



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

CONTENTS.

| | PAGE. |
|---|-------|
| THE ETERNAL WORD, | 129 |
| NOTES OF A SERMON. By the Rev. D. Macfarlane, Dingwall, | 132 |
| SOME NOTED PREACHERS OF THE NORTHERN HIGHLANDS. By the Rev. D. Beaton, Wick— | |
| Rev. John Kennedy, Killearnan or Redcastle, | 139 |
| MEMOIRS OF ELIZABETH CAIRNS, | 142 |
| THE LATE MRS. M. POLSON, MARREL, HELMSDALE, | 144 |
| CHURCH OF SCOTLAND ACT, | 145 |
| PROTEST AGAINST THE GOVERNMENT'S CONNIVANCE WITH POPERY, | 148 |
| A TRENCANT EXPOSURE OF THE HIGHER CRITICISM OF THE SCRIPTURES, | 149 |
| SEARMOIN, | 151 |
| NOTES AND COMMENTS, | 154 |
| CHURCH NOTES, | 156 |
| ACKNOWLEDGMENT OF DONATIONS, | 157 |
| THE MAGAZINE, | 159 |

N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE FOURPENCE.

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXVI.

SEPTEMBER, 1921.

No. 5.

The Eternal Word.

TO the thoughtful and attentive reader of the Gospel according to John, there are two striking characteristics which present themselves—the one is the extraordinary simplicity of the wording; and the other, the extraordinary depth of the truth presented in such simple language. The very simplicity of the language is apt to make one lose sight of the second characteristic, just as the clearness of a lake, permitting one to see to the depths, is apt to hide the very depth that is revealed by the clearness. The opening verses of the Gospel begin with that august simplicity that is maintained throughout the marvellous narrative of the sayings and doings of the Son of God—"In the beginning was the Word, and the Word was with God, and the Word was God." Yet how unsearchable are the truths presented to us in language clothed in the very majesty of simplicity? Many attempts have been made by expositors to explain the name by which the beloved disciple designates the Lord of Glory: some of these have been very successful, while others have only multiplied words without knowledge. The opening words of the Gospel recall the opening words of Genesis; but, whereas in Genesis, "the beginning" is the first moment of time and creation, in the Gospel, John directs our thoughts *beyond* the beginning, and speaks of that which "was" when time began. When God created the heavens and the earth, the Word "was." This Word, which was in the beginning, says the Evangelist, speaking under the inspiration of the Spirit, "was with God." This phrase, in the original, is a remarkable one. The idea it expresses is not so much two persons contemplated separately in company, as that relationship which existed between the Father and Son, in which there was continual intercourse and communion. In the third statement made by the Evangelist about the Word, he reaches a point beyond which it is for ever impossible to go in dignity and

position—"the Word was God." We trust that, simple though the words are, our readers, like ourselves, feel that they are face to face with the deep things of God. The designation by which the Lord is here made known is not common in the New Testament; but it is the name, we believe, specially chosen to set forth the character of Him of whom it is written: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). This verse gives the key to the interpretation of the name. The Word's great mission was to make declaration once and for ever concerning that God who had not been seen by man at any time. Any view that was ever granted to any of the children of men was only in part, but the Word came to make full declaration of God, who had not been seen by man at any time. And in order that this should be accomplished, "the Word was made flesh, and dwelt among us." One may reach the Evangelist's great conception by looking at the matter from the human standpoint. When we speak of a man's words, we generally think of them as the expression of the thoughts of his mind, at least, this would be always the case had it not been for the schism sin has brought into the body, causing such division between the mind and the lips, so that there is often a great divergence between thoughts and words. But had there been no sin, every word a man uttered would be in accordance with the thought of his mind. In other words, a man's word would be the outward expression of the secret thought of his mind. When we speak about God the disturbing element of sin is eliminated, but the idea suggested to us from the above remains, viz., that, in designating the Lord Jesus as the Word, the Evangelist wishes to convey to us the sublime truth that He who tabernacled among men was the living expression of the thoughts that were in the mind of the eternal God to perishing sinners, who were to be saved with an everlasting salvation. The great mystery, which had been kept secret from eternal ages, was now revealed, not in a partial manner, but in all its infinite fulness. No man ever saw God after this manner at any time, it was the only begotten Son, who dwelt in His bosom, that declared Him. As the Word His revelation of the thoughts of the Eternal Mind is not to be confined to the declarations He made in His preaching, wonderful though these were, but must be extended to (1) all He was, (2) all He did and suffered, and (3) all He said and taught. In all these He was the living expression of the thoughts that were in God's mind from the eternal ages.

(1) *In all He was.* In the mysterious constitution of His person—two natures—perfectly divine and perfectly human—and yet one Person—we have the thoughts of God expressed as to what He saw necessary to the accomplishment of His great salvation. The manner of His coming into the world—His being born of a Virgin—His lowly birth—His being made under the law—all these proclaim to us the thoughts which were in the

mind of God from everlasting, and have now been declared by Him who is the Word.

(2) *In all He did and suffered.* The wonderful life of obedience, so far transcending anything hitherto witnessed, was but the expression of God's thought as to what was required in the fulfilment of God's gracious design. The suffering, so mysterious and so solemnly set before us within the volume of the Book, was an expression of the thoughts that were in the mind of the Great Judge, who gave to the Sword of Justice the most awful command it ever received: "Awake! O Sword, against my Shepherd, and against the man that is my Fellow, saith the Lord of Hosts; smite the Shepherd, and the sheep shall be scattered." In enduring the curse to the uttermost the Word made flesh revealed the thoughts of God concerning the penalty required to make an end of sin.

