

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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**A Meditation.**

“There shall be no night there.” (Rev. xxii. 5.)

THE darkness of the night has gone never to return; the brightness of Eternal Day has come, a day on which the shades of evening shall never fall. How unspeakably glorious the City! How cheering the prospect: A prospect sure to all the Redeemed, for the nations of them that are saved shall walk in the light of it—canst thou claim part in this, my soul?

The city hath no need of the sun to shine in it. In the spiritual firmament of the Kingdom of God on earth the Bible reigns as the Sun. Long hath it shed its triumphant rays around, dispelling the darkness of this world's error, ignorance and unbelief. Many a weary pilgrim, passing on through the wilderness, has blessed God for that sure Word of Prophecy, which became a “Lamp to his feet and a light to his path,” guiding him with unerring certainty to the gates of the New Jerusalem. But now, the city hath no need of the sun, for there shall be no night there. What need is there of the Word of Truth where He who is the living embodiment of all Truth hath His dwelling-place? His presence fills the city with light, and there shall be no night there; for the glory of God and the Lamb shall be in it.

Neither hath the city need of the moon to shine in it. Is not the Church clear as the moon? Is not her light the reflected glory of the Sun of Righteousness? The world has never been without the witness of the faithful remnant. At one time they wax great, as the moon does, but, alas; at another they wane and are hardly seen; at one time Pentecost with its overflowing blessings, at another Jeremiah weeping alone; but always, even in the darkest days, a remnant according to the election of grace.

But now, their work is done, they have finished their course; they have kept the faith; they have received their crowns. The dark night of persecution, tribulation and trial has gone; the need for witness no longer arises, for there is no night there, and the city hath no need of the moon. Her light is the glory of God—unreflected, immediate and direct—and the glory of the Lamb.

There shall be no night there. Day has triumphed over night, light over darkness. Light pervades the city, and oh, such light! bright but not dazzling, radiant yet soft, clearly illuminating yet never blinding—light filling up every vessel, every corner, every hollow, and nowhere casting a shadow; the inner depths of every soul fully illuminated as the highest mountain-top. Such light as this indicates Knowledge, Joy and Beauty—perfect knowledge, fulness of joy and beauty without a shadow. Think, O my soul, how glorious the prospect! Dost thou not already possess an earnest of it, a gracious earnest through Him who is the “brightness of the Father’s glory and the express image of His person.” He it is through whom “the light of the knowledge of the glory of God” has shone upon thee. Such light reveals to thine adoring heart the beauty of Him who is chiefest among ten thousand and altogether lovely, infinitely fairer than the children of men. Pure holy joy-imparting light is this. Oh, how sweet the gracious consciousness of righteousness imputed, pardon bestowed, peace which passeth understanding and love divine, all summed up in Him in whom dwelleth the fulness of the Godhead bodily—Jesus Christ our Lord.

Oh, my soul, canst thou recall the days of thy first love? Canst thou remember the days of thy youth, when the light first shone upon thee? How precious was the Gospel, how amiable were the tabernacles of the Most High, how sweet the river, the streams whereof make glad the City of God; veritable days of heaven on earth! Yet, what was it but as the faint shining through a glass darkly. Faith darkened by unbelief, doubt and fear; by the infirmities, limitations and sins of the flesh. But there shall be no night there. The light itself will be immediate and the capacity to receive it unrestricted. The glorified soul,

in all its powers of understanding, conscience, affection and will, shall be rendered capable of receiving and enjoying to the full the light of the glory of God and of the Lamb. Unspeakable blessedness on which no shadow shall ever fall!

If the occasional drops of the wilderness showers were so sweet, what must the fulness of the ocean be? If a few faint rays, piercing the darkness of a sinful state, were charged with blessing so rich, what must the blessedness be of dwelling in the full-orbed glory of Eternal Day!

Even in this vale of tears what capacity for joy the gracious soul has. At the very time that the Apostle Paul gloried exclusively in the Cross, he was hampered and restricted by a body of sin and death, inducing a wretchedness well nigh intolerable. But there shall be no night there. Who can measure the capacity for joy given to that same soul when the night of its wretchedness is gone, when it has buried its body of sin in an eternal grave, when corruption has put on incorruption, mortal immortality, and death itself is swallowed up in victory? Then shall the whole soul, down to its inmost depths and to the utmost limit of all its sanctified powers be perfectly blessed in the full enjoying of God to all eternity.

There shall be no night there. The dark night of *sin* has gone; its fearsome shadows shall no more cast their gloom on the hearts of the Redeemed. The thick clouds of its guilt, the powerful working of its corruption, the terror inspired by its just desert; the doubts, fears and temptations always attending its baneful presence are gone, all gone never to return. Oh, my soul, what hath God wrought: exceeding abundantly above what was asked or thought.

Who can describe the dark oppression of sin's slavery, the wages of which are death?

Of death the cords and sorrows did  
About me compass round;  
The pains of hell took hold on me,  
I grief and trouble found

—Ps. 116, 3.



What language can express the yearning of a sin-burdened soul for a sense of the light and liberty of the Gospel? Who can follow the subtle windings of the old serpent in the darkness? Who can tell the stumbling, groping, falling of the tempted as each pursues his solitary way, and such questions perplex and harrow the spirit as—Was I ever born again? Was it really the work of God or only my own fancy? If the work was God's then how am I thus oppressed? Oh, to be assured, to be holy, to be satisfied. Well, at last, at long, long last the day has dawned and the shadows of the night perish for ever—there is no night there. Oh, the unutterable sighs and groans, the tears and wrestlings eternally and sweetly laid to rest in that thrice blessed prospect, and doubt itself withers and dies in the full assurance of a Saviour's love.

There shall be no night there. Note, O my soul, the delightful contrast implied. *Here* the night of sorrow, *There* the day of everlasting joy.

The Pilgrim's path to the Celestial City is by way of the Valley of the Shadow. That dark shadow is never very far removed and there are those who all their lifetime are subject to bondage through fear of death. And how often in the fulfilment of His gracious purpose their God moves in a way dark and mysterious to them. Is not His way in the sea, and His path in the mighty waters, and His footsteps hid so that none knoweth them? Jacob groping in the darkness sorrowfully concludes, "All these things are against me"; and Jacob is but one of many who have concluded thus. Nor is Job without companions innumerable in the darkness of his sorrowful way. The pathos of his cry finds a sympathetic echo in the heart of many a tried saint. "Oh that I knew where I might find Him; that I might come even to His seat. Behold, I go forward, but He is not there; and backward, but I cannot perceive Him."

But come, my soul, lift up thine eyes, for the time of thy redemption draweth nigh; there is no night there. Come, ye Jobs, and look upon the face of Him whom ye sought in sorrow and found not, come now with everlasting Joy upon your heads

and "Behold your God." Feast your eyes upon the glorious sight, and let your beings satiate themselves in light. Come, ye Jacobs, and will ye *now* say, "All these things are against me?" Come near and behold Him who turns the shadow of death into the brightness of the morning; by whose infinite wisdom and almighty power "All things have worked together for good to them that love Him." Let God be for ever praised. The sorrows of the night have gone, fear has fled and death itself has died, and "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."—*J. A. T.*

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## Notes of a Sermon by Rev. F. MacLeod, Dornoch.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."  
(Hebrews ii. 1.)

THE Apostle in the previous chapter shows the glory which belongs to the Lord Jesus Christ as the Saviour of perishing sinners. In comparing Him with angels he says: "For unto which of the angels said He at any time, thou art my Son, this day have I begotten thee; and again, I will be to Him a father, and He shall be to me a Son." It is to this glorious One and to what He has accomplished that our attention is drawn throughout this epistle.

In drawing attention particularly to the first verse of the second chapter, we may notice—

- I. The things which we have heard;
- II. The danger of letting them slip from us; and
- III. The exhortation, to give the more earnest heed to them.

