

MEMOIR
OF
REV. NEIL CAMERON

Edited by
Rev. Donald Beaton

[Extracted from Memoir and Remains
of Rev. Neil Cameron,
Chapters 1 - 5.]

PREFACE

THE Rev. Neil Cameron had begun to write his autobiography, but only got the length of the first three chapters. These are printed as he left them in the *Memoir*. The rest of this book contains a selection of lectures, sermons and letters, with two biographical sketches of Ewen Cameron and Allan Macpherson (Laga), which appeared at first in the pages of the *Free Presbyterian Magazine*.

The Editor desires to tender his sincere thanks to Mr M. B. MacNeill, bookseller, Oban, and Mr D. Thomson, M.A., and Miss C. Macsween, both of Oban High School, for the help they rendered in proof reading.

D. BEATON.

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CHAPTER 1

Birth. - Serious accident. - Goes to Ardnamurchan. - School. - Serious illness. - First serious impressions. - Begins to read his Bible and pray. - Leaves the Established Church. - Joins Free Church. - Passes through deep spiritual struggles. - Deliverance comes.

I WAS born in the parish of Kilninver and Kilmelford Lorne, Argyllshire on the 26th day of August 1854. My father, James Cameron, was ploughman at the time on the farm of Kilninver. My mother's name was Flora Macdiarmid. They were both very industrious and careful as to their conduct toward their fellowmen; but they did not say much to us about the concerns of our souls. We had to repeat the Lord's Prayer, the Ten Commandments, and the Apostles' Creed every night. My father sometimes read a chapter of the Word of God before retiring for the night, but never prayed in the family circle. When I was about four years we left Kilninver, my father becoming grieve on the farm of Cladich, Lochaweside, where we remained till I was about ten years of age. An extraordinary providence happened to me in that place. I rose early on a morning to help my mother with the cows. After we came home from attending to the cows, I stretched myself on the top of a meal chest, fell asleep and dropped down to the floor. My mother took me up, believing I was dead. She sent my elder sister away to tell my father. He sent the under ploughman on horseback to Inveraray for a doctor, which was more than ten miles away. The doctor came and pronounced that life was extinct and left. Sometime after he left one of the neighbours looked at my face and declared that I was not dead. Signs of life began to appear after a while. I still remember that, when I awoke, one of my sisters was weeping aloud at my bedside, to whom I said: "Why do you weep?" How great was the goodness of the Lord to me in that He preserved my life at that time; for had I been taken away then I would have been lost eternally! Many a time this, along with other gracious providences, has been wonderful to me.

When I was about ten years of age my father's health became seriously impaired, so that we went to reside in Ardnamurchan, in the North of Argyll. In this place I attended the parish school of Kilchoan. Before we were a year there I was attacked by a sickness which brought me so low that they thought I was dead. In that state of unconsciousness I remained so long that they thought of dressing my body, believing that I was certainly dead; but to their great surprise and joy signs of life began to re-appear, so that after some weeks' confinement to bed I was again permitted to go out to behold the face of man in the land of the living. Oh, how marvellous and mysterious are God's

ways towards the sons of men! How many loud warnings God gives to His rational, responsible creatures alike by His word and providence! But, alas! how brutish and stupid sin has made man, inasmuch as he never lays these warnings seriously to heart, but is under them all more senseless than the beasts. I cannot recollect that one thought passed through my mind at the time about God's goodness and mercy in sparing my life, or how things would have been with me in the world of spirits had I been taken away. Indeed the truth was certainly verified at that time in my experience - "God is not in all their thoughts." About four years after this I was again brought to the brink of the grave, so that my life was despaired of. However, the Lord of His great mercy raised me up again. I was about fourteen years when this happened. Not even a thought about my lost state as a sinner before God, nor about the awfulness of a lost eternity, so far as I can recollect, made any impression on my mind then. This clearly proves, to my mind, that man will never turn to God if he is left to himself.

A godly man met me one day and said to me: "Do you pray Neil?" "Sometimes," I answered. "Take good care that your prayers be not that of the Pharisee," he said. I answered: "More than I should beware of that danger." "That is very true", he said, and walked away. It caused my wicked heart and mind great delight that I had fenced so well as that the man was silenced. A few days after this we met again, when he repeated his former question as to whether I prayed. I gave him the answer again, "Sometimes." He said: "Well, let me warn you that if you neglect to bend your knees to pray to God to have mercy on your soul beside the stones, trees, and rocks of these hills, where you have so many opportunities to do so, these stones and rocks will rise up to condemn you on the Great Day of Judgment, and they will cry aloud against you if you be on the left hand of Christ, saying, 'You had many opportunities to pray for mercy beside us in time, but you neglected it.'" This went home to my conscience and caused some awe to fall upon my mind for some time. Probably this conviction never left me entirely in secret when alone, for I began to bend my knees now and again from that time. The stones, trees, and rocks - the witnesses - were always before my eyes, and this caused the man's warning to come to my mind.

I carried a New Testament in my pocket, and when I sat in the hill to rest - I was a shepherd - I used to read it. My notice was drawn to the fact that sins of which I was guilty were condemned to eternal death in God's Word. This caused me to listen with attention to the sermons preached by ministers of the

Established Church of Scotland. To my great astonishment nothing was said, from the pulpit, to warn sinners of God's wrath, under which I felt we were, nor of the way of salvation through Christ and Him crucified. This continued during five or six years. At last, on a day in the hill, I began to think of the amazing neglect on the part of these ministers to warn sinners of their need of fleeing from the wrath to come, seeing it was so clearly taught in God's Word. I came to the conclusion in my own mind that I should not continue to listen to nor countenance such ministers. Immediately - I found myself churchless; for I was prejudiced against the Free Church, and had no desire to go to it. But it happened that I went on a certain Communion Sabbath to hear the late Rev. Angus Mackay, Glenshiel, Ross-shire, many years before this time. I had felt such authority in that sermon that I ever after that day believed that there was power in God's Word to turn me from my sinful ways. When I had concluded now that I was done with the ministry of the Established Church, this impression that I had so long in my mind came into my thoughts. I also thought of praying men whom I knew who were connected with the Free Church and of the prayer meetings they held. These thoughts brought my mind to a standstill. The thought came into my mind, how could the true Church of God be known in the world? My knowledge of the letter of the Scriptures supplied the information that the Holy Ghost as promised to convince men of sin in it. I could not doubt that these praying men were truly conscious of their sins against God, and that they prayed as sinners for mercy. All my prejudices vanished away. There and then I decided that I would go to the Free Church next Sabbath. To the Free Church I went. All these struggles took place sometime before any real conviction of sin came upon my conscience.

When I went to the Free Church I found that although a few of its ministers warned sinners of the wrath of God upon them for their sins, and the everlasting punishment that will inevitably follow if repentance and forgiveness through the blood of Christ prevent not, a great many of them flattered the people in their sins. I began to learn now that the Free Church was drifting from her moorings speedily. This caused me to study the real cause of the Disruption in 1843 and the position taken by her then. I became convinced fully that that position was agreeable to God's Word. I then began to read a newspaper called *The Perthshire Courier* and a magazine written by ministers of the constitutional party the Free Church called *The Signal*. I very soon learned that the Free Church was on the downgrade, and that if she should continue to depart from the position she took up in 1843 she would

soon cease to be a blessing to her adherents. This caused me even then much sorrow, for I saw that the doctrines and principles of the Reformation - which I believed to be the doctrines and principles of the Word of God - would be lost to my fellow-countrymen.

During all this time I would be in mental pain when alone and in secret prayer, but when I met my vain companions none of them would be more vain than myself. I made hundreds of vows that if I were to act so again the Lord would be just in casting me off for ever. When I met my careless companions again, these vows were broken as quickly as the cords by which the men of Judah bound Samson. So I had to cease making them; for I felt in my conscience that they were very provoking sins, and that sin was the master and I its slave. This caused me to begin to read God's Word with more care and seriousness than ever before; but I became convinced fully that although I read it I did not understand it. At first I thought that this was for want of proper attention to what I read, so that I would read the same portion of it over and over again, till at last I was fully convinced that I had not the capacity to understand it. So far as I can now remember, I spent ten years in these struggles. All the time trying to reform myself, and always failing to make any progress in working a righteousness for myself, but continually falling back into the lap of my darling sins. It is a great marvel how the Lord did not say concerning me, "Ephraim is joined to his idols, let him alone."

When I was twenty-five years of age the words, "the sinner," came with such convincing force into my mind that I went away at once to bend my knees in private to plead for mercy and forgiveness. During the six following months I was in great distress of soul, so that everything in the world became valueless and tasteless to me. I could not walk any distance in the hills without bending my knees to plead for mercy. At last peace came to my conscience, which I thought was peace with God, so that I felt very happy now thinking that I was saved. But when I went among my fellow-shepherds to attend duties connected with our work all "my goodness passed away like the morning cloud and the early dew that goeth away." I am convinced that the five months which succeeded the peace I felt were the most sinful part of my life. During the whole of this struggle, which continued more or less during about eleven years, I was not conscious of the awful depravity of my nature. It was my actual sins that troubled my conscience. But during these five months I cannot recollect that I was troubled even with the sinfulness of my practices, so that I

was really more dead and careless than I had been during the ten preceding years.

But, be it recorded to the praise of the Lord's goodness, mercy, and longsuffering towards me, the conviction of sin was revived in my conscience again. I was now in double distress, for I saw now that the peace of conscience which I felt was nothing but the natural conscience, after being alarmed by the terrors of God's law, which ceased to challenge me for my sins on account of the fact that I had quenched the common operations of the Holy Spirit. I was now very much afraid that I might fall again into this pit of Satan, into which I had fallen so easily already. Along with this I was much afraid that the Lord's patience was run out in my case, and that there was no mercy to be expected for one who acted as I had done. I had real proof that false peace may come into the conscience to deceive a poor sinner for eternity, and the fear of being a castaway brought me so low physically that I could hardly attend to my duties. My sleep was almost gone, and also my appetite for food. In this awful condition of mind I sometimes stood for a long time praying that God would speak to me from heaven by an audible voice to assure me of forgiveness, refusing to leave the place till He would do it. I have wondered many times since that the Lord did not strike me down for my presumption, for the ground upon which I pleaded with Him was my own miserable and wretched condition; whereas the only way of forgiveness is through the blood of Jesus Christ, His only begotten Son. Also because I did not give the place to the Word of God which He claims from men: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In this wretched condition I was left for seven months, Satan and unbelief keeping me in strong chains.

In the month of April, 1879, on a Sabbath Day evening, I was in such awful distress, on the brink of despair, so that I actually imagined that the sun in the heavens had put on sackcloth. The day was fine and the atmosphere clear, but I can recollect yet how the country looked almost as dark as night and how I could look at the body of the sun as if the dazzling of his light had departed. I felt that should this overwhelming experience last long I could not bear up under it. I went home in that terrible state of mind. The married shepherd with whom I lived was in the habit of having family worship morning and evening. When we bent our knees to pray I began to plead in my heart with the Lord to reveal Himself as a sin-forgiving God to my guilty wretched soul. In an instant a light shone into my mind which enabled me to see Christ crucified in all the

Scriptures of the Old and New Testaments. This came with such an application of His merits to my guilty and lost soul that I immediately felt all my guilt and misery gone. I could truly say at that time: "He is all my salvation, and all my desire." My mourning was turned to joy unspeakable and full of glory. I longed till the man's prayer would end, so that I could get away to my bedroom to praise the Lord for his wonderful goodness and mercy towards me.

CHAPTER II

New troubles arise. - Begins to tell his acquaintances of the Way of Salvation. - They shun him. - Satan at work. - Mr. Cameron conducts worship on Sabbath in farm bothy. - His feelings when first called upon to pray in public. - Allan Macpherson (Laga.) - False Teaching as to Scripture gaining ground in the Free Church. - Praying to be kept Faithful. - First Thoughts of Studying for the Ministry. - Difficulties in the way. - Fear of Persecution. - Temptation that he was not Converted. - His concern for Sabbath Observance. - Interesting Incident in reference to this. - Begins his Studies preparatory to entering College.

I THOUGHT now that there was nothing in the future for me but perpetual joy and peace in believing. This joy filled my heart for three or four days. When, alas! without anything that I could understand, the man and his wife, with whom I had lived for three years on the most friendly terms, became very unfriendly towards me. I felt this very trying, especially as we had been, up till then, on the best terms towards each other. However, the low opinion I had of myself, and how God dealt with me although I was unworthy enabled me to bow before this fiery trial. I felt at the same time that there were uprisings of evil in my heart against them which made me conscious of the depth of iniquity which dwelt in me, and over which I had no control. This caused me that I had now to pray to the Lord to subdue and to destroy the abominations that were in my heart. I was then fully conscious that when I appealed to the Lord to destroy these evil lusts and thoughts, they immediately subsided. But the calm did not last long at any time, for they returned again with double vigour. I realised now how awfully ruined I was in my nature, and the lusts and thoughts of my heart were sins against God's holy law as surely as were the sins of my practice. This inward corruption caused me to cry to the Lord for help and deliverance oftener than I would have otherwise done; for they kept me "praying without ceasing." whatever I might be doing. This continued for some time. What followed will be better told in the graphic words of the late Archibald Crawford, Tighnabruaich: - I remember well he said, "when any of the wild beasts that betook themselves to their holes when the light of the glorious gospel of Christ shined into my soul put out their heads they were instantly chopped off. But woe is Archie Crawford now; for these wild beasts walk up and down on the paths they have made in my soul, and defy me to my face." I could understand fully what he meant by these wild beasts, as he called them; for they have made me a wretched man ever since I became conscious of their existence. Instead of getting weaker they are becoming stronger as the years roll on. This is my experience of the flesh and its lusts at the end of nearly fifty years. If others can lay claim to holiness of heart and mind, I cannot do so.

