

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. li. 4.

CONTENTS.

	Page
Meeting of Synod	361
Report of Law and Practice Committee	372
Sermon, by Rev. John Brown, Haddington	377
Two Letters of the late Rev. Neil Cameron	383
A Saviour Provided	394
In Memory of the late Mrs. MacBain, Kilmacalla, Glasgow	395
The late Mr. Osgood Mackenzie, Missionary, Gairloch	398
Nadir an Ours 'on Staid Chathar Fille	392
Literary Notices	394
Notes and Comments	396
Church Notes	399
Acknowledgment of Donations	399
The Magazine	400

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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No. 9.

Meeting of Synod.*

THE Synod of the Free Presbyterian Church of Scotland met within the Free Presbyterian Church, Inverness, on Tuesday, the 17th day of November, 1936. The Rev. James MacLeod, Moderator, conducted public worship and preached from Isaiah xliii. 10—"Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he." There was a large congregation present.

At the conclusion of divine worship, Rev. James MacLeod, Moderator, constituted the Synod.

The Roll was called and there were present—*Northern Presbytery*:—Revs. E. MacQueen; D. A. MacFarlane; W. Grant; F. MacLeod; D. J. Matheson; R. R. Sinclair, ministers; with Messrs. D. Macrae; S. Fraser; D. J. MacKenzie; C. Sutherland, ruling elders. *Southern Presbytery*:—Revs. N. MacIntyre; D. Beaton; J. MacLeod; R. Mackenzie; J. A. Tallach; R. MacDonald, ministers; with Messrs. D. J. Walker; D. MacDonald; J. MacKay; Dr. J. M. Johnston, ruling elders. *Western Presbytery*:—Revs. D. N. MacLeod; D. M. MacDonald; J. Colquhoun; A. Beaton; A. MacKay, ministers; with Messrs. Murdo Macaskill; Kenneth Macaskill; J. Campbell; J. MacLennan; J. Fraser; K. MacDonald; A. MacLeod, ruling

*This Report is not the official minutes of Synod.—

R. R. Sinclair, Clerk of Synod.

elders. *Outer Isles Presbytery* :—Rev. M. Gillies with Mr. Angus Morrison, ruling elder.

Letters of apology for absence from Mr. Alex. MacDougall and Mr. Duncan Matheson were read.

The minutes of public meetings of previous Synod were read and approved. In reading the last minute, the Clerk stated that Rev. W. Grant handed in, at previous Synod, the reasons which he said he would, in connection with his dissent. The Clerk apologised for not having read them to the Synod in May and then proceeded to do so.

On the motion of Rev. J. A. Tallach, Mr. John Ross was appointed Officer of Court.

The Clerk moved that the following members of Synod be appointed a Committee on Bills and Overtures :—Revs. D. Beaton, R. Mackenzie, A. Beaton, D. A. MacFarlane and Moderator and Clerk of Synod; and that they meet in the Church on Wednesday, 18th November, at 11 a.m. This was seconded by Rev. D. Beaton. The Clerk also moved that the Members of Synod meet as a Business Committee, in the Church on Wednesday, at 12 noon. This was seconded by Mr. Donald McDonald; that the Synod meet in public in the Church, on Wednesday, at 6 p.m., was moved by Rev. N. MacIntyre and seconded by Rev. R. R. Sinclair. Further, the Clerk moved that after the Benediction the Synod continue in private. Rev. F. MacLeod seconded this. These motions were approved. The meeting was closed with praise and prayer.

SECOND PUBLIC SEDERUNT.

The Synod met again at 6 p.m., in the Inverness Free Presbyterian Church, on Wednesday, the 18th day of November, 1936, according to terms of adjournment, and was duly constituted. The Clerk then called the Roll. The minutes of previous meeting was held over on the motion of Rev. D. Beaton.

Report of Committee on Netherlands Correspondence.—Rev. D. Beaton read this Report. Dr. J. M. Johnston moved and Mr. Jas. Fraser seconded the adoption of it. Mr. Jas. Fraser asked,

"Would you explain whether they wanted co-operation or union with our Church?" Rev. D. Beaton said in reply, "If things were as they (i.e. Mr. Kersten and his friends) would like them to be, they would like union. Then they said, supposing there are some differences standing in the way they asked would they be allowed to co-operate?"

Dr. Johnston said, "My difficulty in saying anything is that the Report puts the whole thing in a nutshell. I must say I was greatly impressed with Mr. Kersten as a man and a Christian, but I saw clearly that the question of Union is not quite so easy. I gathered also that there were some points from which they would not depart and likewise that we had some from which we would not move."

Rev. R. MacKenzie said, "Mr. Kerster made it clear to the Committee, that supposing a minister from our Church went to preach in one of their congregations in America he would have to accommodate himself to their form of worship. For example he would have to put up with the organ. I felt that Mr. Kersten himself appeared to be less insistent on instrumental music than his companion and that in America the English-speaking congregations would not consider doing without music. And I pointed out that if they were not prepared to sacrifice form they could not expect us to sacrifice principle, as we regard instrumental music as a principle not as a mere form." Rev. D. Beaton pointed out that a reply to these people in the Netherlands would need to be carefully drawn up. Rev. E. MacQueen stated that he had met Mr. Kersten and some of his family and had to confess that he admired Mr. Kersten as a most earnest Christian man. Mr. James Fraser said, "On account of what we have heard from the Report about musical instruments and other forms, I think, on account of the great difference between them and us, it would be very inconsistent for our Church to consider co-operation or union with these people when we look back upon our relation to other Churches in Scotland." Rev. R. R. Sinclair said, "I think it should be understood by our people that this matter originated not with us as a Church, but with the Reformed

Congregations of the Netherlands." Rev. D. A. MacFarlane suggested that the best thing which could be done was, that an unofficial brotherly letter be sent to them. After brief discussion Rev. D. M. MacDonald moved "that the Committee be re-appointed and that they draft out a letter in reply, forward it to the Presbyteries for suggestions, and forward completed letter." This was seconded by Mr. James Fraser and agreed to.

*The Report of Law Committee.**—Rev. D. Beaton read and moved the adoption of this Report. This was seconded by Dr. R. MacDonald. It was also moved that the Committee be thanked and continued till next Synod. Rev. D. Beaton said, "It is the purpose of the Committee to submit a report of what they are doing to the Presbyteries of the Church so that they will have full opportunity of making suggestions." It was pointed out that it was proposed to prepare a draft of a handbook for office-bearers : Rev. R. MacKenzie stating that this would be supplementary, because Moncrieff is very difficult to obtain now and is not easily understood in some parts.

Dr. Johnston moved, "That the Synod instruct the Committee to present a draft of what they have in view and then if that is satisfactory get it printed." This was seconded by Rev. W. Grant, and agreed to. Rev. R. MacKenzie moved, "That the Synod authorise the Committee to obtain legal advice on any points arising in connection with the work and that the Treasurer be authorised to take the money from the Organisation Fund." Dr. R. MacDonald seconded this, which was agreed to.

The Coronation Oath.—Rev. W. Grant said, "The proposal which appeared in the Press that the Coronation Oath be altered is rightly causing anxiety in the minds of loyal subjects. The Prime Minister has given assurance that there is no proposal to alter the part relating to the Church." Rev. W. Grant then moved, "That the Synod of the Free Presbyterian Church of Scotland respectfully request the Prime Minister to divulge at

*All cross-headings marked with an asterisk indicate that the Reports will be found printed in this issue, unless where, owing to pressure of space, they are held over to next issue.—*Editor.*

an early date the proposed alteration in the Coronation Oath, if any." Mr. James Fraser seconded this motion, which was agreed to.

*The Moderator's letter from Sir M. MacDonald.**—The Moderator said, "I wrote Sir Murdoch MacDonald in order that we might have some information on this question of the Coronation Oath." He then read Sir Murdoch MacDonald's reply. He further stated, "If a change is made it will be for the Synod to appoint a Committee to make a protest."

Appointment of Committee re Coronation Oath.—Rev. E. MacQueen moved, "That Revs. N. MacIntyre and R. MacKenzie, with Dr. Johnston, be appointed as a Committee to watch over the Coronation Oath question and make a protest if any vital change is made." Mr. James Fraser seconded. This was agreed to.

Acknowledgments of Football Pool Betting Motion.—The Clerk read replies from various Members of Parliament to whom this motion was sent last May. He said, "I wish to point out that only one of the Members of Parliament to whom this motion was sent gave no response at all and that is the Member for the Western Isles, and I think our people in the West should take note of this."