I. The things which we have heard: (a) The things which have come to us from God as given by the inspired penmen both

in the Old and New Testaments. That is a complete revelation of the mind and will of God which He has been pleased to bestow upon men that they might be saved. It is so complete that nothing can be added to it or taken from it. (b) In that complete revelation there is made known to us the way of salvation having its source in the infinite love and mercy of God as revealed in the Lord Jesus Christ. That salvation which was so necessary for the deliverance of lost and ruined sinners of our race from sin and its consequences, reveals as nowhere else in God's dealings with sinners what is the terrible consequence of sin. In the experience of our first parents the consequence of their sin was very manifest to them, and the same is true of every sinner either in mercy or in judgment. (1.) We have heard how sin entered into the world by the disobedience of our first parents in eating of the fruit of the tree of the knowledge of good and evil, of which God had said to them: "Thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." The temptation with which man was tempted was cunningly presented to him by the serpent. His fall and the consequent misery for himself and his race are truths with which we have been familiar from childhood, taught us from the Bible and Shorter Catechism by our parents. We, however, deem it very necessary to keep these solemn truths before our hearers, as almost all professing Christians in our day have let them slip from them, and have come to consider them as if they were fables. They have thus lost what God gave them to keep, and it is not likely that they will get it back again. Let us seek in the strength of grace to know the greatest value of these truths that we may keep them to the end of our life in this world. It is evident that on account of their sin every child of Adam is born in sin. We have heard that all have sinned and have come short of the glory of God. In hearing this aspect of the same truth, there is declared to us our personal sin and guilt. Who among us can say that he has not hated God and his neighbour? God calls upon us to love Him and to love our neighbour also. You may have many things against your neighbour for which you are displeased with him,

but you are not allowed to hate him. Love even your enemies is the command given by the Lord Jesus Christ. Is it true of you that you are indifferent to the salvation of your most precious soul; and if so that is a great sin. "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The things of God are of so little account in these days that many deny them altogether; while many others live contentedly under the power of unbelief. These things, however, we have heard that we might know what an evil thing sin is, and that we might escape from it and its consequences to the Lord Jesus Christ, who is lifted up in the gospel as Moses lifted up the serpent in the wilderness; (2.) We must now consider how in this wonderful revelation of God this is made known to us that God did not leave all mankind to perish in their sins; but that He purposed to save a number which no man can number of our race. It is of the greatest importance for ourselves and our children that we should hear of Him who came to seek and to save that which was lost. To a large extent now the Presbyterian churches have substituted what is called Christmas and Easter in place of declaring the truths of the gospel. It is very clear that the influence of the Man of Sin is seen to-day to an alarming extent in the revival of Christmas and Easter in this land of ours. The same influence is at work in the desecration of God's holy day. Who, then, is the one who came to save sinners? The answer is given by the Apostle in the previous chapter when he says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." We have here brought before us what can only be spoken of as the greatest of all mysteries. The Eternal Son of God became man, and continued what He had been from all eternity. In assuming our nature, free from sin, and yet with sin imputed to Him, He humbled Himself and became obedient unto death, the accursed death of the Cross. What depths of humility and what depths of suffering as He took the

place of guilty sinners He had to pass through before He cried on the Cross of Calvary, "It is finished." It was to accomplish the salvation of sinners He was manifested. He left nothing of this work unfinished, but rendered complete obedience to God's holy law, and perfect satisfaction to justice. Have we not heard these solemn truths declared to us so plainly that we must have been impressed by them, if not convinced of their awful reality. It was necessary for the salvation of sinners that this One would deliver them from death in its threefold aspect. It was for this purpose He descended into the grave, and by His resurrection on the third day He delivered His people from temporal death and the grave. It is told of two Christians who met that one asked the other, "What news have you to-day?" "I have good news," the other answered, "Christ died for sinners." The other replied: "I have better news than that; He rose again from the dead." It is indeed good news to the sinner under a sense of sin, guilt and wrath that He died to take away sin, and that He rose again and that He entered into heaven—"Now to appear in the presence of God for us." It is written of Him that He ascended on high receiving gifts for men, yea for the rebellious. How evident this appeared in the experience of the Church on the day of Pentecost, when the Holy Spirit was given as the fruit of His work and ascension. Have we not heard how Jews and Gentiles, by the work of the blessed Spirit in their souls, were brought from darkness to light, and from the power of Satan to God. This is our day of the same precious opportunities, and have we no desire to become true followers of the Lord Jesus Christ? (3.) The necessity of the new birth that we might partake of the blessings of the gospel has been declared to us. "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." The real and enduring work of the Holy Ghost in the souls of sinners, with its consequent fruit in the life of the believer, has been faithfully declared to us in the Free Presbyterian Church by messengers sent to us by the Lord Jesus Christ. We have thus heard the gospel of God's grace in its purity from our infancy, and let us be assured as our privileges are great our responsibility

and accountability will be correspondingly great. "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (4.) The form of worship the Lord delivered to His Church by the instrumentality of the Apostles we have to-day in the Free Presbyterian Church. We cannot be too thankful to the Lord for His great blessing. We refuse to have anything in the worship of God but what the Lord has commanded. I am not saying that we are attaining to that measure of faith in worshipping the living and true God which was attained by our forefathers in the days of Revs. John Kennedy, Lachlan MacKenzie, Dr. Macdonald, Ferintosh, and others. In the measure, however, in which the Spirit is given there is present in our approaches to His holy throne the exercise of repentance, faith, love and new obedience. They are in our midst who know in their experience the significance of the cry, "O wretched man that I am, who shall deliver me from the body of this death?" and who at times can say, "I thank God through Jesus Christ our Lord." We may notice here that we have the sacraments of the New Testament Church as they were delivered by the Lord to His Apostles. The table of the Lord in our midst is only for true believers. As was required by the Church of God in her best days in the world, that all her members must walk in the light of the Word of God, so we seek to follow in the same path. The exercise of discipline was necessary in every age in the Church, and must be continued among us if we are to be faithful in adhering to the Word of God. Let us, however, rather pray for those who refuse to submit to the discipline of the Church, for it is the Lord alone who can give repentance and faith. When the Lord will pour upon men the spirit of repentance, they will be humbled in the dust, confessing and forsaking their sins. We firmly believe that the Lord will bless our Church if we faithfully cleave to His precious Word. Let us not shun doing so because of persecution and suffering which we must endure, but let us beware of the dangers to which we are exposed in an evil generation of letting these precious truths slip from us.

II. We now desire to bring before you a little in connection with "letting them slip." The meaning of the word used in the Greek is "to run out," as in leaking vessels. (1.) The idea seems to be that letting slip may begin in what has often been termed matters of little consequence. This may be seen in the case of the Free Church between 1843 and 1893. That Church continued for a time in real earnest, maintaining the truth of the gospel, but how quick was the downfall from that position. It was in the words of our text—letting slip the truths for which men had suffered the loss of all earthly comforts. We are to-day in the same position which the Church held in 1843—we are the Free Church of 1843, both in our profession and our practice, and we have held this historical position in Scotland for the last forty-five years. As far as our profession and practice are concerned we have added nothing to that testimony, nor taken anything from it. (2.) When men care little what will become of the pins of the Tabernacle, it is only a matter of time until the greater things will share the same fate as the lesser things. If we knew the signs of the times, we have ample demonstration of this fact before our eyes in Scotland to-day. What a sad spectacle the face of Scotland presents religiously now, when compared to what it was eighty years ago. There is a remnant left in our land, but the great majority are left to what they desired. We are in danger from without—from the religion that is only in name. If we give the least place to it in our minds as being of God, we have already began to let slip from us the truths of the gospel. It will only be a matter of time until we find ourselves at home where the uninspired hymns and organs are used in the worship of God. If we are in danger from without, we are much more so from within. It is not the destruction of one here and there of those who profess the truth in the Free Presbyterian Church Satan desires, but to have the testimony of the Church overthrown altogether. It is my firm conviction that Satan will not rest using every influence he can against us until he finds himself defeated by the power of the truth working in our midst. If we in the strength of the Lord Jesus Christ seek to walk humbly

and wholly in dependence upon Him, we shall overcome sin and Satan in ourselves, and within our borders as a Church. We live in an evil age and we need constant supplies of grace if we are to continue to the end. Let us be frequently at the throne of grace pleading for ourselves and our Church, "lest at any time"—whether it is a time of peace or trials of various kinds—"we should let them slip."