All I can say is that I hate the thoughts of vanity; but in my flesh dwelleth no good thing.

Immediately the light of the glorious gospel shone into my heart, as stated above, I was sure I could convert my former companions. The way of salvation set forth in the gospel was now in my eyes so clear and simple that I could not perceive how anyone could miss seeing and believing it. Reconciliation with God through faith in Jesus Christ was so plain and self-evident that I was sure when I declared it to my friends and acquaintances they would immediately be converted. I spoke to one after another of them, telling them in all seriousness to repent of their sins, and look by faith to Christ, set forth crucified in the gospel, and that they would be saved. Not many weeks passed till each one would do his utmost to avert meeting me at all. This at first caused me great surprise. While thinking of this one day the thought came into my mind how did I find faith in Christ myself. When I looked back, it became quite manifest to me that I found it impossible for me either to understand the Scriptures or to believe in Christ, although I felt that I was on the brink of hell till God sent forth His light and truth, thereby working faith in my heart by which I received Jesus Christ as my Saviour. I found this to have been a good, useful lesson, for it saved me from the delusion of Arminianism - that man has got will-power to believe in Christ. It is truly man's duty to believe in Christ, for God commands it. But Christ says, "No man can come unto Me except the Father, who hath sent Me, draw him," and "faith is the gift of God." He invites poor sinners to look to Himself for repentance and faith, as He is exalted a Prince and a Saviour at the right hand of God to give both to men. He also says: "Come unto me ye that labour and are heavy laden, and I will give you rest - the rest of faith. This opened to my mind, for I saw that the Holy Ghost only can make the reading and preaching of God's Word effectual to salvation, and that He did so infallibly in the case of the elect whom God foreknew and predestinated: for all these, and none other, are called effectually although the outward call of the gospel is to all whom the Bible comes.

The following year, after these things took place, I made up my mind that I could not continue any longer in the house of the married shepherd, with whom I lived as a single shepherd during the preceding four years, on account of the change that had become so apparent in his feelings toward me. I came home from the hill on a certain day and observed that there was nothing but smiles and friendship. By this time I understood that the whole of the unfriendly actions to which I had been subjected was Satan's work. The

thought came into my mind that his smiles are more dangerous than his frowns, and that I should be vigilant till I would see what was to happen, in case Satan was preparing a snare for my feet. After a while of friendly conversation, the shepherd told me that he had seen the estate manager, and that he told him to tell me that he wished me to see him the next day. It struck me at once that my surmise was right, and that I was to face some new trial. The following day I went to see the manager. After we had some general conversation, he told me that my fellow-shepherd was there the day before, and that he told him that, if my services were continued for another year, he would have to leave, as they could not live in the house with me. He (the manager) told me that, from his personal knowledge of me, he did not believe a word of what he said, and that the other shepherds on the estate told him repeatedly that none of his own sons manifested so much kindness to them as I did. "My reason," he said, "for sending for you today was that I wish you to take his place, and let him look for a place where he may find it." I sincerely thanked the manager for not believing the false report brought to him. But I said that the man was old, and that it was not even probable that he would get another place should he lose the one he had, so that I would not take his place, seeing I was a young man and could easily get another place. That being so, I told him that I would leave at the next term. He asked me twice to reconsider my decision. I again thanked him for his kindness, but said that for the reason I had given I would not change my mind. He then said, "I am sorry," so we parted.

I went away to visit a gamekeeper on the estate with whom I was to spend the night. I had great happiness in my mind because I refused the other shepherd's place till I had walked about two miles. This complacency with my own good deed done to the man put me off my guard, and before I was aware my mind became a boiling caldron of enmity against him, especially seeing he had endeavoured to slander me to our master. My misery now was greater by far than my former joy. In this misery I went off the road to pray, and while I was on my knees there the Scripture came to my relief: "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." This caused that all the enmity which I felt toward the man vanished, and that I could pray for him with all my heart. This terrible experience of the evil of my own heart, and of the deep plots of Satan, was a useful lesson to me in after life. I learned that the Lord only could rebuke Satan, and that He alone could give me peace in my poor soul.

A manager of an adjoining estate wrote me shortly after the above happenings, offering me a place where I would have charge of the stock of a large farm. He asked for a reply per bearer. On account of reports which had come abroad concerning the amount of drunkenness and fighting going on in that place, I considered it to be my duty to refer the disposal of the whole matter to the Lord by private prayer. So I sent word that time was needed to decide the matter. Time was given. It became evident that I should accept the place. The problem that exercised my mind now was, how should I deal with such conduct should it meet me there. My mind was led to the conclusion that I should condemn anything that might be said or done by a quotation from the Bible, and if any should contradict it, to say that it was God's word, not mine. To this place I went, and acted in accordance with this resolution, with the result that in less than a month swearing, drunkenness, etc., had disappeared. This demonstrated the force of God's truth on the consciences of men. There were many men working there over and above such as were servants on the farm. Some of these over the Sabbath day in a large bothy. The day was misspent in idle tales and conversation about worldly affairs. It came to be a cause of concern to me whether it might not be my duty to go to them on a Sabbath evening after returning from church in order to read God's Word and pray with them. I placed this matter before Lord, and felt it was my duty to go. Next Sabbath evening I went, and found a considerable number of men in the bothy, to whom I proposed that, with their consent, I would read a portion of God's Word and offer a prayer. To my surprise they all expressed willingness that this should be done. After worship I told them that we should have this worship each Sabbath after this, and also hold a meeting for reading God's Word and prayer on a week night each week. This was agreed to, so that these two weekly meetings were held during the time I remained in that place. This was my first effort at public services. It never came into my mind at that time that I should study for the ministry of the gospel. Pity for the souls of men on their way to an endless eternity, asleep under the awful wrath of God, and the terrible curse of his holy, just and good law, moved me to make the effort. I was in this place four years, and after the first few weeks neither oaths were to be heard nor drunkenness to be seen. This was truly a great cause of thankfulness to the Lord for His goodness and mercy in so restraining men's corruption, and for giving rest and peace in that place, at least during my days there.

The preaching station which I attended on the Lord's Day was eight miles away, and a loch had to be crossed to get there. Probationers and students supplied the pulpit, but when neither there were, a catechist and an elder kept a meeting. The meetings held by the elders were more profitable to me, because I got something for my soul in the exercises that suited my case. One Sabbath the catechist called me to pray. When I heard my own name mentioned I really I really thought the roof speak, but I somehow got the words uttered: "Please excuse me, for I cannot." An elder for whom I had great admiration got to his feet, stamped with his foot on the floor of the church, and said in a very commanding voice: "Rise, man and be thankful to the Lord that you have the breadth of your two feet of God's earth to pray upon yet." I got on my feet, but what I said I know not, for my nerves were so strained. After this they continued to call me to pray. The effect of it on me was that perspiration poured through my pores so copiously that even my shoes would be filled with it, and caused me to feel weak for days after. This made me write the elders to the effect that if they would not give up calling me to pray I would have to absent myself altogether, because I could not bear the strain of it. They accordingly allowed me off for a considerable time.

This experience caused me ever since to feel amazed at young men who take great offence if they are not called to pray in public as soon as they become members of the church. I do not write this because I think my experience should be made a standard by which to judge any man, but in order to warn my fellow-sinners of the awful danger of presumption, self-love, and self-seeking. Ministers are in very great danger of falling into these sins. I have heard ministers and men speak in a very unbecoming way in public against the efforts of young men in their preaching and praying. I always judged that, except when a reproof was really necessary, it should not be done: for I am conscious that the motive behind it in many cases is envy, self-seeking, and pride.

There was an eminently godly man with whom I used to walk to church. His house was about five miles from the meeting-place. On a week-day, it being misty on the hills, I went to do some business to a village two miles beyond this man's house. When I came to where his croft was, I heard his brother working among their potatoes. I asked him how was Allan. He told me that he was out in the field with him, so I went inside the fence to where he was. I found him sitting on the damp grass, and said to him that he should not do that owing to the nature of his trouble. His brother came across the small field to shake

hands with me. He said to Allan: "You should go home, because it is not good for you to sit there, as you have been advised." Allan said: 'It will not be long till I will go home.' I was much struck with Allan's statement, for I perceived that he meant another home beyond the skies. I threw down on the grass a waterproof that I had on my arm, and told him to sit on it. When his brother went away, he told me that he was hearing the song of Moses and the Lamb as distinctly as he would hear it in heaven till he heard my footsteps on the road, and "so I know now that I will very soon go to my eternal rest," he said. After we had some conversation, I told him that I would have to go, as I required all my time. When we came on to the road, he stood and said, "Will you promise me that you will attend my funeral?" I answered that I could not take in that his end was so near as he thought. "I know that I will not see the sun rise again in the heavens", he said. I told him that should the estate manager give me permission I would come. With this he was satisfied.

When I arrived at the village of Salen, Lochsunart, to which I was going, I called on the student that supplied the congregation at the time, and told him what t Allan had said to me. He was going across to Acharacle, where the church was, to hold the prayer meeting that evening. On my return journey I went off the road to see how Allan was, when I found him in bed. After a little while I said to him that I would have to go before it got dark, as I had to ferry myself across the loch alone. "You will have to hold worship with me before you go" he said I answered that I could not do that, because I never did so in the presence of any in whom I considered the fear of God was, and consequently that I could not do it in his presence. "It is in the Lord's presence," he said. Seeing I refused still to hold worship with him, he said "I have been following the means of grace during the last fifty-six years, and I have worshiped the Lord every morning and evening during these years. Are you going to leave me without holding worship the last night I am in the world?" He overcame me, so I said if he would choose the chapter and psalm, and also conclude with prayer, I would do the rest. He said: "I will ask a blessing on the Word, and mention a psalm, and you will have to do the rest." He then asked the Lord to bless His Word to us, and said: "Sing the psalm that begins 'I love the Lord because my voice and prayers He did hear'." So we read and sang five or six stanzas of the 116th Psalm. I read the 5th chapter of II Corinthians, and endeavoured to pray. After we had worship, I said to him that, seeing the Lord had now given him full assurance of faith, I desired that while was left in this world he would be remembering me. He lifted himself up said: "I am certain now that you and I

will spend eternity together." So I had to leave him as the night was drawing nigh.

When the student told the catechist and the elder at the conclusion of the prayer meeting what I had told him about Allan, they decided they should go at once to see Allan, five miles away, before he would be taken away. After they were some time with him, the elder said to the catechist: You better keep worship, Donald, as we must be going as it is now late." Allan said: "I will be very pleased that you should read the Word and pray, but worship has been held here already this evening." "Who held worship here this evening?" the elder said. "Neil Cameron, Glencripesdale, did so." "Has it come so low that a Moderate has kept worship with you, Allan?" said the elder. Allan answered: Take you very good care how you will speak concerning that young man, and do all you can to encourage him; for he will be yet a witness for Christ in Scotland when almost all other ministers will forsake the truth. "These words were uttered at least two years before I ever thought of going to study, and I was three years in the University before I heard of them.

When I had been nearly three years in Glencripesdale, watching very carefully the departures of the Free Church from the Word of God and the doctrines and principles of the Reformation, to my deep grief I saw that the absolute infallibility and inerrancy of the Bible, as being the Word of God, had become a thing of the past, and that the Westminster Confession of Faith was repudiated as an antiquated document, which these traitors to God and men declared to be far behind the light possessed by them. This caused me much searching of heart, especially because I perceived that the majority of the ministers of the Church either pleaded for these anti-scriptural tenets, or connived at these perilous departures from the plain teaching of God's Word. I could not believe that the Lord would allow the Free Church to be altogether submerged in this flood that Satan was then casting out of his mouth in order to carry her away completely. But it was becoming very clear that not many would stand faithful when the crisis should come. However, I was certain that a stand would be made by a few. While my mind was deeply exercised about this very serious and painful matter, it came into my mind that I would be one of the few who would not follow the multitude to evil, but would adhere faithfully to the doctrines and principles of God's Word. Since this conclusion was fixed in my mind, I began to pray that the Lord would enable me by His grace to stand in the evil day. It was then impressed upon my mind that I would have to study for the ministry of the Church. The Alps were mole-hills in comparison with the

mountains of unsurpassable difficulties which I saw standing in my way. How to face these difficulties was far beyond any comprehension of mine, and when I thought of banishing the idea from my mind, I was immediately thrust into depths of misery. The struggling in my mind came to such a depth of misery that I really felt that unless relief came I would sink under it. At this extremity the Scripture came to my mind with such application: -

"Unless the Lord had been my help
When I was sore oppressed,
Almost my soul had in the house
Of silence been at rest."
- Ps. xc. 17 (Metrical Version).