Mr. William MacSween appointed part-time Missionary.—Rev. D. M. MacDonald moved, "That Mr. William MacSween be appointed part-time Missionary in South Raasay until they get a minister." Mr. D. MacDonald seconded this motion which was agreed to. Rev. D. N. MacLeod spoke in relation to this matter and said, "In a case of this kind you have people of all ages only too anxious to enter the house of God if the door was opened, and that is pretty much the case with this place Torran. The only solution I can think of is that the Church would make a special endeavour to send them a missionary of their own. If a man can be obtained that is at all suitable, let him be sent as soon as possible and let the door of Christ's

house there be kept open." Rev. E. MacQueen associated himself with what Rev. D. N. MacLeod said.

Rev. W. Grant's Dissent.—Dr. Johnston moved that the dissent of Rev. W. Grant be taken up at a private meeting of Synod after the public meeting. Mr. James Fraser seconded. This was agreed to. Rev. D. J. Matheson moved that the Synod meet in private after the Benediction. Mr. D. Walker seconded this. Dr. R. MacDonald moved that the Synod meet tomorrow, Thursday, in public at 6 p.m. Rev. F. MacLeod seconded this, which was agreed to. The meeting was closed with praise and prayer.

THIRD PUBLIC SIDERUNT.

The Synod met on Thursday, the 19th day of November, 1936, according to terms of adjournment, within the Inverness Free Presbyterian Church, at 6 p.m., and was duly constituted.

Mr. Alex. Stewart's Retiring Allowance.—Rev. D. M. MacDonald moved that Mr. Alex. Stewart, Vatten, be granted an annual allowance of £30. Rev. E. MacQueen seconded the motion, which was approved.

Supply for Fort William.—Rev. N. MacIntyre moved, "That the Rev. D. Beaton be allowed to engage a student, when required, for Fort William." Rev. D. M. MacDonald seconded, and this was agreed to.

Kames Kirk-Session Meetings.—Rev. N. MacIntyre moved, "That the Kirk-Session of Kames be granted authority to meet as a Kirk-Session in Glasgow." Mr. Jas. MacKay seconded this motion which was agreed to.

Mr. K. Matheson.—Rev. D. J. Matheson reported that owing to the ill-health of Mr. K. Matheson, Dingwall, the Northern Presbytery would not make application for his appointment as part-time Missionary to Kilmorack.

Mr. Alex. MacLennan to supply Beaully and Daviot.—Rev. D. J. Matheson asked the Synod's approval to Mr. Alex. MacLennan being asked to supply Beaully and Daviot, every alternate Sabbath, as a temporary arrangement; and that a

gratuity be granted to him. The Synod gave their approval to this arrangement.

Mr. Alex. MacLennan's Gratuity.—Rev. E. MacQueen moved “That Mr. MacLennan be given a gratuity of £30, and if necessary, a bonus from the time he began his services until the next Synod.” This was seconded by Mr. S. Fraser and agreed to.

Sympathy Extended to Rev. D. Urquhart.—Rev. W. Grant moved the following motion, “‘That the Synod send to Rev. D. Urquhart, Winnipeg, an expression of our sincere sympathy with him in his recent painful bereavement.’ Mr. Urquhart as our Deputy to Winnipeg congregation and Missionary to the Jews there, sailed from Glasgow three weeks ago. The following day, his sister, Mrs. Macaskill met with an accident which proved fatal. The unexpected news awaited Mr. Urquhart on his arrival at Toronto. We feel much for him in his sorrow and pray that he be abundantly blessed in his labours.” This expression of sympathy said Mr. Grant, extended to the sorrowful husband and family, aged mother and others in the bereaved circle. Rev. R. R. Sinclair seconded this motion and said that he wished to associate himself with the statements made by Mr. Grant. He had been a student with Mr. Urquhart and felt very deeply with him in his bereavement.

Sympathy in connection with three elders, deceased.—Rev. E. MacQueen said, “Three most worthy men have been taken from our midst very near one another, that is, Mr. John Stewart, Lochcarron, Mr. George MacKenzie, Inverness, and Mr. Finlay MacDonald, Shieldaig. I knew Mr. MacDonald for over forty years and found him a most sympathetic, honest and upright Christian. I knew Mr. Stewart also for over forty years, who gave every evidence, when I first met him, of being a lover of the Lord’s cause and in his family circle a most loving husband and a dutiful father. Ever since I knew him, I found in him a warm-hearted Christian. The last one I am to mention, Mr. George MacKenzie, was an elder in my own congregation. I did not know him until I came to live in Inverness, and I must say about him that he was a most consistent and loving man;

and it might be said about him what the Lord said about Nathaniel, "An Israelite indeed in whom there is no guile." Rev. E. MacQueen then moved, "That the Clerk of Synod send a very sympathetic letter to each of the three families of the worthy men just mentioned." Rev. N. MacIntyre seconding this motion said, "It is very sad to think we are without those members whom we respected and loved. I often think that those who have got Home are to be envied, for we cannot doubt but that those three men are with Christ."

£10 Allowance to Rev. D. Urquhart.—Rev. N. MacIntyre moved, "That the usual allowance of £10 given to our deputies to the Colonies, be given to Rev. D. Urquhart." Rev. R. MacKenzie seconded this and it was agreed to.

Mr. Alex. MacDiarmid's request for Extracts.—The Clerk read a letter from Mr. Alex. MacDiarmid, Missionary, requesting extracts of the Synod's Finding in the Breascleate Case. Rev. D. Beaton moved, "That the Synod grant Mr. MacDiarmid's request and that the Clerk send an Extract of the Minute." Rev. A. Beaton seconded and it was agreed to.

Document from Breascleate.—The Clerk presented to the Synod a document from Breascleate to which were appended several signatures. Rev. E. MacQueen moved, "That it be returned and that the Clerk should ask them to send it up in the proper order." This was seconded by Mr. M. MacAskill and agreed to.

Paragraph in Magazine anent documents for Synod.—Rev. E. MacQueen pointed out that many of the people were not well versed in the Law regarding such documents, and moved, "That a paragraph be inserted in the Magazine instructing people as to the proper procedure in such cases." Mr. D. J. MacKenzie seconded this and it was agreed to.

A Private Meeting of Synod was to be held immediately after the Benediction. The meeting was closed with praise and prayer.

FOURTH PUBLIC SEDERUNT.

The Synod met on Friday, the 20th day of November, 1936, according to terms of adjournment, within the Inverness Free

Presbyterian Church, in public at 1.30 p.m., and was duly constituted.

The Clerk called the Roll.

Payment of Typists.—Rev. N. MacIntyre moved, “That £2 10/- be paid to each of the typists.” Rev. F. MacLeod seconded this which was agreed to.

Payment of Officer of Court.—Rev. D. Beaton moved, “That £2 10/- be paid the Officer of Court. Rev. D. J. Matheson seconded this which was agreed to.

Mr. Alex. MacDiarmid's increase of Salary.—Rev. M. Gillies moved “That Mr. Alex. MacDiarmid, Missionary, be granted £5 increase of salary.” Rev. F. MacLeod seconded this and it was agreed to.

Honorarium for Mr. Macaulay.—Rev. D. M. MacDonald moved, “That Mr. Murdo Macaulay be granted an honorarium of £8 for this year.” Mr. K. Macaskill seconded this which was agreed to.

Accommodation for Mr. Alex. MacDiarmid.—Rev. E. MacQueen moved, “That the Synod recommend that accommodation be provided for Mr. Alex. MacDiarmid in South Harris and that the Outer Isles Presbytery instruct Session of South Harris to see to this.”

Presbyterial Visitation to Northton, Harris.—Dr. R. MacDonald moved, “That the Synod of the F.P. Church, instruct the Outer Isles Presbytery to make, at the earliest convenient time, a Presbyterial visitation to the congregation of Northton, Harris, to explain to them irregularities in their petition to Outer Isles Presbytery and assure them of the sympathy of the Synod and that all possible will be done to provide supply for them. Also that Clerk of Synod be instructed to acknowledge receipt of their petition.” This was seconded by Mr. Kenneth MacDonald and agreed to.

The Case of Rev. R. MacInnes, Uig.—The Rev. N. MacIntyre moved, “That the action of the Outer Isles Presbytery be

approved of in declaring Mr. MacInnes no longer minister of this Church, for the following reasons :—

- (1) That he appealed for admission to the Church of Scotland.
- (2) On account of the declaration he made to the Uig Free Presbyterian Congregation, on 31st May, 1936, to the effect that he was severing his connection with the said congregation.
- (3) On account of the letter sent to the Clerk of Presbytery on June 4th, 1936, wherein he stated that he could be of no use to himself or to the Free Presbyterian Church by remaining in it."

Rev. D. Beaton seconded the motion which was unanimously agreed to.

Rev. R. MacInnes's request for copies of Letters.—Rev. J. A. Tallach moved, "That Mr. MacInnes's request to Outer Isles Presbytery for copies of his letters, be not granted." Mr. James Fraser seconded this motion which was agreed to.

