

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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A Particular Aspect of Adoption.

THE blessed benefit of Adoption, received and enjoyed by all who are saved, is an act of God's grace towards such. The *Confession of Faith*, chapter xii, on Adoption, states: "All those that are justified, God vouchsafeth, in and for His only Son Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God." The act of adoption in the day of regeneration, when they were enabled to believe in Christ, marked the commencement of a new and spiritual life and new relationships toward God and His believing people, in their *personal experience*.

Their personal state, and condition morally and spiritually, during the period of their history in the world prior to their adoption, appears to be somewhat relegated to the background in an unfortunate manner, in statements which we have read having reference to the children of God, and emanating from sources where we doubt not, the fear of God is known. Some years ago we came across a positive assertion to the effect that the people of God had *always* been the children of God. And recently, we read a negative statement, that they *never* were the devil's. It seems that these observations have been expressed by those whose minds have been unduly under the influence of a misplaced and unscriptural emphasis respecting the New Covenant relationship between God and His elect people. We put our "Amen" to the precious truths which we quote: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will . . ." (Ephes. ii, 4, 5). Those made partakers of the grace of adoption were chosen indeed by God, in divine and sovereign love before sun, moon or stars, earth or man, were created. They were given to the Eternal Son of God in the Everlasting Covenant of grace. "Thine they were and thou gavest them me," (John xvii, 6), and the *Confession of Faith* on "Christ the Mediator," declares, ". . . Unto whom he did from all eternity give a people to be his seed; and to be by him in time redeemed, called, justified, sanctified and glorified." May we observe at this juncture, that they were, and are, in the transactions of eternity a *people*, a people, destined to become *children* of God.

This great and gracious choosing and giving on God's part, has in view a glorious end, the adoption of those chosen into His ransomed and spiritual family. They were predestinated from among the foreseen and innumerable posterity of Adam, a sinful, fallen and ruined race. They were marked out for adoption, as those who had sinned and were as vile, lost, dead and hell-deserving as all other human beings born into the world. Prior to their adoption and in their own persons, nature, character and conduct, and in their intimate relationship to Adam, their First Covenant Head, there was absolutely no difference between them and the rest of the fallen, corrupt human race.

Their being predestinated unto the adoption of children was heavenly procedure which did not, and does not, of itself constitute them, in their *actual and personal experience* and character children of God. The sovereign and loving transactions of the Everlasting Covenant are secret as affecting *individuals* of our sinful race, until these purposes of the heart of God are unfolded and become effective and saving realities in the souls of those thus chosen, by the effectual and regenerating operations of the Holy Ghost through the Word of God; and of course, in God's own determined time in the case of each one concerned.

If God's children were never the children of the devil, whose children were they in actuality, when they were without God, without Christ and without hope in the world; when they were dead in trespasses and sins; when in times past they walked according to the course of the world, according to the *prince of the power of the air*, the spirit that now worketh in the children of disobedience? They were elect according to the foreknowledge of God the Father; predestinated to be delivered from the guilt and reign of sin and from the power, kingdom and slavery of the devil. As Paul indicates to Timothy, Gospel instruction when blessed to sinners according to the will and purpose of God, brings about their deliverance from the snare of the devil; and Paul writes thus: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will," (II Tim. ii, 25, 26). Paul solemnly declaimed against Elymas the sorcerer, thus, "Thou child of the devil, thou enemy of all righteousness, when wilt thou cease to pervert the right ways of the Lord?" And was not Paul himself, prior to his conversion and adoption into God's family, a child of the devil in his character and conduct, when breathing out threatenings and slaughter against the followers and disciples of the blessed Jesus, whom he (Paul) was chosen from all eternity to know later, love and serve as an outstanding child of God?

The glory of God's electing and marvellous love, shine infinitely bright in this respect, that it lays hold upon the vilest of sinners, many of whom served the devil conspicuously; but who became godly and meek children of God from the day they were made partakers of the grace of adoption.

The greatest happiness of a creature is not to have the creature for its happiness.—*Dyer*.

Forsaking All.

Extract from a sermon by the late REV. DONALD MACFARLANE, Dingwall,
on Mark x, 28-30.

It is always the duty of those who would follow Christ to forsake sin, but it is sometimes the duty of those who would follow Him to forsake those things that are lawful for them to have. It is lawful enough for us to have a house to dwell in, and friends to associate with, such as brethren, sisters, mothers, wives, children, and lands; but when these come in competition with following Christ, we are bound to forsake them. In the history of the Church, there were times when the Lord's people did this, while others did not. At the time of the Disruption in 1843, the evangelical ministers, to the number of over 400, left their manse and churches for Christ and the Gospel . . . In 1893 the same test was put on the Free Church that came out at the Disruption, and of all the ministers in the Free Church, it was only two who stood the test. There was a godly man in Strathspey, named William Grant, who predicted that there would be another Disruption in the Free Church. After speaking to the Question at Moy on the Friday of a communion, he asked leave to speak again, which was readily agreed to. He said that since he sat down it was revealed to him that this would be the last communion he would be at in the world, and that there was something on his mind, that he wished to tell them before he died, and that was that there would be another Disruption in the Free Church, and that of all the ministers in the Church only two would follow Christ and the Gospel, and that if he were alive he would be with them. When we made a stand in defence of the truth it was told to a man who had heard William Grant's prediction, that the disruption which he predicted took place. The man said that if there were more than two ministers it could not be the disruption predicted by William Grant. He was told that there were only two ministers, and then he said he believed it was what William Grant spoke of. It was lawful enough for the two ministers to have churches and manses, but they left these for the sake of Christ and His Gospel. The ministers and the people who followed them parted not only with churches and manses, but also with friends and near relations with whom they were formerly associated. Families were divided, some following the truth, and others following error. This was foretold by our Saviour when He said: "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law . . . He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me." We were blamed for causing divisions in families—it was Christ's work. He kept some to His truth and permitted others to forsake the truth. There was good reason for the disruption that took place in 1893. This was acknowledged by some who failed to stand in defence of the truth when the trial came. When errors were coming to a height in the Free Church, Dr. Aird of Creich said that the cause of the Disruption in 1843 was small as compared with the cause we have now to separate for from the so-called Free Church. It was only one doctrine that was denied in 1843, but now all the fundamental doctrines of the Bible were either ignored or denied; but when the trial came, Dr. Aird remained in the Church which he so strongly condemned.