That my difficulties vanished so far that I concluded, if it was His mind that I should go to study, His presence with me would remove all obstacles. This Scripture continued in my mind like a well of living water for a whole year, and I feel even yet a help coming from it to my soul in my perplexities. I then submitted to the Lord's will in this way that if it was my duty to go to study for the ministry, I would go while He kept the door open, but that should He shut the door against me, I would immediately stop. So this awful struggle subsided for some time. But how the thing could be accomplished I could not see, so I was waiting for light on the matter. I kept all this painful struggle so strictly private that no one knew anything about it; for I did not know what it would come to.

Another mental trial through which I passed immediately I got the above so far settled, was that persecution would follow on the departures made from God's Word in doctrine, worship, and practice. The point of this trial was, Could I suffer unto death, if called upon to do so, for Christ and for His cause in Scotland? I became convinced that I could not do it. This made me miserable for some considerable time. One night, as I was reading *The Scots Worthies*, by John Howie, I met with the account of the martyrdom of Margaret Maclachlan and Margaret Wilson, who were drowned on the sands of Galloway. After I read of the heroic conduct of these two women, especially Margaret Wilson, who was only eighteen years of age, the thought occurred to me how were they enabled to face death so bravely for Christ's cause? The only answer I could think of was: "My grace is sufficient for thee; thee; for my strength is made perfect in weakness." Is that grace and strength not sufficient for you also? This truth delivered my mind from that trial.

While I was in that place, I had liberty given me by the manager of the estate to attend communion seasons in adjoining congregations. A communion was to be held in one of these congregations to which I used to go. This time I felt so dead and carnal in my soul that I prayed if I was not in a proper condition to go to His table there, I would consider it a mercy that He would prevent me from going by laying His hand on my body. The day before I should have gone I was rather suddenly attacked with great, piercing pains in my bowels, I sent two young men to ask the doctor to come at once to see me, and I wrote him describing the nature of the pains from which I was suffering. They returned and told me that the doctor was not at home, and that they gave my letter to his wife. I continued suffering from this pain, expecting the doctor to come. After four or five days boils appeared right round my right side. I then asked the young men to go with me by boat to Salen to see the doctor. When I arrived I found him at home. He told me that he understood by the contents of my letter that I was suffering from shingles, and that he could do nothing for he should he go. He asked me what I did to help myself to bear the pain produced by the boils. I told him that I tied a white silk handkerchief round my body. He told me to continue it on as nothing better could be done. This was in the month of November.

A terrible temptation came then: that I had now ample proof that I was not converted at all, seeing the Lord laid His hand on my body to prevent my going to His Table. I continued under, this great trial during three months. A communion was to be held in another congregation in February, so I had a hard struggle as to whether I should go there or not. When the time came I made up my mind to go, and if any of the elders should offer me a token I would accept it, but that if the Lord would not encourage me to go to His Table by some portion of His Word, I should not communicate. I could not get there till Sabbath. When I was coming near the church, one of the elders saw me and came to meet me. He offered me a token, which I accepted. The sermon and "fencing the tables" came to an end, but I got nothing. The communicants began to go to the Table, but I could not move. The presiding minister gave out one verse to be sung, to give a last opportunity that day, but I could not go. He repeated this again twice, but I was not able to go. He then opened his bible and read the words; "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Such light, comfort, strength and self-application came into my soul with these words that I rose and walked to the Table with joy and thankfulness in my heart. O how much I should admire the

goodness and mercy of the Lord in all His wonderful patience and longsuffering towards me in passing by my many sins and provocations against Him! Shortly after this I told the elder who gave me the token of the great trial I passed through. He said it was clearly my duty to have gone to hear the Word of God preached in November, and that I should not to lay his hand on my body if I was not in a suitable condition to go to His Table. I concurred wholly with the godly man's conclusion, and confessed my folly and presumption in having done it.

Ever since I felt the terribleness of the curse man brings on himself by transgressing God's holy law, Sabbath desecration became a great sin to me. One day the manager came to our place to see how things were being done. I told him that after that year a part of the hill which I looked after would be without any stock unless lambs were bought to stock it. He told me that it was to save myself the labour which that incurred that caused him not to buy lambs for the past two years. I told him that I was prepared to do all I could to advance the interests of the proprietor. He asked how many did I want: I answered four hundred. The lambs came. They were so restless that I had to rise before four o'clock in the morning so as to prevent them from straying away to other farms. The Sabbath came, and I had to be all day after these lambs. The misery of my conscience was great. Next Saturday one of the young men said: "If you will give me your dogs, I will rise after the lambs tomorrow; for I know you are desirous of attending church." I thanked him, and accepted his offer. I went to church; but if I did, I heard not a word with the fear that came upon me that young man would fall over rocks and be killed, and that I was responsible for allowing him to go: that he would be killed transgressing the Lord's day and so be lost, but that God would require him blood at my hands on the last day. After I returned home, I saw him coming home and my heart leaped with joy. But what was I to do now? All that week my thoughts were swallowed with awful forebodings as to the coming Sabbath. On Friday or Saturday it came into my mind that, seeing the Lord commanded that the easts were to rest on the Sabbath as well as man I would leave them on the Lord's care and go to church. On Saturday evening I took them to the best place I could think of and then on my knees committed them to the Lord to be kept by Him from straying till Monday, and that I would go to church. To my shame be it related, I had a dream, between two and three o'clock on Sabbath morning that I heard their bleating crossing the back of a mountain, making straight for the hill of our neighbour's farm. I rose at once, went up about three miles, had

a look across the valley to where I had left them. They were all as I had left them the evening before. I perspired with shame on account of my want of trust in the Lord, to whose care I had so solemnly committed them. I went to church, and prayed all the way that the Lord would keep the lambs away from my mind during the sermon. Not a thought had I about them while in church. On Monday morning I got up before four o'clock, and made straight for the boundary of my neighbour's farm. When I got there not one of them could be seen. I turned in to my own hill, and after I proceeded about a mile or so, I saw a few of them on the top of a hillock. These went away when they saw me towards the place where I left them on Saturday evening. They were there almost as close together as I left them. In order to make sure that I had them all I counted them, and found that not one was missing. I went on my knees to thank the Lord for having kept them on His own day. To prove that it was the Lord's work, I had on the other days of the week to intercept them in the very early morning from going off my hill entirely to my neighbour's. After this I left them every Saturday on the Lord's care till Monday, and attended the means of grace regularly. So I learned that a great amount of what men call works of necessity and mercy are nothing of the kind. The manager asked me was it true that I went to church every Sabbath, and that I allowed the lambs to wander away through the whole country. I answered that it was true that I went to church every Sabbath; but that it was an untruth that I had lost even one of the lambs. I told him the whole truth as to how I acted and with what results.

The time had come when I had to leave my place in accordance with the decision I came to – that I would go to study should the Lord open a door whereby I could proceed, and that while He did not shut it I would go on. I left my box in the store at the pier of Lochaline and went home. I spent day after day pleading with the Lord to give me a portion of His Word as my warrant for proceeding to such a very responsible and important work, but received no answer. At last I concluded that He did not mean that I should go, and that it were better for me to go on to Glasgow the following week. I left the cave in which I spent so many days praying with my mind made up there was no use in going there anymore. As I was walking up the side of the bank in which the cave was, it occurred to me that I should stand under a bush that was there, and pray this once for his guidance. I took off my hat, but I had hardly said a word when the Scripture came to me as if it were spoken: “And the Lord said unto Moses, wherefore criest thou unto me? Speak to the children of Israel, that they go forward. This decided my mind, so I began to arrange about going

to school. In leaving the hills, where I had the great privilege of bending my knees to the Lord in solitude, I many times looked back deploring my loss. If shepherds only knew the exceeding great privilege they have they would be more often on their knees pleading for mercy through the blood of Christ while mercy is offered to sinners for Christ's sake.

CHAPTER III

Goes to school at Onich. - The Sabbath a delight. - Miss Rainy. - Plan to transfer him to North Uist. - Goes to Edinburgh University. - Lack of funds. - In search of a place of worship. - Fixes on Free Greyfriars'. - Gift of £12 from Sir William Mackinnon. - Appointed Student Missionary at Loch Sheil and Loch Arkaig. - Goes to hear Rev. Alexander MacCol - Mr Alexander Stewart, Kinlochiel. - Dr Rainy. - Mr. Cameron takes up the Acharacle Mission. - Troubles overcome. - Receives presentation of £30. - Becomes blind. - Returns to the Acharacle Mission. - Trying experiences in preaching. - Fruit from his preaching in Edinburgh. - Controversy as to the Infallibility of Scripture in the Free Church. - Dods' case. - Goes to Laggan to assist Mr Shaw.

IN THE month of July, 1885, I went to the Public School at Onich, Inverness-shire. The Rev. J. A. Macaskill, Free Church, Onich, with whom I became acquainted in the Acharacle Mission, showed me really brotherly kindness and hospitality. I also enjoyed close fellowship with that Israelite indeed, in whom there was no guile, Mr. Duncan Mackinnon, North Ballachulish, Mr Andrew Cameron, and several other godly men whom I knew not hitherto.

I found it one of the trials of my life to divert my mind from being exercised upon God's Word to the study of Latin, Greek, etc. The Sabbath day was really a pleasure to me then for my studies were suspended for that holy day. But, when Monday came and I had to turn to my week-day work, it was like placing a man in irons. When I used to be in the hills, my mind could be exercised in the Word of God, but now the mind had to be exercised in the words and works of men with constant application, as otherwise no progress could be made. Man has only one mind, and it can only do one thing at a time. I felt this a real hardship; but it had to be done. In the month of September of this year, Miss Rainy, Dr Rainy's sister, wrote me to the effect that they - The Ladies' Association - wished me to go to North Uist to teach in one of their schools there, so as to allow the student who was there to go to College. I replied that I was after beginning to do a little in the study of the Latin and Greek grammars, and that on account of the end I had in view it seemed to be my duty not to go. I thanked her very sincerely for taking any interest in me, and expressed the hope that should I require their help in the future, they would continue the kind consideration towards me which the present offer indicated. To my great surprise she wrote me that nothing but pride and stubbornness could move me to refuse the counsel of such as could judge better than I could what should be done. That at my age it was presumption on my part to think that I could ever be able to pass examinations necessary to be passed before I could enter the Divinity Hall of the Free Church. After a few days Rev J. A. Macaskill

asked me if I had replied to Miss Rainy's letter. I said, "No; but if I had a pair of trousers that I could spare I would send them to her." Not long after this, perhaps six or seven months, I was at the prayer meeting on a Thursday evening. When the meeting was over Mr Macaskill said to me, "Miss Rainy is in the Manse, you better come in to see her." I said: "No, certainly I will not," and walked away. When he went in, she asked him if I were in that district yet. He told her that I was in the prayer meeting. "Why did you not ask him to come in?" she said. He answered that he did so, but that I would not come. Then she asked did I show him a letter she had sent me, and to which I returned no answer. He told her I had. She then asked: "Will you tell me what he thought of me for writing in such a strain?" He told her the very words I used, as above. "I am sorry," she said, "but I did it at the request of the Clerk of the Free Church Presbytery of Mull." When I was told of this, I saw that this was another plot of Satan. It opened my eyes to see the duplicity of the ministers of that Presbytery, and caused me to be vigilant among them in the future. The whole reason of this was that all the ministers of that Presbytery were with Dr. Rainy in his Voluntaryism and Disestablishment crusade. They all knew me well, for I was being called to speak to "the question" on Fridays at communion seasons, and I did not conceal my convictions on matters that were sucking the life blood of the Free Church, or that I would oppose their own efforts should I ever get a place in the courts of the Church.

The time had now arrived when I had to leave for Edinburgh University. It was evident to me that, unless the Lord would provide for me, my purse would be empty by the end of January; but as the condition upon which I bound myself was that I would proceed while the Lord kept the door open, and that whenever it was closed I would stop, to go seemed to be my duty. So I went, feeling quite ignorant of how my way would be opened. When I looked back upon the past years since I thought the Lord had mercy on my soul, I felt a great change as to hardness of heart and earthly-mindedness that took possession of me since the time of leaving the hills and going to school. This caused that I ever since had a deep sympathy with students whose mind had to be diverted from meditating on God's Word to scrape together secular learning. It seemed to me to be like Jacob's labour for Rachel. The labour was not pleasant, but his love to Rachel caused him to bear up under it with alacrity; so I felt that my labour could not be borne with were it not for the end in view - to be enabled to preach Christ and Him crucified to my fellow sinners in the world.