Loan on Uig Manse.—Rev. E. MacQueen stated, "What I said before the Finance Committee was this—that if Mr. MacInnes would sign a receipt, drawn up in legal form, that the £400 should be given by the General Treasurer." Rev. N. MacIntyre seconded Mr. MacQueen's motion.

Expression of appreciation to be sent Uig Congregation.—Rev. D. Beaton moved, "That the Clerk of Synod be instructed to send to the Congregation of Uig (Lewis) an expression of their appreciation of their faithful stand for the Cause they represent and the Synod assures them of their interest in their spiritual welfare." Rev. D. N. MacLeod seconded this motion and said, "I do not know the Uig Congregation, but only by what I have been told regarding them, and indeed I must say I admire them. They had something very trying to stand, because it was not long since they joined us. That itself is enough to show and prove their faithfulness which I hope will be true of them and be a distinct mark of them to the end." This motion was agreed to.

Appeals for Building Funds in Magazine to be regulated.—Rev. D. Beaton moved, "That appeals for Building Funds be not repeated after one insertion but in exceptional cases and a statement be sent to the Magazine, monthly, of the balance of debt of congregations of their Church building funds, by congregational treasurers." Mr. Angus MacLeod seconded this motion which was agreed to.

Supply for Borge and Mr. Peter MacLeod's salary.—The question of supply for Borge was discussed, and Rev. F. MacLeod moved the following motion, "That Mr. Peter MacLeod being appointed to that district (Borge) temporarily, it is not necessary that another be appointed—and that he be paid at part-time missionary flat rate of salary." Rev. D. J. Macaskill seconded the motion which was agreed to.

Appointment of Day of Humiliation and Prayer.—Rev. F. MacLeod moved the following motion, "That the Synod appoint Wednesday after the second Sabbath of January, 1937, as a day of humiliation and prayer, for the state of religion in our own midst as a Church and the low state of religion in our Nation." In speaking to his motion Mr. MacLeod said, "It is not very long since our nation was engaged in a terrible war. It is now evident that the nations are preparing for what must be more terrible than what took place in the past. There are some here who took part in what is past, who never expected they would again see this nation engaged in war. But it is evident that the nations of Europe are preparing for a war that is causing deep anxiety to men in high places. We believe these things are the judgment of God upon the nation. That is not acknowledged at all by our rulers, but, as a Church, we have no hesitation in saying that it was the Lord in His judgment who visited the nations from 1914-1918. And the Lord is revealing to us now that He will bring His judgments upon us if we repent not—'Except ye repent, ye shall all likewise perish.' The reason for a day of prayer is that we would humble ourselves and acknowledge that we have sinned." Rev. R. R. Sinclair seconded the motion and said, "Our Cabinet Ministers

and Members of Parliament, in their public capacity, make little or no reference to the need for the aid and guidance of God in regard to our national anxieties and troubles." The motion was approved.

Next Meeting of Synod.—The Rev. N. MacIntyre moved, "That the Synod meet again in the Hall of St. Jude's Free Presbyterian Church, Glasgow, on Tuesday, after the third Sabbath of May, 1937, at 6.30 p.m. (D.V.)." Rev. F. MacLeod seconded this motion which was agreed to. The Moderator intimated accordingly. The meeting was closed with praise and prayer.

Report of Law and Practice Committee.

IN view of the fact that the Synod constituted the Committee and defined its remit before a November Synod meeting was fixed, the Committee are only able to furnish a brief report at the moment.

The Committee has met twice and a Sub-Committee on four occasions, but only the preliminary stages of the work have been overtaken. Recognising that the Fourth Edition of "Moncrieff" is not now easily procurable and that it is eminently desirable that some manual be available for office-bearers affording a practical exposition of the practice and procedure of the Church Courts as set forth in "Moncrieff," in "Church Documents" and in the various resolutions and deliverances of the Synod, the Committee recommend to the Synod

that there be prepared and published a "Handbook for Office-bearers on the Practice and Procedure of the Church Courts" bearing the sub-title "Based upon 'Moncrieff's Law and Practice of the Free Church of Scotland (fourth Edition) and upon Resolutions and Deliverances of the Synod of the Free Presbyterian Church of Scotland.'"

The Committee further recommend that the Synod empower them to obtain legal advice upon any matters which in the opinion of the Committee may so require.

Sermon.*

by REV. JOHN BROWN, HADDINGTON.

“Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.”—Rev. iii. 2.

DEAR friends, our communicating work at this time is over; our preaching and your hearing work is almost over; but our account for these things is still before us; who knows how near! Let us think, what we have done, and what we have got, that will abide the trial. In this solemn charge of heaven, now read and directed to your conscience and mine, we have, (1) An awful warning of the future judgment, from the lips of the Judge: *Behold, I come quickly.* (2.) A solemn charge to take heed to ourselves in the view of our certain and sudden appearance before God, the Judge of all. *Hold that fast which thou hast, that no man take thy crown.*

In essaying to explain this solemn charge of God to us, I shall, (1.) Offer a few thoughts concerning Jesus’ coming to call us to account. (2.) Show what is to be held fast in view of his coming. (3.) Enquire what is implied in holding fast these things till he come. (4.) Exhibit the advantage of holding fast what good things we have attained.

I. On the first, we shall only say, 1. Jesus will *certainly* come. He hath already come in the likeness of sinful flesh, and bearing our iniquities; He has come in the power of the Holy Ghost, to gather the nations to himself; He has come in vengeance to ruin the church and state of Judah: and *He will appear the second time without sin unto salvation: He shall come in His glory, and sit on the throne of His glory.* The *appearing of our Lord Jesus Christ, in His times, He shall shew.*¹ Let us pause and think, Is Jesus’ last coming as certain now, as ever it will be, though not so perceptible? Why then have I so little faith of, and so unfrequent, so small impressions of it? Why

*This sermon was preached by Rev. John Brown at Bathgate on the Monday of the Communion held there on 22nd August, 1768. The preacher is one whose fame is in the Churches of Christ.

¹Heb. ix. 28. Matth. xxv. 31. I. Tim. vi. 14, 15.

is it not my great care to be found in him, and to approve myself in his sight? Why am not I careful to have my heart in such a state and frame, and my life in such a form, as if I already heard the awful blast of the last trumpet, "Arise ye dead, and come to judgment."—*Behold the Bridegroom cometh, go ye forth to meet him!* Why am I consumed with care to provide ten thousand trifles for moments, for events, I will never see; and not concerned to be found of Him *in peace, without spot and blameless!* Ah! my folly makes it so!

2. He will come *quickly*. *Behold I come quickly*: He will come suddenly and unexpectedly, as a *thief in the night*. In *such an hour as we think not, the Son of man cometh*,¹ when men are eating, drinking, marrying, and giving in marriage; nay, whoring, stealing, blaspheming, belching forth idle or reproachful language, shall the coming of the Son of man be. Let us think, Is Jesus' coming so near and sudden; and am I wasting so much of my days of grace, to so little purpose? Have I wasted the three or four days of this solemnity, to little, to, ah! next to no purpose, when perhaps, I must, with the patriarch, go down and die? Is eternity so near; and are eternal things even now so little object of my inmost care? Is eternity so near; and have I done nothing, or next to it, but what, when I see the Judge, I would wish, would give ten thousand worlds, had never been done.

3. He will come in a tremendous and awful manner: He has been coming and speaking here these days past; but how many of us have sat like stones before Him! we cannot tell from experience, whether there be a Christ; but it shall be otherwise at that day: the most deaf shall hear; the most blind shall see; the most careless shall, with deep concern, behold His glory, and listen to His words. *Behold, He cometh with clouds, and every eye shall see Him; they also which pierced Him, and all kindreds of the earth shall wail because of Him. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. The*

¹Rev. xxii. 20, and xvi. 14. Matth. xxiv. 44.

*dead, small and great, shall stand before God.*¹ In the view hereof, why do we not think, O my soul, why art thou amused with trifles? Why do any things below the better part, ingross thy care? Will these idle thoughts, these foolish diversions, this worldly honour or wealth, encourage thee before thine appearing God? Alas! why do not I now hear? Why not communicate, pray, and practice, as if I saw the earth all in flames, Jesus on His great white throne, and I, and all nations, at His bar? Why do not I now give Him my heart, as I would then wish I had done? Why receive I not Him as my friend? O what if I, who refuse Him now in the days of His mercy, then stand crying to the hills and mountains, to fall on me, and hide me from the face of Him that sitteth on the throne, because the great day of His wrath is come; and who shall be able to stand?