Lamps in the Vale.

“If it were not so I would have told you,” (John xiv, 2).

SOMETIMES it is said that the Bible gives us little information about Heaven, but for this view it is not easy always to find support. Our Lord showed his disciples the way to Heaven, expounded the laws of His kingdom, made clear the qualifications necessary to ensure entry, revealed the character and seeking of those counted worthy of eternal life, spoke of the company that is to be theirs, and predicted their position and occupation in the good land. And was it not in connection with these things and His solitary possession of the “words of eternal life” that His disciples voiced one of their clearest confessions: “To whom shall we go, thou hast the words of eternal life?” A definite hope of eternal life filled the bosom of each, and as definitely did this hope fix itself in Christ alone. Were they to see this hope now led away and put to death with Him? Knowing their thoughts, he anticipates their anxiety. The creation and encouragement of this hope were from Him and accepting this responsibility, He hastened to assure them that the ground of it was among the unmoveable things. Upheavals within their lot they were to expect, bewilderment in plenty lay close to hand, but the Father’s house and the many mansions were facts forthwith their earthly lot. Heaven and their portion in it were things so thoroughly accepted in God’s plan that they were entitled to regard them within the economy of grace as ordinary and normal. “It it were not so I would have told you.” Well, now with this precious truth before us, let us see what further encouragement we may find in these words.

The Reality of the believer’s portion in glory. Here before us stands the Lord who alone possesses authority to lay out for them His people’s joys in glory. The Father has delivered all things into His hands and among these things, in Himself, is the eternal portion of His people. Our Heaven is blood-bought and blood-marked, and is as real as are the wounds in His body by which it has been bought. As we cannot call in question the existence of the God-man Redeemer, we cannot doubt His people’s Heavenly portion in Him. He has ascended on high, the gates have lifted up their heads to receive Him, and His people are made to sit in Heavenly places in Christ Jesus. In the annals of glory, Christ is not more surely in Heaven than His people’s portion is sure in Him. Your Lord, not separate from, but bound up with your Heaven, is accepted, recognised and received as in this relationship established *with you*. Heaven acclaimed not Christ alone, but your Heavenly inheritance in Him also. Since your Heaven is bound up with the deathless One, and with no one else, how real and sure is its existence, and “If it were not so I would have told you.”

Our Lord’s assurance about the future a compensating factor in life. Through their union with Christ, and their association with Him, the disciples were soon to experience great tribulation, and support of a kind made use of by the Lord Himself is here offered to them: “Who for the joy set before him endured the cross.” Heaven, its joys and His peoples’ participation in them are a reality from which futurity can deduct nothing—and, of course, faith annihilates time. “Draw your chair closer to the fire.” So we are invited by our friends to do, and we soon learn that there are no limits set upon the amount of warmth we may absorb to offset the coldness of the night. Thus are we invited to compensate

ourselves for even slight discomforts, and it is our Lord's will that we should also compensate ourselves for the heavier ills of life. For those of the broken spirit, of a bruised heart, and for the crushing weight of the cross, our Lord has counter-weights all of His own. A well-balanced load is lighter than a half load ill balanced, and the kind hand of re-adjustment is stretched out towards ours in these words: "If it were not so I would have told you." When a few grains of "the eternal weight of glory" bear down on one part of your load, do you not find a wonderful and unexpected buoyancy come under all of it? How that wearisome drag runs out of it, and how it tilts upwards and swings him forward, many a believer can testify. There in the curseless land, the healing leaves grow in plenty, and each with such potency too, that the application of even one to the many ills of life will be found to work wonders. How the application of these leaves strengthens the ankles, soothes feet, hot and tired, puts the light of glory into dim eyes, and the boldness of a good cause into a fainting heart, many a saint can tell you. And, this is your privilege too. Take then your heaviest burden and fit it with the wings of anticipatory faith, and now direct its flight to the gates of glory. For that long, straight, sustained and much opposed flight, faith will need strength and nourishment. Here these are in plenty: "If it were not so I would have told you, I go to prepare a place for you."