In the month of October, 1886, I entered the University, a raw rustic from the country. Everything seemed strange to me, and I seemed strange to myself. The man who had only left the hills, from following the ewes with young, eighteen months before then, enrolled a student in the classes of Logic, Latin, and Greek. My progress was very slow, but I kept at my work day and night, because I was of the opinion that study was not heavy work, and that being so, I should be at it till all hours in the morning. But I had to learn that my brain could not bear the strain placed upon it. This made me slacken my pace. The teaching in the Logic class was anything but satisfactory for we were taught that if man made good use of his mental powers he was capable of reconciling himself to God. This made me feel for the poor young men who were ready to believe this as being true. So the first essay we got to write I took upon myself to say that young men coming to the University should be on their guard as to what they might be taught; because the tree of knowledge of good and evil was still to be met with. The day the essays were returned, these words were rehearsed to the class. The Professor said the young man who holds these views may leave the University at once, for he can derive no benefit from its teaching. I did not feel the least sorry that he drew the attention of the class to what was said. He did not mention my name, for he was a real gentleman.

The only church I was directed to was intolerable to me, because the great Name was uttered almost in every sentence. I felt this irreverence going through my heart like a knife. I did not know what to do. Then the thought came into my mind that the bookseller from whom I used to get the Signal might direct me to some church where I could hear the gospel. I wrote him, telling him of my difficulty. He gave me the names of four ministers and those of their churches. I went first to hear Dr William Balfour, and was quite satisfied with his doctrine; but he had a choir, the members of which laughed at one another during the whole sermon. This caused me to leave his church with regret. I then went to Dr John MacEwan's, who preached two sermons with much vigour, and I thought faithfulness, against hymns and other innovations in the public worship of God. The sermons gave me satisfaction. At the conclusion of the afternoon sermon he intimated that there would be a prayer meeting in the hall below the church in the evening. To this prayer meeting I went, so as to learn what kind of praying men he had. When I went into the hall I saw a green screen closing off a corner of the hall, so I kept my eyes on the screen, not without suspicion. When the time came to begin, a man went over to this corner and thrust the screen to one side, and brought

out a harmonium. I immediately got up and made for the door. Next Sabbath I went to hear the Rev. D. MacAlister, Free Greyfriars'. In this congregation I remained during my studies in Edinburgh. My main reason for acting so was that Mr. MacAlister kept to the form of worship set forth by the Westminster Divines based upon God's Word. My purse came so near its bottom that I had only what would pay my next amount due for my lodgings and one pound over, which I would require for my passage home. I made up my mind that the Lord was going to close the door, and that in accordance with the condition upon which I began to study I should stop. On Friday of this week I received twelve pounds from Sir William Mackinnon, Balnakeil. This sum he continued to give me all the time I was in Edinburgh. I was now enabled to proceed with my studies till the end of the session. I saw the hand of the Lord clearly in providing for me in a way that I least expected. I am, and have been, so brutish that I was not at all so thankful to the Lord as His great goodness and mercy towards me called for, but I did feel both a little humbled and thankful for this deliverance.

The Rev. Murdo Mackenzie, Kilmallie, asked the Highland Committee of the Free Church to appoint me as a student-missionary, 1887, for Loch Sheil and Loch Arkraig districts. I made up my mind to go the first Sabbath to Loch Sheil. On my way to a shepherd's house, I came to a ruin of an old farm house. I went into it to pray. While on my knees there, it came with great force into my mind that I should turn back because I would only disgrace Christ's cause and myself, as I would be sure to be confounded, having nothing to say to the people. I had a long and painful struggle before I left the old wall, but I went on. On Sabbath I felt it easy to speak. When the service concluded, the people petitioned that I should give another address after a short interval, and they would all wait. (Some of them had to go long distances by boats, and others had to walk several miles). I went out to pray, and came back to begin the service with much fear. However, the subject opened up, so that I was not altogether without some freedom.

On my way back, at the beginning of the week, I had to pass the old ruin again. It struck me that I should go in to thank the Lord for frustrating the fears of scandalizing the cause of Christ on the Sabbath. The temptation this time was that I had spoken on that Sabbath all I had to say, and that all I could do now would be nothing but repeating the same each Sabbath, so that the sooner I gave up the whole thing the better. This harassed me all that week. Next Sabbath I went to Loch Arkraig, where I learned that all these trials were from

Satan. Surely the Lord is good, and is a strong tower in the day of trouble, and He knows them that put their trust in Him. I was hearing so much about that eminent servant of Christ, Rev. Alexander MacColl, Lochalsh, that I purposed to go there to the communion in August. He preached only the Gaelic forenoon sermon on Sabbath. The impression left on my mind was that he was by far the ablest and also the most spiritual preacher of law and gospel heard by me up to that day. What amazed me was that the most of the congregation seemed not to be impressed in the least either by law or gospel. Mr MacColl was suffering from cancer in the chin, and his pain during the delivery of the sermon must have been acute.

The kindness showed me at this time by the late Alexander Stewart, Kinlochiel, was great. He was a humble, sincere, lovable man, but when truth and conscience demanded steadfastness and firmness, his uprightness appeared immediately, and he was as bold and strong as a lion. Many a pleasant night we passed in each other's company during the six months I was there.

In the month of October I left to attend another session at Edinburgh University. During this winter there were sharp and long debates in the Free Church Presbytery against some of the doctrines of the Confession of Faith. I made a point of attending these debates. One thing that struck my mind as being amazing to me on the part of men possessed of good mental parts, was that Dr Rainy confounded them every day with what logicians call a dilemma. He began his speech by praising the Confession of Faith, and by declaring how they were bound to adhere to its great and fundamental doctrines; he then came to the next half of his speech, which always began with a "but": there were young men who could not accept the Confession until some of its terms were modified, and that the Free Church could not succeed without these brilliant young men. When one of the Constitutional party got up to speak, he took up the last part of Dr Rainy's speech. Dr Rainy would immediately get up and remind the Presbytery that he had said quite the reverse by using the first part of his speech. The opponent sat down. Another quibble he had was, when one contended for maintaining the Confession in its entirety, he had a henchman to rise at his bidding; a paper went from hand to hand till it reached the henchman, who then got up and asked the speaker: "Do you claim that the terms of the Confession are inspired?" The man would answer that he did not. "Then," he would say, "you confess that they may be modified." The opponent sat down. The cause of my amazement was that they never, so far as I heard, answered that although they did not claim inspiration for the terms of the

Confession, that they did claim that the doctrines it contained were inspired, and demand of Dr Rainy and his party to state these doctrines in better terms and that they would then consider them. These debates convinced me that there was a fixed determination in the mind of the innovating party to break down the scriptural creed and constitution of the Free Church, and that the Constitutional party was too apathetic as to the loss to be sustained by the change. These opposite tendencies, which were clearly brought to light in the contending of each party, caused me many sad thoughts and sighs. The session at the University closed. I was appointed by the Highland Committee to the preaching station of Acharacle. Before I left Edinburgh I called on the secretary of that Society, and arranged with him that, if I found that the English-speaking portion of the congregation should complain of my English I would notify him, so that another should be sent in my place. He agreed, but said that he did not expect the thing feared would happen. When I arrived at Acharacle, in 1888, I was told the following day that the probationer who had been supplying the congregation had not left that morning by boat. On Sabbath, when I reached the church, the probationer appeared on the road. The elders urged me to go in and occupy the pulpit before he came. I told them to go in, and that I would wait outside till he came. When he arrived he asked me was I such and such. I told him I was. He then said: "My arrangement for today is that I will preach the Gaelic and you will take the English." I asked him if the secretary of the Highland Committee wrote him to the effect that the previous Sabbath was to be his last there. After some fencing as to his arrangement for the day, and my pressing for an answer to my query, he replied that he did not. Then I said to him: "A mistake has been made by the secretary; that being so, you take today's services and mark them in your schedule, and I will not mark any service in mine." He went to the pulpit, and I sat in one of the seats. When he concluded the Gaelic, he told the people that I was to speak in English, and that they should all wait. He then called on me to come up and preach in English. I told him that this was settled before we came into the church, and that he should take the service as then agreed to. So he had to preach. I was fully convinced that this was a diabolical plot formed against me. Before next Sabbath I learned that a petition was sent to Edinburgh demanding that I should be sent somewhere else, because my English was not good enough for the Acharacle congregation. The secretary returned the petition with the information that this matter had been arranged between us before I left Edinburgh. Next Sabbath all the English-speaking portion came to church. After

the service, the doctor (who refused to sign the petition sent to Edinburgh) approached one of those who signed and said to him: "What have you to say for yourself now on account of your charge against this young man?" So this incident ended. These men did not know that I was informed of their plot.

But the man who was their leader ceased to come to church altogether because I did not obey the probationer, and would hardly speak to me when we met on the road. The fact that this poor man, who was inspector of poor in the parish, not only absented himself from the church but was the means of keeping other young men from coming, affected my mind so seriously that the hair began to fall from my head so much that I had to blow it off the book that I might be reading. This was not caused by any feelings that I had for their not coming to hear me, but on account of the consequences that were sure to follow as regards their future destiny. If I were to leave the place, they might come to hear another man that might be sent to the place, so I made up my mind that I should leave immediately. I told an elder that lived near my lodgings of the conclusion that I had come to. That evening, at the conclusion of the prayer meeting, this elder asked the other elder whether he could come up to his house at nine o'clock tomorrow forenoon. He answered that he would.

We were after concluding family worship next morning when I saw the two elders pass the window of my room. They came in where I was. One of the elders said to the other: "The reason I had for asking you last night to come this morning was that Mr Cameron told me yesterday that he intends to leave Acharacle on account of how some are not coming to church, but are profaning the Sabbath day, and that he feels that they might come to hear another man, from whose preaching they might derive benefit to their souls. I wish to tell him how we acted as to his being sent here. We were for many years in the habit of holding a prayer meeting in my house on New Year's Day, after which we considered who we should ask our Moderator to send us for supply. We decided last New Year that we would not ask him for any supply, but that we would each morning and evening ask the Lord in prayer to send you. You told me that you wished to go to another place, and that you were surprised when you heard that the Highland Committee appointed you to come here. You will have to say that the Lord did not hear or answer our prayers if you will conclude that He has not sent you to this place." He then appealed to the other elder as to the absolute truthfulness of what he had told me. The other elder said that he vouched for the truthfulness of all he said. My

surprise was very great upon hearing this. I told them that I was very thankful to them for telling me what they had done, and that I would not on any account disbelieve that the Lord had answered their prayers, and consequently that I would not leave the place. I then reviewed all that had met me since I came there, and concluded that Satan had done all he could to have me out of the place. So I went to the Lord to defend His cause there from the efforts of these servants of Satan, and also my character. I felt much pity for them because they were fighting against the Lord; as for me, who was I?

Another trial I had. Every Sabbath morning I had to rise early on account of dysentery caused by over anxiety as to the duties of the Sabbath services. • One Sabbath I went down to the church to ask the elder, who acted as catechist in the congregation, to preside over the service in the church, as I felt so sick and pained that I could not hold the service. The other elder saw us, came over where we were, and asked what were we speaking about. The catechist told him. He looked at me and said: "We are not ignorant of the devices of Satan, so you will have to go to the pulpit at once." He took hold of me by the coat and began to draw me on to the church. As some of the people were coming near, I told him to let me go and that I would go in. I did go into the pulpit, my sickness ceased, and never came back any more. I had many experiences of the sagacity and discernment of this godly man, and was an eyewitness of the many tears he was shedding on account of the corruption of his own heart and mind.

The time came when I had to leave again for the University. The night before I left we had the prayer meeting. I noticed some of the men present from the two congregations of Strontian and Ardnamurchan. After we came away from the church we went into the house of an elder who lived quite near. The elder got on his feet in a little, made a short speech, and handed me a presentation from the three congregations of £30. I saw the Lord's hand very vividly in this; for we only got £1 each Sabbath from the Highland Committee, out of which we had to pay for board and lodgings, which almost swallowed the whole of it. The elder accompanied me a part of the way. When he stood in order to return, he said: "This has been the most wonderful year in my experience that I ever had. I concluded the first Sabbath you preached here that you would not have the like liberty next Sabbath, but each Sabbath since exceeded those that went before." I gave some answer, and thought no more about it till I was settled for the winter in Edinburgh. The saying came then to my mind. It occurred to me that if my liberty came from the Holy Spirit I would not have it

every Sabbath, and that this proved that it was only the product of my own mind. I was in distress about this all that winter, sometimes more tried than at other times, but the sting of it was always there.