4. He will come to judge us. *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. God will bring every work into judgment.*² Ah! my brethren, is every thing to be accounted for? Every mercy, every affliction, every deliverance, every moment, every talent, every season of grace, every sermon, and every sentence of truth in it? Who then can be saved! ah! where shall we flee for help! or where shall we leave our glory! If thou, Lord, *shalt mark iniquities, who can stand?* Who can answer for one of a thousand? I tremble to think, what danger we are in of being called to account for what has happened here; our careless preaching, prayer, communicating, or converse, whereby we have transformed the feast into three or four days uproar against Jesus, who gave His life for us. Ah! how can I answer for having a heart so long, and Christ so little room in it, and so few thoughts about Him! or having a tongue so long, and Christ so little honoured, and my neighbours so little profited by it! Ah! let us even now flee under the covert of His blood, that then we may give a right answer; *it was exacted, and He answered it.*

¹Rev. i. 7. Psal. i. 3. Rev. xx. 12. ²II. Cor. v. 10. Eccl. xii. 14.

II. Let us now consider, What is to be held fast in the view of Christ's coming to call us to an account.

1. Let us hold fast Jesus' person as our espoused husband, our chosen Saviour, Portion, and Master; let us hold Him by faith in His promise, as made of God to us, wisdom, righteousness, sanctification, and redemption. So Barnabas exhorted the Greeks, that with *purpose of heart they would cleave to the Lord*. We must abide in Him, and He in us: for we can *bear no fruit, except we abide in Him: separate from Him, we can do nothing: but he that abideth in Christ, and Christ in him, the same bringeth forth much fruit* of good works, to the praise of the glory of God. Having *received the Lord Jesus*, we must *walk in Him, rooted and built up in Him*. All pretences to religious stedfastness is but a farce, a stiffness of humour, if *we hold not the head, from which all the body of true church-members, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God*.¹ We are to hold Him fast, that we may be fitted for, directed in, excited and strengthened to every good word and work. O! the horrid deceit, to have Jesus' name called on us, and His truth in our mouth; and yet refuse to retain Him in the highest room of our heart; and neglect to use Him as our all in all!—Ah shocking character! a Christian in name, without Christ in his heart!

2. What grace we have received, let us hold it fast, and increase therein. *We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end*; and take heed of an evil heart of unbelief, departing from the living God. *That good thing which was committed unto us, we must keep by the Holy Ghost that dwelleth in us*. We must *keep ourselves in the love of God, building up ourselves in our most holy faith*. We must *keep our heart with all diligence, lest we lose any degrees of what grace God has there wrought: for out of it are the issues of life*. We must continue stabilised and *grounded in the faith*, and abounding therein; and *let brotherly love continue: nay, must grow in grace, and in the knowledge of our Lord Jesus Christ; must give all diligence, to add to our faith*,

¹Acts xi. 23. John xv. 4, 5. Col. ii. 6, 7, 19.

*virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: for if these things be in us, and abound, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*¹ I beseech you, Sirs, let all your religious stedfastness be as it were rooted in these things, in holding Jesus and His grace: without this, you but build on the sand: and after all your high pretences to witnessing, this shall ye have of God's hand, ye shall lie down in everlasting sorrow; ye shall be cut assunder, and have your portion with hypocrites. And indeed, let us think seriously, Can there be greater deceivers, more villainous persons on earth, than pretended witnesses for Christ and His truths, indulging themselves in a Christless and graceless state, and unholy temper and life? But I hope better things of you, and things that accompany salvation.

3. Whereunto we have attained, let us hold fast the truths of God, in our professing and practising them. *Seeing we have a great high-priest passed into the heavens, let us hold fast the form of sound words, in faith and love which is in Christ Jesus. Whereunto we have attained* in respect of knowledge, in respect of open and avowed profession, in respect of solemn covenant, let us hold fast; let us walk by the same rule; let us mind the same thing. Let us contend earnestly for the faith once delivered to the saints, and maintained by our holy ancestors, at the expense of every thing dear on earth, life not excepted. Let us buy the truth at any rate, and sell it at none. It is the truth that makes us free, and therefore what liberty we have obtained by it, let us stand fast in it, and not be intangled in any yoke of bondage, by letting slip our hold of it. Let us stand fast in one Spirit, with one mind, striving together for the faith of the gospel. Particularly we must hold fast, and keep the word of Christ's patience,² truths that are opposed in our times; such as, that

¹Heb. iii. 10, 14. II. Tim. i. 14. Jude 20. Prov. iv. 23. Col. ii. 7, 2. II. Peter iii. 18 and i. 5 to 8.

²Heb. iv. 14. II. Tim. i. 13. Phil. iii. 16. Jude, 3. Prov. xxiii. 23. John viii. 32. Gal. v. 1. Phil. i. 27. Rev. iii. 10.

the Scriptures are the Word of God, and sole rule for directing us to true holiness and happiness;¹ that by nature we are altogether corrupt, and incapable of doing anything spiritually good;² that God's sovereign grace, not our free will, is the source of our salvation;³ that the change of our nature is effected only by the Spirit's uniting us to Christ, and creating us in Him unto good works;⁴ that no works of ours can justify us before God, in whole or in part; but Jesus' obedience and suffering fulfilled in our stead, and imputed to us;⁵ that if we are once united to Christ, we shall be kept in Him by the mighty power of God, through faith unto salvation, and none be able to pluck us out of His hand, or separate us from His love;⁶ that Jesus, and His full salvation, are freely offered in the Gospel to men, as sinners, even the chief;⁷ that Jesus is the sole King and Head of His church, and none but He has any power to make any law, any term of fellowship, therein;⁸ that His kingdom is Spiritual, *not of this world*; not to be regulated according to civil laws, or carnal inclinations of men, but entirely according to the Scriptures of truth;⁹ that the Presbyterian government of her, by ministers acting with equal authority, and by ruling elders and deacons, and in sessions, presbyteries, and synods, is the only form prescribed in God's Word, as well as the only form our solemn covenants will admit us, without perjury, to countenance;¹⁰ that Christ's people are free indeed, and have a power, and the sole power, to choose their own ordinary officers, who take the charge and oversight of their souls, and that no earthly title or property can give any a right to impose a pastor on them; that no person can, without treachery against Christ, pretend to preach or administer sacraments, without a regular call, or be owned as a preacher or minister,¹¹ etc. Christ's truths, when oppressed and in prison, must be owned, even

¹ II. Tim. iii. 15, 17. ² Rom. iii. 10-20. Eph. ii. 1-3. ³ Eph. ii. 4-9. Rom. v. 20, 21. ⁴ Rom. viii. 2. Eph. iii. 10. ⁵ Rom. iii. 20-26. ⁶ I. Peter i. 5. ⁷ Is. lv. 1-4. Matth. ix. 13. ⁸ Psal. ii. 7. Matth. xxiii. 8. ⁹ John xviii. 36. Matth. xxviii. 20. ¹⁰ Luke xxii. 24-26. I. Tim. v. 17 and iii. and iv. 14. Acts xv. ¹¹ Acts i. and vi. and xiv. 23. I. John iv. 1. Jer. xxiii. 32. Heb. v. 4.

amidst an adulterous and sinful generation, under pain of our being disowned by Christ in the future judgment. All truths must be held fast, and confessed. The doctrines of the gospel are the foundation of our hopes of eternal life; the laws of God are our obligatory rule of universal conduct; the ordinances of the gospel are the channels of God's grace to men in this imperfect state; and the discipline and government of the church are the means of preserving these channels entire and clean, that the grace of God, may without hindrance, be conveyed to us therein: can any of these be rejected or wanted, without unspeakable prejudice to our soul? Or shall I say, the doctrines of the gospel, and ordinances of divine worship, are the *fat pastures*, wherein men's souls are fed and nourished up to eternal life; and discipline and government are the *hedges* appointed of God for preserving these pastures, from being spoiled, and for preserving the saints from straying therefrom? Can any of these be wanted, but at the hazard of men's souls? Hath not God charged us ministers to shew, and you hearers to observe, *the form of this house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, that we may keep the whole form thereof, and all the ordinances thereof; and measuring the pattern, may be ashamed of all our iniquities.*¹ It is *the truth* that is the means of our sanctification.² Can we then rightly love universal holiness, while we condemn or deny the means of it? The truths of revelation are in *Jesus*:³ he therefore that wrongfully toucheth them, must touch the apple of his eye: he that divides them, holding one part, and indulging himself in condemning another, must indulge himself, in attempting to divide, to crucify Christ afresh. Divine truths, even these relating to discipline and government, are founded in *Jesus' suffering and death*; are a part of *the New Testament in His blood*; and are confirmed and conveyed to us, by means of the blood of the martyrs, who loved not their lives unto the death, but *resisted unto blood, striving against sin*. Let

¹ Ezek. xliii. 10, 11. ² John xvii. 17. ³ Eph. iv. 21.