There can be no change in our Heavenly Portion. It is possible that the disciples thought that their title to glory required the support of the Lord's bodily presence, and if they did so they were wrong. How often do we make the same mistake. We think that our claim to eternal life must be supported by a number of things when in truth it requires only one, "the word that liveth and abideth forever." Through all the changes in their lot, through all the tremendous experiences brought to Him in His two states of humiliation and exaltation, His covenanted word remained as something apart in its abiding detachment from all change. And so we learn that His presence to-day, and loss of it to-morrow, are things of time, but that His covenanted word passed on our Heavenly state, is eternal. Forthwith the furthest bounds of time His word has passed on, and there on the immutable walls of a Redeemer's eternity it has carved our names, "Abide in me and I in you . . . If it were not so I would have told you." He knew that soon he was to be delivered, mocked, judged, condemned, esteemed a worm and no man. He knew that while He promised Heaven, he was shortly to lose all—followers, name, clothes, life, the company of angels, and of His Father. Soon, very soon, they might well say: "And out of this deep poverty He is giving an assurance of the riches of glory!" He knew too that when these things would happen they would have a devastating effect on these same disciples. Yet see him stand before them with this assurance. He remains unmoved and unshaken in his hope of their eternity. Grasping in omnipotent control all the ages of both eternities, would we expect Him to be otherwise than calm and assured? Soon, the wounds in His hands would become the eternal tokens of that authority gifted Him by the Father, whereby He should put His Heaven at the disposal of His redeemed people. "If it were not so I would have told you." Let not every whiff of wind across your sky, nor any doubting word in your ear, mark the boundary of your ultimate things. The things of your glory are beyond with Christ in God, and "If it were not so I would have told you."

Definiteness. As an article of belief, most readily do we underline "Heaven," but our own position in it, we as often indicate by a very decided question mark. Difficulty of thinking on anything but the present stress and pain is one of the handicaps of conflict. Pain absorbs the present and the future, for through it, the best-founded hopes of to-morrow are rendered unreal and indefinite. So it was with the disciples. Present sorrow robbed them of the power to hope in a future. The warning words of Christ, the tenseness of the atmosphere, now so hostile, the approaching darkness, the menace hidden in each of the many crooks in their now forbidding path, filled them with thoughts too heavy to as much as glimpse a future glory. But out upon their morass of things unsubstantial, unreal and threatening, steps the Lord. His step is firm, His footing unyielding—it is rock. By the Ancient of Days and with the deliberation of omnipotence, and on the ageless rock of Heaven's guest list, each unfaltering word is written, "*If it were not so I would have told you. I go to prepare a place for you.*" With this positiveness and with this clarity only God can speak of the mansions of God's preparing. No number of words added to this statement can make it more definite, and no mere event on whatever scale can wrest this thought from the heart of God, this purpose from His holy will, nor frustrate this act of supreme love. There is nothing more definite in relation to the eternity of each disciple than this, "If it were not so I would have told you."

Challenge. Our Lord's assertion here is designed to challenge doubt. Your right to the good things of Canaan is founded upon covenant provision, promises, obligations and relationships. Heaven and everything necessary for its possession in full, are things secured by the blood of the everlasting covenant. Soon, very soon, the disciples were to experience to the full the bitterness of their defection from the Lord, and guilty consciences, shame-filled hearts, bitter memories and deep self-loathing were to fill up their "season of heaviness." Yet these grievous but gracious states were to lie very close to their Heaven. It was He who alone could measure the extent of their guiltiness, He against whom their sin was most readily directed who assures them, "If it were not so I would have told you." The place of His preparing was never on the ground of human merit and always in spite of His people's sins. Rest assured therefore, that if there has been an effectual calling, there will also be a Heaven; if there is repentance, forgiveness, peace through the Blood, renewal, communion with God through our Lord Jesus, there is also Heaven beside these. The covenant cannot bespeak these into your life without in the same breath speaking of your Heaven. "According to God's own purpose and grace which was given them in Christ Jesus before the world began." As surely as the election of God predestined you in Christ to these gracious states, so surely did He predestinate you to Glory. Sorrow, self-reproach, loathing and felt unworthiness, and all the other states which give rise to doubt are met by a challenge from Him, the knowledge of whose person and nature is the immediate source of these experiences. "If it were not so I would have told you." These gifts, following the knowledge of Him and of yourself, are the sure tokens of the Spirit of the Covenant, and bespeak a preparation in you for that place prepared for you under covenant provision. The covenant stands. "If it were not so I would have told you."

He offers His word alone as ground of hope. The circumstances were such as might lead one to expect some spectacular demonstration given in support of His words. There was none. He drew no curtain aside. He exposed to view no Heavenly hosts. He directed no angelic choir to attend on His words. Supernatural voices and thunderings there were none. No, nothing but the voice, still and small, on that night made noisy by evil clamour. From this we should learn to expect no outstanding sights nor sounds to attend our departure from time to eternity. The passing of a soul to eternity is an experience solemn and impressive, yet for the undertaking of it Heaven promised us nothing beyond *The Word*. No, nothing as an additional strength to faith. No, nothing as a particular support to hopes of loved ones soon to mourn. Nothing but the word, the bare word, the unassisted word. No, nothing but silence, vast and tremendous, except that word, "If it were not so I would have told you." We are called to step out of this world. we are called to embrace and welcome a world largely unknown to us, and for this solemn undertaking, beyond His simple word, the Lord offers us no guarantee that all will be well with us. The word and faith in it, that is all. Of all the doings wherewith faith honours its Lord, surely among its greatest is this last act. "These all died in faith." Can you pass out of time and believe glory is to be your new home and, for that, depend on no more than a simple promise? Do you doubt that blessings so weighty can possibly depend on a thread apparently so weak? Do you fear that "faith like a little child" can never introduce you to blessings so precious? A little further back I referred to His word as a naked word. Others speak of it in this way, too, but all of us err. *No word of Christ's is a naked word.* Every word is clothed with the divinity of His Person as the Son of God: "In the beginning was the Word and the Word was made flesh, and dwelt among us; and we beheld His glory as of the only begotten of the Father, full of grace and truth." No nakedness there: "full of grace and truth." His promise is weighted down with the preciousness of His own Person, and so the words, "If it were not so I would have told you, I go to prepare a place for you," reach you as the bridge made strong by the merits and efficacy of His Saviourhood. The word spoken is as substantial as the Word made flesh. To launch out into eternity resting on His Word of promise is nothing less than to lay one's soul down upon the broad and mighty bosom of Immanuel. "I will lay me down and quiet sleep will take . . . and to thy glory afterwards receive me to abide." Yes, without fail every one of them shall find it so, for "if it were not so I would have told you. I go to prepare a place for you."—*Penuel*.