III. I desire in the third and last place to notice the exhortation—"therefore we ought to give the more earnest heed to the things we have heard." (1) The believers to whom the Apostle wrote this epistle had given heed to the message of the gospel and were believers in the Lord Jesus Christ. (2.) He exhorts them to give the more earnest heed by laying to heart the greatness of the message which they had received. It was not an ordinary message, but the greatest message that heaven could send them. The blessings which came to them were of such a nature that they must be willing to part with every worldly advantage, even with life itself, rather than come short of the full possession of the blessings of the gospel. They had not yet resisted unto blood striving against sin, although many of the saints of God resisted in their own day even unto blood. (3.) They are exhorted by being reminded of the promise given to others of entering into His rest, but who entered not in because of unbelief. The awful condition of unbelievers, as Esau, who for one morsel of meat sold his birth-right, and who found no place of repentance, though he sought it carefully with tears, is part of the exhortation used to bring the Hebrews to a realisation of what the position is of those who forsake the truth. (4.) The need of faith and patience, and how if both have their proper exercise they shall overcome many difficulties, is shown by the example of others who through faith and patience inherit the promises. There is finally the blessed state of those who have overcome and entered into possession of heaven itself. It is as necessary in our case that we should give heed to the things we have heard by believing upon the Lord Jesus Christ. We are also exhorted to give the more earnest heed to



these things. Let us seek in the strength of grace to know them, and to value them as the best of all treasures, so that we will have the best portion in time and throughout eternity. "If ye know these things, happy are ye if ye do them." (John xiii. 17.)

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### **The late Mr. Murdo MacLeod, Missionary, Kyles Scalpay, Harris.**

**T**HE North Harris congregation, in common with other congregations throughout the Church, has been made poorer by the hand of death. During the past few years members who gave evidence that they served the Lord have been removed to a better land. They all attended diligently the "public means of grace," and their example in that and other matters may be profitably followed by all concerned. The following members have not been noticed hitherto in these pages: Annie MacKinnon, Tarbert, who followed the means beyond her native place while she was able; Mrs Morrison, Lewisville, Tarbert, a kind neighbour and a diligent member occupying her place Sabbath and week-days as long as bodily health permitted her to do so. Mrs MacCuish, Leacklee, Stockinish, and Mr Murdo Macleod, our late missionary; Kyles Scalpay, deserve to be remembered also.

Murdo Macleod was born in Kyles Scalpay eighty-six years ago. He was ordained deacon in 1896, and elder in 1911. He was also our esteemed missionary in his native district until no longer able to conduct services through ill-health. He endured in the furnace of affliction, for he lost his partner in life many years ago and during the last year of his life he was much disabled. On one occasion, at least, he came into collision with his employers over Sabbath desecration. He stood his ground and lost his place—which under the circumstances was no loss. On Sir Edward Scott's yacht he sailed around the British Isles and along the Mediterranean Coast. In the latter region he saw to advantage the workings of the Man of Sin's deluded devotees.

Even Protestant money seemed tainted with evil spirits, and the first thing the deluded tradesmen did on receiving any such money in their hands was to breathe upon it in order to drive away evil spirits adhering to it. Mr Macleod spoke several times on this and other branches of delusion common in those parts of the world. It is the heart and not the cash that forms the centre of attraction for evil spirits; to cleanse them out of their habitations the breath of heaven is absolutely necessary. Mr Macleod dwelt much on the experiences of Paul the Apostle, and saw in them God's means to further His own glory and raise His servant to greater blessedness. He had seen many praying people in Kyles Scalpay in former years and mourned that they were much fewer to-day as far as can be seen. Both his grandson and his wife were very kind to him in his old age. To them both and all the Kyles Scalpay people we desire to commend the Lord who saved His servant, and the Holy Spirit who quickened the truths that comforted him, and the Throne of Grace he plied to in his time of need.—*D. R. MacDonald.*

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### **The late Mrs. MacCuish Leacklee, North Harris.**

**M**RS MacCuish, who died on the third of September, 1936, was well known in Harris, Lewis and Uist wherever Free Presbyterian Communion were held. Her house was ever open to anyone that might come to supply Stockinish district, and I can speak from personal experience of her great kindness and consideration. Her days were almost all spent in Harris. She saw many changes and had a varied experience in her wilderness journey. To give a little of that experience that might be helpful to others is the purpose of this notice.

Her family to which she belonged were left first fatherless and then motherless at a very early age. There were two brothers and one sister in the family, and one brother was evidently a

God-fearing person. Although educational facilities were not then as they are now, oftentimes the example and instruction of godly neighbours produced most desirable results. This was true in the case of Mrs MacCuish. Even as a young girl she loathed certain sins and prayed much to be kept from them, and she was preserved from them to the end of her journey. Another point that she dwelt much upon was the liveliness exhibited by professing acquaintances, most of whom, if not all of them, were called home before herself. Often did they walk to the means of grace in all kinds of weather. On the return journey they sat in a certain place and ate their pieces. The poor fare outwardly was more than counter-balanced by the inward feast arising from the truths received and their power felt, and then their communications one with another. She was often harassed in her mind and knew much of the spiritual miseries of this life. The fear of being deceived was another matter that deeply concerned her, for she knew that she had a deceitful and desperately wicked heart to contend with. She managed to read her Gaelic Bible although, as has been stated, placed under disadvantages in early life. In endeavouring to make use of the Word the inward ruin, the power of the world, the destructive ability of Satan manifested their opposition. Christ's righteousness and resignation to His will were among the last words she spoke in this world. She fought a good fight and brought no reproach upon Christ's cause in this world. She gave good instruction and left a good example to her family. May all these things work towards their eternal welfare!—*D. R. MacDonald.*

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### **The late Alexander Mackenzie, Merchant, Strath, Gairloch.**

**T**HIS short notice is no more than a belated intimation of this young man's death. He was a son of the late Osgood Mackenzie, our worthy elder, and we had little thought that a record of the death of his son would appear in these pages so

soon after the father's. Though "Sandy," as he was affectionately known here, was not long professing, yet his exemplary life previously was virtually a profession. One who knew him intimately and loved him much, on hearing of his removal wrote to us as follows: "This came as a great surprise and with the effect of a shock, since I had not entertained the idea of his illness being of a serious nature. The Lord, however, knew the end from the beginning, and I am sweetly persuaded that he had been preparing our dear friend 'against that day.' I have no doubt you will feel his death keenly since you would have been reckoning, as I had myself, on his being spared many years of usefulness in the world. We have great need of the spirit of acquiescence with and submission to the will of God so beautifully exemplified by our Saviour when He prayed 'not my will but thine be done,' and again, 'even so, Father, for it seemed good in thy sight.'" Yes, many had been "reckoning on his being spared many years of usefulness in the world"; for in his behaviour they had manifest tokens that, if spared, he would be a great support to the cause of Christ. He was one that abounded in love to God, to His laws, to His people. "Hereby shall all men know that ye are my disciples, if ye love one another"—and this witness we had in him. He was fully alive to the sins and vanities of the times and was deeply grieved with these.