The Assembly of the Free Church passed a resolution in May of this year (1888) to the effect that no student should be accepted from that date by the Church without said student having the M.A. degree. When I arrived in Edinburgh I bought the books prescribed in Latin and Greek for the M.A. pass. I studied so hard that I went through all these books, along with the work for my classes, by the middle of January. One night as I was revising the work I had done, I was struck blind like a shot. Next day I could see a little, so I went to consult Dr T. G. Balfour, who was truly a God-fearing doctor. He examined me very carefully, and told me that I was almost in for brain fever. He gave me a prescription, and told me to come back after four days. When I came back he told me that I escaped the trouble, but that I should be as much in the fresh air as possible for a month, and then to come back to see him again. He then told me that I might study for half-an-hour in the forenoon and another half-an-hour in the evening after tea. I was doing this for a few days. My companion, who used to warn me to stop at the prescribed time, went out one night. I began my study and was struck blind again. After two or three days I could see sufficiently my way to go again to see the doctor. He repeated the same prescription, and told me to come back in a day or two. I did so, and he told me I was to leave Edinburgh at once: that I should place my head under the water tap for ten minutes at a time as often as I felt the pain in my head. I left, and continued this treatment for several months.

I could only read a few verses of the Lord's Word at a time. So I lost that session in the University.

The Highland Committee appointed me to Acharacle again in 1889. When I began to hold services there I could read only a few verses. The same freedom which I had the year before was felt in speaking to the people. This became such a trial to me that I made up my mind to place the matter before the Lord to give me a proof of whether my liberty in the pulpit was the product of my own intellect or the blessed unction of the Holy Spirit. I went to the hill above the township, and did this with all the seriousness possible to me. The following Sabbath I had plenty to say, but it was as cold and dry as the east wind. On Monday I called to see the elder. "What in the world has come over you?" he said. The Gaelic service was held for two hours, and then the English.

"I think," he said, "you should hold the Gaelic next Sabbath for only an hour and a half." I told him that this would be better, but that seeing the English-speaking people would not know, we would have to intimate that next Sabbath for the following. Next Sabbath I had words but only death, coldness, and weariness, experienced I believe, by all present. The intimation was given to the English-speaking people to come next Sabbath half-an-hour earlier. They came, and I stopped at the appointed time. I felt so low in my mind that I concluded that death would very soon put an end to my very miserable life, so I made up my mind to go home to die there. A dear friend of mine came to the communion, and called at my lodgings on Monday afternoon before she left for home, and invited me to go with her for a few days' rest. I refused respectfully her invitation: but she persisted. At last, in order to put her off, I said that she might have to wait a long time before I could be ready. She said that she would wait four hours for me. When I heard this, I said that I would be up at her lodgings as soon as possible. So I went with her to her hospitable home. Death was the only way I could imagine out of my misery of soul. I came down stairs one morning and had a look at books that were in a bookcase in the room. My eye caught the title on the back of one of them-"The Martyr Graves of Scotland." I pulled it out and sat down. When I opened it I came upon the synopsis of a sermon by that most eminent servant of Christ, Rev. William Guthrie, Fenwick. The text was: "I will pour water on him that is thirsty, and floods upon the dry ground." I read it; but before I was half through it my bonds were loosed, and my mourning turned to spiritual dancing.

I began now to look back on my days of misery, and saw that the Lord did give me a proof of what I could do with my own intellectual powers (which were His gifts to me), and also the awful danger of asking the Lord to prove whether the freedom which one and others may have in the means of grace is from the Holy Spirit or not. I got a lesson never to do so again, and I warn all those who happen to read this that they do it not. It almost cost me my life. I would also warn even the Lord's people of the danger of saying anything about the liberty the Lord may bestow upon any preacher (except when it may be necessary to close Satan's mouth), for fear that Satan may cause it to become a tormenting temptation, as in this case. For if Satan cannot succeed in puffing up man's pride, he will turn it into a temptation, as in my case, as being a sure proof of want of the Spirit of grace, and as being altogether of the flesh. These very trying experiences caused me ever since to be afraid of being praised by men,

even by the Lord's people, knowing the use that Satan and the flesh could make of it.

Another extraordinary experience I had in Acharacle was: I had been thinking of the truth- "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion" -for the Gaelic service on the Sabbath. When I was leaving for the church I saw a large fleet of boats coming down Loch Sheil towards Acharacle full of people. I understood they were the people with whom I had been there in 1887. There was a man there who had been a member in full communion, and who had been suspended for having been seen the worse of drink. This had been done several years before I went there; and the man did not come to the Session with a view of being restored to his forfeited privilege.

Notwithstanding of this, they were in the habit of calling the man to pray publicly, in breach of the practice of the discipline of the Church. During the time I was there I never called him. This gave some offence to an elder that was there, and also to the man himself. I was made fully aware of this, but I would not break the rule of discipline in faithfulness to the Church and the man. When I saw the boats it came into my mind that the man would be in one of them, and that he would think I had taken the text purposely for him. What was I to do? There was no time to change my text, so I made up my mind to hold by it. I mentioned the text and began to speak. I was not conscious of any fear of man. But I was only speaking about ten minutes when I saw the church so dark that an awe came upon my mind which caused me to tremble. I felt I could not proceed with the service. I said to the congregation that there was something extraordinary in the building, so that I would have to stop. I put my hand to the open Bible to close it, but it was only turned over to the 43rd Psalm, and my eyes fell upon the words: "Oh, send forth Thy light and Thy truth." It came into my mind to sing these four verses which was done. Before the singing ended the darkness had passed away, and I made some remarks upon the last head of my discourse. I came to see the elder on Monday. He said to me: "What came over you yesterday?" I described to him what I saw and how I felt. He told me that he had exactly the same experience, and that the man who was under suspension told him that he had the same experience also, and was sure that he would be destroyed on the spot. This experience left such an indelible impression on my mind that it is quite vivid to me now after forty years. Next year the man came before the Session, gave them full satisfaction of his repentance, and was restored to his privilege. We happened

to meet that evening on the public road. I said to him if he had done what he did that day before I went to Loch Sheil-side he would have saved me and also himself from much mental trouble. "I believe," he said, "that that is true; but I could not. I now thank you for being so faithful to my soul as that you would not give me a place which did not belong to me, even at the expense of losing my own and others' favour. They were encouraging me in my separate position from the church of Christ on earth; you refused to do so." From this I learned not to confer with flesh and blood as to my duty towards the Church of Christ and my fellow sinners' souls' concerns as far as church discipline was concerned.

The time had come when I had to leave again to attend the University. The people of Acharacle and surrounding congregations gave me a presentation of £20. Oh! how much I should have admired the Lord's wonderful goodness in thus providing for all my needs; for otherwise my studies had been terminated. The way the supply for my needs came just when I had need of it made me see the Lord's hand in the provision made. It was truly verified in my experience, "The silver is mine, and the gold is mine, saith the Lord of hosts." It was also a comfort to my mind, in the midst of much fears within and contendings without, that the Lord was manifestly keeping the door open so as to enable me to continue my studies.

This Session at the University passed in the usual routine of studies. Upon a certain Sabbath, as I came to the church, the elders told me that Mr Macalister was not feeling well, and that he wished me to preach for him at 2 p.m. I told them I could not do it. When I was coming out they told me that he wished to see me in the vestry. I went in to see him. He pressed me to take the service. When I refused again, he made such an appeal that I yielded. The text I took was: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." There was a young student awakened under that discourse, who proved to the end (he died a few years afterwards) that the change was a real one. Several years after this I had an urgent call to go from Glasgow to visit a dying woman in Edinburgh, who told me that she felt that a complete change took place in her soul under that discourse. Being fully convinced that it is the voice of the Son of God alone that quickens the dead spiritually as well as the dead in their graves, I felt greatly surprised and humbled on account of the fact that the Lord should use such a corrupt sinner as I was to speak through me to my fellow sinners. Certainly I could not take any praise to myself. At the same time I had to see the Lord's hand in

providence in the way He not only encouraged me by supplying my worldly needs, but especially by giving me seals to my weak and very imperfect efforts to speak from His Word to sinners.

During this winter the controversy was raging, north and south, against, or for, the infallibility of the Scriptures of the Old and New Testaments, and also for and against the doctrines of the Confession of Faith. There were field days over these in the Free Church Presbytery of Edinburgh. The Synods of Glenelg and Chanonry sent a libel against Dr Dods to this Presbytery. They held a meeting at which they received the "Reference" of the two ministers who were sent to prosecute the libel against Dr Dods. This was all they did then. Next day they met to consider the libel. Dr Rainy moved that the libel be received by the Presbytery as part of the "Reference." The meaning of the reference was that the two Synods responsible for the libel vouched that the two ministers sent with the libel were *bona fide* members of their respective Synods. How these men did not see at once this dodge amazed me. The meaning of this dodge was that the libel was received by the Presbytery to prove the identity of the two ministers. The libel was read, and several speeches made by the Constitutional party in the Presbytery. When one of the ministers from the north began to speak in defence of the libel, I saw Dr Rainy writing something on a piece of paper and handing it to one who sat beside him. This paper went from one to another till it came to Dr Macphail, Pilrig. He got up and appealed to the Moderator for order, on the ground that their brethren from the north seemed to be of the opinion that the libel was received by the Presbytery to be served on Dr Dods. An uproar got up at once that it was certainly received to be served. Dr Rainy rose and said that the libel was received as a part of the reference, but not to be served on Dr Dods, and that was plain enough in the terms of the motion. So the libel was shelved, and the heretic was allowed to go on uncurbed instilling his damnable views into the minds of the future ministry of the Church. I felt pained at the heart when I saw such trickery used in a court of the Church which was considered Christian. It would be bad enough in a court of Jesuits, as it savoured much of their casuistry. I saw that discipline was a thing of the past in the Free Church. I got an urgent request from the Rev. Murdo Mackenzie, Kilmallie, latterly of Inverness, to go that year to assist his father-in-law, the Rev. Mr Shaw, Laggan, Badenoch, and another request to go again to Acharacle. This caused me much mental trouble as to which place I should go to. At last, while I was on my knees pleading for guidance, the Scripture came to my mind: "I must preach the gospel to other

cities also," so I decided to go to Laggan. Before the session came to an end, my companion and myself were one night talking about our need of £3 each so as to enable us to pay our lodgings and to have what would pay our travelling expenses. Just as we were considering this, the doorbell rang, and my companion went to the door. He returned with a letter for each of us, in which we found £3 in each letter. We saw with amazement this renewed token of the Lord's wonderful goodness toward such undeserving creatures, which humbled us in His presence. Oh! how much did I see of the mercy and faithfulness of the Lord in all His dealings with me.

Before the University closed I had a telegram to proceed home at once, as my mother was seriously ill. I wired the doctor, as it was stated in the wire from home that he was seeing my mother, to the effect that I had got ready for the pass M.A. in mental philosophy, that the examination would not come off till after ten days, but that if he conclude that my mother was dangerously ill I would give up all and go home. He replied that he did not think she was dangerously ill, and that he would go every second day to see her, wire me on his return, and that I was to keep my mind at ease because if he saw any real need he would wire me to come. So between anxiety about my mother and the heavy examination before me my mind was on the rack.

Some weeks before this trial came I felt a spirit of levity taking possession of my mind, which, do what I would, could not be shaken off. When the above trial came it was the means of delivering me from it. The Lord's rod is the only remedy for the fool, and at times it will have to be laid heavy on his back. May the blessed Lord be for ever praised for the repeated occasions on which he chastised me for my folly. I could say many a time what David said in the psalm: "My wounds stink and are corrupt because of my foolishness." Oh! What a sink of iniquity the heart of man is. Its deceitfulness and desperate wickedness can be known only to the Lord. It can deceive poor, silly man, but it cannot deceive the blessed Lord Jesus, who watches over His own by night and day.

CHAPTER IV¹

Meets Mr Andrew Carnegie and the Authoress of "The Sands of Time are Sinking." - Student-Missionary at Millhouse (Karnes). - Assistant to Rev. Evan Gordon, Duke Street, Glasgow. - Attends Divinity Classes in Glasgow University. - Call to St. Jude's. - Call accepted. - Anti-Unionist Movement in Free Church. - Union of 1900. - Mr Cameron's criticism of the Free Church position after the Union. - Synod motion in 1902. - Visits Ontario in this year. - Case of Mr P. M. Chisholm. - Case of Mr William Matheson. - The War.-Communication from Free Church, 1917.-Mr Cameron's motion at Synod. - Synod, 1918. - Four Free Presbyterian Ministers join the Free Church.

WHILE acting as missionary-student at Laggan, Mr Cameron met the famous Mr Andrew Carnegie, who was at the time residing in the vicinity. Mr Carnegie was very kind to the young student, and invited him to lunch. He was about to proceed with the meal without asking a blessing, when Mr Cameron respectfully suggested that a blessing should be asked. The steel magnate at once acceded to the suggestion, and asked Mr Cameron to say grace. This incident is mentioned as in keeping with Mr Cameron's character. When God's claims demanded action, the position men had attained to in this world was nothing to him. He had also the pleasure of meeting Mrs Cousin, the authoress of "The sands of time are sinking,"² at Laggan, although he did not know until long afterwards that she was the composer in deathless verse of the last sayings of Samuel Rutherford, yet he was impressed with her fine lady-like appearance and her gracious bearing. This was one of his favourite spiritual poems, and we have heard him quote time and again in public the lines - "I stand upon His merits, I know no other stand."