Rev. William C. Burns in Dublin.*

"I HAD seen your brother in Perth, and had invited him to my house in Dublin. He accepted my invitation; and after he had finished his immediate engagements in Scotland he suddenly appeared at my door, with a small bundle in his hand, containing the whole of his travelling apparatus. His principal object in coming to Dublin was to find opportunities, if possible, of making known to Roman Catholics the message of the gospel.

* Rev. Dr. Kirkpatrick, his friend, wrote the following narrative of Mr. Burns' sojourn in Dublin in April, 1844.—*Editor*.

Accordingly, he selected as the place of his public labours a suitable piece of ground in front of the custom-house; a place in which Father Matthew had administered the temperance pledge, and where he could address his audience without obstructing the ordinary thoroughfare. This area was surrounded by a low chain fence, inside of which he stood on a chair, and spoke to the people, who occupied the space between him and the building. Here he took his position evening after evening, and amidst innumerable annoyances and interruptions he sought to bring before his ignorant and prejudiced hearers the word of eternal life. It requires no small amount of courage, and tact, and temper, as every one knows who has made the trial, to address an unsympathizing or hostile Irish mob. Mr. Burns was exposed to many opprobrious salutations, derisive questionings, vehement denials of the statements which he made; sometimes the uproar was so loud and long-continued that he was obliged to desist altogether; often his clothes were torn; not seldom the chair on which he stood was broken; but he never was impatient, nor even for a moment lost his self-command. Amidst the most noisy and turbulent scenes, his countenance was beaming with joy, insomuch that some of his persecutors were constrained to say, "He is a good man; we cannot make him angry." The ringleaders of the mob occasionally joined hands, and rushed down upon him for the purpose of driving him from the chair, or of throwing him down upon the street; but he was always protected from the danger of these assaults by a body-guard of three young men, members of my congregation, who were never absent from these meetings; and who, standing behind him, caught him in their arms till the wave had passed by and spent its force; and then, having set him on the chair again, he proceeded in his address with as much quietude of manner as if no interruption had taken place. The questions interjected by the crowd from time to time, while he was perhaps in the middle of a sentence, were sufficient to perplex a speaker of less experience and of less self-control than Mr. Burns. Let me give some specimens of the style of interrogation to which he was subjected in the course of his addresses:—"What book is that which you hold in your hands?"—"It is the Word of God." "How do you know? can you prove that it is the Word of God?"—"I shall prove that it is if you deny it; but if we both of us admit it to be from God, why need I stop to prove it?" "What is your commission?"—"I shall read it to you, my friends, 'Let him that heareth say, Come.' Eleven years have now passed since I heard the Lord speaking to my heart, and saying 'Come,' and ever since I have been saying 'Come' to as many sinners as were willing to listen to me." "You may go, we don't want you here."—"My friends, it is to those who don't want me that I am always most anxious to go; for I find that they are the people who have most need of me." "Bravo!" shouted some one in the crowd, pleased with the readiness and appropriateness of the reply. "From what country do you come?"—"From Scotland." "Have you no sinners there?"—"Yes." "Have you not much drunkenness in Scotland?"—"Yes, a good deal." "Why did you not stay at home to convert the drunkards before you came over to teach us?"—"Here I see people who curse, and drink, and tell lies, who say, nevertheless, that theirs is the true religion. Now these people must be labouring under a great mistake, and I have come to set them right in this matter." "But *our* church is the true church, and we have our priests

to teach us and to keep us right.”—“My friends, your saying that you are members of the true church does not prove that you really belong to it. Let me read you a passage from the Word of God. John viii, 39-44: ‘They answered and said unto him, Abraham is our father. Jesus said unto them, If ye were Abraham’s children, ye would do the works of Abraham. Ye are of your father the devil, and the lusts of your father ye will do.’” This passage fell upon them like a thunderbolt, and silenced them for a season, while the speaker in the meantime pursued his address. The scenes described in the Gospels under the preaching of the word were thus vividly illustrated, and to some extent re-enacted, under the ministry of Mr. Burns.

On one occasion he proposed to vary the commencement of his open-air service by the singing of a psalm. I endeavoured to dissuade him from his purpose, by representing to him, that as his audience knew nothing of our metrical psalms, nor of our psalmody, his attempt to sing would serve but to increase and embitter the spirit of opposition. He was anxious, however, to make the experiment, and announced the 62nd Psalm. After reading a portion of the psalm, he commenced to sing the 5th verse,

“My soul, wait thou with patience
Upon thy God alone.”

The crowd, taken by surprise, listened to the first line in mute astonishment; then burst into a laugh of derision; then forming themselves into a compact phalanx, they rushed down upon Mr. Burns just as he had completed the first two words of the second line. The three friends, who were ever near, drew him aside till the crowd swept by, and after a considerable interval placed him once more upon the chair; and he then with his usual composure resumed the tune at the part of the line, “thy God alone,” which he had reached before he was interrupted.