He was strong and robust till about three months before his death, when as the result of a severe attack of influenza his heart began to trouble him. It was not till a week of the end that friends got alarmed about him. Medical skill could not keep him here. In his sickness he was patient and content. His mind was beyond the world. "I see now that it is good for me that I did not leave off thinking of eternity till now," he said to a friend two days before God took him. Spasm after spasm hastened him to the shores of the incorruptible kingdom, till on the morning of 14th April, 1937, he entered on the full enjoyment of it. As friends witnessed his departure from time they heard him utter two petitions in his mother tongue: "Lord have mercy on my

soul," and then as if all were ready: "Lord take possession of my soul." His widow, his three little sons, his aged mother and the congregation of Gairloch have much to sorrow, but not as others who have no hope.—A. B.

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## The late John Campbell, Elder Gairloch.

"SO shall we ever be with the Lord." This is the consolation of believers in the house of their pilgrimage. They like the smell of His ointments in this world, His myrrh, His aloes, His cassia. To live near Him is their heaven here below. Still, what they can get out of heaven here will not satisfy them; it is only an earnest of the heaven above. And if the earnest be what it is to their weary soul, what must the inheritance be! Their Saviour also is not satisfied that they should always remain here, He wants to better them, and He prays that they be brought to the better place: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me." To this may be added the assurance that His prayers on their behalf will be answered: "Thou hast given Him His heart's desire, and hast not withholden the request of His lips." From the time they are effectually called, the bent of their minds is towards heaven. They pray for a more capacious soul to hold more of Christ. Though sojourners here below, their "conversation is in heaven; from whence also" they "look for the Saviour." Their affections are also on things above. When they shall accomplish as an hireling their day, their Lord, for whom they waited, will translate them to the regions above to join the number who, incessantly, sing the song of Moses and the Lamb.

Not a few from Gairloch earnestly desired the shadow, and as an hireling looked for the reward (Job vii.), and in the end entered the joy of their Lord. Among those who lately left Gairloch to take possession of their heavenly inheritance was

Mr. John Campbell, The Post Office, Strath; a meek and lovable Christian. The original home of his kindred was the north coast of Loch Torridon; there his father rented the farm of Upper Diabeg. It was there John was born and brought up. His parents were among those who felt it to be their duty to teach the Word of God to their children. Sabbath evenings were specially set apart in that home to teach the children Scripture and the Shorter Catechism. He never forgot his early lessons and home influence. Though knowledge is not salvation yet there is no salvation without knowledge: "Faith cometh by hearing and hearing by the Word of God." The imparting of knowledge is the sowing of the good seed of the kingdom; the only seed with which God will give the increase. It is likely that some grains of the seed received, at the hands of the parents of this humble follower of the Lamb, lay under clods, in his soul, awaiting the coming of the Holy Ghost, who in due time watered his soul well.

Notwithstanding the privileges he had in the family and in the public means, he spent a good part, yea the better part, of his life among those who are without God ere he yielded his heart to Christ. He could say with a godly man of old: "like the fool I was, I suffered my sun to be high in the heaven and near afternoon before I thought of my ways." In those days when he had no care for his own soul, others prayed for him and coveted him for Christ. Among his advocates at the throne of grace was the late saintly Rev. Donald Macdonald, Sheildaig, who is known to have said: "The devil will not have an hair of John." This faithful follower of Jesus must have had a promise from the Lord on his behalf, which he knew the Lord would fulfil in His own time.

While yet comparatively a young man, our late friend married, but it pleased the Lord to bereave him of his help-meet before many years had elapsed. He was thus left a widower with two young children, one of whom was an infant. It was after he was thus dealt with in the providence of the Most High that he came to reside in Gairloch, accompanied by his only unmarried sister and the two children.

It was not till he had been a considerable time in Gairloch that a saving change took place. He was naturally of a reserved nature and it is difficult to determine when or how the good work began in his soul. He did, however, tell a friend that he did not have as severe a law work as some. He could freely relate how he was exercised when the Holy Ghost came to convince him of sin. He made a new discovery—that he was a sinner. He felt his need of being reconciled to God. To attain to the reconciliation he aimed at, he used to retire to the hills to pray. Of this period of his life he spoke sadly, shaking his head, saying: What a fool I was, thinking I could please God with my prayers." He was thus taught how utterly impossible it is for man to be saved by his works: "by the deeds of the law there shall no flesh be justified in His sight." Like Paul the time came upon him when he lost all confidence in the flesh and resorted to the prayer of the publican: "have mercy on me a sinner." This prayer God heard and answered the words of his supplication. He understood well the meaning of the words: "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." One could feel by his prayers that there was none more dependent on free grace than he. Being awakened in a somewhat mild manner caused him anxiety at times, to the extent of doubting the reality of his conversion. This made him mindful of the Apostle Peter's injunction: "give diligence to make your calling and election sure." "The hand of the diligent maketh rich," and John was enriched when God came to his help and restored to him the joy of His salvation. He divided the spoil also with others when it was their privilege to listen to his exercises at the throne of grace. He did not always have a song of triumph. Satan often came in another garb to tell him a word of his own. But all his distresses were so quietly and patiently borne that only those who intimately knew him were aware of his having them. Some of his temptations and deliverances were more lively in his memory than others. On one of these occasions he happened to be in Dingwall attending the communion services. He was in great distress of

mind owing to how he felt himself to be deserted of the consolations of heaven, together with a more than ordinary feeling of indwelling sin. He knew that a faith's view of Christ was the only remedy, but how to get his eye cast on his Redeemer he knew not. None but the absent Jesus would console him. "Christ's absence," says John Welwood, "is so bitter that no earthly thing can comfort folk; no corn and wine and company, nay, not only so, but duties and the fellowship of the godly can do no good. No, till He comes, angels and apostles cannot comfort." In the time of his extremity Jesus came as the "Apostle" of his profession to teach him from the words; "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry lands springs of water" (Is. xli. 18). While he yet rejoiced that these words were written, the tempter suggested that the words were a general promise to the Church, and one which an individual should not apply to the case of his soul. Again, in despondency, he went to the evening service. It was the late Rev. Neil Cameron, Glasgow, who preached that evening, and to John's surprise and comfort it was the above quoted words he took as his text and applied them to the case of the individual. Our friend got good from that sermon and blessed the feet of the messenger who brought such seasonable tidings to his soul. He loved to read this chapter in Isaiah ever after, and looked for a draught from it in his thirsty moments.

A number of years after he made a profession, he was elected an elder. He felt the truth urging him to accept the call and did so. He fulfilled the duties of that office faithfully and commanded the respect of all people. He was a very acceptable singer, and he often led the praise in the courts of God's house gravely and melodiously.

The cause of Christ was a great concern to him. He loved the principles of the Free Presbyterian Church and held to them firmly. He prayed for the coming of Christ's kingdom in the world. Gairloch in particular, and the world in general lost a faithful wrestler at the throne of grace. We hope his prayers will yet be answered.



His trouble began some years ago and he gradually got worse, he lost the power of his legs completely towards the end. He never complained; when one asked about his health his answer invariably was: "I have no reason to complain." He attended the public means till near the end, though one saw few, if any, so helpless coming to the house of God. He loved the house of God. In this he had fellowship with the Psalmist in the words: "My soul longeth, yea, even fainteth for the courts of the Lord." He was able to sit at the fire for a little every day till about a week from his death, when he took a paralytic stroke when actually engaged in prayer at the family worship at night. From this he never recovered; the time of his departure was at hand. He lay like a ship about to unmoor and put to sea. All on board was ready. He only waited to have the moorings cast off that fastened him to the shore, and begin the voyage. That eventually came on Friday, 22nd Janaury, 1937, in the 78th year of his age.