(3) *In all He said and taught.* In the gracious invitations addressed to perishing sinners, in the words of mercy that fell from His lips, the Lord Jesus, as the Word, was revealing the thoughts that were in God's mind from all eternity, and to His own people these were thoughts of love and not of evil. When He said to the palsied man: "Son, be of good cheer, thy sins be forgiven thee," He was giving expression to a thought that was in God's mind before the world was, and which was to be declared for the encouragement of one ruined in sin. Such a message as this throws a flood of light on the name given to Him by the Apostle—the God of all comfort. It was also true that in all He taught He was declaring the thoughts that were in the Eternal Mind from the everlasting ages. Men marvelled as He set forth the laws of the Kingdom of Heaven. He spoke with such authority that they could not help contrasting His teaching with that of their spiritual guides, to the unconcealed disparagement of the latter. The more one ponders over this great theme, the more ready will one be to join with the Apostle in his adoring acknowledgment of the deep purposes of the God of salvation: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33).

HE that loves not Christ more than his life, bids fair to lose both Christ and his life. Christ, as a loadstone, draws souls to Himself; and, as crystal amongst stones, He gives them a lustre. The only way to avoid some temptations, is humbly to fall down on your face. If we make haste to perform our duty, God will make haste to give us our reward. Saints' sins are new sufferings to Christ; and their afflictions are His wounds. Reading of the scripture promotes meditation, and meditation prayer, and prayer every good work. Men may come too late to God; but He can never come too late to them.—*John Brown.*

Notes of a Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—HEBREWS iii. 5, 6.

IN the first chapter the Apostle, for various reasons, tells that God spoke to the fathers by the prophets, that His first way of speaking to men on earth was by the prophets to the fathers, and what has he in view in telling them this? The great prophet, Jesus Christ, was now come, and there was an end to prophecy and prophets. God of old spoke to men on earth through the prophets, through many prophets, and at various times, but now He speaks in these last times to us by Jesus Christ, the only prophet in New Testament times. Under the Old Testament there was a prophet of the Lord here and there, and when anyone came with a difficulty, he would enquire where was a prophet; but now since Jesus Christ came as the great prophet, you do not hear any person saying, "Where is the prophet?" When the Spirit of God sends forth to places the word to awaken sinners, they shall then enquire after the one prophet, and if any enquire after a prophet now, the only answer that can be given them by the messengers of Christ is—"Here is the only prophet, Jesus Christ." The same may be said as to His priesthood, but I am not going to speak of that, but now to show that Christ was more glorious than all the prophets who spoke to men before He came into the world. You will see that the Apostle now, as the Jews thought a great deal of these prophets, and of that dispensation, begins to make a comparison between Christ and three parties; and *first*, he compares Him with God the Father, and he tells them that He is equal with the Father: "He is the brightness of the Father's glory and the express image of His person." He is the very same in nature as God. The *second* party compared with Christ is angels, and then he shows that God said several things to Christ that He never said to angels: "To which of the angels said He at any time; Thou art my son, this day have I begotten thee." God speaks of them as worshippers of the Son. God alone, and not angels, is the object of worship, and it is said, "Let all the angels of God worship Him." *Third*, he compares Him with men. Angels were in some way employed by the Lord in the Old Testament dispensation. God deals with us in these last times through His Son, and when comparing Him with men, he mentions the greatest man they had in the Old Testament—Moses. The Jews thought much of Moses. They thought him the greatest man. "We know that God spake to Moses, but as to this fellow." The Jews thought that Moses was the greatest man, and he was

really the greatest man, in the Old Testament Church. Was not Abraham, the father of the faithful, greater? No. We believe that Abraham was great, but Moses was greater in respect of his official capacity. We shall see this, as we proceed. Abraham was a great man, but Moses was greater. Moses was the mediator, the typical mediator of the Old Covenant, and when we consider this—that Moses was entrusted with the building of the Old Testament Church, his building of the tabernacle, and, as an instrument in the hand of God, of instituting all the services of the tabernacle. This was not given to Abraham to do, great as he was, and in this respect we may truly say that Moses was the greatest man that was in the Old Testament Church. When Paul saw that the Jews thought that he was the greatest man, he brings him forward, and now he says about Moses, "Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over His own house; whose house are we." We shall endeavour to say something on the following three points:—

I.—The house spoken of.

II.—Moses' relation to this house.

III.—Christ's relation to it. Moses was a servant; Christ was the Son over His own house.

I.—What is this house? This house means the Church of God. We have been reading and singing what the psalmist said of this house:—

"One thing I of the Lord desir'd
And will seek to obtain,
That all days of my life I may
Within God's house remain."—Ps. xxvii. 4.

And he speaks in another place: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." So that the Church is called the house of God, and this is what is meant here, "for Moses was verily faithful in all His house." The Church sometimes means believers, "the Church of God," and at other times it means the Church as to its outward organisation or the means of grace which God has set up on earth. It is in this latter sense we are to speak of it, and not as meaning believers, for Moses is said here to be a servant in the Church, and this means that he was a servant in the tabernacle, the place of worship. We have no account of a church where all the congregation met to worship Him, till the tabernacle was set up by Moses. There was no congregation such as we have now. How did God's people then worship Him? They did not meet as congregations, they worshipped as families. Each head of a family was a minister or a priest. We read of Abraham building an altar to the Lord wherever he went. This was the case till they were brought out of Egypt. At the passover there was a lamb for every family, and when the family was small two families might join together for the lamb. They were to be seen in families, not in

large congregations, as we are now. It was when the Lord took them out of Egypt, and when He gave the law on Mount Sinai, that we see all the families of Israel met together, and there was a place of worship or church set up, and the first place of worship was the tabernacle.