One evening, when he was obliged to stop short in his discourse in consequence of his chair being broken, he went down along the quay on the other side of the river, for the purpose of addressing himself to the coal-porters. It was in vain that his friends represented the danger to which he would be inevitably exposed; he replied, that “he had never known fear.” His courage was soon put to the test. Whenever he commenced to speak, an angry mob quickly assembled, and loud and threatening shouts drowned all his efforts to be heard. The police came to his assistance, and kindly but firmly required him to cease. Still he was unwilling to give up the attempt, but after several ineffectual efforts, the mob becoming larger and more ferocious, the police peremptorily insisted that he should be silent and cross the river in the ferry-boat, “for if you attempt to go back along the quay,” they said, “we will not be answerable for your life.” “But I cannot pay for the ferry-boat.” “It will cost you only a halfpenny.” “But I have no halfpenny,” he replied. “Here is one for you,” said a good-natured policeman. Accordingly Mr. Burns stepped down into the boat, and holding up the halfpenny, he cried out to the people on shore, “See this, my friends, I have got a free passage. In like manner you may have a free gospel, a free forgiveness of all your sins, a free passage to the kingdom of heaven. Without money, and without price.” And thus he proceeded to deliver a message to the persons who were crossing with him in the boat.

Zion's Travellers.

By the late REV. JOHN WILLISON, Dundee.

Christian Directory, Direction 27.—Sojourn in this world as travellers, keeping so loose from the world as to be able to pack up and be gone from it upon short warning, (I Peter, i, 17; I Cor. vii, 29-31). We have no continuing city or certain abode here; therefore, let us always be ready to rise and depart. And if we would be right travellers towards Zion above, we must have Christ in our hearts, heaven in our eye, and the world under our feet. We must take God's Spirit for our guide, God's Word for our rule, God's glory for our end, God's fear for our guard, God's people for our companions, God's praise for our recreation, and God's promises for our cordials. We must make religion our business, prayer our delight, holiness our way, and heaven our home. O Zion's travellers, distinguish yourselves from the men that dwell upon the earth. Let Christ always be precious to you, the Word sweet, sin bitter, the world a wilderness, and death welcome. Let Christ's will be your will, Christ's dishonour your affliction, Christ's Cause your concern, Christ's success your joy, Christ's Day your delight, Christ's cross your glory, Christ's sufferings your meditation, Christ's wounds your refuge, Christ's blood your balm, Christ's righteousness your clothing, Christ's presence your heaven. While travelling here, let your hearts burn with love to Christ, love to think of Christ, love to hear of Christ, love to read of Christ, love to speak of Christ, love to speak for Christ, love to speak to Christ.

The late Mrs. Hector Campbell, Scorraig.

MRS. CAMPBELL was born in 1894 at Badenscallie, in the parish of Cogagh. She was the school teacher in the neighbouring village of Achduart till her marriage. For some years of her married life she was teacher at Scorraig School, but had to retire on account of her health. Mrs. Campbell had a warm place in the hearts of the Lord's people, and even the outside world gave her a place as a Christian which they gave to few.

"Woe is me," complains the Prophet of old, "for I am as when they have gathered the summer fruits, as the grape-gleaning of the vintage: there is no cluster to eat; my soul desired the first ripe fruit." Well may we have the same complaint. The Most High is taking away from our midst His own dear people one by one. The remnant of this people are like sparrows on the house-top. They feel the removal of those taken away, and mourn after them.

May God in His infinite mercy build up the breaches made on the walls of Zion.

The object of this short and imperfect sketch is to place on record a little about this worthy woman, who departed this life on 29th February, 1948. Mrs. Campbell was privileged to be brought up in a home where God was known and worshipped. She was wonderfully exemplary and moral in her daily life. The Spirit was striving with her in early life. The writer is not able to say when the Spirit dealt effectually unto

salvation with her soul, but that He did so was very evident. Anyone with the smallest measure of spiritual discernment would not be long in her company when they could testify that she was taught by Christ and enabled to follow Him. She was able to make a public profession of her faith in Christ after hearing a sermon preached on the words, "Thou hast cast all my sins behind thy back." She was very attached to that godly preacher all her life.

Mrs. Campbell was a real mother in Israel. Like Lydia of old, her heart and home were always open to Christ and His people. Although true humility, real feminine modesty and sobriety were characteristics of her character, she would boldly stand up for Christ, His cause and people, whenever occasion arose. She always kept a cheerful countenance to the world, but those who knew her intimately knew that she had trials and temptations which grace alone enabled her to bear.

After the death of her parents and before her marriage, she being the only one of the family was very lonely, but in that affliction she was wonderfully sustained by a portion of God's Word, Isaiah liv, 14: "In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror: for it shall not come near thee." As regards the affairs of her family, she was diligent like the virtuous woman, but spiritual matters were given the chief place. It could be said of her, that she walked in the commandments of God.

In her removal, the church in the world has lost a true wrestler at a Throne of Grace. We have much reason to mourn her death, but we believe our loss is her gain.

"Then are they glad, because at rest,
And quiet now they be,
So to the haven He them brings,
Which they desired to see." (Ps. cvii, 30.)

Her mortal remains repose in Dundonnell Cemetery. She is survived by her husband, one son and two daughters, to whom much sympathy is extended.—*From A Friend.*

Searmon.