He left two daughters and two sisters behind to mourn his loss. One of his sisters is in connection with the Free Presbyterian congregation in Vancouver, B.C., the other along with his devoted daughters nursed him to the end. When will the Lord come to build Zion? Oh, that there were such an heart in the young men and women of our day, to fear the Lord, and to dedicate their soul and body to His service! "For He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity" (Psalm xcvi. 9).—A. B.

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### Why did God permit Sin?

**A**T the close of one of his services in Edinburgh, a young man asked to speak with him and was admitted to the side-room, where he was meeting with anxious inquirers. Addressing Mr. North, he said, 'I have heard your sermon, sir, and I have heard you preach often, now; and I neither care for you nor your preaching, unless you can tell me, why did

God permit sin in the world?' 'Then I'll tell you,' the preacher at once replied; 'God permitted sin, because He chose to do so.' The man was taken aback by the ready retort, which threw no light on the subject of his question, and yet expressed all the conclusion which the deepest thinkers on that mysterious subject have been able to arrive at, referring it as an unsolved enigma to the divine good pleasure, which permitted it for reasons altogether wise, but not revealed to us and to a large extent inscrutable. 'Because He chose it,' he repeated, as the objector stood speechless, and added, 'If you continue to question and cavil at God's dealings, and vainly puffed up by your carnal mind strive to be wise above what is written, I will tell you something more that God will choose to do. He will some day choose to put you into hell. It is vain, sir, for man to strive with his Maker; you cannot resist Him; and neither your opinion of His dealings, nor your blasphemous expression of them, will in least lessen damnation, which will most certainly be your portion if you go on in your present spirit. There were such questioners as you in Paul's time, and what the apostle said to them I say to you, "Nay, but, man, who art thou that repliest against God?"' The young man interrupted him, and asked, 'Is there such a text, sir, as that in the Bible?' 'Yes, there is, in the ninth chapter of Romans; and I recommend you to go home and read that chapter, and after you have read it, and learned from His own Word that God claims for Himself the right to do whatever He chooses and does not permit the thing formed to say unto Him that formed it, Why hast Thou made me thus?—to remember that, besides permitting sin, there is another thing God has chosen to do—*God chose to send Jesus.*'

He then in a few words pointed out to him the way of salvation both from sin and wrath which God had prepared of His own free and sovereign will. The following Friday, the servant announced that a young man wanted to speak to him. On being shown upstairs, he asked Mr. North if he remembered him, but he could not recall who he was. 'Do you not remember the young man who on Sunday night asked you to tell him why

God permitted sin?' 'Yes, perfectly.' 'Well, sir, I am that young man; and you said that God permitted sin because He chose it, and you told me to go home and read the ninth chapter of Romans, and you also told me that God chose to send Jesus to die for such sinners as I was, and I went home and did, sir, what you told me.'

He said he had gone home, and after reading that chapter, which so many find a stumbling-block, he had pleaded for pardon in the name of Jesus, and for the gift of the Holy Spirit to be his Teacher, and was afterwards enabled to believe that he had been heard and forgiven, and now he said, 'I am happy, oh, so happy, sir; and though the devil comes sometimes to tempt me with my old thoughts, and to ask me what *reason* I have to think God has forgiven me, I have always managed to get away by telling him that I do not want to judge things any longer by my own reason but by God's Word, and that the only reason why I know I am forgiven is that, for Christ's sake, God chooses to pardon me.' Mr. North added that the changed expression of the young man's countenance was enough to account for his not knowing him again, as it was radiant with joy and peace."—*Life of Brownlow North* by Rev. K. Moody-Stuart, pp. 255-258.

### Prayer Answered by Crosses.

I ask'd the Lord that I might grow  
In faith and love, and every grace;  
Might more of His salvation know,  
And seek more earnestly His face.  
'Twas He who taught me thus to pray,  
And He, I trust, has answer'd prayer:  
But it has been in such a way,  
As almost drove me to despair.  
I hop'd that in some favour'd hour,  
At once He'd answer my request,  
And by His love's constraining power  
Subdue my sins, and give me rest.

Instead of this, He made me feel  
The hidden evils of my heart;  
And let the angry powers of hell  
Assault my soul in ev'ry part.  
Yea, more, with His own hand he seem'd  
Intent to aggravate my woe;  
Cross'd all the fair designs I schem'd,  
Blasted my gourds, and laid me low.  
Lord, why is this? I trembling cried,  
Wilt thou pursue thy worm to death?  
"Tis in this way," the Lord replied,  
I answer prayer for grace and faith.  
Those inward trials I employ,  
From self and pride to set thee free;  
And break thy schemes of earthly joy,  
That thou may'st seek thy all in me."

—John Newton.

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## Prayer.

By DR. JOHN DUNCAN.

**I**N giving yourselves wholly to the Lord your walk will be comfortable and happy, a way of pleasantness. But how deceitful is the heart and desperately wicked! Our lusts come upon us, and they may be lawful things on which they are set, things not in themselves sinful, obtaining the praise of men, even of good men. They are lawful, and you like them, but it is not God's will that you should do them. You won't give up your god nor your self-will. You won't consent to give the whole heart, nor quit His service altogether; you begin to serve two masters, convictions are stifled, prayer is restrained, and an evil conscience tells you that you are mocking God, that your God is a necessity, that He has become to you a necessary evil. What are you doing then? You are reversing your religion, mocking your God instead of adoring Him and serving Him.

If we be His, it comes to this, that He will endure no longer, and He brings us that we can endure no longer. Being intolerable to Him, He makes our way intolerable to ourselves. Oh! I can't endure to hate God any longer. It's shameful treatment of the Holy One. I'm seeing sin as sin, wherefore I abhor myself and repent.

"My soul expects to hear only the voice of pardon as it says 'I will return,' but the Lord meets it with the voice of rebuke and reproof: 'I will reprove thee, and set thy ways in order before thine eyes—consider this, ye that forget God, lest I tear in pieces, and there be none to deliver.'" I have often been brought to consider this text so far as a promise. He doesn't say absolutely, I will tear in pieces, but consider this lest I do it. It's *great* forgiveness He bestows, and He'll have us know this by setting the greatness of our sins before us.

And now my position is this: He is ordering my ways before me, and I ask your prayers that my faith fail not. God's gracious dealings with me in the past are aggravations of my sin. Don't make use of past evidences of grace against present charges of sin. To the mercy of God and the Blood of Sprinkling! Evidences are good in their own place, but shall a man palliate his guilt by pleading how gracious God has been to him."

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### Short Gleanings.

I used to try to reconcile the friendship of the world and God's favour, but I found it would not do; "He that will not forsake all is not worthy of me."—*William Tiptaft*.

Let me beware, when I get comfort, lest the enemy blow up pride, unsettledness, carelessness, sloth, etc., which he will assuredly be ready to do. He must, therefore, be carefully watched. For, when the soul is as it were raised a little from under its burden, it is apt to spring up too high—the animal spirits, which were formerly oppressed, being now likewise elevated.—*Dr. Love*.

## God's Holiness.

By JONATHAN EDWARDS.

**S**INCE I came to this town (Northampton) I have often had sweet complacency in God, in views of His glorious perfections and the excellency of Jesus Christ. God has appeared to me a glorious and lovely Being, chiefly on account of His holiness. The holiness of God has always appeared to me the most lovely of all His attributes. The doctrines of God's absolute sovereignty, and free grace, in showing mercy to whom He would show mercy; man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines. These doctrines have been much my delight. God's sovereignty has ever appeared to me a great part of His glory. It has often been my delight to approach God, and adore Him as a sovereign God, and ask sovereign mercy of Him.

## Cìod i bhur Barail-sa mu thimchioll Chrìosd?

Leis an Urramach Pàdruig Mac'ille Bhrìde.