There is the Church under the Old Testament, and the Church under the New. As to the former, we may refer you to the giving of the Law—the moral law and the ceremonial law. Everything was given by the Lord to Moses on Mount Sinai, and the law of the sacrifice was given to him also. There were many things in the worship of God then that we have not now. In the New Testament Church we have, as the means of grace, three things, instead of many things which the Old Testament Church had. We have only a few. There is simplicity, and there is a worship of God in spirit and in truth. The outward means which Christ set up in His Church are the Word, the two Sacraments of Baptism, and the Lord's Supper and prayer. These are the means of grace which Christ set up in His Church. Wherever these are there are the means which Christ set up in His house. "Moses was verily faithful as a servant, but Christ as a son over his own house." "Where two or three are gathered together," Christ says, "there am I." It is said of Moses that he was a servant in the house. Moses was a servant in the house, but the house was not his. Moses was a servant in the house, but Christ is a Son over His own house.

II.—Moses' relation to this house. You will see that the Apostle has something in view when he mentions this to the Jews—when he mentions the difference between Moses and Christ—the relation in which Moses stood to the house, and the relation in which Christ stood to it. Moses was a servant, and he was a servant employed by God in the erection of the tabernacle; but the house was not his own. Not only that he was a servant, but he was a faithful servant in the house of God. It is a great honour to be a servant. Paul says, in speaking of this, "I thank Jesus Christ, my Lord, who counted me faithful in putting me into the ministry." Abraham was great, Moses was greater. Abraham served God in his own family, Moses served God in the visible Church. The psalmist says: "God loves the gates of Zion, more than the dwellings of Jacob." It is a great honour and duty to serve God in the family, but it is a greater honour to serve God publicly in His Church. This is not what the world thinks of the servants of Christ. They count them the offscouring of all things. The world despises the servants of Christ. To be a servant in the house of God speaks the highest position on this side of heaven. Truly, of all who have been engaged in God's service, eternity will be required for the servants of Christ to see the wonder—the wonder it was that God ever called them to serve Him in His Church. Moses was a servant. Peter speaks of this in his epistle—"Peter, a servant of

Jesus Christ," and "an apostle of Jesus Christ." Those who are called to be servants of Jesus Christ, as Moses was, their service will never cease. They are only learning to serve God on earth. They are only apprentices. All their services are a beginning. Even with those who have been engaged for scores of years, it is but a beginning. The servants need to be comforted more than any. They need to be encouraged, notwithstanding their failures. It is only a beginning, and it is a beginning by the grace of God. Paul says: "I thank our Lord, Jesus Christ, who hath enabled me for that He counted me faithful, putting me into the ministry," and he speaks of Moses to show that he was inferior to Christ, yet he speaks of him as a great man. He was a servant, but then he was a faithful servant. He was faithful not in some things, but in all the house of God. Paul speaks under the inspiration of God's spirit. Moses was faithful from first to last. He did not say that Moses was in himself perfect, but he was perfect in his work as a servant.

How was his faithfulness shown? It was shown in the building of the tabernacle, and it was shown in this in two ways. God gave him a pattern according to which he was to build the tabernacle. Just as when a man is to build a house he gets a plan, and he gives it to the servant, and says: "Build it according to this." Moses was faithful in that he omitted nothing in the erection of the tabernacle which the plan required. He left nothing out, not the least thing that the plan required. His faithfulness was seen in this, that he added nothing to the plan, and if you read the last chapter of Exodus you will find it often said: "As the Lord commanded Moses." This is the testimony of the Holy Spirit to Moses, the servant of God. "See, saith He, that thou make all things according to the pattern shewed to thee on the mount." Now, say that when Moses was building the tabernacle, he had many servants and men employed in building it. Say that a man came round one day when Moses was building the tabernacle, and said: "You might have left out this thing and that, and you might have improved on the plan." Moses would say: "I am not the Lord of the tabernacle at all, I am a servant." Say a man had a servant. The man went from home one day, and a stranger looked at the house, and came and said: "You better pull down that part of the house. Make this change and that change." What would he say: "Do you not know that I am a servant in this house, and no changes are commanded by the master."

The Apostle has something in view when he says that Moses was a servant, and a faithful servant. Moses was faithful as a servant, and only as a servant. He was faithful, not only that he built the tabernacle according to the pattern; but had to do with the service that was to be conducted in it, and with the men that were to be employed in the service of the tabernacle. Who were to be the servants? If one was to come round and say: "Who

are to be the servants in this house"? He would say: "I don't know, I am only a servant, and as a servant it is entrusted to me, and I am to employ the servants that God mentions," and He mentions them: "Go and anoint Aaron and his sons." He did not go to anoint any other but Aaron and his sons. How much of the faithfulness of this man of God is shown here! He will not pour the anointing oil on the head of any but those whom God commanded him to anoint. His faithfulness is seen in this, that he anoints those whom the Lord commands him to employ. His faithfulness is also seen in that he will not allow any beast to be sacrificed but what the Lord commands. The very beasts are ordered—lambs and rams, and other creatures. If you read Exodus and Leviticus you will see doves and other creatures mentioned. There was another matter also, namely, how the service of God's house was to be conducted, and if he saw that it was not conducted according to the rule that God gave him, he was not to allow that. Moses showed his faithfulness in rebuking Aaron sharply when he came down from the mount. He was faithful in the tabernacle, in the choice of beasts and every other thing pertaining to the service. He went always by the rule in everything, by the plan and pattern showed him on the mount. Aaron, though a great man, was not faithful, like Moses, in all the house of God.