Leis an Urr. R. SIBBES, D.D.

"Mu fhileantachd do bhrìgh gu bheil mi 'dol a dh'ionnsuidh m'Athar, agus nach faic sibh mi's mo mi," (Eoin xvi, 10).

(*Air a leantainn bho'n t.d. 220*).

Tha'n Spiorad Naomh a toiseachadh le dearbh-shoilleireachd mu pheacadh. Ciod e'n dearbh-shoilleireachd so? Is e foillseachadh soilleir agus neo-thuiteamach air ar suidheachadh. Tha e toirt solus nach gabh mùchadh a stigh do'n anam, agus a toirt air falbh bho'n anam gach teagamh, gach car agus gach lùbairachd. 'S e th'ann a bhi toirt dearbh-shoilleireachd ach a bhi toirt air duine a bhi, mar a tha e sgriobht', a cur a lamh air a bheul. 'S e th'ann an solus ach ni bheir dearbh-shoilleireachd. 'N uair a chì sinn a ghrian chì sinn gu bheil an làtha ann,

agus ged a theireadh deich mìle duine nach eil an làtha ann cha chreideadh-mid iad, do bhrìgh gu bheil an dearbh-shoilleireachd so na nì nach gabh àicheadh, air chor agus gu'r e duine mi-reusanta a dh'àicheadh e. Mar sin tha Spiorad Dhè a toirt solus, nach gabh àicheadh, a stigh do'n anam. Tha thu mar so agus mar so; ann an so cha'n eil carachadh, lubadh na tionndadh 'n uair a thig an Spiorad Naomh leis an t-solus so.

Cha'n eil an dearbh-shoilleireachd so bho'n Spiorad Naomh, ann an coitcheannas a mhain, ach air mhodh sònraicht' agus làidir. "Is tusa am peacach, agus tha thu ann an cunnart damanaidh." Agus tha e deanamh gnothuich ris gach nì, a gabhail a stigh peacaidhean nàdur, peacaidhean beatha, peacaidhean na tuigse, na toil, agus nan aignuidhean; agus cha'n e dearbh-shoilleireachd air peacadh a mhàin, ach air truaigh a pheacaidh, cunnart, aimideas agus cuthach a pheacaidh, agus na h-an-tromaichidhean a tha meudachadh a pheacaidh, mar a tha bhi mùchadh a liuthad de ghluasadan maith, a seasamh an aghaidh a liuthad de mheadhonan, agus a mì-bhuileachadh a liuthad de thròcairean. Tha'n Spiorad Naomh a toirt a leithid de dhearbhh-shoilleireachd agus nach eil comas freagairt ann, ach do bhrìgh gu'n do labhair mi air so a cheanna bithidh mi aithghear. A luchd mo ghràidh, mar a toir an Spiorad Naomh dearbh-shoilleireachd cha bhi dearbh-shoilleireachd ann. Tha leithid de lùban agus de thionndaidhean anns na cridheachan cealgach againn; armaichidh ar nàdur uaibhreach e fein mar a shuaimhneas a chrainneag i fein, agus a dhionas si i fein le a stoban, agus, mar sin, chomhdaich moran iad fein le briathraibh làidir, a cur na coire air feadhan eile, agus a gabhail an leithsgeul fein le nithean faoin. 'S e so slighe an t-sluaigh, ag oidhirpeachadh, mar le lùirich mhàillich, an dearbh-shoilleireachd so a chumail a mach, agus mar a bhitheadh gu'n do bhuail an Spiorad Naomh cho cruaidh air na coguisean aca, ag radh, "Is tusa an duine," cha bhitheadh an obair so deanta.

Ceist. Ach feoraichidh sibh a cheist so dhiom, Cia mar a dh-aithnicheas sinn strithean coitcheann seach obair an Spioraid? Oir tha daoine feolmhor a tha dol a dh'ifrinn aig am bheil strithean coitcheann.

Freagairt. Eadar-dhealachadh 1. Tha mi freagairt, 'S e strithean laga a th'ann an strithean coitcheann a tha le solus nàduir. Nì sradag bheag beagan soluis ach cha soillsich i seomar. Cha dean so ach solus mòr mar tha solus na greine. 'S e solus làidir a th'anns an Spiorad, nì's treise na choguis nàdurra. Tha choguis nàdurra agus solus coitcheann a nochdadh cuid de bhrisidhean air an dara clàr, ach cha toir iad dearbh-shoilleireachd air nàdur truaillidh, ach nì an Spiorad so mar a chi sibh aig Daibhidh, Salm li, 5. Tha e ga chur uile sios aig a so, mar gu'n abradh e, Ciod a dh'innseas mi dhuibh mu mhort agus adhaltranas, "Ann am peacadh ghabh mo mhàthair mi'n a broinn," mar sin cha'n amhaire fìor Chrìosduidh cho mòr air na meanglain ach air an fhreumh.

Eadar-dhealachadh 2. A ris, 'n uair a bheir a choguis nàdurra dearbh-shoilleireachd do dhuine nì e sin an aghaidh a thoil. Cha dean e duine nì's fearr dheth, cha slànuih se e, ach tha e air a chràdh-phianadh leis. Ach an duine a fhuair dearbh-shoilleireachd tre'n Spiorad Naomh, gabhaidh e taobh Dhè na aghaidh fein; tha e toileach a bhi air fhosgladh suas a chum gu'm faigh e'n tròcair is motha. Mar sin tha eadar-dhealachadh mor eadar strithean coitcheann nàduir agus dearbh-shoilleireachd an Spioraid.