us beware of bringing on our heads the blood of that Saviour, and of these men, by neglecting these divine truths which the one died to found, and the other died to confirm, and convey to us in their purity. Let us tremble to think of practically declaring they died as fools did. Let us further consider, that divine truth is a body compacted together with joints and bands, not a heap of detached parcels; and in its connections with Christ, and with the other parts of it, doth the glory thereof consist. It is the truth that must be kept; the truth that must be bought, and not sold; the truth that must be received in the love of it; the faith that must be contended earnestly for; for there is one faith¹ as well as one God, one Saviour, one baptism. If then one member of this body suffer, all the other members suffer with it. Some would tell me, If we hold fast fundamental truths, no matter, or certainly small matter, about these which are circumstantial. But, friend, has the God of infinite wisdom declared or appointed in His Word, what is unworthy of our notice? Are we higher or wiser than He? Let us beware of taking from His words, even circumstantial things, lest He take away our name out of the book of life.² Put the case, you had a darling child, and gave it out to a keeper, if the keeper should take it into her head, to cut off the arms and legs of your child, and when returning it, should tell you, she had but cut off the circumstantial parts, that they might not draw the nourishment from the more essential ones, which were all left entire; would you think you and your child had received no injury, no abuse? What then must Jesus think of such, to whom He has entrusted the keeping of His child, His darling child of revealed truth, brought forth by the travail of His soul, if, under pretence of noted improvement of fundamental truths, and attention to the practical concerns of Christianity, they cut off, by neglect or contempt, the truths relative to discipline and government, which, we shall grant, are but the arms and legs of the body of truth?—What real benefit men's souls, or the church, or the essential

¹ Is. xxvi. 2. Prov. xxiii. 26. II. Thes. ii. 10, 12. Jude iii. Eph. iv. 7.

² Rev. xxii. 19.

articles of truth, get by the neglect of these arms and legs, let the present state of things in Britain and Ireland, be a mournful witness. What do these manglers of truth, under pretence of attachment to more substantial things, more than others? What are they better than our zealous ancestors, holy Rutherford, Renwick, etc.? Nay, are they ought but pigmies in holiness, or in fellowship with God, in comparison of them? Nay, what are they better than their withered fellow professors of the present age, except in dislike, or reproach of such as profess more strictness; and in wonderful fondness of such as are more, or as loose in their opinions or ways as themselves.

4. What we have attained in practical religion, let us hold it fast, in the view of the coming of Christ. Have we escaped the corruption that is in the world through lust? Let us beware of being again entangled therein, lest it become worse for us, than if we had never known the holy commandment, and begun to obey it. Let us never build up what evil courses we have destroyed, lest we be found transgressors.¹ Have we set up the worship of God in our closets and families, both morning and evening? Let us not, in the greatest hurry of earthly business, expose ourselves to the divine fury, poured out on such as call not on God's name.² Have we got into a reverential regard for the name of God, abhorring even minced oaths, or light mentioning of any thing sacred? Let us continue to fear this great and glorious name, the Lord our God, lest He make our plagues wonderful.³ Have we begun to sanctify the Sabbath, not seeking our carnal ease, thinking our carnal thoughts, or doing our carnal works? Let us continue remembering to keep it holy, and call it our delight, the holy of the Lord, honourable, and honour Him.⁴ Have we begun to use occasional meetings for prayer, and holy conference? Let us not forsake the assembling of ourselves together, as the manner of some is, but speak often to one another, that the Lord may hearken and hear it.⁵ Have we begun to be agreeable relatives in the family, the church, or the state? Let us abound more and more herein, in the Lord. Devotion,

¹III. Pet. ii. 20, 21. Gal. ii. 18. ²Jer. x. 25. ³Deut. xxviii. 58, 59.

⁴Exod. xx. 8. Is. lviii. 13. ⁵Heb. x. 25. Mal. iii. 16.

without natural affection, and performance of relative duties, sadly mark men hypocrites.¹ Having tasted that the Lord is gracious, have we laid aside superfluity of naughtiness, and all malice, guile, hypocrisies, and evil speakings? Let us never return with the dog to such vomit, or with the sow that was washed, to her wallowing in the mire; let us love one another, and love all that bear Christ's image, however opposite to us, with a pure heart fervently; let us esteem others better than ourselves; provoke one another to love, and good works; and speak the truth every one to his neighbour, as we think in our heart.² Have we begun to mortify our members that are upon the earth, fornication, uncleanness, inordinate affection, and left off drunkenness, light companions, vain and lascivious danceings, the gandy attire of fops or harlots? Let us continue to act as these, whose bodies are temples of the Holy Ghost; and as believing that mad mirth, and lascivious carriage ill suit the character of professed mourners for the abounding sins of the land.³ Having renounced the hidden things of dishonesty, let us steal, let us defraud, let us covet no more; but render to every man his due, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour; and study to owe no man anything, but to love one another. Whatever we would that men should do to us, let us do so unto them. As we have opportunity, let us do good to all men, especially to them that are of the household of faith, whether of our party or not.⁴ Have we, in a conscientious manner, separated, as to church fellowship, from brethren that walk disorderly, and not according to the received and solemnly espoused doctrines of our public standards, and founded on the Word of God? Let us continue in our withdrawal, while the grounds of it are more and more increasing: let us mark them that cause divisions and offences, contrary to the doctrine we have learned, and avoid them.⁵ Thus having proved all things, let us *hold fast that which is good*: let us keep our

¹Eph. v. and vi. Col. iii. and iv. Rom. xii. and xiii. ²Rom. xii. 10. Heb. x. 24. Zech. viii. 16. Psal. 15. ³Eph. v. 3-12. ⁴Eph. iv. 28. Rom. xiii. 7, 8. Matth. vii. 12. Gal. vi. 10. ⁵Thess. iii. 6. Rom. xvi. 16, 17.

garments, lest we be found naked, and men see our shame: let us observe whatever God has commanded, neither adding to it; nor diminishing from it; neither turning to the right hand, nor to the left. Let us not be weary in well-doing: for in due season we shall reap, if we faint not: but men unstable as water shall not prevail. He that wavereth, is like a wave of the sea, driven with the wind, and tossed. A double-minded man is unstable in all his ways,—is like a child tossed to and fro with every kind of false doctrine, or ensnaring temptation.¹

(To be continued.)

Two Letters of the late Rev. Neil Cameron.

I.

216 West Regent Street, Glasgow, 19th January, 1906.—Dear Miss Macleod,—Your letter came this evening. There were very few young men, if any, whom I loved more than John*, and I had good cause to believe that he loved me. This leaves an empty place in my affection which I feel very painful. I can say that your family has been very often on my mind before, but more since this sore trial came upon you as a family, and also upon me. I feel that my tears (not of despair but of hope drawn from God's Word, and from an assurance of his being with Christ, which is far better), commingle with your tears in this our sad bereavement. May the Lord who had mercy on him be merciful to you all by drawing your hearts away from the world to Himself by the gospel. Kindly excuse me, as I have not been able to call to see you all, and believe it does not arise from want of a will but from the amount of other pressing duties. With kindest regards and deepest sympathy with you all.—Yours very sincerely, Neil Cameron.

II.

216 West Regent Street, 19th September, 1927.—Dear Friends,
—My sister drew my attention to a notice in Saturday's *Glasgow*

¹Rev. xvi. 14. Deut. xii. 32. Gal. vi. 9. James i. 6, 8. Eph. iv, 14,

*An obituary of this pious young man who died in New Zealand, 16th January, 1906, will be found in the *Magazine*, vol. xi. p. 257.

—*Editor.*

Herald of the death of your sister in New Zealand. I desire to express to you my sincere sympathy in your grief. This has led my mind when I read it to your brother John, whom I loved dearly in the Lord, and upon whom my thoughts dwell often yet. I feel that your minds will be exercised that way also, and that consequently you will feel that wound opened again. That John departed to be with Christ is sure, and that his sorrows and sighings have past away for ever more. I like to think of him walking on Mount Zion above, clothed in the white robe of Christ's righteousness in the midst of the Noble Company who are led by the Lamb to fountains of living waters. May the Lord give you all faith and repentance, so that when death will come you will not be found naked of that white robe, which is so freely offered you in the gospel. The prophet's cry is continually sounding in our ears: "All flesh is grass, and the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, but the word of our God shall stand forever." With kind regards and real sympathy, I am your friend, Neil Cameron.

A Saviour Provided.