After Laggan his next appointment was to Millhouse, Karnes. There he laboured for one summer at least. While at Karnes he became acquainted with Mr Archibald Crawford, a man of deep spiritual experience and remarkable mental gifts. This acquaintanceship ripened into a life-long friendship, and Mr Cameron often quoted or referred to the pithy sayings of this remarkable man. It is of interest to know that the congregation of Millhouse, or which is now better known as Kames, was the first to cast in its lot with the Free Presbyterian Church. For a short time before the separation of 1893 Mr

¹ Mr Cameron's autobiography ends with Chapter III., and the Editor is sure that he is expressing the mind of his readers, as well as his own, when he says that it is a matter of regret that Mr Cameron did not live to finish it. D. B.

² No one could be more opposed to the use of hymns of human composition in public worship than Mr Cameron, but the fine spiritual experiences in some of the orthodox English hymns made a strong appeal to him, and he was especially fond of the spiritual songs of the religious bards of the Highlands, such as Dugald Buchanan, Iain Gobha, Dr Macdonald, and Peter Grant. -D. B.

Cameron acted as an assistant to Rev. Evan Gordon, Duke Street Free Church, Glasgow. By the most discerning of the congregation he was greatly admired, and when eventually the separation came, he ministered to those who separated from this and other congregations in Glasgow until he was called to be their minister in 1896.

It is not necessary here to go into details as to the prominent place Mr Cameron had among his fellow-students of the Constitutional Party, but it may be stated that both in Edinburgh and Glasgow there were student associations which met weekly for prayer and reading of papers, with discussions on the trend of ecclesiastical matters in the Church. Mr Cameron was looked up to and greatly admired by some who showed quite a different attitude to him in after years. As a leader of the students he was consulted by such men as Rev. Murdo Macaskill, Dingwall, and Rev. Dr William Balfour, Edinburgh. He was very much disappointed in these two men, and especially in Dr Balfour, for whom he had the greatest respect. At the Achnasheen meeting in 1893 he made his influence felt, as also at later meetings and conferences. He rejoiced at the stand made by Rev. D. Macfarlane in the Assembly of 1893, and was a great help to him in the crisis. His fearless disposition, his earnest concern for God's truth, and his strong attachment to the Scriptures and the doctrines of the Confession of Faith, made him a tower of strength. A man of deep convictions himself, he made others feel when he spoke that it was not for trifles he was contending.

When the separation took place in 1893, Mr Cameron had not finished his theological course. It was decided that Mr Alexander Macrae and he should take a session in the Divinity Hall, Glasgow University. In the Divinity Faculty at that date there were, at least, two eminent scholars - Professor Dickson, in the Chair of Divinity, whose Baird Lecture, *St. Paul's Use of the Terms Flesh and Spirit*, is recognized as one of the ablest treatises on New Testament psychology - and Dr Robertson in the Hebrew Chair. Dr Robertson's scholarship was of the highest order, and he was more than a match for the Higher Critics in their own chosen field. Mr Cameron used often to refer in private to his able lectures, especially on the Psalms, some of which were afterwards published in his Croall Lectures. No one admired scholarship more than he when it was used in the interests of truth, but he unsparingly denounced it when it was used to undermine the eternal truth of God. He was conscious of the great disadvantage he laboured under in the acquirement of knowledge owing to the late period at which he began his studies, but in his Arts course he eagerly

pursued his studies until he seriously affected his health, as he himself has narrated in the preceding pages. He spoke with great admiration of two of his University Professors in Edinburgh - Profs. Masson and Calderwood. These were giants in the world of learning, and Professor Masson's lectures in English Literature appealed to his literary taste as one of the greatest English critics of his time. The great mathematical geniuses, Profs. Chrystal and Tait, also greatly impressed him. When he came to study theology in the New College he was deeply pained with some of the teaching of the Professors - Dr Davidson and Dr Dods particularly. The former was one of the most distinguished Hebraists of his time, a born teacher, and the idol of his students. His great gifts were used in administering the higher critical poison in small doses. It was done cautiously, but none the less effectively, and one of the first effects of it was seen in the teaching of Professor Robertson Smith, the most brilliant of Davidson's students. Dr Dods was not quite so cautious; he poured out glassfuls where Davidson administered drops, but both in the Old Testament and in the New Testament studies the deadly poison was instilled into the minds of the students until even Dods himself had to confess that he was a backslider and had given up prayer.

Mr Cameron was licensed to preach the gospel by the Presbytery of the Free Presbyterian Church of Scotland (as the first Presbytery of the Church was designated at that date) at Strathcarron on 9th December, 1895. Two days after, a deputation from the congregation of St. Jude's, Glasgow, appeared before the Presbytery, asking them to moderate in a call to him. The Presbytery granted the request, and decided to meet in St. Jude's on Monday, the 23rd December, for the signing of the call. On this date the call was duly signed by 134 members and 452 adherents. It was left in the hands of the elders for further signatures. The Presbytery adjourned to meet next day; when the Presbytery met, the Clerk *pro tempore* (Rev. Alexander Macrae) intimated that he had a wire from Mr Cameron accepting the call. On the 9th January, 1896, Mr Cameron was ordained and inducted to the charge, which he served faithfully for thirty-six years. During that time the congregation increased almost fourfold. This was not due to any effort to win popularity, for he hated all such devices with all his heart; neither was it due to preaching what may be termed the gentler aspects of the truth, for if there was one pulpit in Scotland that declared the sternness and inflexible nature of God's law, it was the pulpit of St. Jude's. Mr Cameron did not draw men to him by the orator's arts, for he was totally lacking in these. But his power as a preacher lay

in this, that he had no doubt about the truth he was declaring—he spoke from a heart that had passed through deep and trying experiences, and into which the light of the gospel of God's dear Son had shone.

When the Union between the Rainy section of the Free Church and the United Presbyterians took place in October, 1900, it gave considerable pleasure to many in the Free Presbyterian Church that the Constitutionalists who had remained in the Free Church in 1893 were now to make a stand. While this was so, the more discerning of the Free Presbyterians recognized that there were certain matters which required clearing up before Free Presbyterians could whole-heartedly support the Anti-Unionists. The situation was not helped anything by the issue of a leaflet by the Free Church of Scotland Defence Association in October, 1900. Some of the expressions in this leaflet found fault with by Free Presbyterians were: (1) “At present the Church [i.e., the Free Church] holds the whole doctrine of the Confession of Faith as heretofore understood”; (2) “Hitherto no responsibility for such erroneous teaching [the erroneous teaching referred to in the leaflet] rests on the people.” In a Gaelic article contributed to the June issue of the *Free Presbyterian Magazine* for 1899, Mr Cameron wrote: “We are pleased that there is a movement among a few in the Highlands against the unscriptural union that is to take place between the Free Church and the United Presbyterian Church. But it is a matter of sorrow to some that the men who are at the head of this movement are holding out to the people that there is no difference between the position they now hold and the position the Free Church had at the time of the separation.” Mr Cameron goes on then to show what standing the Free Church had after the passing of the Declaratory Act, and adds: “If they will not cast out the Declaratory Act and every destructive thing that was taken into the Church, and which this Act, as an iron chain, is tying about their neck, they cannot purify the Church; and if they do this, what will be the difference between their stand and the stand we made?” (iv. 76). In the January issue of the *Magazine*, 1901, Mr Cameron deals with the situation created by the Union. “There are a few ministers and elders of the Free Church,” he writes, who did not go in with that miserable Union, and a considerable number of the people are following them. We are pleased that they refused to go in with the Union; for it is certain that it is not a union that will be for the glory of God, nor for the good of never-dying souls..... What is now the position held by the ministers and elders who did not enter the Union? They are exactly where they were before the Union. They have all the errors which were taken into the Free

Church for thirty years as they had before the Union. They have not taken one step yet to purge out the errors which were taken into that Church. If they continue thus, every corruption that was brought into it will be tied to them and to the people who are following them. We are hopeful that they are not going to lie under these errors, but every one of them which went through the Barrier Act is as binding on them as the Confession of Faith. Until they will make an Act to be put through the Barrier Act to cleanse out of their creed everything that was taken into it [the Church], they will not have but a corrupt creed. We do not mean by this that they are practising these errors in the government or worship of the Church, but we are certain, if they will not put out the brood of Satan, if they will not shut the door closely against him, that they will be in a few years as corrupt as they ever were. It is not promising that they are trying to hold out that they were not under one of the errors that was made a law in the Church..... We see, in placing their position before the people, that they are saying: 'At this time this Church holds the whole teaching of the Confession of Faith as we understood it before this.' If they themselves are believing this they will not meet many others who are believing it. It is very clear from these words that they were not seeing any cause for separating from these men were it not for the Union. For these words indicate that, according to their opinion, the whole doctrine was held by the Church after the change which was made by the Declaratory Act, and every other Act which was made against its creed by the Free Church. What did the Union do? It changed the name of the Church, but it made no change in its creed- this was done in 1892. It must be clear to every-one that this was the very cause for which the Declaratory Act was made" (v. 35 5- 6). He then proceeds to say that the Free Church are just where they were when we left them in 1893, and, in view of this, it was the duty of Free Presbyterians to keep to what they had until it would be seen what the Free Church was going to do. "We are not writing in an unfriendly spirit," he says, "but we are telling the truth as we understand the matter. We would prefer that we could write something better about the stand that is made, but it is incumbent on us to tell the truth to the people" (v. 356). At the meeting of Synod in July, 1902, a communication from the General Assembly of the Free Church was received, intimating the appointment of a Committee anent Union with the Synod. Mr Cameron, after some discussion in the Synod, moved the following motion: "The Synod respectfully acknowledges receipt of an extract of minute of the General Assembly of the Free Church of Scotland anent union with the Free Presbyterian Church, but considers the

matter of union premature; declares its firm adherence to the position taken up by this Church in 1893, and its sense of the necessity of maintaining unimpaired the doctrines and principles set forth in its Deed of Separation, and further declares its willingness to receive any who may be ready to homologate the same." The motion was seconded by the Rev. George Mackay, Stornoway, and became the unanimous finding of the Synod.

In answer to an invitation set from Ontario, the Synod appointed Mr Cameron and Mr Allan Maclachlan, elder, Glasgow, to visit those places where there were gatherings of people who sympathised with the testimony of the Free Presbyterian Church. They sailed on 25th July, 1902, and on reaching Ontario were warmly welcomed. Mr Cameron ever retained the warmest feelings to those he met out there - including some of the excellent of the earth, who are now, like himself, at their everlasting rest: This was the beginning of a series of visits from deputies from the Church, but, and we say it without disparagement of others, none made so great an impression as the first deputy, and we know for a fact that not a few heard the truth for their eternal salvation while the Lord's people were greatly revived.

In 1905 the question of closer relations with the Free Church was brought up under a motion moved by Rev. George Mackay, and seconded by the Rev. Alexander Stewart. Mr Cameron moved that, in view of certain statements made by the Free Church, such as: "Whereas this Church adheres, as she has always adhered, to her subordinate standards in terms of the Act, 1846, anent Questions and Formula," and the very unsatisfactory manner in which the Free Church dealt with Professor Alexander's *Demonic Possession*, which had cast grave doubts on the inspiration and infallibility of certain portions of Holy Scripture, that it was the duty of all in the Free Presbyterian Church who desired to maintain the integrity of God's Word to hold fast the position taken up by this Church relative to the Holy Scriptures and the Higher Criticism. Only the mover and seconder voted for Mr Mackay's motion. Mr Cameron's motion was carried by a majority.

In an article on the finding of the Synod, Mr Cameron wrote: "Some have charged the last Synod's finding with having fixed the Free Presbyterian Church to a position of perpetual separation from all other churches, however pure they may be in doctrine and principle. The Free Presbyterian Church has not been committed, and we trust shall never be committed, to hold such a position" (*Free Presbyterian Magazine*, x. 214). At the next meeting of Synod a

motion was brought forward by the Rev. (now Principal) John Macleod for the appointment of a Committee to meet with a Committee of the Free Church to discuss the words in the overture repealing the Declaratory Act in the Free Church found objection to above, and also to inquire, in view of the uncertainty caused by Dr Alexander's case, what position the Free Church took up with regard to the inerrancy of Holy Scripture, and to report to next Synod. Mr Cameron moved an amendment, in which he emphasised that the Free Presbyterian Church could not consider any motion for union with any Church which did not hold the absolute infallibility of the Scriptures of the Old and New Testaments, and the whole doctrine contained in the Confession of Faith, both in profession and practice, and it affirmed its adherence to the motion carried at previous Synod. The amendment was carried by a large majority. Revs. John Macleod, Alexander Stewart, and George Mackay, ministers, dissented, and in January of 1906 they were received into the Free Church by a special meeting of the Commission of the Free Church General Assembly. Mr Cameron, commenting on the departure of these brethren, wrote: "Did not some of our ministers already go over to the Free Church? This is true. Why did they go? It was not because we did not keep to all that belonged to the creed of the Free Church as we stood in 1893; for they could not discover anything new on this head. Was it because the Free Church was purer and keeping more strictly to the inspiration of God's Word, and the doctrines of the Confession of Faith? No, for it was clear to every-one that the case was not thus. Why did they go then? They know themselves, and others know well enough, the reason, but until they answer the question better than they have done already we will not answer it. Every one may have his own opinion till then" (*Free Presbyterian Magazine*, xi. 471).