In the New Testament Church there are servants like Moses. God has a church now, and there are servants in it, and there is a service to be conducted in God's house; and it is required of servants now that they will be, as Moses, faithful in God's house. There are many who profess to be servants of God now, and they think they can add members to it as they please, and they say, "We have no pattern now." But, yes; the pattern we have is the example of Jesus Christ and His apostles, and everything in regard to servants and service must be conformed to God's word. Nothing must be introduced unless we have a command. Some say they have a pattern, but the pattern Moses had he received it from God; but there is a pattern which men devise for themselves. What is it? If a thing is not forbidden, they say it is allowable. That is the pattern of unfaithful servants. Even the prophets had a pattern: "Thus saith the Lord." What men do we find appointed by Jesus Christ? Does He authorise the Church to accept all worldly, unconverted men? As sure as He asked Moses to anoint Aaron as a man of God, so surely is the same rule to be followed now. No one is to be employed but those who are born again, and not only so, but called to be ministers of Jesus Christ. We do not mean to say that these must be apostles now. That came to an end. These were to be employed that God might give a revelation through them, but when that revelation was completed, their work came to an end. No one can stand up now and say, "I am an apostle."

With regard to the services, where can we find in the service

of Christ and His apostles an organ in the Church? Oh! no. There was no such thing, and there are many things in the service of the Church now which cannot belong to the pattern of Christ's Church. They were to do all things whatsoever He commanded them—not what wicked men say. That is the rule we ought to remember, and, as we are God's servants, we ought to see that it is done according to God's word. Moses was a servant. What is the character of many who profess Christ now? It might be said, this minister and that minister is an unfaithful servant, for he brought into the service of God things which God did not command. If an angel from heaven were to go from church to church in many places, what would he say, so to speak, on going back to his Master?—"It is very unlike Moses, for instead of the Psalms of David, inspired by the Holy Spirit, there is a hymn book composed by uninspired men." I can tell from my knowledge of the churches that many ministers and congregations are far from being faithful. It may be said: "What business have you to speak thus?" What business have I to preach the Gospel? Aaron might say to Moses: "What business had you with me?" Moses says: "I cannot be a faithful servant if I pass by your transgression." Ah! there is a different character, which may be given to many who profess to be servants in the Church now.

Before we leave the second head in relation to the house—Christ says, "The servant abideth not in the house for ever." It was to the Jews the Apostle wrote this epistle. "The servant abideth not in the house for ever." Moses left the house, and you know when a servant leaves that his service ceases. Moses left the house: is it that he left the Church? I mean more than Moses personally. Moses and the ritual that God gave him has no place in the Church now. The servant is away. When did he leave? Not till the Master dismissed him with a blessing. Moses left the house, but I do not speak of the time. He died when the Master of the house came to pull down the house and to build another on the same foundation. See what the Apostle has in view. The Jews were not at all willing that the house should be taken down, but Paul says: "Moses was a servant only," and when the anointed, Jesus Christ came, He pulled it down. When the Lord of the house came He commanded the old house, having answered the end for which it was built, to be taken down. Paul says Moses had no right to break down anything that God commanded him to set up under the Old Testament, but when the Master of the house came you see that He abolished the ceremonial law, and He had a right to do this. Moses was the servant, but Christ was the Son, and had a right over His own house. Here it is that the Apostle speaks to the Jews that old things were to pass away, and that all things were to be made new, when Christ Himself came. When He is about to come, and before He came, He says: "Sacrifice and offering

thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me. I delight to do Thy will, O my God" (Ps. xl.).

See then what Paul preaches in this epistle. He preaches that the service of Moses ceased, that he left the house, that he gave place to the Son, when He is the Son over His own house.

III.—Christ's relation to the house is that He is the Son. God speaks to us by and in His Son. The servant now can be dismissed, and a faithful servant he was. We are sure, as we have said, that He dismissed him with a blessing, and that He rewarded him with a crown of glory.

Jesus Christ is a Son over His own house. He pulled down the Old Testament Church. He built a new house, the New Testament Church, and He built it on the same foundation. He Himself was the foundation of the Old Testament Church. I do not speak of two Churches that was typified in the sacrifice. He laid the foundation of the New Testament Church in His own blood, and now, as the house belongs to Himself, it belongs to Him to say what is to be in the house. There are societies formed which have as their aim to make the service to please themselves. This ignores the right the Son has in His own house. These societies are unchristian, and Moses would not take upon himself to do such a thing. The Son has come, and He is Lord over His own house.

The Son, as Mediator, was appointed over His own house, and Paul tells us that, as Moses was faithful, the Son, who was appointed by the Father, is faithful also. Oh! could we expect anything of the Son but this? Moses was a valuable man, but still he was only a servant. There was no defect in the work God pointed out to him. As an evidence that it was perfect it lasted the time appointed, and God was satisfied with it. God showed satisfaction with the work of Moses for many centuries, till Jesus Christ, the Son, came. The Son, as Lord of the house, is faithful. God, the Father, entrusted everything to Jesus Christ. Then the word of Jesus Christ is the rule by which everything in the Church is to be regulated. To the law and to the testimony. And what is its message? "Teaching them to observe all things whatsoever I have commanded you."

THERE was a great dark cloud of vanity before mine eyes, so that I could not see the sun of justice, and the light of truth. I, being the son of darkness, was involved in darkness: I loved my darkness, because I knew not Thy light: I was blind, and loved my blindness, and did walk from darkness to darkness; but, Lord, Thou art my God, who hast led me from darkness and the shadow of death, who hast called me into this glorious light, and behold, I see.—*Augustine.*

Some Noted Preachers of the Northern Highlands.

(Concluded from page 110.)

