be remembered and if anything we have written here will send some of our readers to read or re-read his *Life of Knox* and his other works we will feel that we have not written this imperfect and brief sketch in vain.

Sermon.

(Continued from page 254.)

Preached at Glasgow by Rev. M. GILLIES, 26th April, 1935.

"*The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.*"—Song of Solomon vii. 13.

II. But now, He is to be honoured. He is expected. You see Christ is expected. If He still lay in Joseph's tomb He

would not be expected. Our dear friend (Rev. Neil Cameron) who used to be with us on such occasions as this, we do not expect him to come into our midst. He, and all the glorified saints are now enjoying the fulness of joy before the throne, their bodies united to Christ rest in their graves until the resurrection. We do not expect them but we *do* expect the Lord. We ought to for He has promised to come. He has promised to come into the midst of His folk by His Word and Spirit, and His Church is called upon to meet Him and to honour Him. You find the Church saying here: "At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved." Fruits of her own gathering and now she displays them, she lays them up to ravish His eyes, to please Him when He comes. You and I have no fruits. From old Adam, from the old nature we have no pleasant fruits. The grapes of Sodom are the only fruits that grow on us; but for all that in connection with the work of the Holy Spirit in the heart of sinners, there are pleasant fruits that have to be laid up for Christ. The Apostle puts it like this—that we examine ourselves as to our knowledge to discern the Lord's body. Knowledge to know Christ—the Lord's body. That does not mean that we examine ourselves as to our knowledge to discern the body He had in His estate of humiliation. You see, the Apostle speaks about the ceremonial law and he says that it was "the shadow of good things to come; but the body is of Christ" and when we are to examine ourselves as to our knowledge in discerning the Lord's body it means just His whole Person, the God-man, second Person of the adorable Trinity in human nature. It means also His whole work, the work He performed on earth in His threefold office; the work of humiliation, suffering and death; and the work He carries on before the throne in His office as Mediator. It means His fulness as a Saviour; the efficacy of His blood to wash away sin; the fulness of His spirit to sanctify and to enable us to crucify the old man. Yes, it says, "pleasant fruits,

new and old." We have one harvest after another. We will be no sooner finished gathering one harvest than we begin to prepare for the next. Thus, you see, regarding the knowledge of the Lord it is a pleasant fruit, both new and old. The sinner in the day that the gospel was opened up to him, he got to know Christ that day. He got to know the sufficiency of Christ as a Saviour that day and he thought, perhaps, that he had all the knowledge he required. That he had as much knowledge of the Lord as would bring him unto salvation. Some are like that anyway. They saw such a glory in Christ that they said:—"It is enough." There is the old knowledge that the believer got of Christ in the day that he was enabled to close in with Him by faith.

But there is another harvest of knowledge than that—new knowledge! The believer goes on to know Christ, to know Him more and more and to know Him as he did not know Him before. What was the nature of the first knowledge that the sinner got from Christ. This was the nature of it. They got to know Him as a Saviour that would save from wrath and from the curse and from a state of nature and from the guilt of sin. They saw His fulness to meet their condition in their lost and ruined state. But are you getting to know Christ more and more in other ways? Do you need Christ now to save you from indwelling sin? Have you been digging into the inner chambers of your heart and have you been finding iniquity there that you did not expect there? Is your knowledge of Christ such a knowledge as this, that He is a Saviour for an evil heart and for unbelief and for an evil mind? Knowledge of the Lord, knowledge of Christ as a Saviour and that to meet the knowledge that the creature is getting of himself and of the devil and of the world; of the stratagems of the evil one; of the pit-falls that the enemy of his soul lays for his feet. Continually growing in knowledge, getting new knowledge. That is a very pleasant fruit—knowledge to discern the Lord's body.

Then again, this is another of the pleasant fruits—faith; faith to feed upon Christ. You cannot separate knowledge from faith. You see, the grace of faith is exercised as the soul is illuminated by the knowledge of the Lord. Yes, faith is a very pleasant fruit. New faith, old faith. What I mean is this. A new exercise of faith along with the old exercise. There are some people in Glasgow and in other places and they exercised faith in the Lord Jesus once and it seems as if they never mean to exercise faith again. That is not the faith of the Bible, that was not the faith of the Apostle—he said that he lived his life by faith in the Son of God: “The life I now live in the flesh I live by faith in the Son of God, who loved me, and gave Himself for me.” Faith in Christ is alive. It is the creature going with his new needs to the same Saviour who is able to meet these needs. When in Lewis sometimes I will be taking note of what the women have to do. They bring in the water on Saturday night and their pails will be very empty on Monday morning and before they take a little tea in the morning they are away with the empty pail to the well. They know that when the pail is empty the well is running over and off they go to fill them. Yes! that is the life of the believer and this is a very pleasant fruit in the eyes of Christ that you will come with your empty vessel, whatever way your vessel is left empty, to Him. There are hundreds of ways—yea, thousands of ways in which one finds himself a poor empty creature, but there is the fulness of Jesus to meet the emptiness. There is that well of love brimming over and faith knows if it comes with its empty vessel to this fulness that there is the very remedy for his need: “My God shall supply all your need according to His riches in glory by Christ Jesus.” Faith in Christ is a pleasant fruit and it is new and old. It is a case of exercising faith.

See you there is one way in which the Lord’s people are taught to exercise faith and that is in connection with Christ as He is King of the Universe and as He rules every providence.

God's people will learn that not only He is the God of grace but the God of providence, and faith will have its exercise in connection with dark providences as well as in the matters of salvation and grace in the soul. Faith new and old, pleasant fruits new and old.

Dear friends, there is repentance also. That is a pleasant fruit. Oh! how pleasant it is to Christ that His folk would have the fruits of repentance—evangelical repentance. New repentance as well as old. Ah! dear friends it is not one day that a sinner is to mourn for his sinnership; for his sin, but repentance is necessary during one's whole life-time here. It is not a case of repenting once and having no need of the grace of repentance after that. But this is the pleasant fruit of repentance towards God—the sinner realising his shortcomings, his sinfulness, his vileness before the Lord and consequently turning unto God through Christ for cleansing, for sanctification. That is a pleasant fruit, and it is pleasant in the eyes of Christ. Take the new exercise of repentance along with the old exercise and the believer can never get as much of this exercise of repentance as he would wish. One of the divines said like this: "There is one exercise of grace that I will miss when I enter the portals of glory and that is the exercise of evangelical repentance. Many a time I tasted of the kindness of God when I was enabled to abhor myself and when I repented in dust and ashes before the Lord."

Then there is love; that is a pleasant fruit. Love to the Lord. We were speaking about it. How cold and far back one finds himself in love to the Lord. Yet in spite of that, whom do you want to honour, whom do you want to have the glory? Is it yourself or Christ? Whose cause do you want to forward? Is it your own or is it the Saviour's cause? Whose people do you want to honour? Is it Christ's people?—"Thy people shall be my people, and thy God, my God." Whose word do you want to stand? Your own or Christ's? And so love to

the Lord in spite of how little delight the creature himself can get, love to the Lord is a pleasant fruit.

Then there is new obedience. When Christ meets with the sinner; when the sinner is reconciled to God through the death of His Son, he is called to obedience and this obedience he puts before himself: "I in the land of those that live will walk the Lord before." When you got the liberty of the gospel what did you do? Well, you became a mathematician and you drew a straight line between the point at which you were and the gates of heaven and you were going on this line without the least deviation until you finished your course in time—Walking in the love of God, in the favour of God, in obedience to Him, giving yourself body and soul to Him. Ah! but you discovered daily how you came short of obedience, how you have gone to this side and that other side, so that it has got to be a matter of new obedience daily. You have to call yourself anew daily to new obedience to the Lord and to His will. You have to go to the fountain opened for sin and for uncleanness daily for washing, and you have to set before yourself, in the strength of grace, that you will give whole-hearted obedience to Him in dependance on His grace. These are pleasant fruits.