IF I should compare the natural state of man, I should conceive an immense grave-yard, filled with yawning sépulcheres and dead and dying men. All around are lofty walls and massive iron gates. At the gate stands Mercy, sad spectatress of the melancholy scene. An angel, flying through the midst of heaven, attracted by the awful sight, exclaims, "Mercy! why do you not enter, and apply to these objects of compassion the restoring balm?" Mercy replies, "Alas! I dare not enter: Justice bars the way." By her side a form appeared like unto the Son of Man. "Justice," he cried, what are thy demands, that Mercy may enter, and stay this carnival of death?" "I demand," said Justice, "pain for their ease—degradation for their dignity—shame for their honour—death for their life!" "I accept the

terms; now, Mercy, enter." "What pledges do you give for the performance of these conditions?" "My word! my oath!" "When will you fulfil them?" Four thousand years hence, upon the hill of Calvary." The bond was sealed and committed to Patriarchs and Prophets. A long series of rites and ceremonies, sacrifices and obligations, was instituted to preserve the memory of that solemn deed. And at the close of the four thousandth year, behold, at the foot of Calvary, the incarnate Son of God! Justice, too, was there: in her hand she bore the dreadful bond; she presented it to the Redeemer, and demanded now the fulfilment of its awful terms. He accepted the deed, and together they ascended to the summit of the Mount. Mercy was seen attendant at His side, and the weeping Church followed in His train. When he reached the summit of the Mount, what did he do with the bond? Did he tear it in pieces, and scatter it to the winds of heaven? Ah, no: he nailed it to His cross: and when the wood was prepared, and the devoted sacrifice stretched out on the tree, Justice sternly cried, "Holy fire, come down from heaven and consume this sacrifice." "I come; I come," said the holy fire, and when I have consumed this sacrifice, I will burn the universe." The fire descended, and rapidly consumed the humanity—but when it touched His Deity, it expired. Then did the heavenly hosts break forth in rapturous strains—"Glory to God in the highest, on earth peace, and goodwill towards men!"—Christmas Evans.

**In Memory of the late Mrs. MacBeth,
Kerrysdale, Gairloch.***

Bless'd for ever are the pilgrims
Who in Jesus fall asleep
Resting from their toils and labours
And this weary drought and heat.

*See November *Magazine*, p. 302, for letter by the late Rev. Neil Cameron to this worthy woman.—Editor.

Wicked heart and sinful body,
Weights of nature, Satan's wiles,
Sore temptations, earthly treasures,
All those drags are laid aside.

Dark and dreary was thy parting,
Parched, and dried and sore dismayed;
How to realise 'tis sweeter
Since 't was hidden from thy gaze.

No more earth, no flesh, no fetter,
To detain thy spirit now.
Only rest beneath Love's Banner
And behold Compassion's brow.

Praise, and peace, and happy concord
Every faculty employs,
Father, Son, and Holy Spirit
Impart bliss without alloy.

Now thou art home, all trials ended,
All is love and sweet repose;
With thy Father now abiding
Thou may'st smile at all thy foes.

Well may Zion's bulwarks totter
When such noble pillars fall,
When the faithful and the upright
Answer to the great Roll-call.

Fierce the storm and not far distant,
For with sickle sharp and keen
Christ is gathering home the clusters
Which are fit to be brought in.

Juicy clusters, lowly drooping,
Burdened with a freight of wine
Taken to the Master's table
Ne'er to feel the blight of time.

Ah, we miss them sore and deeply
From amidst the faithful few,
For the harvest is so scanty
Since our Sins prevents the dew.

Caskets which we thought held jewels,
'Tis so painful to behold;
Now upon examination
Dross appears instead of gold.

Sadly scant appears the vintage,
Worldly eyes may deem it green,
But how vain to look for clusters
When no tender grapes are seen.

Corn-fields, too, appear unfruitful
And the full-ears are so rare,
For with care the Lord collects them
Ere He burneth up the tares.

Still a few are left to cheer us.
We behold them day by day.
Ah! They're ripening so quickly
That I fear they may not stay.

Woe, a deathly woe, hangs o'er us,
God's great day of vengeance comes,
Happy those now safely harboured
With their Father in their Homes.

Mary Mackintosh, Gairloch.

The late Mr. Osgood Mackenzie, Missionary, Gairloch.

THIS worthy office-bearer and missionary was born at Strath, Gairloch, in September, 1857. He did not, however, reside there for the whole of his pilgrimage; he spent a number of years in Yoker and in other places in the South. Osgood lost his mother when he was but a few days old, which resulted in his being nursed in the house of his maternal grandfather. He, however, returned to his father's house later.

It is as one of the "little flock" that the subject of our notice is better remembered, and it is as such we purpose jotting a few sentences to the memory of his life and character. From what he himself used to tell, the Spirit of the Lord was evidently striving with him from his youth; but he continued for many a day kicking against the "pricks." One of his early recollections of having been impressed by the Word of God was an occasion in *Leabaidh-na-bà-bàine*. It was a communion Sabbath and a large congregation was assembled in the open air. Rev. Alexander Urquhart, Hope Street Free Church, Glasgow, one of the assisting ministers, was addressing the communicants at the table. His subject was based more or less on the goodly portion of the Lord's people. Young Osgood's heart, it seems, was so moved by the address that he began to pray secretly, at that moment, that the Lord would make him one of these. As if the good man knew what was passing through Osgood's heart at the time, he suddenly turned to him and addressed him thus—"Young man you are wishing to-day to be one of the Lord's people, but you will be one of them one day; the Holy Spirit is passing you to-day but He will yet return and make you one of them." The words of David were evidently fulfilled here: "The secret of the Lord is with them that fear Him." The vows made that day were, however, soon broken, as he would say himself: "I walked many a day foolishly after that." He, however, never had the same liberty after that to walk carelessly. The Spirit of the Lord with cheeks of conscience, and even terrors, was teaching him till at last he was completely

cut off from the world. He could say then with Ruth: "Thy people shall be my people, and thy God my God." He was ever afterwards a living witness to this truth. He was associated with the Clydebank Gaelic Mission for a number of years. He was there in 1893 when the Free Presbyterian Church was formed and none was more enthusiastic than he on the side of truth. The step which he took then, with the rest who attended that Mission, he never regretted. He was not a member in full communion at that time but none doubted his piety and he was frequently called upon to pray at the services held there.

Some forty years ago he with his wife and young family removed from Yoker, where their home then was, to Strath, Gairloch. There Osgood resided for the rest of his life. It was a few years after he settled in Gairloch that he made a public profession. The time when he resolved to profess publicly that the gospel came to him not in word only but in power was a time of self-examination and fervent prayer. He had always a reverent esteem for the ordinance of the Lord's Supper and how he was to partake of it was a trying question, with so much in himself to discourage him. The Lord, however, came to deliver him and broke the bands wherewith he had been bound. It was somewhere by the roadside between Gairloch and Ullapool. He was on his way to the communion at Ullapool, and he went off the road to pour out his heart before the Lord, and the Lord revealed Himself to him in a portion of scripture. This encouraged him to go to the Lord's Table the first opportunity. He who was tossed hither and thither now rejoiced at the Word of God as one that found great spoil and went on his way rejoicing. The profession he made then was adorned by him all his days. In process of time he was ordained an elder in the congregation. Shortly after John Macdonald, the aged and much respected missionary of Melvaig and Inverasdale retired, Osgood was prevailed upon to succeed him, an appointment which he faithfully filled till a short time before his death.

From the time his heart was fixed to follow the Lord he endeavoured to keep a good conscience. He was never divided

between his conscience and his worldly interests—the way of truth was clear to him. One instance may be mentioned. It was when he resided in Yoker. He had charge of a large number of dairy cows. It was the custom before he took over the appointment, to have all foods prepared for the cows on Sabbath as on other days. Osgood, however, saw clearly that this was neither the work of necessity nor of mercy, and he immediately made preparations to have the food-stuffs prepared on Saturday. After some time had elapsed those over him objected to the cows getting sour food (as they called it) on Sabbath, and Osgood was spoken to. He, however, defended the Lord's day when assailed, and resolved not to do violence to his conscience though he would endanger his temporal interests. The outcome was that the books were examined and it was discovered that more milk was produced since Osgood took charge of the cows than during the corresponding time before that. This silenced his opponents and he was allowed to carry on as before. It is difficult for those who are guided by flesh and blood to overcome such temptations, but Osgood was not one of those: "If thou faintest in the day of adversity, thy strength is small": Prov. xxiv. 10.

Besides being a keen observer of the Lord's gracious dealings with his soul, which he would freely discuss with those whom he took to be of the flock, he was as observant in following the Lord's kindnesses to him in providence. There is nothing so small but providence extends to it, such as the falling of a sparrow, and the numbering of the hairs of our head. The Lord directs and orders the steps of His people. Osgood used to relate an incident which greatly affected him and manifested the Lord's care for him. He was on the eve of leaving for a communion in a neighbouring congregation when a man came to him and offered him work for six months, but at the same time the Lord spoke to him by His Word, and to the man's surprise he refused to accept his kind offer, and left for the communion. The following day after his return from that place he was engaged by the proprietor of Carn-dearg House, an engagement which lasted for a quarter of a century. He hadn't the least

anticipation when he left for the communion of getting this work: "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." He met with adverse providences too; sickness and death entered the family circle but he bore all these with Christian patience.