REV. JOHN KENNEDY, KILLEARNAN OR REDCASTLE.

IN 1806 Mr. Kennedy was appointed assistant to the minister of Assynt, the Rev. William Mackenzie, better known as "Parson William," one of those poor unfortunates who never should be in a pulpit,* in fact, he was, as Dr. Kennedy says, "all that a minister ought not to be." The deep attachment of the people in his mission to Mr. Kennedy was shown in no unmistakable manner in the genuine tears shed not only by women but by strong men at the parting. His labours in Assynt were abundantly blessed, but it was while in this district he had to bear what his son calls "in some respects the greatest trial of his life." This arose through a movement led by Norman Macleod, who, before his conversion, had been known "as a clever, irreverent, forward youth," and who according to Dr. Kennedy, "began all of a sudden to join himself to the people of the Lord." Norman Macleod was a man of great driving force, and his influence on some aspects of the religious life of Assynt is manifest to this day. The controversy was very keen, and rather than trust ourselves to describe it, we will fall back on Dr. Kennedy's account. In continuation of his description of Norman Macleod's conversion, he adds:—"Claiming to have been converted in a way at least unusual, if not miraculous, he all at once started in the course of profession at a stature and with a courage that seemed never to have known a childhood at all. He began at once to prepare for the ministry. But Norman's ambition to preach outgrew the slow progress of the stated course of preparation, and cutting short his college studies, he separated from the Church, and began to found a sect for himself. His power as a speaker was such that he could not fail to make an impression, and he succeeded in Assynt and elsewhere in drawing some of the people after him for a time. His influence over those whom he finally detached from a stated ministry was paramount, and he could carry them after him to almost any extreme. A few of the people of Assynt were drawn into permanent dissent, and but for the influence that was brought to bear in counter-action of his movement, the whole body of the people would have been quite severed from the Church. Some, even of the pious people, were decoyed by him for a season, who escaped from his influence

* Mr. Sage, in his *Memorabilia Domestica*, p. 69, 1st edit., gives a brief account of this notorious minister, of whose pulpit appearances he says that, "they were not only lame and unprofitable, but absolutely profane, calculated as they were to excite the ridicule of his audience."

thereafter,* and the people remained as a body unbroken"† (*Days of the Fathers in Ross-shire*, pp. 175-6). Though Mr. Kennedy felt this controversy very keenly, the discipline, though trying, was profitable. He learned four great lessons, as his son indicates—it kept him humble; it sharpened his discernment; it doubled his watchfulness in his future dealings with professors of religion; and it gave him an opportunity of estimating the motives in which divisive courses usually spring. It was while assistant at Assynt he was united in marriage to Jessie, daughter of Kenneth Mackenzie, a lady who proved a true helpmeet to him. Concerning her, Dr. Kennedy says:—"The partner of his temporal lot was one who, by her watchfulness and wisdom, preserved him from many an annoyance that might have fretted his spirit and interfered with his work."

In 1813 Mr. Kennedy was inducted to the parish of Killearnan or Redcastle. His first sermon as minister was on the words:—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." He preached three times every Sabbath, held a fortnightly meeting on Monday, and a monthly meeting on Thursday. He catechised his people every year, and visited the sick. He delighted in preaching and remarked on one occasion to a brother minister:—"No wonder though I should enjoy it, for if ever I had a foretaste of heaven's own joy on the earth, it was while preaching Christ crucified to sinners;" "and never," he said on another occasion, "did I truly preach the Gospel but while I felt that I myself was the greatest sinner in the congregation."

Many souls were given Mr. Kennedy for his hire, and some of these were men and women of outstanding attainments in the

* Among these may be mentioned Rev. Alexander Macleod, a native of Stoer, afterwards minister of Uig, Lochalsh and Rogart, respectively, who, as a student, came under Norman Macleod's influence. The Presbytery of Tongue refused to license him until he acknowledged that he had "wholly renounced the party which he once had joined" (*Tongue Presbytery Records*, 19th October, 1818).

† Norman Macleod went to Cape Breton about 1817. He was ordained by the Presbytery of Geneva, New York. In 1851 he sailed in a vessel, built by himself and his followers, for Australia, where he remained for about two years. He then sailed to New Zealand, and finally settled in the district of Waipu, about 70 miles north of Auckland, where he died in 1866 at the patriarchal age of 86. It is said that the life and doctrines of a certain class of ministers in the Church of Scotland, and the teaching of some of his college professors, were the cause of his separation from the Church of his fathers. There is a short account of his Cape Breton ministry (with portrait) in the *Presbyterian Witness Diamond Jubilee Number* (December, 1908, Pictou, Nova Scotia). Reference is made to his New Zealand ministry in *History of the Presbyterian Church of New Zealand*, pp. 78-80. Mr. Macleod was an ecclesiastical warrior who gave an open ear to the injunction "spare not," and specimens of his controversial style are preserved in a number of badly printed tractates which were collected in a small volume: *The Present Church of Scotland and a Tint of Normanism contending in a Dialogue*. No date, nor publisher's name is given, but the preface is dated from Cape Breton, 30th October, 1841. Among those who come under his lash in these tractates are Rev. Lachlan Mackenzie, Lochcarron, and Rev. Archibald Cook, Inverness.