III. And now then the question arises:—Do we expect the Saviour to visit us? Well then, will we now display these fruits in some little measure. Will we lay them up for Him, not at all to feed our lusts on. That is what we would like. We would like to have a lot of good things, a lot of love, a lot of repentance, a lot of faith, a lot of obedience, and we would spend them on our lusts if we had them. But the Church says: I have laid them up, not for myself, but for thee. They are mine; but they are thine: they are of grace. They are all of thy working: I have laid them up for thee. Just as David did when he thirsted for a drink of water from the well of Bethlehem and the Philistines were between him and the well and when the three valiant men broke through the

hosts of the Philistines, he would not drink it but poured it out to the Lord. He would not own it as his although it was given to him at the peril of these men's lives. I have laid them up for thee.

But where, where are these fruits to be laid up? Where will the Christian have his fruits: fruits for Christ? Where will He have them? At the gates, at our gates. You cannot have fruits for Christ without going outside the gate as He did: "Wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate." Where did He work out redemption? Outside the gate. He was expelled. He went out Himself, but He was put out. He separated Himself from all the ungodliness, and self-righteousness and self-complacency that was in Jerusalem and He went outside to suffer and work out salvation for His people. Do you think you will bear fruits to Christ and stay in the world? Have you pleasure in all the pleasures and the enjoyments in the ways of the world? No friends! "At our gates:" it is outside the gates that we have fruit for Christ. You have got to go outside the gates in forsaking your old sin and your old customs and old ways. You have to go outside the gates by forsaking your own righteousness, your own goodness. You have to go outside the gates in having no confidence in the flesh. If you are to know the Lord and to love Him and repent for your sins before Him and to render Him new obedience, it is just by turning your back on the world, the devil and the flesh which you served faithfully for many a day. It is outside the gates you will have the fruit. He says Himself: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

But then again: "at our gates" in another way. "At our gates" that means near at hand. In this respect it is the desire of the soul that he would have the pleasant fruits that Christ delights in. "At our gates"—He would have these fruits nearer to Him than anything else. Away with the working of

sin and of the flesh. Let these be put far from Him. Near eye gate, ear gate, near all the gates of our faculties, let the pleasant fruits of grace be laid up for Christ; let all my powers of soul and body show forth the fruits of grace in which the Saviour delights: "At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved."

But take the gates again as the means of grace—the private means and the public means and the Lord's Table—all the means—at our gates. Do we expect the Saviour? Is He to be our honoured guest at the Glasgow Communion. Then let us lay up in the secret exercise of our soul, in secret prayer, lay up, lay up these pleasant fruits. Let us seek by the Holy Spirit that we would have this in secret—some knowledge of Him, some desire of Him, some outgoings of soul to Him. Let us seek *that* in private. Let us have the pleasant fruits stored up for Him and that in the privacy of our closets. Let us not treat Him with our vanity or with our indifference, with our carnality, with a mere form. It is so difficult oftentimes to compete with the world in secret. There is so much that distracts and draws the mind away when we go to our knees in secret, but let us seek through grace to have the pleasant fruits laid up in secret: in public, in the praise and in the preaching. Oh! let us seek in these public means that the pleasant fruits should be laid up and all for Him. And in commemorating His death, meeting Christ there, receiving Him as He is altogether sufficient and altogether indispensable to us. "At our gates" the Church said, "there are the pleasant fruits, and when thou wilt come, thine eye will be upon these pleasant fruits. They are thine own. If I happen to lay them up they are all for thee." And, ah! dear friends, the Saviour does not come and meet with the soul on the ground of anything in the creature himself. But then He comes to honour grace where grace is, where He has put grace and where grace is in exercise, He comes to meet the needs of the creature. And thus then we

are called upon even to expect Christ. He ought to be expected. Faith should be looking out of the window and expecting the Lord. Love should be expecting Him. Hope should be expecting Him—as at the feast in Jerusalem they spake one to another:—“What think ye? that He will not come to the feast.” He came. Faith says He will come. Open the door!—“If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” It is a pity if He will find a closed door. It is a pity if He will find your own door locked and barred against Him. Would it not be better that the door would be open and the fruits laid up at the gates for Him? The soul seeking to know Christ, seeking to cast itself on Christ, seeking to mourn for sin, seeking to delight in the Saviour, seeking to walk now in spiritual and loving obedience.

“I have laid up” these fruits for Him. What about yourselves? See that you will, through grace, expect the Lord and seek by the Holy Spirit to be stirred up in your soul in order to welcome Him, in order to receive Him, and may He grant that. May He grant you a visit from Himself, just His gracious presence, so that you might be able to say: “‘My beloved is mine.’ This is He who suffered and died in my room and stead and is my portion for time and eternity.”

The Free Presbyterian Church and the Press.

PERHAPS at no time, with the exception of the date of its origin, has the Free Presbyterian Church passed through such devastating fire from sharpshooters in the press than it has done in recent months. True, during the Free Mason controversy we were scourged with pitiless vigour by members of the craft but this was more or less confined to the Masonic fraternity and their friends in the press. But in this controversy, though some wise men took part, a host of foolish men and of

nondescripts for one reason or other belaboured the Free Presbyterian Church and some of her ecclesiastical courts with all their fancied knowledge, sarcasm, and invective. Newspapers (dailies and weeklies) at home and in the colonies took part in the fray and some of those least acquainted with the merits of the case were the most dogmatic in their verdicts. The press, generally speaking, lent itself too readily to the publication of biased reports and others which were glaringly false. It is only right to say, however, that there were honourable exceptions which, while reporting matter in connection with the Dornoch case, did so with the care that one expects from reputable journalists. Some of the attacks, especially those founded on ignorance, were very bitter. The anonymous critics did not confine themselves to the merits or demerits of the case but took occasion to attack the Free Presbyterian Church in general and some of her ministers in particular. Had similar attacks been made on the reputation of professional men such as doctors and lawyers these anonymous scribes and the papers which published their attacks might have learned that such free handling of men's reputations is not permitted by the law of this country. It is gratifying to report that some of the papers when pulled up for what they printed expressed regret for doing so. We do not object to fair comment and criticism, however, hard hitting it may be, but the spreading of that which is false is never fair comment and when its falseness is pointed out the rules of courtesy and right dealing between man and man demand that an expression of regret be tendered. The publicity given to the above case is a portent to which the Lord's people, not only in our own denomination but in other denominations, would do well to take heed. It is quite evident something specially dear to the *world* has been hit judging by the fierceness and the unscrupulousness of the attack. This is further seen in the anonymous letters received by some of our ministers—one poor wretch after pouring out the venom of his heart signed his letter—Judas Iscariot—a fitter name than he was probably

aware of. The whole question of anonymous letters is too wide to be dealt with here so we content ourselves meantime in giving a few extracts from an article which appeared recently in a Glasgow evening paper* entitled: "This Poison Pen Menace: What to do with Anonymous Letters." In presenting a few extracts, with the kind permission of the Editor, we are not to be understood as homologating the writer's ecclesiastical position. After a reference to the Irish moonlighters cowardly shooting their unprotected victims from behind a hedge the writer asks: "What moral distinction can be drawn between the moonlighter with the gun and the moonlighter with the pen?" And he answers: "Both are cowards and both are killers—the one in fact, the other in intent." He then proceeds:—"But this does not solve the problem presented by my opening question. Perhaps I had better be a little more precise. There are three kinds of anonymous letters (1), those that breathe the spirit of kindness and goodwill and are obviously intended to be helpful; (2) those that though purely critical, are courteous alike in matter and in manner; and (3) those that are frankly abusive of oneself, or are written with the thinly disguised object of creating discord in the family circle or of raising barriers of suspicion and mistrust between relatives and friends, or between employer and employee, or (as many of the clergy are well aware) between the minister and individual members of his flock. Of the people in the first and second of these classes it can be said, at least, that their motives are good—the poison of asps is not under their lips; and in most cases, I should say their anonymity is due to shyness and over-sensitive modesty. It is the third class that presents the psychologist and moralist alike with an exceedingly interesting problem. The man who wants to hurt his neighbour, and is afraid to do so openly—which is the case with nine-tenths of the people who write