He was respected by all as a man and as a consistent Christian. Grown-ups speak of their attachment to him since they were children, when they were first impressed by his venerable personality and kindly words. The first proprietor of Carn-dearg held him in such esteem that when he sold the house after fifteen years, he made it a condition that the new proprietor would give Osgood work as long as he wanted it. Besides his faithfulness as a servant his frankness to his master may have accounted for this. He could relate many instances in which he had to remind him of the abiding obligation of the law of God.

He was a prominent figure among the "Men" on the Question day, his words were most edifying to the Lord's people. He could delineate the Christian's experience very suitably. In exposition those who could discern and had the privilege of hearing him were highly pleased with him. In prayer one could feel that he fully realised the majesty of heaven. One of the last times he prayed in the meeting house at Strath it was felt he had more than ordinary of the Spirit of grace and supplications. After the meeting was over, one who passed hence herself since then said: "Osgood will not be long with us," so heavenly was he in his prayer. Latterly he gleaned a good deal in the gospels. His subject for meditation was the sufferings of Christ. One could feel that he had a new draught from the Fountain of Living Waters every time one would meet him.

His health showed dangerous symptoms for a number of years before the end came, but he was able to go about and even attend communions in distant places till about two months before his death. The end came on 16th February, 1935. It was the prayer meeting night and when the people were gathered for prayer Osgood joined the "general assembly and church of the first born" and what was mortal remained to rest in the grave

till the resurrection. He was in his 78th year. A son and daughter predeceased him and he had every confidence that they were with Jesus. His removal caused a great blank in the Gairloch congregation. May his mantle fall on others. There remain his widow and one son to mourn his loss, another son having died in July last. "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ do rest in their graves till the resurrection."—*A. Beaton.*

Nadur an Duine 'na Staid Cheithir Fillte.

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS
CREIDMHICH.

(*Air a leantuinn bho t.d., p. 355*).

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

1. Cumaidh Criosd suas iadsan a ta creidsinn ann fo chudthrom thrioblaidean o 'n taobh a mach. Is farsuing an gealladh sin, *Isa. xliii. 2.* "An uair a shiùbhlas tu trid nan aimhnichean, cha tig iad tharad." Faic mar a fhuair Daibhidh cobhair fo uallach trom, *1 Sam. xxx. 6.* Bha 'bhaile Siciag aig air a losgadh, a mhnaoi air an toirt air falbh 'nam braighdibh, labhair a dhaoine air a chlachadh; cha robh nì air fhàgail aige ach a Dhia agus a chreidimh: ach, le chreidimh, ghabh e misneach dha féin 'na Dhia. Tha 'n Tighearn a' teachd agus a' cur a chrann-cèusaidh air guallibh a shluaigh, tha sin 'g am bruthadh sios, tha iad cosmhuil ri bhi air an slugadh suas fuidhe, agus air an aobhar sin, tha iadsan ag eigheach: *A Mhaighstir tearuinn sinn, tha sinn caillte!* Ach tha e tabhairt cobhair dhoibh, fo 'n uallach, tha e 'g an cumail suas, agus giùlainidh iad an crann-cèusaidh. Mar so air do 'n Chriosdaidh, cudthrom a bhi aige de thrioblaidean o 'n taobh a mach, théid e gu h-eutrom fo 'n uallach; air dha leis a sin na gàirdeanan siorruidh a bhi fuidhe. Tha tobair de shòlas aig a' Chriosdaidh, nach urrainn da chall; agus uime sin

chan 'eil e uair 's am bith gun ni-eiginn aige ga chumail suas. Ma tha aig neach a bheartas uile ann an airgiod, feudaidh na creachadairean a thoirt air falbh, agus an sin ciod tuilleadh a th' aige? Ach ged chreachar fear-fearainn d'a chuid airgid, gidheadh tha 'fhearann aige gu chumail suas; feudaidh iadsan a tha togail an comhfhurtachd air nithibh maith an t-saoghail, a bhi gu h-ealamh gun chomhfhurtachd: ach bithidh comhfhurtachd aca-san, a ta ann an Criosd, 'n uair a bhios uile shruthan nan sòlasan saoghalta air tiormachadh suas, *Iob* vi. 13. "Nach 'eil mo chabhair annam féin? Agus an d' fhuadaicheadh gliocas uam?" Mar gu'n abradh e, ged dh'fhalbh mo mhaoin; ged dh'imich mo sheirbhisich, mo chlann, mo shlainte agus fallaineachd mo chuirp, uile uam; gidheadh cha d' imich mo ghràs uam: ged dh' iomain na Sabeanaich air falbh mo dhaimh agus m' asailean, agus ged dh' iomain na Caldeanaich air falbh mo chàmhalaibh; cha d' fhògair iad air falbh mo chreidimh agus mo dhòchas mar an ceudna: tha iad sin fathast annam, cha d' iomaineadh uam iad; air chor as leo sin gur urrainn domh comhfhurtachd a thoirt o nèamh, 'nuair nach urrainn domh comhfhurtachd a thoirt o'n talamh.

2. Bheir Criosd cobhair d'a shluagh fo uallach de thrioblaidean agus de mhi-mhisnich o'n taobh a stigh. Is iomadh uair a ta 'n eridhe agus am feòil a' fàilneachadh, ach an sin is e Dia neart an eridhe, *Salm* lxxiii. 26. Feudaidh iad cudthrom cionta bhi aca 'g an sàruchadh: is callach so a bheir air an druim cromadh, agus air an spiorad dol fodha. Ach bheir e dhiubh i, agus cuiridh e maitheanas 'nan làimh, am feadh a ta iad a' tilgeadh an callaich air-san. Gabhaidh Criosd an t-anam, mar a phòsas neach bantrach fuidh uallach de fhiachaibh, agus mar sin, 'n uair a ta 'n luchd-fiaich a' teachd a dh' ionnsuidh céile Chriosd, bheir i dh' ionnsuidh a fir iad, aidichidh i na fiacha, cuiridh i an céill nach 'eil i comasach air an iocadh, agus cuiridh i an t-iomlan air-san. Caillidh an Criosdaidh air uairibh, tre neo-churam, an litir-fhuasglaidh; chan urrainn da faotainn, ciod 's am bith mar a rannsaicheas e air a son. Gabhaidh an lagh an cothrom sin, agus togaidh e suas cuis-thagraidh 'na aghaidh

air son fiacha a chaidh a dhioladh cheana. Folaichidh Dia a ghnùis, agus tha 'n t-anam ann an trioblaid. Théid iomadh saighead a nis tre 'n anam; tha iomadh cunntas fada an aghaidh an duine, a ta e leughadh agus ag aideachadh. 'S tric a chi e na maoir a' teachd gu 'ghlacadh; agus dorus a' phrìosain fosgailte gu 'ghabhail a steach. Ciod eile a chumas e o dhol fodha gu tur fuidh leithid so de mhi-mhisnich anns an staid so, ach gu bheil gairdeine sìorruidh an Eadar-mheadhonair fuidhe, agus gu bheil e a' taice ris an Urras mhór?

Ri leantuin.

Literary Notice.

TWELVE MARVELLOUS MEN: the Romance of their Life and Work
by E. E. ERNOCK. Glasgow: Pickering & Inglis. Price, 1/-.

This is one of the series, "Twelve Persons." It is made up of brief sketches of noted men who played important parts in various fields of religious activities. The subjects belong to various religious denominations. The biographies are written in an interesting style, and convey information about men whose activities were felt in the religious and philanthropic worlds. The sketches include brief biographies of Frederick Stanley Arnot, Dr. Baedeker, Sir Henry Havelock, F. N. Charrington, Dr. Barnardo, George Whitefield, John Howard, Lord Shaftesbury, Sir George Williams, Samuel Morley, William Quarrier, and William Wilberforce. The book records a few notable utterances and advices. Here, for instance, is an advice given by Sir Henry Havelock, the Hero of Lucknow, to his little son:—"Do you, my little George, though you should be the lowest man in India in rank and worldly endowments, take care that you have Jesus for your Friend, and He will exalt you to share His glory and His kingdom."

Another book in the same series is Twelve Wonderful Women.

Notes and Comments.

A Happy New Year. to our Readers.—By the time this issue is in the hands of most of our readers, the old year will have passed away. The passing of the years awakens or ought to awaken solemn thoughts in the minds of those who have passed into the seer and yellow leaf. The days for some cannot be many. The young look forward to the future with the hope and enthusiasm of youth, but they, too, like their elders, should pray for One to guide them and keep them through Life's stormy journey. Both in Church and State things are anything but cheering. The nations are busily arming to the teeth. We are living on the edge of a volcano which may burst at any moment. These are not the words of a gloomy pessimist but the words of soberness and truth. Our statesmen who are at the heart of things have warned us of what may happen if war breaks out. Would that our nation and other nations would look to the God of the whole earth. Our country has been plunged into consternation at the crisis which has arisen between the King and his Ministers. In the Church Satan is busy and our own is not free of his activities. We wish we could write in a more cheerful strain, but it will do us no good to face the future on mere make-believes. We tender our sympathy to all our readers who feel the vacant places that will no more be filled in their family circles, and pray that the Lord may comfort them in their sorrow. We wish all our readers, young and old, a happy New Year and a happy Eternity.