Christian life. Dr. Kennedy mentions quite a number of these in his biography, but there was one in particular, "Foolish Mary," as she was called, that showed as clearly as any what grace could do. Dr. Kennedy says he used to wonder why his father admitted this witless woman into his study, but the time came when he himself accounted it one of the highest privileges of his lot that he could admit her to his own. "Of all I ever knew," he says, "she was the one who seemed to enjoy the greatest nearness to God in prayer." "Foolish Mary" (Mary Macrae was her name) was a native of Lochcarron, where she lived until she was fifty years of age. She was regarded as a simpleton and good for nothing. One Saturday a thought came into her witless mind that she should go to Killearnan, and, without more ado, she threw on her cloak and set out on her journey. When she reached the end of her long and lonesome walk, the people were assembling for public worship and she went in with them to God's house and heard Him for the first time speaking to her. Killearnan became a Bethel to her, and she made a resolve that she would remain the rest of her life in that place. "Every fear was met," says Dr. Kennedy, "every difficulty solved, that distressed and troubled her; and she, whom the 'wise and prudent' would despise, seemed the special favourite of heaven among all the children of Zion who were fed in Killearnan."

Mr. Kennedy was now drawing near the end of his earthly journey, deeply respected by his hearers and having an innermost place in the affections of God's people. For a few weeks before his death he preached every Tuesday evening from the words, "We are come to God, the Judge of all." His last sermon was preached on the Tuesday evening before his death, and it closed the series of discourses on this text. At the close of the service he intimated, says his son, that on Thursday he would preach in the schoolhouse in the eastern district of the parish in order to take a "last opportunity of wiping off his skirts the blood of the people who resided there. The congregation then was dismissed by him under the assured persuasion that he and they would never meet again on earth. On coming out of church he stood for a few minutes looking to the people as they were retiring under the clear moonlight. 'My poor people,' he was heard exclaiming by one who had come up beside him, and whose approach caused him to turn away, and to hurry on to the manse" (*Days of the Fathers in Ross-shire*, p. 231). At this time there was no indication of approaching death. He preached on Thursday with great unction. On Friday his throat was pained, inflammation set in and continued. But his family had no anticipation of danger. When asked as to how he felt he always answered, "I'll soon be quite well." On Sabbath, 10th January, 1841, he fell asleep to enter into the rest that remains for the people of God. Great crowds attended the funeral and many lingered around the closed grave. Dr. Macdonald, Ferintosh, knowing well their feelings, said

"You will never see John Kennedy again, till you see him on the last day." So ended the labours of one of the most saintly and honoured of God's servants in the northern Highlands. On his tombstone it is recorded :—"The ministerial gifts and graces of primitive times, when on the glory of Zion there was defence, in his person were seen realised, attracting the love of believers, and in every utterance refreshing their souls. They were glad in his light. In every ordinance of the sanctuary richly replenished in spirit, close communion with God, of intimate standing in the mind and counsel of Christ, with holy unction, fervour, wisdom and love, he watched, warned, and nourished the heritage. Sinners in Zion were afraid. Full of faith and the fruits of the Spirit, abounding in labours and ripened for glory, he fell asleep."

Memoirs of Elizabeth Cairns.

Written by herself some years before her death, and now taken from her original Copy with great care and diligence.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—PSALM lxvi. 16.

"As we have heard, so have we seen in the city of the Lord of Hosts."—PSALM xlvi. 8.

"Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 COR. iii. 18.

(Continued from page 113.)

THERE were also many other requests that I had returned this year, namely, the conversion (as I hope) of a near relation, under the impressions of which I went more than twelve years, and if I had not seen a remarkable change on him, I could not get it believed but that he would be a castaway; but glory ever be to God, who in His day of power and converting grace made a visible change on him, to the great comfort of all concerned. This I desire to mark and remember to the glory of God while I live, who not only extended His mercy to such a sinner, but also allowed me to see it. There were also other petitions that I had returned this year that I forbear to name; so this pleasant year came to an end. On which I put this remark, and call it the year of the return of requests; and thus ended the twentieth-and-seventh year of my life, being 1712.

Reflections on the exercises recorded in the foregoing four years:—I observe: 1. That as this cloud came on sensibly, so it was sensibly removed in some measure. 2. When the Lord returned to my soul, it was easily known by the following effects: there was a reviving of decayed grace, with a rectitude of soul, and a regulation of all its faculties, that had been much disordered

by the long cloud of darkness and temptation, as recorded in the preceding years. 3. I observe the Lord's wonderful love and pity to me, when in so melancholy a case, in making known to me that I was to be restored to former consolations in Himself. 4. I had a reflex light given me, by which I was put in case to examine myself and my carriage through the forementioned years. 5. I was convinced and humbled for my sinful miscarriages, and taught to renew my acceptance of Christ in the gospel way, and to act faith on Him for new acts of pardon. 6. The Lord made me to believe He had pardoned me, and spoke peace to my soul, by letting me see what He had done for me, and had brought me through, and delivered me from; in all which I rejoiced for a season. 7. I observe I was at a great loss for want of instruction and converse with experienced Christians; I did not know a life of faith, but still pursued a life of sense, foolishly thinking, with Peter, to dwell in the mount of manifestations. Oh the great mistake I was in! for although the Lord had graciously visited me with many earnest and pledges of His love, and thereby satisfied me as to my interest in the common salvation, yet I did not know that I should have submitted to His will, and put a blank in His hand, as to more extraordinary allowances.

8. I see how a merciful and gracious God bore with my weakness, and taught by degrees, by sending in a light into my soul with power, whereby I was made to believe His word of promise, and so made to trust the same, in the midst of contradicting like providences. 9. Here I may remark, from my sad experience, that a dead and lifeless ministry is among the greatest outward judgments that any can come under. 10. I observe, where any of the Lord's remnant is so tried, that infinite wisdom will find out a way in which they shall be both taught and fed. 11. I am persuaded that whatever the Lord calls a person to, by His Word and Spirit, they shall obey, and if they do not, dear will they pay for it: this is clear from the case of Jonah. 12. I observe, that when the soul undertakes duty, in the face of the greatest seeming contradictions, on the call and word of the Lord, and are helped to trust His faithfulness, they shall find that not one word shall fail that ever He spoke and made them to trust.