**Glasgow Evening News* (18th September). The article is from the pen of Canon Wilkinson.—Editor.

anonymous letters—is obviously a coward. But quite as obviously he is also a fool. For the character of the letter and its anonymity empty it at once of all significance except as the expression of the rancour and hatred that are fermenting in somebody's splenetic mind. He has a dirty satisfaction of putting his foul thoughts in writing, and that is all—like a man standing in a desert at midnight pouring out his curses on an unseen world. The letter reaches its destination, but the writer is not there to see, and revel in, either the scorn of his victim or his tears. He can only hope that the shot has gone home; and on the strength of this hope, I suppose, he finds a pleasure not unlike that which fills the hearts of the devils in hell when they think of what the soul of man must be suffering at the hands of their emissaries on this earth. No publicist or public speaker troubles his head about anonymous letters of the type I have in mind. He keeps a capacious, asbestos-lined wastepaper basket for that sort of stuff. But in the course of my work I have seen so much of the misery, desolation, and ruin wrought by anonymous letter-writers, that I long for a whip with which to lash the rascals naked through the world. They themselves may know nothing of the heartbreaks their wickedness causes, for many of their victims have the wisdom and the courage to hide their wounds from prying eyes; but the distress is real and abundant, and it is a form of criminality that invariably goes unpunished, unless it amounts to persecution or is accompanied by threats of violence or demands for money. In the majority of cases the object of the anonymous letter-writer is to inflict pain. There is one infallible way of defeating him. Examine the signature of every letter you receive. If there is no signature or merely a pseudonym—"Disgusted" is a favourite word of the rat tribe—put the letter in the fire. You may thereby miss some kind words and wise criticism but you are much more likely to save yourself from heart-burning and annoyance."

Some more Opinions on Promiscuous Dancing.

OUR readers may think that we have given quite enough space to this subject already in our pages. While that is so it is well for them and others to know that Free Presbyterians are not the only people who have condemned and still condemn promiscuous dancing. From the press campaign launched against our Church one would think that a few people in the Highlands of Scotland—narrow-minded with little or none of the spirit of Christ in them—were so benighted as to say that “promiscuous dancing is notoriously a means of fostering the lust of the flesh, the lust of the eyes, and the pride of life.” It is not so, however, as the following extracts with those already given will clearly show:—

“Take heed of mixed dancing; from dancing people come to dalliance, one with another, and from dalliance to uncleanness. There is, saith Calvin, for the most part some unchaste behaviour in dancing. Dances draw the heart to folly by wanton gestures, by unchaste touches, by lustful looks. Chrysostom did inveigh against mixed dances in his time. We read, saith he, of a marriage feast, and of virgins going before with lamps, but of dancing there we read not. Many have been ensnared with dancing, as the Duke of Normandy and others. ‘Dancing is for adulteresses, not for the chaste,’ says Ambrose. Chrysostom says: ‘Where dancing is, there the devil is.’ I speak chiefly of mixed dancing; and whereas we read of dancing in Scripture, those were sober and modest. They were not *mixed* dances, but pious and religious, being usually accompanied with singing of praise to God.”—Watson’s *Body of Divinity*.

“Add dancing, a thing condemned by the people of God as no honest recreation, at least when in companies that are *mixed*, and as we call it *promiscuous* dancing, such as used to be at marriages and the like occasions, both of old, as may be seen in the canons of several councils, as also of late, by our own

and other Reformed Churches. I shall say these things in short, of it—First, that you will not find it mentioned in Scripture, in the person of any of the godly. It becometh Herodias's daughter more than the professors of religion. Second, that it will be readily found to indispose for the exercise of godliness, and so be inconsistent, or at least, hardly consistent with either a pious and lively or a sober frame of spirit. Third, that it marreth not only the gravity of persons for the time, putting them into a sort of regular distraction, but lesseneth the esteem of such persons, this insobriety being like a deadly fly that maketh the box of ointment (if any be) to stink. Fourth, that in the Scripture examples we find this sort of dancing only among profane and loose people, and recorded also as a piece of their stain or blot, rendering them someway infamous, and oftentimes, also, it has snares waiting upon it, as in the Israelites among themselves (Exod. xxxii.), and in the daughters of Moab with the people of Israel, and in that of Herodias's daughter; some also suppose those whom Dinah went forth to see (Gen. xxxiv.) were thus employed at some feast, or some other solemnity where she was ensnared."—Durham on the Ten Commandments.

"Earthly pleasure—this is a smiling, dazzling idol that has ten thousand worshippers. Lovers of pleasure more than lovers of God, what have you to do any more with this idol? Sometimes it is a gross idol. The theatre is one of its idols; there it sits enthroned. The tavern is another, where its swilling staggering votaries sing its praise. What have you to do with these things What shall I say of games, cards, dice, dancing? I will only say this, that if you love them, you have never tasted the joys of the new creature. If you feel the love of God and the Spirit, you will not lightly sin these joys away amid the vain anxieties of cards or the senseless rattlings of dice."—*Rev. Robert M. M'Cheyne.*

We have lying before us a pamphlet, issued by the Reformed Presbyterian Church in the U.S.A., setting forth the attitude

of various denominations in that country to dancing. Henry W. Stough in his *Across the Deadline of Amusements* is quoted as saying: "Every religious denomination of importance in the United States (*except the Mormon Church*) at one time or another has gone on record against the dance. Space forbids the printing of resolution after resolution of these many ecclesiastical bodies." What Mr. Stough says about space also applies to our case but we cannot refrain from giving one of these resolutions from Moore's Digest of Presbyterian Law (1898 edition):—"Resolved, That the fashionable amusement of *promiscuous dancing* is so entirely unscriptural and eminently and exclusively that of 'the world which lieth in wickedness,' and so wholly inconsistent with the spirit of Christ, and with the propriety of Christian deportment and that purity of heart which His followers are bound to maintain as to render it not only improper and injurious for professing Christians either to partake in it, or to qualify their children for it by teaching them the art; but also to call for the faithful and judicious exercise of discipline on the part of church sessions when any of the members of their churches have been guilty."

In view of the reference made in our last issue to the attitude of the Reformed Churches to promiscuous dancing it would take up too much of our space to quote from their rules of discipline so we content ourselves with a quotation from the Discipline of the Reformed Churches of France on the subject—"All dances shall be suppressed, and such as make a trade of dancing, or make custom of being present at dances, having been sundry times admonished, in case they prove contumacious and rebellious, they shall be excommunicated, and all consistories (kirk-sessions) are charged to see that this canon be most heedfully kept and observed, and in the name of God, and by the authority of this Synod (Paris, 1559), that it be read publicly in their Churches" (Quick's *Synodicon*, I. lvii.).

From these quotations and those already given in a previous issue it will be seen that Free Presbyterians are not the only Christians who have strongly condemned "promiscuous dancing" and they have no reason to be ashamed of the company with whom they find themselves in this matter.

The King is held in the Galleries.

BY REV. EBENEZER ERSKINE.

(Continued from page 150).