'S e dearbh-shoilleireachd an Spioraid solus an Spioraid, ni a tha de nàdur is airde na solus na coguis nàdurra: "Cuiridh mise an Comhfhurtair," agus 'n uair a thig e; soillsichidh e gu mòr agus bheir e buaidh air an anam.

Eadar-dhealachadh 3. A ris leanaidh dearbh-shoilleireachd an Spioraid ri duine, cha'n fhàg e'n t-anam gu bràth, ach an ni a ni a choguis nàdurra tha e mar phlathadh, agus an sin tha iad ni's miosa na bha iad roimhe.

Ach feumaidh mi na nithean so fhagail.

(*Ri leantainn.*)

Notes and Comments.

The Recent General Election.

The result of the General Election has been to send to the House of Commons mainly two Parties, the Socialist and Conservative Parties, the Socialists holding a small overall majority of seats over the Conservatives, including a few Liberals, etc. The consensus of opinion is, although the Socialists, under Prime Minister C. Attlee, intend to carry on the King's Government, that this shall be extremely difficult with such a small majority of seats in the House. Whatever may transpire before this note appears in print, it is apparent that all praying people have serious subject matter in the present political situation, to submit to the Hearer of prayer at the throne of grace. We need nationally, the hand of Him by whom kings reign and princes decree justice, to guide our affairs at this present juncture in our history.

Mercy Killing Trial in U.S.A.

At the end of February there began in Manchester, New Hampshire, U.S.A., the trial of Dr. Hermann Sander, for what is called the "mercy killing" of fifty-nine-year-old Mrs. Abbie Borroto, said to be an incurable cancer patient. It is alleged that Dr. Sander injected air into Mrs. Borroto's veins. An indictment of "Murder in the first degree" was read against Dr. Sander. He pleaded "Not guilty," and since the trial began his defence lawyer has declared that the woman was dead before the doctor injected air into her veins. Before the trial there was considerable sympathy and support for Dr. Sander on the ground that "mercy killing" of this nature was morally justifiable. Support came from some who professed the Christian religion. Whether Dr. Sander did what he is alleged to do or not is for the Court concerned to determine. But the question of "mercy killing" must of necessity be a serious one to all who believe and hold to the doctrines of the Bible and the binding obligation upon all to reverence and obey the Moral Law. God says, in the sixth commandment, "Thou shalt not kill." The Westminster divines declare in the Shorter Catechism that the sixth commandment requireth all lawful endeavours to *preserve* our own life, and the life of others. There is no warrant in Scripture for any man to put his hand to the life of another for the specific purpose of bringing to a speedy end a life of suffering. It is a terrible commentary on the religious emotions and

outlook of some to-day when they deem it the depth of charity to condone such action. God reigns in regard to the most grievous and painful suffering as well as in relation to comfortable providences. Did not the thief on the Cross seek and find Jesus as his Saviour and Lord amid the anguish of his own protracted sufferings? Time is brief enough to prepare for Eternity without having one's days shortened by common consent. Many a sinner found mercy and grace through the Lord Jesus in the furnace of affliction and while left on the brink of the eternal world and just prior to their departure out of time. To deprive a precious soul of time and the means of salvation, under the pretext of human sympathy, is wicked and merits the divine anger, and is wholly repugnant to spiritual Christianity.

Ulster Holds to Status Quo.

Sir Basil Brooke, Prime Minister of Northern Ireland, replying on 28th February to Mr. Sean MacBride's offer of a Federal Parliament for Northern Ireland in a Republic of Ireland, declared that Mr. MacBride had offered civil and religious liberty, but that Northern Ireland already had them. Northern Ireland people believed they were better off as part of the United Kingdom. They were happier and wealthier than if they joined with Eire. Sir Basil Brooke is following in the footsteps of the great Protestant and Ulster leader, the late Lord Carson, who fought nobly for the retention of Ulster under the British Crown and Protestant constitution. Eire offers religious liberty to the Protestants of Ulster! Let Mr. MacBride appeal to the Pope for religious liberty for all classes in Spain.

Church Notes.

Communions.

April—First Sabbath, Stoer, Portnalong and Achmore; second, Fort William and London; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert and Coigach; second, Shieldaig; third, Lochcarron, Glendale, Applecross, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar and Finsbay; fourth, Stornoway and Vatten.

Corrections regarding any Communion dates should be sent at once to the Editor.

London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London Congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 9th April, the following services have been arranged (D.V.) to be conducted by the Rev. D. A. MacFarlane, M.A., Dingwall, and the Rev. A. Beaton, Gairloch:—Thursday, 6th April, 7 p.m.; Friday, 7th April, 3.30 p.m. (Gaelic); 7 p.m. (Fellowship Meeting); Saturday, 8th April, 3.30 p.m., and

6.30 p.m. (Prayer Meeting); Sabbath, 9th April, 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 10th April, 3.30 p.m. (Gaelic), and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting, Wednesday, 7 p.m.

Student Received.

The Northern Presbytery at a meeting held in Inverness on 27th January, received Mr. Alexander Murray, Altnagar, Lairg, as a student for the Ministry of the Free Presbyterian Church of Scotland. Mr. Murray is a member of our Bonar-Lairg congregation, an ex-serviceman, and at present completing his Arts course in Glasgow University.—*W. G.*

Reprints by our Publications Committee.