And here I may compare myself to Cornelius, who was sent to Peter that he might be taught what to do, as in Acts x. And, Firstly, Here I see how the divine perfections were displayed in bringing me to the gospel, by which I was confirmed of former experiences. Secondly, I observe I had many various cases answered and cleared. Thirdly, The gospel was to me as the daily food of my soul; I was taught by it to make use of Christ and the promises, every day, for life and salvation. Fourthly, I observe a great difference betwixt my former life and this by the gospel; the former was a life of present sense, but this by the gospel was reflection and confirmation; yet unless those former

instances were in some measure allowed to accompany the gospel to me, I could not live by it. Fifthly, Here I see an emptiness in all things below Christ, and every instrument and institution to be no more but what the blessing, power, and Spirit of God makes them to be. Sixthly, I observe, that as there is an agreeableness and natural tendency in the carnal mind to be carnal, so I have found a party in my soul all along, since the morning of my day, pursuing conformity to God and communion with Him, and can never be satisfied without enjoyment in less or more degrees. Seventhly, I see this life made up of these three:—1. Wrestling and pursuing; 2. Enjoying; 3. Stripping out of those enjoyments again: which makes me long to have the wrestling life ended, that I may get away to full enjoyment and possession, never to be stript any more.

Eighthly, I observe what a base thing it is for the rational creature, endued with a reasonable soul, to wallow in the dust like the serpent, and to pursue the dunghill of this world for either its pleasures or its profits. Oh, how much more excellent a life is it to have the affections above, where Christ is, at the Father's right hand, believing and improving what He is doing there, and so keeping a daily intercourse and trade with heaven, in the exercise of faith and other graces, by prayer and meditation; oh, this is a life becoming the reasonable soul! Ninthly, I see that every new manifestation or revelation of Christ, in His mediatory glory, brings forth new acts of faith, and puts the soul in case to hold communion with the Lord. Tenthly, I observe, that when the desires of the believing soul are kindled and blown up by the breathings of the Divine Spirit, nothing will quench or satisfy but a new sensible enjoyment of His manifested presence.

(To be continued.)

The late Mrs. M. Polson, Marrel, Helmsdale.

WE regret to announce the death of Mrs. M. Polson, Marrel, Helmsdale, which took place on 26th December, 1920, at Marrel, at the advanced age of eighty-seven years. Deceased was a member of the Free Presbyterian Congregation almost from its beginning. She was a regular attender at the services of the sanctuary, and a supporter of the cause. She had a very retentive memory, and could relate many interesting notes from the godly men of bygone days, and was intimately acquainted with not a few of them, such as Colin Sutherland, Adam M'Kay (Phail), and Gordon Ross, to whom she was warmly attached.

Mrs. Polson's husband predeceased her many years ago, leaving two sons, one of whom went to Canada when quite young, the other remaining at home, and who tenderly cared for his mother in her last illness, and to whom we express our sincere sympathy.

J. A.

Church of Scotland Act.

THIS Act, which has now been placed on the Statute Book, is meant to declare the lawfulness of the Declaratory Articles drawn up by the General Assembly of the Church of Scotland, in relation to the Constitution of that Church, in view of the contemplated union of the Established and the United Free Church. The attitude of the Free Presbyterian Church to the proposed Union will be found clearly stated in the Memorandum sent to the Government in the autumn of last year, and printed in the *Magazine*, October, 1920. As this Act will have a very important place in the Union negotiations, the text of it is here given:—

“Whereas certain articles declaratory of the Constitution of the Church of Scotland in matters spiritual have been prepared, with the authority of the General Assembly of the Church, with a view to facilitate the union of other Churches with the Church of Scotland, which articles are set out in the schedule to this Act, and together with any modifications of the said articles or additions thereto made in accordance therewith, are hereinafter in this Act referred to as ‘the Declaratory Articles’:

And whereas it is expedient that any doubts as to the lawfulness of the Declaratory Articles should be removed:

Therefore, be it enacted by the King’s Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

DECLARATORY ARTICLES.

1. The Declaratory Articles are lawful articles, and the Constitution of the Church of Scotland in matters spiritual is as therein set forth, and no limitation of the liberty, rights, and powers in matters spiritual therein set forth shall be derived from any statute or law affecting the Church of Scotland in matters spiritual at present in force, it being hereby declared that in all questions of construction the Declaratory Articles shall prevail, and that all such statutes and laws shall be construed in conformity therewith and in subordination thereto, and all such statutes and laws, in so far as they are inconsistent with the Declaratory Articles, are hereby repealed and declared to be of no effect.

2. Nothing contained in this Act, or in any other Act affecting the Church of Scotland, shall prejudice the recognition of any other Church in Scotland as a Christian Church protected by law in the exercise of its spiritual functions.

3. Subject to the recognition of the matters dealt with in the Declaratory Articles as matters spiritual, nothing in this Act contained shall affect or prejudice the jurisdiction of the civil Courts in relation to any matter of a civil nature.

4. This Act may be cited as the Church of Scotland Act, 1921,

and shall come into operation on such date as His Majesty may fix by Order in Council after the Declaratory Articles shall have been adopted by an Act of the General Assembly of the Church of Scotland, with the consent of a majority of the Presbyteries of the Church.

SCHEDULE.

Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual.