III. The third thing proposed was, to speak to the holding of the King in the galleries, which is what I had principally in view. And here I will shew what this holding of Christ supposes and implies, both on the believer's part, and on Christ's part. First, what does it suppose and imply on the believer's part? 1. It necessarily supposes a meeting with Christ in the galleries; for no person can hold that which they never had. You that never knew what it was to enjoy communion with Christ in His ordinances, this doctrine is a hidden mystery to you. 2. It supposes an high esteem of Christ, a love to, and liking of, His company. We are at no pains to hold these whose company we care not for; but when we are pressing with a friend to stay with us, it says, that we value his company. Sirs, there are various opinions about Christ among the hearers of the gospel. The profane world look upon Him as a severe and tyrannical Master, and therefore they will not have this Man to reign over them; they say unto the Almighty: Depart from us. Again, carnal, lukewarm professors, see no form nor comeliness in Him why He should be desired; and therefore they are ready to say with the daughters of Jerusalem: What is thy Beloved more than another beloved? They cannot see any taking excellency in the King of Zion. But it is otherwise with the believer; the glory and beauty of Christ darkens all created excellency in his eye; his language is, Whom have I in heaven

but thee? and there is none upon earth that I desire besides thee. He is as the apple tree among the trees of the wood; the standard-bearer among ten thousand. 3. On the believer's part, this holding of Christ supposes a fear of losing Him or of being deprived of His company. The soul that has met with Christ is afraid of a parting. It is true, the believer has no ground to fear the loss of Christ's real and gracious presence; for the union between Christ and Him is indissolvable; that promise can never fail—"I will never leave thee, nor forsake thee." But as for His sensible and comfortable presence, they both may and frequently do lose it; the child of light many times walks in darkness. Now, it is the loss of this presence of Christ that the soul fears, when it is concerned to hold, or bind the King in the galleries. Neither is this a fear of despondency, but a fear of activity and diligence. 4. It supposes a seeming willingness in Christ to withdraw from His people after their sweetest enjoyments. Many times Christ's carriage, in His dispensations towards His people, seems to have a language much like that to Jacob, when He said to him, Let me go; or like His carriage towards the two disciples going to Emmaus, He made as if He would leave their company and go on in His way. And His carriage seems to have this language, especially when He challenges them for bad entertainment they have formally given Him, when He lets loose the tempter to buffet them, after signal manifestations, or when He trusts them with sharp troubles and afflictions. In all these cases He seems, as it were, to be turning about the face of His throne from them. 5. It implies a holy solicitude, and earnest desire of soul, to have His presence continued. When Christ is hiding, there is nothing the believer desires more than His return. O that I knew where I might find Him! And when they have found Him, there is nothing they desire more than to keep His company, or that He would not be any more to them as a stranger or wayfaring man. Oh! says the soul, when it gets a meeting with the Lord Jesus, a bundle of myrrh is my Well-beloved unto me;

He shall lie all night betwixt my breasts, *Cant.* i. 13. As if she had said, "if He^e will stay with me, I will deny Him nothing I can afford, I will entertain Him with the highest evidences of cordial affection." 6. It implies an ardent breathing of soul after more and more nearness to Christ, and further discoveries of Him. There is not such a high discovery of Christ attainable in this life, but there is ay* a step beyond it. The believer would always have more of Christ, *Cant.* ii. 5. The Spouse there is brought into the banqueting house, and allowed to feast and feed liberally upon the Redeemer's love, and to sit down under His displayed banner; and yet at that very instant she cries out, Stay me with flagons, comfort me with apples, for I am sick of love. As if she had said, "Let me lie down among these comforts; let me roll myself perpetually among the blessed apples of the Tree of Life." They who have got so much of Christ as to be staled of His company never knew what His presence was. 7. It implies a firm resolution not to part with His company: I held Him, says the Spouse, and would not let Him go, *Cant.* iii. 4. The like we see in Jacob, "I will not let thee go, except thou bless me," that is, I am resolved that thou and I shall not part, cost what it will. 8. It implies a cleaving or adhering to Christ with the whole strength and vigour of the soul. *Question?* How, or wherein does the soul put forth its strength in cleaving to Christ? I answer, it does it by these three especially. First. By the lively exercise of faith. Hence faith is called an apprehending of Christ, and a cleaving to Him, as Barnabas exhorts the Christians at Antioch to cleave unto the Lord with full purpose of heart. The poor soul says to Christ in this case, as Ruth did to Naomi, "Intreat me not to leave thee, nor to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." An instance of this cleaving to Christ, we have in the Canaanitish woman; she, as it were, clasps Him, and will by no means

*Scottish for *always*.

quit her grip, notwithstanding all repulses. Secondly. The soul binds or holds Christ in the galleries by sincere and ardent love. Love is a very uniting affection; by this one soul cleaves to another. As Shechem's soul did cleave to Dinah, and Jonathan's to David; so by the love the soul cleaves to Christ; and this is a cord that cannot be easily broken, *Cant.* viii. 7. Many waters cannot quench love, neither can the floods drown it, if a man would give all the substance of his house for love, it would utterly be condemned. See for this also, *Rom.* viii. 35. "Who shall separate us from the love of Christ?" etc. Thirdly. The soul cleaves to Christ by fervent and ardent prayer. Jacob held the Angel of the Covenant, and would not let Him go, *Hos.* xii. 34. By his strength he had power with God; yea, he had power over the Angel and prevailed: for he wept and made supplication unto Him. The effectual fervent prayer of the righteous man has a strange prevalence with Christ; it offers a holy kind of violence to Him; and so binds Him in the galleries that He cannot depart. Thus you see what it implies on the believer's part. Secondly. What does it imply on Christ's part, the King is held in the galleries? 1. It implies amazing grace and condescendency toward the work of His own hands! He humbles Himself even when He beholds the things that are in Heaven; much more when He bows the Heavens, and walks with His people in the galleries of ordinances; and yet more when He is held by them in the galleries. This is such strange condescension, that Solomon, the greatest of kings, and the wisest of men, wondered at it; and wise men do not wonder at trifles. Will God, (saith he) in very deed dwell with men on the earth? 2. It implies Christ's great delight in the society of His people. He loves to be among them; where two or three of them are met in His name, He will be in the midst of them. He rejoiced from all eternity in the habitable part of the earth, and His delights were with the sons of men, *Prov.* viii. 31. 3. It implies that there are certain cords which have a constraining power to stay with Him in His people's company, and sure they must

be strong cords wherewith Omnipotency is bound. I mention two or three. First, He is bound by the cord of His own faithfulness, which He has laid in pawn in the promise. He has promised, I will never leave thee, nor forsake thee; and He will not deny His Word, His Covenant He will not break. This was the prevailing argument wherewith Moses detained Him in the camp of Israel, when He was threatening utterly to consume that wicked people. *Exod. xxxii. 10-13.* Let me alone, saith the Lord to Moses, that I may consume them. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them. I will multiply your seed as the stars of heaven. He binds them with His own Covenant, ratified with the solemnity of an oath. Secondly, He is bound in the galleries by the cord of His own love. As a compassionate mother cannot leave her child, when it cleaveth to her, and clasps about her: So Christ's compassionate heart will not let Him leave His people; His love to them surpasses the love of the most compassionate mother or tender-hearted parent. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me, *Isaiah, xlix. 15-16.* Thirdly, He is bound to them by the bond of marriage. Thy Maker is thine husband, the Lord of Hosts is His name: He has betrothed them to Himself in righteousness, judgment, loving kindness, and mercies; and He rejoiceth over them, as the bridegroom rejoiceth over the bride: and because of this He will not, He cannot leave them.

Faith and Assurance.

FAITH is the root, and assurance is the flower. Doubtless you can never have the flower without the root; but it is no less certain, you may have the root and not the flower.

Faith is that poor trembling woman who came behind Jesus in the press, and touched the hem of His garment (Mark. v. 26). Assurance is Stephen standing calmly in the midst of his murderers, and saying: "I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts vii. 56).

Faith is the penitent thief, crying: "Lord remember me" (Luke xxiii. 42). Assurance is Job sitting in the dust, covered with sores, and saying; "I know that my Redeemer liveth" (Job xix. 25)—"Though He slay me, yet will I trust in Him." (Job xiii. 15).