Bha an t-Urramach Pàdruig Mac 'ille Bhrìde, na mar a theireadh muinntir Earra-ghaidheal, "Para mór Baile Bhòid," 'na mhinisteir a chaidh a shaothair a bheannachadh gu mór anns an fhion-lios. Chaochail e anns a' bhliadhna, 1846.

**'S**E ceisd rannsachail agus chudthromach a tha anns a' cheisd Cìod i bhur barail-sa mu thimchioll Chrìosd? Chuir i bho shean nan tàmh, mo có dhiùh gu h-amhladh, na Phairisich a bha crunn an ceann a chèile, agus, gun teagamh dhèanadh a co-chur ann an dilseachd diadhachd cuid a rusgeadh, ach dhèanadh i diadhachd fìor chlann Dhé a dhaingneachadh. Gun amharus tha e ro-fheumail gu 'm bitheadh smuaintean ceart aig daoine mu thimchioll Chrìosd, oir mar a smuainticheas duine 'na anam, mar sin bithidh e. Tha ceud ghluasadan an anam' anns na smuaintean, agus mar sin tha iad 'nan laighe aig bonn a chliù. 'N uair a tha droch smuaintean a' tighinn a mach as a' chridhe

feumaidh iad sin a bhi air an leantuinn le gràinealachdan eil'; agus gus am bidh cridhe nuadh air a thoirt, agus an trèig an duine eucorach a smuaintean chan urrainn pilleadh slainteil a bhi ann a dh' ionnsuidh Dhe, agus atharrachadh beatha agus giùlain. Ach ciod e smuaintean cheart mu thimchioll Chrìosd? Ann an so tha mi toirt fainear gu bheil iad, (1) De ghnè sgrìobtuireil. Anns an fhocal tha Crìosd air fhoillseachadh dhuinn, "Oir is i so fianuis Dhé, a thug e mu thimchioll a Mhic." Tha an fhianuis so iomlan agus dùinte, cha ghabh nì bhi air a chur rithe, no nì bhi air a thoirt bh' uaipe, ach a gabhail mar a tha i. Ann an so tha e air a làn-fhoillseachadh, agus air fhoillseachadh gu soilleir, agus gu leòir; agus 's e na tha dhith oirne, eòlas air an fhìrinn mar a tha i ann an Iosa, a chum smuainteachadh air gu ceart agus gu slànteil. Tha smuaintean ceart mu Chrìosd anna féin sgrìobtuireil. Tha ur n-eòlas slànteil mu thimchioll gu h-uile air a chrìochnachadh le Focal Dhé. Is e so slighe na beatha agus na slàinte.

(2) Tha mi toirt fainear mar an ceudna, gu bheil smuaintean ceart mu Chrìosd 'nan smuaintean spioradail agus gràsmhor, no leithid agus a tha sinn comasach air a smuainteachadh le bhi air ar n-ath nuadhachadh leis an Spiorad. Mo thruaigh! ged a tha na sgrìobtuirean, a' foillseachadh Chrìosd dhuinn tha sinn dall agus chan fhaic sinn e. Ann a bhi leughadh nan sgrìobtuirean, tha gu nàdurra còmhach air a' chridhe, a tha folach bho ar sealladh glòir Chrìosd, agus 'gar bacadh bho bhi smuainteachadh gu ceart uime. "Cha ghabh an duine nàdurra ri nithibh spioraid Dhé: oir is amaideachd leis iad; agus chan 'eil e'n comas da eòlas a ghabhail orra, do bhrìgh gur ann air mhodh spioradail a thuigear iad." A chum, uime sin, aithne bhi air Crìosd mar a tha e air fhoillseachadh anns an Fhocal tha feum air an Spiorad. Is e 'shoillseachadh-san a tha teagasg gu slànteil, agus is e 'ghràs-san a tha fosgladh nan sùl gu bhi faicinn nan nithean iongatach a tha ann am focal Dhé, agus mar sin, is ann a mhàin 'n uair a dh' ath-ghineas e 'n t-anam, a tha an t-anam an toiseach air a thoirt gu eòlas air Crìosd; agus is ann mar a dh' ath-nuadhaicheas e rithisd e na 's motha agus

na 's motha a tha 'n t-anam a' fàs ann an gràs agus ann an eòlas 'ur Tighearn agus 'ur Slànuighear Iosa Chrìosd. O iarraibh an teagasg so; tagraibh air son an Spioraid, oir is e obair-san a bhi teagasg mu Iosa.

(3) Is e th' ann an smuaintean ceart mu Chrìosd smuaintean creidmheach. O chan 'eil neach 'sam bith a' smuainteachadh gu ceart gus an tig e gu bhi 'creidsinn ann. 'N uair a tha aon an toiseach air a thoirt gu bhi 'ga fhaicinn, tha e air a thoirt gu bhi gabhail ris, agus ag earbsa ann; oir chan 'eil fìor eòlas aig ana-creidmheach air. No'm b' aithne dhoibh-san a chuir gu bàs e, cha cheusadh iad Tighearn na Glòir. Tha smuaintean ceart, uime sin, 'nan smuaintean creidmheach; tha iad ceangailte ri creidimh ann. Teichidh 'ga ionnsuidh, iadsan a tha air an toirt le Spiorad Dhé gu bhi 'ga fhaicinn anns an Fhocal; agus mar is motha tha iad air an soillseachadh, 's ann is motha tha iad a' leantuinn ris le rùn cridhe, 'ga ghabhail agus a' taiceachadh air, air son slàinte mar a tha e air a thairgse dhoibh anns an t-soisgeul, mar am fireantachd, an neart, agus an uile.

(4) Tha gnè naomhachaidh ann an smuaintean ceart mu Chrìosd, agus tha iad ag aomadh an anama gu Dia. Tha Eoin ag ràdh, "Le so tha fhios againn gur aithne dhuinn e, ma choimhideas sinn àitheantan. An ti a their, Is aithne dhomh e, agus nach 'eil a' coimhead àitheantan is breugaire e, agus chan 'eil an fhirinn ann." Mar sin, tha smuaintean ceart mu 'thimchioll a' naomhachadh an anama. O bhràithrean, chan aithne dhoibh e is urrainn a bhi beò anns a' pheacadh, no a ghabas misneach 's a' pheacadh bho a smuaintean mu thimchioll. Cìod i bhur barail-sa mu thimchioll Chrìosd? Nochdaidh bhur beatha cìod is aithne dhuibh mu thimchioll, agus innsidh i am bheil sibh 'san t-solus. A dh' aon fhocal, 's e th' ann an smuaintean ceart mu Chrìosd, ach ni tha de nàdur na slàinte, agus a tha treòrachadh gu creidimh, naomhachd, comhfhurtachd, agus eadhon glòir mu dheireadh, oir 'n uair a chì sinn e mar a tha e, bithidh sinn cosmhail ris mar a tha e. Nis cìod i bhur barail-sa mu thimchioll Chrìosd? Feòraicheam so co-cheangailte ris na seallaidhean glòrmhor dheth a tha air a thoirt dhuinn anns na



briathraibh fodh 'ur comhair. *Eabh* iv. 14-16. An do smuaintich sibh mu thimchioll air a leithid de dhòigh agus gu'n do theich sibh d'a ionnsuidh air son slàinte? An do smuaintich sibh mu thimchioll air a leithid de dhòigh agus gu'n do thréig sibh am peacadh agus a phill sibh ri Dia? An do smuaintich sibh mu thimchioll gus na dh' iarr sibh an Tighearn mar 'ur cuibhrionn agus 'ur fois? O iarraibh gu faigheadh sibh, le Spiorad Dhé a bhi 'gur treòrachadh gu bhi smuainteachadh gu ceart mu thimchioll.—*Eadar—theangaichte le I.M.*

## Nadur an Duine 'na Staid Cheithir Fillte.

AN STAUD SHIORRUIDH : NO, STAUD SONAIS,

NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantuinn bho t.d., 507, leab. xlii.*)

*An cor mu dheireadh*, Tha mi a thaobh nàduir gealtach, agus tha dearbh smuainte a' bhàis uamhasach dhomh! *Freag.* Mar is lugha a smuainicheas tu air a' bhàs 's ann is ro-eagallaiche a bhitheas smuaineachadh uime! Ach dèan thu féin eòlach uime, le smuaineachadh gu tric uime, agus feudaidd tu le sin, t' eaglan a chumail fodha. Amhaire air taobh soilleir agus dealrach an neòil: gabh beachd a' chreidimh air a' bhaile aig am bheil bunaite; mar sin chì thu dòchas anns a' bhàs. Smuainich gu dùrachdach air corp a' pheacaidh agus a' bhàis; cuidichidh so gu mòr gu eagal tràilleil a ghluasad air falbh.