From the first appointment of the Foreign Mission Committee Mr Cameron was its convener. During his convener-ship the work of the Committee grew. It was a work which he had very much at heart. The Rev. J. B. Radasi had been ordained for mission work in Rhodesia in 1904. In 1911 a petition was sent to Mr Cameron from friends in Australia in sympathy with the Free Presbyterian Church of Scotland, asking for a minister to visit them. He moved at the Synod that, while the Church could not give the petitioners a definite promise, yet they would do the very utmost to meet their request. It was not until 1914 that the Church was able to send a deputy in the person of Rev. Duncan Mackenzie. In 1912 Mr Cameron had considerable trouble through certain utterances made from his pulpit during his absence by Mr Peter M. Chisholm, student,

who was supplying the pulpit. The statements made by Mr Chisholm caused considerable feeling in the congregation. When he was summoned before the Southern Presbytery he refused to answer a complaint that had been made against him as having, in the absence of the minister, in St. Jude's pulpit cast hitherto unheard-of reflections upon, among other things, the recognised practice of the Church in certain particular - such as employing elders to speak from the Word at church services. On refusing to apologise, the Presbytery decided to deprive him of the right to preach. Mr Chisholm appealed to the Synod. Mr Chisholm's appeal fell to the ground, however, through a technical flaw. The Synod instructed the Southern Presbytery that unless Mr Chisholm gave satisfaction to the Presbytery before the 14th day of February, 1913, that his name should be removed from the roll of students. Mr Chisholm set up separate services, which were finally given up. A number left St. Jude's congregation, but mostly all returned afterwards. Mr Chisholm afterwards joined the Free Church. This Case gave considerable worry and pain to Mr Cameron.

Another student case in which Mr Cameron took a special interest was that of Mr William Matheson, who cut his connection with the Free Presbyterian Church while he was supplying Winnipeg. There was considerable opposition in certain quarters to receiving Mr Matheson back, but on expressing regret for his recent step of separation, and giving his assurance that he was now in full harmony with the principles and practice of the Free Presbyterian Church, Mr Cameron used all his influence to have him received, so a remit to this effect was sent to the Synod by the Southern Presbytery and agreed to.

In 1914 the nations of Europe entered into the iron and merciless grip of war. Mr Cameron's congregation, like others, had hundreds of its young men called up for service, among whom were some exceptionally promising students. Contrary to the common estimate, Mr Cameron was a man of very tender feelings. The thought of so many of the young men facing the dreaded instruments of death filled his heart with the deepest concern for their salvation. Added to this was the firm conviction he had that the War was the judgment of the Most High upon rebellious nations. His concern for those who were fighting their country's battles is expressed in some of his letters which appear in this volume.

In 1917 a communication was received from the Commission of the Free Church General Assembly by the Synod, intimating that the Commission had

appointed a Committee to confer with any Committee which might be appointed by the Free Presbyterian Church in all matters that may at present be regarded as obstacles to co-operation or union between these Churches. A motion was moved by Mr Cameron embodying a statement of differences between the two Churches, and the Clerk of Synod was instructed to send it to the Clerk of the General Assembly of the Free Church of Scotland. The Rev. D. Macfarlane, Dingwall seconded the motion. The Rev. J. R. Mackay moved the adoption of another motion, which was seconded by the Rev. Alexander Macrae, Portree. Both these motions are of considerable length, and cannot be quoted fully here.³ Mr Cameron's motion was carried by 13 votes to 4. At the meeting of Synod in 1918 the Reply of the Free Church Commission to the Synod's Statement of Differences was read, and Rev. J. R. Mackay moved a motion, the gist of which was that a Committee be appointed to confer with the Free Church on the matters under dispute. Rev. A. Macrae seconded. Mr Cameron moved that, in view of the unsatisfactory nature of the Free Church's Reply, "being made up of evasive statements and suggestions of compromise," no useful purpose would be served by continuing this correspondence (*Free Presbyterian Magazine*, xxiii. 80-95). This movement was also followed by the departure of four of the Free Presbyterian ministers to the Free Church. Two of these were lifelong friends - to be strictly correct, from their student day - Revs. J. R. Mackay and Alexander Macrae. He felt their departure keenly, but, though he loved them, he did not hesitate to denounce their action in the way that he was only capable of doing. He was devotedly attached to his friends, and would stick up for them in the face of strong opposition, but when it came to what he considered the higher interests of truth, the niceties of friendship had to stand aside. The general impression made on reading this chapter will be that Mr Cameron was a mere ecclesiastical leader, keeping a watchful eye on the Free Church, and doing his utmost to frustrate the laudable attempts of well-meaning men to bring the two bodies together. To those who knew him intimately the estimate formed by many outsiders of him as a stern, unbending ecclesiastic, with a deeply ingrained stubbornness, which was backed up by a pugnacious disposition, is grotesque in the extreme. If he set his face determinedly against union with the Free Church, it was because, from his

³ The motions with the speeches by the movers and seconders, are reported fully in the *Free Presbyterian Magazine*, xxii. 43-45; 97-115. The Free Church Commission's Reply is given in Vol. xxiii. p. 170, of the *Magazine*.

view, the Free Presbyterian Church would lower its standard by uniting with the Free Church.

CHAPTER V

Church Documents. - "Prohibition" Controversy. - Church Privileges Controversy. - Northern Chronicle and John o' Groat Journal Controversy. - Foreign Mission Committee. - His pastoral work in Glasgow. - His preaching. - Dr Kuyper quoted. - Searching nature of his preaching. - Personal appearance. - Undergoes operation. - Recovery. - New developments. - Death. - Funeral. - Bunyan quoted.

IN 1919 a Committee was appointed by the Synod, with Mr Cameron as Convener, to prepare a publication embodying Free Presbyterian documents of an obligatory kind. Mr Cameron took a deep interest in the preparation of this publication which was afterwards published under the title, Church Documents, in 1923.

In 1922 he became involved in controversy over a motion moved by himself and which had been passed by the Synod in 1920 to the following effect: "The Synod strongly recommend their people as a whole to vote, whenever opportunity offered, for the total prohibition of the sale of strong drink." In a prefatory note in the *Free Presbyterian Magazine* the editor (Rev. James S. Sinclair) wrote: "The subject of Prohibition under this Act [Temperance (Scotland) Act, 1913] was discussed, and, whilst it was the mind of the Synod that there should be no interference with what was necessary for medicinal purposes, a circumstance expressly provided for by the Act, yet it was highly desirable, in view of the grievous drunkenness among the young as well as others, that prohibition should be carried." Two years afterwards the matter came up again at the Synod owing to the opposition of Rev. William Matheson, Chesley, Ontario, who strongly condemned the principle underlying Prohibition. At this Synod Mr Cameron moved: "The Synod renews its attitude taken up on the drink question as set forth in their resolution passed by the Synod in 1920, when they affirmed that it was highly desirable, in view of the grievous drunkenness among the young, as well as others, that Prohibition or No Licence, as indicated by the Temperance (Scotland) Act, 1913, should be supported by our people." There was no counter-motion, but Mr Matheson dissented with reasons. A Committee was appointed to answer the reasons of dissent. The Committee's Answers, with Mr Matheson's Dissent with Reasons, were published in the *Free Presbyterian Magazine*, xxvii. 85-89, but owing to their length cannot be given here. At next Synod Mr Cameron reported what had been done by the Committee appointed to answer Mr Matheson's Reasons of Dissent, which Answers had appeared in the July Magazine, 1922. Mr Matheson had criticised that reply, Mr Cameron said, and his paper had

been sent out to all members of Synod by the Clerk, so that they knew the nature of it. This Response had not been published in the Magazine, as the Magazine Committee adhered in this, as in other cases, to a decision come to in 1896 that "no controversial correspondence be admitted into the Magazine." Since then a circular letter had been addressed by Mr Matheson to the members of the Synod with certain questions. These questions had been considered by the Business Committee, and the Clerk of Synod read the replies given to them. After hearing these statements the Synod decided to adhere to last Synod's resolution without change. In speaking to the motion it was pointed out that Mr Matheson was determined to fix the Synod down to the term "prohibition" as defined by himself, though in the Synod's resolution "prohibition" was used in the sense of "No Licence." It was further pointed out that the Scottish Temperance Act was not a Total Abstinence Act; it was an Act, to use its own words in the preamble: "To promote temperance in Scotland by conferring on the electors in prescribed areas control over the grant and renewal of certificates." Where the "No Licence" vote carried it gave the power to the people that had hitherto been in the Licensing Court. The Act did not interfere with the manufacture of liquor, nor with its transport. It did not interfere with its use in the home, either for medicinal or beverage purposes, nor in hotels with meals. But where a "No Licence" vote had been carried it prohibited totally the sale of liquor in *public bars* and in *licensed grocer's shops*, as distinguished from what took place when a limitation vote was carried, which only reduced the number of licensed places, or *partially prohibited* the sale of liquor in the above places in the prescribed area. The Act also allowed wholesale licences in the areas where "No Licence" had been carried. It is impossible to enter into greater fullness in this Memoir on this controversy; the reason for referring to it is owing to the prominent place Mr Cameron took in it.

Another controversy that gave him considerable grief and worry was one in connection with a resolution passed at the Synod in 1921, which in substance was as follows: "The Synod declares, in accordance with former resolutions, that Church privileges, such as baptism, are not to be given to any who engage in Sabbath work (other than works of necessity or mercy) or who travel by trains or cars run in systematic disregard of the sacred day." Reference has already been made in the autobiography to Mr Cameron's great concern for the strict observance of the Lord's Day. That attitude he maintained through life. This controversy, with certain new developments, dragged its weary

course through the Synod for a number of years. In 1927 the Convener of the Canadian Mission Committee (Rev. N. Macintyre) read correspondence at the Synod Business Committee meeting which had passed between Rev. William Matheson and himself. Mr Cameron thereafter gave notice of the following motion "The Synod express strong disapproval of the conduct of the Rev. William Matheson, Chesley, Ontario, inasmuch as he admitted to the Lord's table and baptism at Winnipeg parties debarred by findings of this Synod anent Sabbath observance, and also of the lax and modern views revealed in correspondence with him about this matter; and, while the- Synod refrain from taking further steps as to his conduct in the matter referred to, they warn him and all concerned that the findings of the Synod must be honoured." The following year the case came up at the Synod, when the Clerk read certain communications from Rev. William Matheson and the elders of the Ontario congregation of the Free Presbyterian Church and others. After these were read and criticised, Mr Cameron moved that the Synod reaffirm its adherence to the resolution on Church Privileges. At next Synod (1929) a communication was read from the Kirk-Session of the Ontario congregation, intimating that they refrained from recognising the Synod's declaration on Church Privileges. Mr Cameron moved that the session be given to the last day of August, 1929, to say whether they would fall into line with the Synod's decision simpliciter, failing which they would no longer be considered a Kirk-Session of the Free Presbyterian Church. The following year a like opportunity was given the congregation, but both the Kirk-Session and congregation refused to avail themselves of it. The whole controversy, of which the foregoing is the merest gist, will be found at fuller length in the *Free Presbyterian Magazine* for the years mentioned. The controversy was one which pained Mr Cameron deeply. From the time he had visited Ontario as the Church's first deputy right up to the last he had a warm place in his heart for many whom he had met out there. At the same time he allowed no feelings of friendship to interfere where he considered the claims of maintaining the discipline of the Church was involved.

The last public controversy in which Mr Cameron took part was one in which questions as to certain portions of Scripture were raised. An article from the pen of Dr W. M. Alexander had appeared in the *Evangelical Review* (of which Rev. Prof. John R. Mackay, D.D., was joint- editor) for April, 1929, on the Resurrection of our Lord, in which Dr Alexander refers to "the Appendix to Mark" four times. Mr Cameron called attention to this in public, and

particularly in his New Year's Day Lecture for 1930, which was printed in the *Free Presbyterian Magazine* for February of that year. In his lecture Mr Cameron says: "Mr Mackay must have changed his mind very much as regards the authenticity of these verses since the writer [Mr Cameron] had a talk with him before he went to the Free Church." Prof. Mackay took up the combat in the columns of the *Northern Chronicle* and *John O'Groat Journal*, and not only brought the last twelve verses of Mark into the fray, but also 1 John v. 7. It was most unfortunate that such questions should have been taken into the public prints. Very strong things were written on both sides. The names of some great men were dragged in and opinions attributed to them, especially in regard to the non - Johannine character of the Three Heavenly Witnesses (1 John v. 7), which were untrue. The views set forth in Prof. Mackay's letters gave a terrible shock to his best friends, and while Mr Cameron and others who took part in this controversy have been blamed for the vehemence and unfeelingness of the attack, there was an unaccountable silence on the part of these critics in defence of the portions of Scripture involved, and of the reputations of men the honour of whose names was much more than that of any of the disputants in the controversy.⁴ Mr Cameron's contention was that the last twelve verses of Mark were not an appendix, but were of Marcian authorship, and that 1 John v. 7 was Johannine, and had a right to be in the Bible. That was a clear-cut issue, and for these points he contended earnestly.