Faith is Peter's cry as he began to sink: "Lord save me" (Matt. xiv. 13). Assurance is that same Peter declaring before the council in after times: "This is the stone which was set at nought of you builders, which is become the head of the corner, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 11, 12).

Faith is the anxious trembling voice: "Lord I believe; help thou my unbelief" (Mark ix. 24). Assurance is the confident challenge; "Who shall lay anything to the charge of God's elect? Who is he that condemneth?" (Rom. viii. 33-34).

Faith is Saul praying in the house of Judas at Damascus, sorrowful, blind, and alone (Acts ix. 9-11). Assurance is Paul the aged prisoner looking calmly into the grave and saying: "I know whom I have believed. There is a crown laid up for me" (II. Tim. i. 12, iv. 8).—*Rev. J. C. Ryle.*

The late Mrs. Catherine Grant, "Ian-Rollo," Clarence River, N.S.W.

THE subject of this obituary sketch was born at Bolwarra, on the Hunter River, New South Wales, on the 25th June, 1848, and passed away at her late home, "Ian-Rollo," Brushgrove, Clarence River, on the 16th July, 1935, having thus attained the ripe age of eighty-seven years. Mrs. Grant was the daughter of the late Mr. and Mrs. John MacDonald. The

latter was a native of Glenelg, Scotland, while Mrs. MacDonald, afterwards Mrs. Cameron, was a native of Portree, Skye, which she left with her family and other emigrants, for Australia, in her early girlhood, having had the poignant experience of losing her mother, a Mrs. Macaulay, on the voyage out, and seeing her remains consigned to the deep. Thus Mrs. Grant's mother, then Miss Macaulay, had in very early life not only to confront the severe and testing ordeal of the hardships and privations inseparable from early pioneering life in the Australian bush, but the further heart-rending experience of doing so without the needful guidance and care of an affectionate mother's superintending sympathy.

Mrs. Grant's mother married the above-named John MacDonald at seventeen years of age, but was left a widow with two young children at the age of twenty-two. One of the children, a son, died in early boyhood. In the early Autumn of the year 1857, a disastrous flood of unrecorded unprecedented severity in this district overwhelmed an extensive area of the fertile Hunter valley, carrying such devastation in its wake, and resulting in such widespread damage that most of the hitherto numerous and prosperous Scottish Highland community in the district felt constrained to migrate north to the Manning and Clarence Rivers. This event is important also as severing the pastoral connection, though not the mutual attachment, that had for years obtained between the highly-favoured people, and the noted evangelical preacher, the Rev. Alexander MacIntyre, who then removed to Geelong, Victoria.

This eminent preacher is of special interest to Free Presbyterians, as he was the honoured instrument in the hand of the Holy Spirit in the conversion of the late Rev. Donald MacDonald of Shieldaig. The late Rev. Neil Cameron, Glasgow, said of him that he "was truly a polished shaft in the hand of the Holy Spirit, and many, not only in Scotland, but also in Canada and Australia, will bless the adorable Head of the Church throughout eternity for making the feet of this witness

beautiful upon the mountains of these widely separated lands." ("The Rev. Alexander MacIntyre, Evangelist," by Rev. J. Campbell Robinson.)

Among those who thus moved northwards to the Clarence River were Mr. and Mrs. Cameron, Mrs. Grant being then about ten years of age. In addition to buying land from the Government for himself and the family, Mr. Cameron bought on behalf of his step-daughter, who had been left in comfortable circumstances by her late father, a piece of land at Woodford-Leigh. Here, after it had been cleared of virgin bush, and converted into a prosperous farm, Mr. and Mrs. Hugh Grant's family, with the exception of the eldest son, who was born in Sydney, were born and brought up. These details are interesting as showing that Mrs. Grant's passing severs an interesting link between two periods in the history of the Clarence River settlements—the early days of pioneering in the bush under very primitive conditions, and the present day when electricity not only supplies the light, but also operates the machinery which milks the cattle on the farms that skirt the magnificent Clarence River.

In tracing the providential influences which moulded the religious history of the subject of our notice, and prepared the soil of her immortal soul for the reception and future germination of the seed of the Kingdom of grace, we may mention that Mrs. Grant had the inestimable advantage of being under the religious tuition of her paternal grandmother, who remained with the family till her death. This grandmother was a woman of deep piety and practical godliness. She not only taught her grandchild to read Gaelic, but promised that if she would learn the Shorter Catechism in that language from cover to cover she would give her a new dress. Where was the girl that would despise such an offer? and the eagerly-sought prize was won with commendable alacrity and efficiency. She further taught the fatherless girl the simple but comprehensive petition: "I have no father, be Thou my Father." Another precious privilege

enjoyed by her, first, while under ten years of age in her native Hunter Valley, and for many years afterwards during his periodical visits to the Clarence, was that of attendance on the faithful and fruitful ministry of the Rev. Alexander MacIntyre, already referred to. In after years she attended the ministry of the late Rev. John Finlayson, Brushgrove, a native of Mugary, Portree, Skye, and who was Free Church minister of Coigach, Ross-shire, before proceeding to Australia for health reasons. His ministry at Brushgrove was brief, but evangelically faithful. A tombstone marks his last resting-place in the Presbyterian section of Maclean Cemetery, the inscription stating that he died at Brushgrove in the year 1890 in the forty-fourth year of his age, and the tenth of his ministry.

While these blessed influences left their mark, so far as their restraining moral effect in producing a naturally amiable disposition is concerned, it was under the later ministry of the late Rev. Walter Scott that Mrs. Grant came to know herself as a lost and ruined sinner before God, and Jesus Christ as an Almighty and All-sufficient Saviour. It may here be remarked in passing that as a general rule such as were brought to a saving knowledge of the truth as it is in Jesus under Mr. Scott's ministry were afterwards noted, like those converted under the preaching of the late Rev. Neil Cameron, Glasgow, for the same definite convictions, uncompromising fidelity to principle, consistent practical godliness, and stern conscientious sense of duty, that were such marked characteristics of their respective "spiritual fathers" in Christ.

After her first Communion Mrs. Grant had such a manifestation of Christ as her own personal Saviour vouchsafed to her soul that she thought at the time and for days afterwards that it would never again be possible for her to question her saving interest in Christ. While this experience undoubtedly left its indelible and ineradicable impression, like most young converts, similarly privileged, Mrs. Grant had to learn from prolonged bitter but blessed experience that Satan, operating on the

corruptions of the old nature, can becloud the clearest and most vivid supernatural Christian evidences the soul can be conscious of. She was not ignorant of his devices, and even on her death-bed was often tempted with his vile atheistic suggestions that her experiences were all an illusion.

As a Christian, Mrs. Grant was of a gentle and retiring disposition, graciously humble and self-effacing, yet never so much in her element as when tending to the sick and needy, and according a hearty Christian welcome to her hospitable home to the visiting Deputies from the home church. Yet though of a quiet and meek temperament her uncompromising firmness in refusing to cross the threshold of any other denomination than that of the Free Presbyterian Church of Scotland, and that despite the years of intervals between the visits of our Deputies, she knew how bitter persecution, mingled albeit with secret admiration, could be, even in these days of boastful twentieth century enlightenment, broadmindedness and tolerance. Notwithstanding, she adhered to the end unswervingly loyal to the distinctive Scriptural testimony of the noble little church of her love. She was not of the softly effeminate and sentimental type who would confuse and blur Scriptural denominational distinctions, reducing separate denominational positions to a ridiculous farce. In this connection she would heartily approve of the logical and Scriptural attitude of the late godly and faithful Rev. Thomas Matthew, O. S. Church, Kilwinning, whose statement regarding this important point was:—"If it is no sin to worship occasionally with a Church form which we are denominationally separate, it is no sin to worship with that Church always, and if it is no sin to worship with that Church always then the sin lies in being denominationally separate at all, thus causing a needless and un-Scriptural rent in the visible Church of Christ." Let the backsliders bring forth fruit meet for repentance first!