The attention of our readers is drawn to the following reprints by our Publications Committee, and now obtainable:—

The Wonderful Conversion of Three Highland Girls (the Highland Kitchen Maid, Mary Bethune and Janet MacLeod), which was originally issued in 1910 with a Preface by the late Rev. D. Macfarlane, Dingwall. The price, post free, is 6d single copies; 12 for 5s 6d; 50 for 20s.

Also two leaflets: *A Time to Dance*, and *A Father's Letter to His Son*. Price, post free, 2d for single copies; 12 for 1s 9d; 50 for 5s. All are worthy of a wide circulation, and they should be applied for now. If they are disposed of early, an additional reprint can be called for while the type is set.

They can be had in any congregation, but the following have them in large quantity:—

Rev. D. J. Matheson, 5 Park Quadrant, Glasgow;

Rev. D. Campbell, 24 James Street, Stornoway;

Rev. A. Beaton, F.P. Manse, Gairloch, Ross-shire.

—*W. G.*

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. W. M. S., Clatequoy, Thurso, 10/-; Mr. D. J. MacK., Vancouver, B.C., £3 10/-; Mr. I. F. B., Matiere, N.Z. (Weekly Collection), £10; Mrs. M. MacL., The Shieling, Aviemore, £1; Mr. A. L., in memory of his dear parents, 10/-; Anon, U.S.A., £10; Mr. F. MacL., 33 High Street, Ardersier, £1; Mrs. D. MacL., Cedar Rapids, Iowa, U.S.A., £8.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Mr. K. MacK., Port Henderson, Gairloch, £1 10/-; Anon, U.S.A., £5; Mrs. D. MacL., Cedar Rapids, Iowa, U.S.A., £5.

Home Mission Fund.—Mrs. M. MacL., Aviemore, 10/-; Mr. A. MacK., Daliburgh, 5/-; Mrs. D. MacL., Cedar Rapids, U.S.A., £6.

Organisation Fund.—Mr. I. F. B., Matiere (Weekly Collection at Matiere, N.Z.), £2 6/8; Anon, U.S.A., £5 9/3; Mrs. D. MacL., Cedar Rapids, U.S.A., £4.

Jewish and Foreign Missions.—Friend, Edinburgh, per Rev. N. MacIntyre, £1; Psalm xxxiii, 10, 11, for Zenka Mission, £25; Anon, U.S.A., £10; Mr. R. F., Stewart Avenue, Chicago, £9; Mr. K. MacK., Port Henderson, £1 6/-; Anon, Harris, £10; Mr. I. F. Beaton (Weekly Collection at Matiere, N.Z.), £10; Mrs. M. MacK., Aviemore, 10/-; Mr. A. MacK., Daliburgh, 5/-; Mrs. Ferguson, per Rev. J. C., £1; For South African Clothing Fund, in memory of the late Murdo MacKenzie, Torridon, £2; From Ladies of Lochcarron Congregation, for Shangani Sewing Fund, per Mrs. MacDonald, Shieldaig, £5 8/-; From Mrs. S., Kinloch, per Mrs. MacDonald, Shieldaig, for Ingwenya Sewing Fund, £1; Mrs. D. MacL., 1117 33rd Street, Cedar Rapids, Iowa, U.S.A., £7; Received with grateful thanks from the Bible Class of the Turner Avenue Congregation, Grand Rapids, U.S.A., for Mission Field Work, per Mr. Alan Gibson, £25.

Dominions and Colonial Mission Fund.—Anon, U.S.A., £5; Mr. I. F. Beaton (Collection at Matiere, N.Z.), £10; Mrs. D. MacL., Cedar Rapids, Iowa, £5.

F.P. Magazine, Free Distribution.—Mrs. J. Macleod, Schoolhouse, Elphin, 10/-; Miss Mackintosh, Dundee, per Mr. D. C. MacL., 4/-; Mrs. D. MacLennan, Cedar Rapids, Iowa, U.S.A., 6/-.

Magazine Fund.—Mrs. J. MacLeod, Schoolhouse, Elphin, 10/-; Mrs. J. MacIver, North Tolsta, £1; Mr. Murdo Macleod, Hill Street, North Tolsta, £1.

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Breasclete Church Repairs Fund.—Mr. F. Smith, 22 Breasclete, acknowledges with grateful thanks the following donations:—Mr. A. MacA., 27 Breasclete, £1; Mr. D. MacL., 32 Breasclete, £3; Miss M. A. MacA., 32 Breasclete, £1; Mr. D. S., 24 Breasclete, £2 5/-.

Fort William Mission House Repair Fund.—Mr. Alex. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with sincere thanks the following:—Friend, Kilchoan, £1; Friend, Inverloch, £1; Friend, Fort William, £1.

St. Jude's, Glasgow.—Mr. Alexander, 58 High Mains Avenue, Dumbarton, desires to acknowledge having received the following amounts:—Mr. and Mrs. Lamont, 15/-; Nurse Lamont, 15/-; Nurse Finlayson, 12/6; Mrs. MacAskill, 5/-; Miss A. MacLeod, £5; Mrs. MacKinnon, Luss, £4; I. MacArthur, per Rev. D. J. M., 10/-; Miss M. V. Fraser, £5.

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St. Jude's South African Clothing Fund.—The Committee acknowledge with grateful thanks contributions amounting to £25 13/6, with the following amounts direct to Treasurer:—Mrs. C., King's Park, £1; Miss MacD., Netherlee, £1; Skye Friend, Glasgow, £1; From Kames Friends, per Mrs. E. Young, valuable contribution of clothing and materials.