From the foregoing account the reader may be ready to conclude that Mr Cameron was a man who had his sword always out of the scabbard and ready to use it on the slightest provocation; in fact, that he was a man who delighted in war. Such a view of him would be anything but just; for though it is necessary to call attention to the controversies in which he took a prominent part, these, after all, were but incidents in a long life devoted to the service of his Master in the manifold activities that fall to the faithful and diligent minister of Christ as pastor of a large city congregation, and occupying a pre-eminent place in the denomination to which he belonged.

From the inception of the Foreign Mission Committee, as has already been stated, Mr Cameron had been its Convener, and he watched over the interests of this Committee with the greatest concern. He saw it gradually lengthening

⁴ Owing to Prof. Mackay's present state of health, one's natural feelings urge one to leave out this brief account of this painful controversy, but higher interests than the feeling for a friend laid low in ill-health demand that reference should be made to it, were it nothing but the prominent part taken in it by the subject of this Memoir.

its cords. The first native missionary in Rhodesia was Rev. John Radasi, who had been trained in theology in this country, and sent out on the completion of his studies as an ordained missionary. Remarkable success attended his labours, and, we believe, there are many in heaven who will bless God forever for having sent the Gospel to Ingwenya. As time went on, other two missionaries-Rev. John Tallach and Rev. R. Macdonald, M.B., Ch.B. - took up the work after Mr Radasi's death. Mr Cameron also lived to see a mission set up among the Jews in Palestine, with Rev. Donald Urquhart as missionary. These new activities involved considerable expense, but the people responded right nobly in contributing to the funds for the support of the Mission. In 1921 Mr Cameron, accompanied by Mr. Angus Fraser, set out to visit the South African Mission. It brought him into closer touch than he could otherwise have had with the people, their customs and conditions, and placed him in a position of advantage in dealing with questions affecting the interests of the Mission. Each year Mr Cameron presented reports to the Synod, which were afterwards reprinted in the *Free Presbyterian Magazine*, and these were looked forward to and listened to with more than ordinary interest.

As a pastor of a large city charge he had a heavy burden on his shoulders. He preached three sermons every Sabbath for many years, and had two prayer meetings during the week. The cares and worries of a large congregation are known to few. People from all parts of the Highlands, to say nothing of Lowlanders and other nationalities, attended his ministry, and in doing his duty as a minister he had many difficult problems to face. He wisely kept his worries and concerns to himself, except that on occasions he unbosomed himself to those whom he could trust, and did not take these troubles into the pulpit. Pastoral visitation on anything like a regular scale was out of the question- the long distances and the long stairs of Glasgow, with the Free Presbyterians invariably on the top flat, rendered this impossible. He had more than he could undertake in visiting the sick. Besides, he had many calls to visit the sick and suffering in the infirmaries and hospitals of Glasgow. He had requests also from people scattered over the north and west to visit their friends when under surgical or medical treatment in Glasgow. Latterly his assistant relieved him of a considerable amount of this work. His visits to the sick were not of a merely perfunctory nature. At the sick bed he never forgot that he was the servant of Christ speaking to those he might never see again. He warned the careless, and encouraged those in whose hearts he believed the fear of God dwelt. Now and again his visits and ministrations were insultingly rejected. We

have heard him tell of cases where his visits were resented, but which, under the softening influence of the teaching of the divine Spirit, ended in a glad welcome being extended to him where before there was nothing but resentment to him and unconcealed enmity to the truth he was presenting. Some of these cases, if we only had a written record, would prove most interesting to God's people and encouraging to ministers who might find themselves confronted with similar cases. They so manifestly revealed at times the divine sovereignty of Jehovah and the irresistible power of the Holy Ghost working in a mysterious way His divine pleasure in the hearts of sinners.

As a preacher Mr Cameron's services were greatly in demand. No one who saw him in the pulpit could help feeling that this man realised the solemnity of his position as a messenger of the Most High God declaring the message of life to perishing men. He was a Calvinist of the type described by the famous Dutch statesman and divine, Dr Kuyper: - "The majesty of God and the authority of God press upon the Calvinist in the whole of his human existence. He is a pilgrim, not that he is marching through a world with which he has no concern, but in the sense that at every step of the long way he must remember his responsibility to that God so full of majesty who awaits him at the journey's end. In front of the portal that opens for him, on the entrance into eternity, stands the last Judgment; and that Judgment shall be one broad and comprehensive test, to ascertain whether the long pilgrimage has been accomplished with a heart that aimed at God's glory and in accordance with the ordinances of the Most High" (*Calvinism*, p. 113). His own spiritual experience was too real and had been too powerfully imprinted upon his soul to permit him to use lightness as he spoke to his fellow-men. The air of solemnity that characterised him was only intensified when he spoke. He used none of the orator's arts, but his words fell with a measured impressiveness upon the ears of his hearers. Everything in this message was so serious to himself- sin, heaven, hell, the state of the lost sinner, God's claims, God's provision in Christ- that he could not bear any trifling or restlessness on the part of any of his hearers. Hence the severe and crushing rebukes sometimes administered by him to triflers - though it must be admitted that he grievously erred at times, and wounded deeply those whose seeming restlessness and inattention were not due to disrespect either to the message delivered or to the messenger. As a preacher the general impression created by those who did not know him intimately was that he was an austere man with little sympathy for those who were fighting the great battle of life. This view was produced by

the sterner aspects of the truth he sometimes proclaimed and the grave seriousness of his face in delivering his message. It is made clear from the foregoing narrative how searching was the spiritual experience through which he had passed; it had awakened in him a sense of the tremendous seriousness of the things of eternity and the danger of being deceived in matters of such moment. In his preaching Mr Cameron kept God's law in its imperative claims on the attention of his hearers. The most indifferent must have felt as he listened to the preacher advancing the claims of that law, and the consequences which followed of their nonfulfillment, how solemn it must be to appear before the Judge of the whole earth. No preacher we ever listened to had such power in arresting the attention of the consciences of his hearers. The solemnity with which the message was delivered, the marshalling of Scripture in proof of the statements made produced a feeling of awe on his audience that solemnised them like death. In the earlier years of his preaching this aspect was much more prominent than it was in his later preaching. By this it is not meant that he neglected to set forth the claims of God's law in later years as he had formerly done, but rather that his message contained more of the sweet and winning notes of the gospel. And when he was on this strain, how beautiful and attractive the glorious gospel of the grace of God appeared. No one who heard him preach on such texts as: "It is finished," or "His name shall endure forever," will readily forget the heavenly unction that accompanied the message. The odour of the sweet ointments of everlasting love fell like the fragrance of heaven upon hearts that rejoiced with joy unspeakable and full of glory. Mr Cameron delivered his message in slow, measured tones, his voice gradually rising in pitch as he proceeded, but never reaching a great height; there was little or no movement in the pulpit. In warning his hearers of the danger of meeting God unprepared, or the great sin of neglecting God's salvation he was particularly impressive. Not only in his own congregation but in the Northern and Western Highlands there were many who heard the truth from his lips as the gospel of their salvation. Among these there were some who heard it with real heart enmity and opposition to begin with, for the gospel he declared was, "not after man," neither did he receive "it of man." But the Spirit of God broke down the barriers, and some of his truest friends were among those who had thus been won by the gospel. The searching, straightforward nature of his preaching was anything but pleasant to those who wished to map out for themselves an easy road to heaven, or who betook themselves to false refuges on the way: such had no

hesitation in characterising him as a stern man, and his message as too strict for an easy-going age. Those who played fast and loose with God's truth, and all kinds of trimmers, hated his message and were at pains, both by action, word and pen, to show it. He detested shams and all kinds of compromises where God's truth was involved, with the result that he stirred up a great deal of opposition, for it is only when such a man stands in the breach that the half-and-half professors of religion reveal themselves, and show how troublesome they can be to those who wish to avoid crooked or compromising ways.

It remains further to be said of his preaching that there was a deep experimental note, in which the experiences of God's tried, tempted and harassed children were set forth in an edifying way. The deep waters through which he had passed himself, his deliverance out of the horrible pit and miry clay, his knowledge of the plagues of the human heart, and the cunning devices of the devil, made him speak from heart to heart in a way that made his exercised hearers feel this is a man who has travelled the road we are now walking. His preaching was thus very acceptable to discerning and exercised hearers who loved God's truth and His way of salvation.

As a defender of the faith he spared neither friend nor foe if either deviated from the path of truth as he understood it. He was jealous with a holy jealousy over the doctrine of the infallibility of God's Word. Its claims as the Word of God were not to be settled by the uncertain light of human scholarship, but "from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts" (Westminster Confession of Faith, chap. i., sec. v.). He had watched with grief the movement in the Free Church which began at the Robertson Smith trial, when incense was offered on the altar of mere human scholarship, and when issues of momentous importance in reference to the infallibility of God's Word were being decided by the attainments of Semitic scholarship. His language in denouncing departures, or what seemed to him to be departures, from the truth certainly was not conspicuous for its softness, and it fell upon those for whom it was intended with such crushing effect that it did not help them nor their supporters to admire Mr Cameron's controversial methods. But, as it is not our business to defend or condemn these methods, we forbear entering further on the subject.

Another subject in which he had a life-long interest was Sabbath observance. His strictness in the observance of the Lord's Day brought him no end of trouble, but as some reference has been made to this already, it need not

further be dwelt on. From the day a signal answer from heaven was given to him as recorded in his autobiography during his shepherd days he never wavered from steering a straight course in this matter.

In person Mr Cameron had a striking appearance. Tall in stature, his sharp-cut features and white hair, his neat dress, all combined to mark him out as a man of note among his fellows. Naturally he was born for leadership- his strong personality and a powerful will carried him forward where others would have hesitated to advance. At times this strength of will was a serious defect, as came out on certain occasions, but these things were probably permitted by the Most High so that the Scripture injunction might be given heed to –“that no flesh should glory in His presence.” He was endowed with a keenness of discernment given to few men, his sharp, piercing eyes seemed to read a person through and through. For a minister of the gospel, who meets with all classes and conditions of men, this was an invaluable endowment, but here again it failed him on occasions, as he gave too high a place to some who bitterly disappointed him in the end. All this was permitted, no doubt, by the All-Wise One to teach him not to lean too much to his own understanding, and to keep others from thinking of men above what is written. We do not wish to leave the impression on the mind of any of our readers that we looked upon Mr Cameron as flawless. We are quite conscious of his imperfections, but we do not deem that this is the place or time to dwell on these; rather would we emphasise the fact that he was a polished shaft in the hand of his God to do a work for Him.

In 1931 Mr Cameron underwent a serious operation, from which he had a remarkable recovery. Through the good offices of his young friend, Mr Johnston, every-thing that human care and skill could do for him was done. He himself spoke of the great kindnesses he had received from the surgeons, the matron and nurses of the nursing home, and especially the Messrs and Misses Maclean, Lower Cairnglass, Cray, and other kind friends at the Manse, Inverness, and elsewhere, who did so much for him in his weakness. He had so far recovered that he returned to Glasgow at the beginning of 1932, and preached occasionally, to the great delight of his congregation, but on the 4th March new developments set in, and on the 9th he passed to his everlasting rest in his 78th year.

In his death the Free Presbyterian Church lost its most outstanding minister, and the Church of Christ a faithful and true witness. He had gathered around

him a devotedly attached congregation in Glasgow, and to them his death was a stunning blow. He had ministered to them for the long period of thirty-six years, and though he had received many invitations to leave Glasgow, he faithfully remained at his post in the great city until his Master called him home. On Friday, 12th March, his mortal remains were laid to rest beside his fellow-labourer in Glasgow - the Rev. James S. Sinclair - in Cathcart Cemetery, Glasgow, amidst many manifestations of sorrow. A large concourse of people gathered to show their respect to one who had borne the heat and burden of the day so faithfully in the Master's cause.

From his student days until he breathed his last, Mr Cameron, like Bunyan's Mr Valiant-for-Truth, stood with his sword in his hand, and we can think of no more appropriate ending of this Memoir than Bunyan's words describing the passage of Mr Valiant-for-Truth to the other side. "'I am going,' he said, 'to my Father's and though with great difficulty I have got hither, yet now do I not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles, who will now be my rewarder.' When the day that he must go hence was come, many accompanied him to the river side: into which, as he went, he said: - 'Death, where is thy sting?' And as he went down deeper, he said - 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side" (*Pilgrim's Progress*).