The Grant family lost two sons in the Great War—John or Ian and Robert or Rollo—hence their commemoration in the

name of their home—"Ian-Rollo." John, the eldest, an obituary notice of whom, by the late Rev. Duncan Mackenzie, appeared in our Magazine for January, 1917, fell in action in France on the 17th August, 1916. He was a deacon, clerk to the deacon's court and precentor in our Brushgrove-Grafton congregation. Their loss was acutely painful to Mrs. Grant's motherly heart, but she bore her deep grief with Christian fortitude and patience.

Mrs. Grant met with an accident at her home which confined her to her bed for the next three years and eleven months, until her death. Though a keen and intelligent follower of world events in relation to the onward progress of true Christianity, regularly scanning the newspapers, like the minister who said the world was his parish, and consequently read the papers to see what God and Satan respectively were doing in it, yet immediately she took to bed she ordered all secular literature to be put away from her. Henceforth she confined her reading exclusively to the Bible, Rev. R. Murray McCheyne's sermons, and an excellent book of sermons by the eminently pious Rev. Dr. Charles Calder Mackintosh of Tain and Dunoon. An outstanding mark of her keen intelligence and rare spiritual discernment was manifested in the readiness and exactitude with which she discovered the hand of the satanic Jesuit in the affairs of Church and State at home and abroad.

While the whole Word of God was made precious to her, she constantly repeated from memory, in Gaelic, while on her bed, the fifty-seventh psalm, while the one-hundred-and-third psalm from the fourteenth verse, the twenty-third psalm, and the fourteenth chapter of John's Gospel were especially dear to her. The same Spirit who inspired the record of the Old Testament delineation of the ideal model of a graciously virtuous woman (*Proverbs xxxi. 10-13*), and the New Testament ideal of another aspect of the same gracious womanly character—"the ornament of a meek and quiet spirit." The Holy Spirit also

applied its truths with sanctifying effect to the heart and conscience of the subject of this sketch, as manifested in a practically consistent life, walk and conversation. "Her children arise up, and call her blessed; her husband also and he praiseth her" (*Proverbs xxxi. 28*). Her only daughter, Miss Margaret Grant, assiduously and admirably nursed her worthy mother to the end.

Shortly after the arrival of the present deputy Mrs. Grant requested that he would give a discourse in Gaelic by her bedside. He accordingly spoke from the 3rd chapter of John, 30th verse: "He must increase, but I must decrease." When asked at the end if she heard and understood, with an approving smile she immediately responded, "Yes, every word of it." This was the last discourse Mrs. Grant was ever destined to hear on earth. She went down gradually and gently to the valley of death, and was gathered in as a sheaf of corn fully ripe. The funeral took place to Maclean Cemetery the following day, where the names on most of the tombstones reveal the Scottish Highland origin of the virtuous men and women, whose elevating moral influence on their descendants, on the Clarence, has not yet ceased to be felt.

We would take this opportunity of extending to her worthy husband, her daughter, her two surviving married sons, her step-brothers and step-sisters, as well as the two nephews and a niece whom she brought up, our sincere sympathy, praying that her God would be their God.—*J. P. MacQueen.*

Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuinn bho t.d., 271.*)

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS
CREIDMHICH.

Is mise an fhìonaim, sibhse na geugan.—*Eoin xv. 5.*

'San àite mu dheireadh, Tha 'n stoc marbhtach so a' toirt a steach bàis do na geugaibh a th' air. Ghabh Adhamh an cupan

puinnsein agus dh' òl e mach e! Thug so bàs air féin agus oirne. Thàinig sinn do 'n t-saoghal marbh gu spioradail, leis a sin buailteach do bhàs siorruidh, agus da rìreadh buailteach do bhàs aimsireil! Tha 'm freumh so dhuinne cosmhuil ri abhainn Scìtia, mu'm bheil iad ag innseadh dhuinn, gu bheil i gach là a' cur a mach aodramanan beaga, as am bheil a' teachd gnè àraid de chuileagan a ta air an gineamhuin 'sa a' mhaduinn, sgiathan orra mu mheadhon là, agus marbh 's an oidhehe: coimeas a ta glé chosmhuil r' ar staid bhàsmhor-ne.

Nis, a dhaoine, nach 'eil e ro iomchuidh gu biodhamaid air ar briseadh o ar stoc nàdurra so? Ciod am feum a ta 'nar duilleagan maiseach aidmheil, no 'nar toradh de dhleasnais, ma tha sinn fathast 'n ar geugan de 'n stoc chrìonaich marbh agus mharbhtaich so? Ach, mo thruaighe! am measg nan iomadh ceisd a ta dol mu'n cuairt 'nar measg, is teare iad air am bheil na ceisdean so. Am bheil mi air mo bhriseadh o 'n t-seann stoc no nach 'eil? am bheil mi air mo shuidheachadh ann an Crìosd! no nach 'eil? Och ciod uime an caitheadh so uile? C'arson a tha na h-urrad de thoirm mu dhiadhachd am measg mhóran, nach urrainn cunntas a thabhairt an do shuidhich iad air deagh stéidh, air dhoibh a bhi 'nam fìor-choigrich do dhiadhachd-cridhe? Tha eagal orm, mur dèan Dia ann an tròcair, diadhachd móran 'nar measg a chur bun os ceann ann an tràth, agus mur nochd e dhuinn nach 'eil diadhachd idir againn; gu 'm faighcar ar freumh 'na bhreothadh, agus ar blàth a' dol suas mar dhuslach, aig uair bàis! Uime ain amhairceamaid ri ar staid, chum nach bi sinn air ar faotainn 'nar n-amadain 'nar crìch dheireannaich.

II. Gabhamaid a nis beachd air an stoc os ceann nàduir, gus am bheil na geugan, a ghearradh o 'n stoc nàdurra air an suidheachadh. Goirear do Iosa Crìosd air uairibh *am Meangan, Sech. iii. 8.* Mar sin a ta e do thaobh nàduir 'na dhuine; air dhà bhi 'na ghéig, agus àrd-gheug tighe Dhaibhidh Goirear dheth air uairibh *Freumh, Isa. xi. 1.* Tha iad araon air an

ainmeachadh, *Taisb. xx. 16.* “Is mise freumh agus gineal Dhaibhidh.” Freumh Dhaibhidh mar Dhia, agus a gineal mar dhuine. Tha ’m bonn-teagaisg ag innseadh dhuinn, gur e ’n Fhìonain e; ’se sin ri ràdh, ’S esan mar Eadar-mheadhonair, stoc na fìonain, d’ am bheil creidmhich ’nan geugan. Mar tha bhrìgh a’ teachd o ’n talamh do ’n fhreumh agus do ’n stoc, agus uatha sin air a sgaoileadh air feadh nan geugan, mar sin, le Crìosd, mar Eadar-mheadhonair, tha beatha spioradail air a toirt o ’n tobar, d’ an ionnsuidh-san a ta air an aonadh ris tre chreidimh, *Eòin vi. 57.* “Mar a ta ’n t-Athair beò a chuir uaith mise, agus a ta mise beò tre ’n Athair; is amhuil sin esan a dh’ itheas mise, bithidh e mar an ceudna beò tromham-sa.” A nis tha Crìosd ’na Eadar-mheadhonair, cha’n ann a mhàin mar Dhia, mar a ta cuid a’ cumail a mach; no eadhon mar dhuine ’mhàin mar tha na Pàpanaich gu coitcheionn a’ cumail a mach; Ach tha e ’na Eadar-mheadhonair mar Dhia-dhuine, *Gnìomh. xx. 28.* “Eaglais Dhé a cheannaich e le ’fhuil féin.” *Eabh. ix. 28.* “Crìosd, a thug e féin suas tre ’n Spiorad shìorruidh, gun lochd do Dhia.” Tha ’n gnìomharan fa leth aig nàdur Dhia agus nàdur an duine, gidheadh tha iad ag oibreachadh le chèile ann an so, a’ cur an gnìomh dreuchd Eadar-mheadhonair. Tha so air a mhìneachadh le cosamhlachd elaidheimh teinntich, a ghearras agus a loisgeas aig an aon àm! A’ gearradh loisgidh e; agus a’ losgadh, gearraidh e: Gearraidh a’ chruidh, agus loisgidh an teine. Air an aobhar sin is e Crìosd, mar Dhia-dhuine, an stoc d’ am bheil creidmhich ’nan geugan; agus tha iad air an aonadh ri Crìosd iomlan; tha iad co-cheangailte ris ann an nàdur an duine, air dhoibh a bhi “’n am buill d’ a chorp, d’ a fheadh, agus d’ a chnamhaibh-san,” *Eph. v. 30.* Agus tha iad co-cheangailte ris ann an nàdur a dhiadhachd; oir mar sin tha ’n t-Abstol a’ labhairt mu ’n aonadh so, *Col. i. 27.* “Crìosd annaibhse muinighin na glòire!” Agus tridsan tha iad air an aonadh ris an Athair, agus ris an Spiorad Naomh, 1 *Eòin iv. 15.* “Ge b’ e neach a dh’ aidicheas gur e Iosa Mac Dhé, tha Dia a chòmhnuidh annsan, agus esan ann