The National Crisis.—The crisis which the country recently passed through and which ended in the abdication of King Edward VIII. was one of the most extraordinary recorded in the annals of British history. The tremendous possibilities for evil which might have issued from a situation which had as its background an open disregard of the high claims of God's authority sobered the sanest of the British people at home and abroad. We have cause to render thanks to the Most High that He did not leave our statesmen and our nation to the devices of their own hearts for once again He has delivered us out of a situation which was

fraught with danger to the throne and the unity of the Empire. The press of the country silent so long, though it knew what was going on behind the scenes, all at once broke out in its usual blatant way with a chorus of praise for King Edward. It lauded him for his fine qualities as a man and a sovereign; it stressed his popularity with the masses and paid laudatory tributes to him as an ambassador of the Empire but it was ominously silent, with a few exceptions, about the condition of things in the background from which issued those forces which struck at the British throne and staggered the nation. Now and again God does make a terrible example of those who flaunt His holy laws. Is it not written?—"But God is the Judge: He putteth down one, and setteth up another. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them" (Ps. lxxv. 7). Kings have no special licence to flaunt God's laws and while worldly men may praise them for their loyalty to their fellows there are higher loyalties than these, which imperatively demand obedience at the hands of all men—kings as well as others. God has given a solemn warning both to our late King and to the British people that He will not always overlook defiance of His holy laws. Much more might be said on this sad business, but as we go to press earlier this month, we must content ourselves with the brief comments made.

Coronation of George VI.—As our readers are aware the Duke of York has been called to the throne under the title of George VI. In view of the unspeakably sad circumstances which have brought about his exaltation to the high and responsible position so suddenly there is a loud call that prayer be made for him at a throne of grace. The tremendous responsibilities that rest on his shoulders as King and Emperor are fitted to unman one of his naturally timid and retiring disposition but if he put his trust in the Lord he will be carried honourably through. Kings may come and go, kingdoms rise and fall, but there is one King who is to reign through ages all and one throne

that is to be forever and ever and in this hour of crisis it would be well for us to have our eyes directed to Him. God's redeemed have received as a gift a kingdom which cannot be moved and they are called upon to have grace whereby they may serve Him acceptably with reverence and godly fear for their God is a consuming fire (Hebs. xii. 28, 29).

Mr. Brider's Mission to the Forces.—Mr. Brider has sent us his annual report, from which we are pleased to see that he is getting some help from Scotland. He is still carrying on his useful work, though very enfeebled in health through paralysis. Bundles of magazines and books are sent regularly to the Navy, Army, and Air Forces. As we have stated before, Mr. Brider is entirely dependent on means for his livelihood by gifts from kind friends. He takes nothing from the Funds sent for carrying on the work of the Mission. We are sure that some of our readers will be interested in this work, and that they will remember the Mission. Mr. Brider's address is 21 Firfield Street, Totterdown, Bristol.

"Modern Evangelism."—This is the title of a book recently issued by Rev. W. C. Macdonald, Edinburgh. We have not seen the book but we reproduce a few paragraphs quoted in a review which appeared in one of the Glasgow evening papers. Referring to the teaching he received in Trinity (formerly U.F.) College he says about his professors: "They told me the truth as they conceived it. They put into my hands a critical apparatus for the study of the Old and New Testaments. Yet they left me with a great uncertainty. I left Trinity College much more pagan than Christian. My teachers would have done me a much bigger service if they had told me that the true attitude to the Bible is not the attitude of the critic but the attitude of wonder and reverence. I have discovered that since. I have my own way of looking at the Bible." No Free Presbyterian criticism made against the former U.F. Church was so strong as this. We take it that Mr. Macdonald who joined the Church of Scotland at the Union in 1929 knows what he is speaking about.

Church Notes.

Communion.—*January*—Last Sabbath, Inverness. *March*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Portnalong; second, Lochgilphead; Third, Greenock; fourth, Glasgow and Wick. 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.

Induction of the Rev. J. P. Macqueen.—At a meeting of the Southern Presbytery, held in Glasgow on Tuesday, 1st December, it was decided that the induction of the Rev. John Macqueen take place in London, Eccleston Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W.2., on Saturday, 26th December, at 3.30 p.m. The Rev. Neil Macintyre was appointed to preach.

Day of Humiliation and Prayer.—From the Synod report it will be seen that the Synod appointed Wednesday, after the second Sabbath of January (13th), 1937, as a day of humiliation and prayer for the state of religion in our own midst as a Church and the low state of religion in our Nation.

Documents for Synod.—Any party or parties sending communications for the consideration of the Synod should consult their ministers or interim-moderators so that they may have their advice whether such communications should not first be presented to the inferior courts and in the event of them being considered in order to send to the Supreme Court advice should be asked as to their being in correct form. This notice is inserted in the Magazine owing to communications coming up to the Synod which ought in the first place have gone to the kirk-session. There are certain well-recognised rules of church procedure in connection with communications for the supreme Court which our ministers will be only too pleased to point out in the event of their advice being sought.

Acknowledgment of Donations.

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

Sustentation Fund.—J. C. M., £1; Mrs H. N., Fort William, Ontario, 12s 2d; H. M., Badnaban, Lochinver, 15s; A Friend, Sydney, N.S.W., 10s; Mrs C. McL., Crianlarich, 5s.

Colonial Mission.—Received from Mr D. Beaton, Matiere, New Zealand, from self and six friends, the sum of £18 (less exchange), in appreciation of Rev. J. P. Macqueen breaking his journey and preaching to them in Matiere and other parts of New Zealand.

Jewish and Foreign Missions.—N. Z. £5 note—Matiere Postmark—"Lionadh a Ghlòir gach uile thir" per Rev. Dr. R. Macdonald; A well-wisher, £1; For School Building—Anon.—"Increase our Faith," £1; A Friend, London, 7s 6d.

South African Mission Well Sinking Fund.—R. M., 5s; Mrs McL., Lochinver, per Mr Neil McLeod, 7s 6d; "Another Foot," Dumfries Postmark, £1. Rev. Dr. R. Macdonald, acknowledges with grateful thanks a collection by London Congregation amounting to £7 5s 9d.

The following lists have been sent in for publication:—

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Dornoch Church Repairs Fund.—Rev. F. MacLeod, acknowledges with grateful thanks a donation of £2, Anon.—Dornoch Postmark.

Edinburgh Manse Purchase Fund.—Mr A. MacAulay, 20 Leamington Terrace, Edinburgh, acknowledges with sincere thanks a donation of £1 from A Friend, Glasgow, per Mr James Mackay.

Greenock Manse Purchase Fund.—Rev. Jas. McLeod, acknowledges with grateful thanks the following donations:—M. M., Glasgow, £1; Friend, Bonar Br., £1; Three Friends, Greenock, £1; P. M., Glasgow, 10s.

Islivig (Uig) Mission House Fund.—Mr M. McLeod, Post Office, Islivig, acknowledges with grateful thanks the following donations:—J. B., 13 Mangersta, 10s; J. McL., 4 Mangersta, 5s; Friends, Breanish, £3 5s.; Collected at Aird, £2 8s; at Ardvail, £2 1s 6d; at Carnish, 10s, per Mr J. McIver, Ardvail. J. G. McA., 2 Garden Road, Stornoway, 10s, per Mr K. Mackenzie Missionary.

London Church Building Fund.—Dr. M. Tallach, acknowledges with grateful thanks a donation of £1 from A Friend.

St. Jude's Congregation, Glasgow.—The Honorary Treasurer, St. Jude's Congregation, begs to acknowledge with sincere thanks receipt of £5 (New Zealand) o/a St. Jude's Sustentation Fund—Psalm 122-6—Moray Place, New Zealand Postmark, per Rev. R. MacKenzie.

Ullapool Congregation.—Mr. J. A. McLean, Ardmail, Ullapool, acknowledges with grateful thanks a Legacy of £40 (less death duty) from the Executor of the late Mr John McLean, Market Street, Ullapool, bequeathed to the Ullapool Congregation of the Free Presbyterian Church of Scotland.

Wick Manse Purchase Fund.—Rev. R. Sinclair, acknowledges with sincere thanks the following donations:—J. S., Wick, £1; A Friend, Wick, 10s.

South African Mission—Clothing Fund.—Three Friends, Redcliffe, Portree, £1 10s; Thank-offering, Eastbourne Postmark, £2; from F. P. Congregation, Bayhead, North Uist, £4 16s, o/a boys in Miss Nicolson's School.

The Magazine.

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