Is bochd an nì gu 'm biodh naoimh cho déigheil air beatha is a tha iad gu tric: bu chòir dhoibh a ghnàth a bhi ann an staid réite ris a' bhàs. 'Nuair a ta nithe air an toirt gu ceart fainear, is maith a dh'fhéudta bhi 'n dùil gu 'n aidicheadh uile leanaba Dhé, na h-uile duine ath-nuadhaichte, a thaobh na beatha so, mar a rinn Iob, "Tha mi gabhail gràin dith, cha b' àill leam bhi beò gu bràth," *Caib.* vii. 16. Chum an cridhe fhaotainn gus an fhonn thaitneach so, bheir mi seachad na nithe a leanas maille ris na chaidh a labhairt.

*Air tùs*, Thugaibh fainear gu bheil peacadh a' leantuinn 'ur beatha, anns an t-saoghal so. Fhad 'sa bhios sibh beò an so, tha sibh a' peacachadh, agus a' faicinn muinntir eile a' peacachadh; tha sibh a' tarruing anail ghalarach, tha sibh a' chòmhnuidh ann an tigh na plàigh. Am bheil e idir iongantach gu 'n gabhadh sibh gràin d' a leithid sin do bheatha? (1.) Tha 'ur creuchdan féin mar luchd-turuis a' dol tharuibh. Nach 'eil peacadh 'ur nàduir a toirt oirbh a bhi ag osnaich gach là? Nach 'eil fiosrach, ged thòisich an leigheas, gu bheil e fathast fada o bhi air a dhèanamh iomlan? Nach d' fhuair an luibhre a steach do bhallachan an tighe, is chan urrainn di bhi air a gluasad as, gus am bi e air a thilgeadh sìos? Nach 'eil bhur nàdur cho truailidh, is nach urrainn do ni is lugha na sgarachduinn an anama o 'n chorp an galar a sgathadh as? Nach 'eil bhur creuchdan agaibh o 'n taobh a mach, cho maith agus bhur tinneas 'san taobh a stigh? Nach 'eil sibh a' fàgail comharran bhur salachair, air ciod air bith a théid tre bhur làmhan? Nach 'eil bhur n-uile ghnìomhara air an salachadh agus air an truailleadh le teachd gearr agus le mì-fhoirfeachd? có eile uime sin, d' am bu chòir a bhi am mór dhéigh air beatha, ach iadsan d'an slàinte an tinneas, agus a ta dèanamh uail 'nan nàire? (2.) Tha creuchdan gràneil muinntir eile a gnàth mu choinneamh bhur sùl, ciod 'sam bith àite an téid sibh. Tha amaideachd agus aingidheachd muinntir eile follaiseach, agus a' toirt seallaidh neo-thaitnich. Chan 'eil 'san t-saoghal pheacach ach cuideachd gun sgèimh, comunn neo-thaitneach, anns an iad a' mhuinntir as graineile a 'chuideachd as lionmhoire. (3.) Nach 'eil bhur creuchdan féin gu tric a' briseadh a mach a rìs an déigh dhoibh a bhi air an leigheas? Is maith a dh'fheudas ar cùl-sleamhnuichean lionmhor a thoirt oirnn a bhi fàs fuasgailte do ghràdh na beatha so. Ni bhi a ghnàth a' gleachd, agus an déidh sin a' tuiteam 'san t-salachar a rìs, obair sgèith. Nach 'eil sibh idir ag iarraidh gu 'n tigeadh am bàs fuar, a dh'fhuarachadh gu h-èifeachdach teas nan an-mianna sin, a ta cho tric a' lasadh a rìs, eadhon an déidh tuilte de bhròn diadhaidh a dol thairis orra? (4.) Nach 'eil sibh air

uairibh a' salachadh muinntir eile, agus muinntir eile gur salachadh-sa? Chan 'eil comunn anns an t-saoghal, anns nach 'eil na h-uile ball deth air uairibh a' cur ceap-tuislidh mu choinneamh chàich. Tha chuid is feàrr a' giùlan mu 'n euairt leò srad an nàduir thruaillidh, do nach faigh iad saor fhad 'sa bhitheas iad beò, agus a ta ullamh gu beòthachadh aig gach uile àm, agus anns gach uile àite; seadh, tha iad ullamh gu muinntir eile a lasadh, agus a bhi g' am brosnuchadh gu peacachadh. Tha na nithe sin gu cinnteach ullamh air a' bheatha so dhèanamh searbh do na naoimh.

*'San dara àite*, Smuainichibh air an truaighe agus air an trioblaid a ta 'na cho-chuideachd. Tha fois taitneach, ach chan 'eil i ri faotainn air an taobh so de 'n uaigh. Tha trioblaidean saoghalta feitheamh air na h-uile dhaoine 's a' bheatha so. Tha 'n saoghal so, 'na chuan trioblaid, far am bheil aon tonn a dol thar tuinn eile. Tha iadsan a tha 'm barail gu bheil iad féin an taobh thall de thrioblaid am mearachd; chan 'eil staid, chan 'eil ceum do bheatha saor uaipè: Tha 'n ceann air am bheil an crùn air a chuairteachadh le cùramaibh geur. Tha onoir, iomadh uair a' fosgladh an rathaid gu nàire mhór. Tha saobhbheas anns a' chuid is mò air a ghleidheadh d'a shealbhadairibh, chum an aimhléis. Chan 'eil an ròs as maisiche gun bhioran 'na dhàil; agus gheibhear air uairibh na trioblaidean as truime air am filleadh suas anns a' chomfhurtachd shaoghalta as mò. Tha trioblaidean spioradail a' co-leanmhuinn nan naomh 'sa' bheatha so. Tha iad cosmhuil ri luchd-turuis ag astrachadh ann an oidheche dhòrcha, anns am bheil a' ghealach air uairibh a' briseadh a mach fuidh aon neul, ach a ta gu h-èalamh a ris a' folach a cinn fuidh neul eile; chan ioghnadh ged tha fadachd orra gu bhi aig ceann an turuis. Is éiginn do na caochlaidhean obann, d'am bheil am fonn spioraid as fearr buailteach, na h-amharusan imcheisteach, na h-eagail amhludhach, na h-aobhneis ghoirid, agus na trioblaidean fada, tha ceangailte ris a' bheatha so a ta làthair, iarrtuis a ghineamhuin anns na naoimh gu bhi maille ri Crìosd, an nì is feàrr uile.