an Dia.” Tha creidimh, bann a’ cheangail so, a’ gabhail ri Criosd iomlan, an Dia-duine; agus air an dòigh sin tha e ’gar n-aonadh ris.

Faicibh ann an so, O chreidmheacha bhur n-àrd-shochair! Bha sibhse aon uair ’nur geugan de ’n stoc chrionaich, eadhon mar chàch; ach tha sibh tre ghràs, ’nur geugan de ’n fhìonain fhìor, *Eoin xv. 1.* Tha sibh air bhur gearradh a mach á seann stoc marbh agus marbhtach, agus air bhur suidheachadh anns an Adhamh dheireannach, a bhi air a dhèanamh “’na spiorad a bheòthaicheas,” *1 Cor. xv. 45.* Tha bhur call tre ’n cheud Adhamh air a dhèanamh suas le mór-bhuanachd, trid bhur n-aonadh ris an dara Adhamh. Cha robh Adhamh, ’na staid a b’ fhèarr, ach ’na lus ann an coimeas ri Criosd, Craobh na beatha: Cha robh ann ach seirbhiseach; is e Criosd am mac, an t-oighre, agus tighearn nan uile nithean; an Tighearn o nèamh. Cha’n fheudar àicheadh, nach robh gràs air a thaisbeanadh anns a’ cheud choimhcheangal; ach tha gràs an dara coimhcheangail a’ dol cho fada thairis air, ’s a tha solus meadhon-là air briseadh na fàire.

III. Cò iad na geugan a ta air an tabhairt a mach as an stoc nàdurra, agus a ta air an suidheachadh anns an Fhìonain so? *Freag.* Is iad sin na daoine taghte, ’s cha’n neach eile. Is iadsan agus iadsan a mhàin, a ta air an suidheachadh ann an Criosd; agus a réir sin, cha’n ’eil neach ach iadsan air an gearradh o ’n stoc mharbhtach. ’S ann air an sonsan a mhàin, a ta e ag eadar-ghuidhe, “chum gu ’m bi iad ’nan aon annsan, agus ’na Athair,” *Eoin xvii. 9, 23.* Cha’n ’eil creidimh, nì is e bann a’ cheangail so, air a thoirt do neach ’sam bith eile: Is e creideamh dhaoine taghte Dhé e, *Tit. i. 1.* Chaidh an Tighearn seachad air móran gheugan a dh’ fhàs air an stoc nàdurra, agus tha e gearradh dheth a mhàin aon ann an so, agus aon ann an sud agus ’gan suidheachadh anns an Fhìonain fhìor, a réir mar a rùnaich saor-ghràdh. Is tric a tha e socrachadh air a’ ghèig as neo-chosmhuile, a’ fàgail nam

meanglan a's àirde; a' dol seachad air na cumhachdaich, agus air na h-uaislean, agus a' gairm an anmhuinn, agus nan amaideach, agus nan tareuiseach, 1 *Cor. i.* 26, 27. Seadh, tha e gu tric, a' fàgail nan geugan maiseach agus mìn, agus a' gabhail nan geugan garbh agus cnapach; Agus mar sin bha cuid dhibhse; ach a ta sibh air bhur n-ionnlad, 1 *Cor. vi.* 11. Ma dh' fhiosraicheas sibh e' arson a ta chùis mar sin? Cha'n 'eil aobhar eile againn air a shon ach a chionn gu 'n robh iad "air an taghadh annsan," *Eph. i.* 4. "Air an roimh-òrduchadh chum uehd-mhacachd na cloinne tre Iosa Crìosd," rann 5. Mar so tha iad air an cruinneachadh r'a chéile ann an Crìosd; 'nuair a ta chuid eile air am fàgail a' fàs air an stoc nàduir, gu bhi 'na dhéidh sin air an ecangal suas 'nan ceanglachanaibh air son an teine! Uime sin, có 'sam bith a dh' ionnsuidh an tig an soisgeul an dìomhain, bithidh buaidh bheannaichte aige air daoine taghte Dhé, *Gnìomh. xiii.* 48. "Chreid a mheud 'sa bha orduichte chum na beatha maireannaich." Far am bheil mórán sluaigh aig an Tighearna, bithidh mór-bhuaidh aig an t-soisgeul luath no mall. Bithidh a mheud 's a ta ri bhi air an teàrnadh air an cur ri corp dìomhair Chrìosd.

(*Air a leantuinn*).

Literary Notice.

"OUT OF THE DEPTHS:" Being the Autobiography of John Newton. London: C. J. Farmcombe & Sons, 30 Imperial Buildings, Ludgate Circus, E.C.4. Price 3s.; by post, 3s. 6d.

The story of John Newton's life will always make an appeal to those who appreciate the wonderful loving kindness of a God who in His sovereign mercy is plucking brands from the burning. This new Edition, with six illustrations, will we hope, find many readers. It is beautifully printed and the whole get up of the book is all that could be desired while the price is remarkably low.

Notes and Comments.

The Cooneyites at Work in the Highlands.—A friend has called attention to the fact that this sect are at work in certain parts of the Highlands. The originator of this cult was a Mr. William Weir Irvine, a Scotsman who went to Ireland over fifty years ago as a preacher in connection with the Faith Mission. He afterwards started an independent mission on his own lines at Nenagh, County Tipperary. He was afterwards joined by Edward Cooney, hence the name Cooneyites. They have been sometimes designated "Go-Preachers" and "Tramp-Preachers." They go in pairs (preferring the country districts to the towns), without money, purse or scrip, and tramp from place to place, claiming to obey Christ's words to His disciples in Matt. x. 7: "As ye go, preach;" hence the name "Go-Preachers." Every profession of conversion through other instrumentality than their own is regarded as Satanic. When they come to a place they say they belong to no sect and are come to preach the gospel in the "Jesus Way." It would take more space than we have at our disposal at present to state some of their teaching on the human nature of Christ, the atonement and regeneration; on all of which they have views that are contrary to Scriptures; but we take this opportunity of directing attention to a very useful book for our ministers, students, and people generally—W. C. Irvine's *Heresies Exposed* (Pickering and Inglis, Glasgow) in which this heresy and many other modern heresies are dealt with and exposed.

Queen Astrid.—*The Protestant Woman* makes the following comment on the late Queen Astrid:—"While deeply sympathising with the Royal House of Belgium in the tragic accident that snatched Queen Astrid from those who loved her, it must not be forgotten that she was reared in the Lutheran faith. She came to Belgium as a Protestant, and for four years stood fast. In 1930, a month before the birth of her son, unhappily

she joined the Church of Rome. The love that bound her to her husband no doubt caused her to falter, and in the end death came to her in a car steered by him. It is sad to find that Protestant representatives of the Royal Houses of Norway, Sweden and Denmark, and our own Duke of York were present at the funeral Mass, though good to know that no members of the Royal Family attended the Mass at Westminster. May God grant unto us all courage to stand bravely for the right; and may He bring blessing to the land of Belgium through this tragedy!"

Decrease of Funds in Church of Scotland since the Union.—At a meeting of the Edinburgh Presbytery of the Church of Scotland held at the beginning of October it was reported that the minimum stipend of £300 was in danger as the Maintenance of the Ministry Fund showed an alarming decrease. It was pointed out that yearly decreases had been recorded ever since the Union (1929). The decrease covering the years 1929-1935 amounted to £29,000. It was decided to circulate printed statements among their congregations as to state of the Fund.

Sabbath Football.—When the Rev. M'Intosh Mowat submitted the report of the Church and Nation Committee to Dundee Presbytery the Rev. D. H. Soutar, Tayport, as reported in the press, admitted that he himself had played "Sunday" football under certain circumstances. He is reported as saying: "It seemed rather difficult to condemn out of hand a sport which was perfectly harmless in itself, involving no labour, not so much as ministers some-times involved who went in 'buses and trams on 'Sunday.'" Comment is needless.

Sabbath Excursions.—At the above meeting the Rev. M. Mowat called attention to gambling by young men every Sabbath afternoon. "It is a disgrace to our city," he added, "and so are the football games which are frequently played there on a 'Sunday' afternoon. The whole countryside is

flooded with excursion trains and 'buses on 'Sundays,' simply because when these were first mooted the Church did not protest with the authority and power which are inherent in her divine calling. The Committee would remind the Town Council that all Sunday concerts must be for charitable purposes and that the programmes must be of an elevating and sacred character. There is undoubtedly a tendency for music and song of the dancing variety to creep into these programmes," he added. It is sad to think that such a state of things should exist in the city that had such honoured servants of Christ as Willison and MacCheyne.

Reputation Assassins.—The Americans who are clever at coining phrases have coined the above to describe those who recklessly set themselves to blacken the reputation of respectable men. The phrase is not common on this side of the Atlantic though the practice it describes is common enough. These reputation assassins usually do their work where they are free, or imagine themselves to be free, from attack. It has been well said: "Tell me who your enemies are and I will tell you your character." If this be applied to the Free Presbyterian Church then she need not hang her head. We have been able to track to their dens a few of her detractors. It was with no pleasure we made the discoveries and were it not for certain reasons something more might be said about these detractors of the Free Presbyterian Church. These busybodies were not sufficiently expert in concealing their trails. We are on the track of others. Anonymity cannot always hide.

Origin of the Free Presbyterian Church.—A copy of the *Northern Times* (Gospie) has been sent us containing an unsigned and uninitialed article under the above heading. The writer among other stupid things seriously gives "an authenticated case of a good woman" who when asked her reason for seceding from the Free Church said: "Was it not high time to leave? for if we had accepted of the Declaratory Act, Duncan might

have eight wives and I might have eight husbands and none of us could find fault with the other." This is the kind of rubbish printed by the *Northern Times* and published broadcast to its readers. It seems almost incredible in this enlightened twentieth century that any man writing the history of the origin of a Presbyterian denomination would be so left to himself as to pen such stuff. He must have rated the intelligence of the editor at a very low level and the editor must have reckoned his readers as simpletons indeed when he served up such rubbish for their consumption. We may, if space permit, have something more to say about modern church history as served up in the *Northern Times*. Meantime let us say, our readers know that the origin of our church is set forth in authentic printed documents that it is very different from the above.

Church Notes.

Communions.—November—First Sabbath, Oban; second, Glasgow and Halkirk; third, Dornoch. South African Mission—The following are the dates of the Communions—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

Ordination of the Rev. Angus Mackay, M.A., at Applecross.—The Western Presbytery met in the Applecross Church on Tuesday, the 24th September, for the ordination and induction of the Rev. Angus Mackay to the charge. There was a large congregation present the fine weather enabling friends to come from a distance. The Rev. A. Beaton, Gairloch, Moderator, presided and preached an appropriate discourse from Ephesians iii. 8 and, after a narrative of the proceedings in connection with the Call, which was signed by one hundred and thirty-four members and adherents, had been given the Clerk put the usual questions to Mr. Mackay who then signed the Formula and

was solemnly ordained to the holy ministry with prayer and the imposition of the hands of the Presbytery.

The new pastor and the congregation were suitably addressed as to their duties by the Rev. D. Macleod, Shildaig, and the Rev. John Colquhoun, respectively. The Rev. A. Mackay is the first minister to be settled over the Applecross congregation which, until recently, was a mission charge. Our people connected with it have been very steadfast and loyal all along. They deserve praise for their generous support of the Cause.

Our prayer is that the Lord of the harvest may bless abundantly the ministry now begun and that Mr. Mackay may have many souls for his kine.—*D. M. Macdonald, Clerk of the Western Presbytery.*

Deputy to Canada.—The Rev. Donald Macleod, Shildaig, intends (D.V.) leaving in November as the Church's deputy to Canada. He expects to be in Winnipeg for December.

Student Received.—Mr. Malcolm Macsween, Raasay, has been received as a student of the Church by the Western Presbytery.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs McL., Aviemore, £1; Mrs H. N., Fort William, Ontario, 11s 9d.

Jewish and Foreign Missions.—Friend, Inverness, Habk. 3-7 and 8, £1; Interested, Tomatin, o/a Mrs Radasi, 10s; Anon., Kilmarnock postmark, £1; A Friend, London, o/a Dr. R. Macdonald, per Rev. N. McIntyre, £1.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr John MacAulay, missionary, acknowledges with grateful thanks the following donations:—Friend, Gairloch, £1; Friend, Glendale, £1; Collecting Card from Miss J. Mackenzie, Camustea, £2 15s, per Mr M. Gillanders.

Daviot Church Building Fund.—Rev. E. Macqueen acknowledges with sincere thanks a donation of £1 from Friend, Tomatin,

and Mr A. MacBean, Tordarroch, a donation of £1 from a Friend, Beaully.

Dornoch Congregational Funds.—Rev. F. McLeod, acknowledges with sincere thanks the following donations:—Gal. 5-1, 10s; 2nd Kings 6-16, 10s; Miss M., Glasgow, 6s; Friend, Halkirk, 10s; Mrs M., Rogart, £2; "In loving Memories of David Ross, Angus Murray and Andrew Tallach," 10s.

Edinburgh Manse Purchase Fund.—Mr. A. MacAulay, 20 Leamington Terrace, Edinburgh, acknowledges with sincere thanks the following donations:—Friend, Wick, £2 10s; Miss McC., Kames, £1, per Rev. N. McIntyre.

Finsbay Church Building Fund.—Rev. D. J. MacAskill acknowledges with grateful thanks the sum of £2 received from Mr D. MacSween, Missionary, N. Uist.

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Islivig (Lewis) Mission House Fund.—Mr M. McLeod, P.O., Islivig, acknowledges with grateful thanks the following donations:—Friend, Mangersta, 10s; Mrs C. M., 28 Breanish, 5s; M. M., Mangersta, 6s; J. M. R., Mangersta, 6s; D. B., Mangersta, 10s; M. S., Valtos, 5s; Mrs E. M., Aird, 10s; per Rev. R. McInnes, Manchester postmark, £1.

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Wick Manse Purchase Fund.—Rev. R. R. Sinclair, acknowledges with grateful thanks a donation of 10s from a Friend, Wick.

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