*San àite mu dheireadh*, Smuainich air a' mhi-fhoirfeachd mhór a ta 'n co-chuideachd na beatha so. Fhad 'sa tha 'n t-anam a chòmhnuidh 'sa' bhothan chriadha so, tha uaireasbhuidhean a' chuirp lionmhor; tha e a ghnàth ag iarraidh. Is éiginn do na ballachan criadha bhi air an leasachadh agus air an càramh suas gach là, gus an tuit am bothan criadha sìos gun éiridh tuilleadh. Chan 'eil ann an ithe, ann an òl, ann an codal, agus 'nan leithide sin, annta féin, ach gnothuiche suarach air son creutair reusanta, agus bithidh iad air am meas mar sin leis an anam a ta air a bhreith o nèamh; tha iad 'nan comharra air neo-iomlaineachd, agus mar sin, neo-thaitneach do 'n inntinn a ta 'n geall air a' bheatha agus air an neo-bhàsmhoireachd sin a ta air an toirt gu solus tre 'n t-soisgeul; agus bhitheadh iad glé dhoilghiosach, nam maireadh an staid so fada. Nach 'eil an t-anam gràs-mhor gu fhaotainn féin gu tric fo chuing leis a' chorp, mar chompanach air turus, neo-chomasach air coiseachd a chumail ris? 'Nuair a ta 'n spiorad togarrach, tha 'n fheòil anmhuinn. 'Nuair a b' àill leis an anam éirigh suas, tha 'n corp mar éire throm air, agus mar chloich ceangailte ri cois eòin a ta 'g oidhirpeachadh dol air iteig. Is fìor, O chreidich! nach 'eil t' anam, aig an uair is feàrr, ach cosmhuil ri daoimein ann am fàinne, far am bheil móran deth as an t-sealladh: Tha e fada fuidhe anns a' chriadh shuarach, gus am bheil e air fhuasgladh le bàs.

(*Ri leantuin.*)

## Notes and Comments.

**New Method to Keep Hold of the Young.**—The Churches have tried one device after another to keep hold of the young, and whenever one device has failed they resort to another. The latest move in this direction is to make use of the film. The Rev. George W. MacArthur outlined a programme with this end in view at a meeting of the Glasgow branch of the Scottish Churches' Film Guild recently. Their policy for next winter, he said, was to open one or other of the city

cinemas at 8 o'clock, thus avoiding competing with any of the churches. At these meetings they would offer a programme of a religious nature—a religious film service—that would be useful and profitable for those who came. "We will try to provide something for the thousands of young people who walk our streets of Glasgow on Sunday evenings, and who will not go to church in any case, but who, being accustomed to going into a cinema, may possibly turn in there if we can provide something attractive enough for them." If Mr MacArthur and those who agree with him are under the delusion that this device will achieve the end they have in view, they must be blind to the failures that have already strewn the path of those who made use of worldly means for religious purposes. It may have a measure of success for a time, but the young will wish something more exciting, and if things go on as they are going they will get it in the "Sunday" cinemas. The above movement is helping them to be film-minded.

**The Bible Designed to be Read as Literature.**—The above is the misleading title of a beautifully printed volume which has been exposed for sale on railway station bookstalls and elsewhere. The title is misleading, because the volume contains only part of the Bible. Also because portions of the Apocrypha are included without any explicit statement that they are not part of the Bible or that they lack the quality and authority attaching to the God-breathed writings. Not only is the title of the book misleading. Not only are the Biblical portions of the volume made to appear as though they were on the same level as the Apocrypha. The book carries depreciatory notes on certain books of the Bible, such as cannot but shock every reader to whom the Bible is the Word of God. The Editor says, for example: "In following the epic history of the Jews through the first sixteen books of the Old Testament, the reader is hopelessly thrown off his course by the legal codes, the census reports and genealogies, the beautiful but totally out-of-place fiction of Ruth, the double narrative of the same

events in Kings and Chronicles. He then comes upon another piece of prose fiction in Esther, the poetic drama of Job, the lyrical anthology of the Psalms, the collection of folk Proverbs, the philosophical treatise of Ecclesiastes, and the secular love poetry of the Song of Songs—nearly all of this section being the product of a late highly self-conscious period; after which, without warning, he is whirled back four hundred years to the early group of the Prophets who made their appearance once before in the Book of Kings.”—*Bible League Quarterly* (April-June).

## Church Notes.

**Communions.**—*May*: First Sabbath, Kames and Oban; second, Dumbarton, Scourie, Dingwall (*note change of dates for Scourie and Dingwall*); third, Edinburgh and Broadford; fifth, Fort William (*note change of date*). *June*: First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shieldaig; third, Uig (Lewis), Helmsdale, Lochcarron, Glendale and Dornoch; fourth, Gairloch and Inverness. *July*: First Sabbath, Raasay, Lairg, Beaully; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherriek, Plockton, Bracadale, North Uist; fifth, Achmore and Thurso (*note change of date*). *August*: Second Sabbath, Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. *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 the Communions should be sent to the Editor.]

**Meeting of Synod.**—The Synod will (D.V.) meet in the Hall of St. Jude's Church on Tuesday, 17th May, at 6.30 p.m.; when the Rev. Neil Macintyre, Edinburgh, will (D.V.) conduct divine worship.

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

**Sustentation Fund.**—Mrs G. Billingshurst, Sussex, £2; J. K. McL., Haslemere, Surrey, 10s; Mrs A. McP., Ardentinnny, 6s; A. McL., Tofino, B.C., Canada, 13s 9d; Mrs M. McR., Menai Br., Anglesey, o/a Laide, £2; Mrs M. C., Colbost, Dunvegan, 16s; E. McC., Kyles, o/a Tarbert, per Mr E. Morrison, 6s; Mr A. C. Broallan, Kilmorack, 16s 3d; Friend, Abroad, £1; Perthshire, Adherent, £2; Perthshire, Adherent, o/a Edinburgh Congregation, £1; Perthshire, Adherent, o/a Flashadder Congregation, 10s; Perthshire, Adherent, o/a Vatten, £1.

**Aged and Infirm Ministers and Widows and Orphans Fund.**—Mrs K. M. H., 46 Manor Place, London, 10s; Friend, N.S.W., Australia, 13s 6d.

**Home Mission Fund.**—Perthshire, Adherent, £2.

**Organisation Fund.**—Perthshire, Adherent, £1.

**Jewish and Foreign Missions.**—Friend, Abroad, £1; Mr and Mrs H., Ailsa Craig, Ontario, £2; Wellwisher, Lochinver, £1; A Friend, Edinburgh, £3 10s; W. G. Street, Glasgow, In Memory of M. M., £1; Mrs K. M. H., 46 Manor Road, London, 10s; Friend, per Rev. J. McLeod, Greenock, 10s; A. McN., Corrou, o/a Mrs. Radasi, 6s 3d; Friend of the Cause, Achmelvich, 10s; Friend Ross-shire, £2; Mrs M. B., Dunhallin, Skye, 14s 6d; Mr S. M., Olgrimmore, 13s 9d; Inverness Sabbath School Collections, per Mr J. Fraser, £6 5s 10d; Stornoway Sabbath School Collections, per Mr N. McLeod, £6 7s 3d; Fort William Sabbath School Collections, per Miss Rankin, £1 2s 3d; Friend, N.S.W., Australia, 14s; Perthshire, Adherent, £2; Two London-Lewis Friends, per Rev. J. P. Macqueen, £1; A. Friend, Ardrishaig, per Rev. D. Beaton, £1.

**South African Mission—Well-Sinking Fund.**—M. McL., Callanish, Lewis, £1.

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**Fort William Church Purchase Fund.**—Mr Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—A Friend, Kinlochbervie, 10s; Mr Cameron MacIntosh, Roy Bridge, 2s 6d; Bayhead Congregation, per Mr D. MacSween, £4 11s; Miss E. Macdonald, Achnahante, Spean Bridge, 5s; Mr N. Macdonald, Achnahante, Spean Bridge, 2s 6d; "Strontain," 10s; Mr and the Misses Warren, 8 Cameron Square, Fort William, £2; A Friend, Lochgilphead, 6s; Waternish Congregation, per Mr Kenneth Maclean (Collecting Card), £6 6s 6d.

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