I. The Church of Scotland is part of the Holy Catholic or Universal Church; worshipping one God, Almighty, all-wise, and all-loving, in the Trinity of the Father, the Son, and the Holy Ghost, the same in substance, equal in power and glory; adoring the Father, infinite in Majesty, of whom are all things; confessing our Lord Jesus Christ, the Eternal Son made very man for our salvation; glorying in His Cross and Resurrection, and owning obedience to Him as the Head over all things to His Church; trusting in the promised renewal and guidance of the Holy Spirit; proclaiming the forgiveness of sins and acceptance with God through faith in Christ, and the gift of eternal life; and labouring for the advancement of the Kingdom of God throughout the world. The Church of Scotland adheres to the Scottish Reformation; receives the Word of God which is contained in the Scriptures of the Old and New Testaments as its supreme rule of faith and life; and avows the fundamental doctrines of the catholic faith founded thereupon.

II. The principal subordinate standard of the Church of Scotland is the Westminster Confession of Faith approved by the General Assembly of 1647, containing the sum and substance of the Faith of the Reformed Church. Its government is Presbyterian, and is exercised through Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies. Its systems and principles of worship, orders, and discipline are in accordance with 'The Directory for the Public Worship of God,' 'The Form of Presbyterian Church Government,' and 'The Form of Process,' as these have been or may hereafter be interpreted or modified by Acts of the General Assembly or by consuetude.

III. This Church is in historical continuity with the Church of Scotland which was reformed in 1560, whose liberties were ratified in 1592, and for whose security provision was made in the Treaty of Union of 1707. The continuity and identity of the Church of Scotland are not prejudiced by the adoption of these Articles. As a national Church representative of the Christian Faith of the Scottish people it acknowledges its distinctive call and duty to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry.

IV. The Church, as part of the Universal Church wherein the Lord Jesus Christ has appointed a government in the hands of Church office-bearers, receives from Him, its Divine King and

Head, and from Him alone, the right and power subject to no civil authority to legislate, and to adjudicate finally, in all matters of doctrine, worship, government, and discipline in the Church, including the right to determine all questions concerning membership and office in the Church, the constitution and membership of its Courts, and the mode of election of its office-bearers, and to define the boundaries of the spheres of labour of its ministers and its other office-bearers. Recognition by the civil authority of the separate and independent government and jurisdiction of this Church in matters spiritual, in whatever manner such recognition be expressed, does not in any way affect the character of this government and jurisdiction as derived from the Divine Head of the Church alone, or give to the civil authority any right of interference with the proceedings or judgments of the Church, within the sphere of its spiritual government and jurisdiction.

V. This Church has the inherent right free from interference by civil authority, but under the safeguards for deliberate action and legislation provided by the Church itself, to frame or adopt its subordinate standards, to declare the sense in which it understands its Confession of Faith, to modify the forms of expression therein, or to formulate other doctrinal statements, and to define the relation thereto of its office-bearers and members, but always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession, of which agreement the Church shall be sole judge, and with due regard to liberty of opinion, in points which do not enter into the substance of the Faith.

VI. This Church acknowledges the divine appointment and authority of the civil magistrate within its own sphere, and maintains its historic testimony to the duty of the nation acting in its corporate capacity to render homage to God, to acknowledge the Lord Jesus Christ to be King over the nations, to obey His laws, to reverence His ordinances, to honour His Church, and to promote in all appropriate ways the Kingdom of God. The Church and the State owe mutual duties to each other, and acting within their respective spheres, may signally promote each other's welfare. The Church and the State have the right to determine each for itself all questions concerning the extent and the continuance of their mutual relations in the discharge of those duties and the obligations arising therefrom.

VII. The Church of Scotland, believing it to be the will of Christ that His disciples should be all one in the Father and in Him, and the world may believe that the Father has sent Him, recognises the obligation to seek and promote union with other Churches in which it finds the Word to be purely preached, the sacrament administered according to Christ's ordinance, and discipline rightly exercised; and it has the right to unite with any such Church without loss of its identity on terms which this Church finds to be consistent with these Articles.

VIII. The Church has the right to interpret these Articles, and, subject to the safeguards for deliberate action and legislation provided by the Church itself, to modify or add to them; but always consistently with the provisions of the first Article hereof, adherence to which, as interpreted by the Church, is essential to its continuity and corporate life. Any proposal for an alteration of or addition to these Articles, which may be approved of by the General Assembly, shall, before it can be enacted by the Assembly, be transmitted by way of overture to Presbyteries in at least two immediately successive years. If the overture shall receive the approval, with or without suggested amendments, of two-thirds of the whole of the Presbyteries of the Church, the Assembly may revise the overture in the light of any suggestions by Presbyteries, and may transmit the overture when so revised to Presbyteries for their consent. If the overture, as transmitted in its final form, shall receive the consent of not less than two-thirds of the whole of the Presbyteries of the Church, the General Assembly may, if it deems it expedient, alter or add to these Articles in terms of the said overture. But if the overture, as transmitted in its final form, shall not receive the requisite consent, the same or a similar proposal shall not be again transmitted for the consent of Presbyteries until an interval of five years after the failure to obtain the requisite consent has been reported to the General Assembly.

IX. Subject to the provisions of the foregoing Articles and the powers of amendment therein contained, the Constitution of the Church of Scotland in matters spiritual is hereby anew ratified and confirmed by the Church."

Protest against the Government's Connivance with Popery.

THE Synod of the Free Presbyterian Church of Scotland would again enter their earnest protest against the suicidal policy pursued by the British Government in pandering to the nefarious intrigues of the Papacy. The past and present true history of Britain should teach us that every move, whether made by kings or subjects, towards alliance with the Papacy, led this nation into rebellion, humiliation, and disaster. The same effects have followed the present unchristian movement since it was begun in 1829 by the passing of the Emancipation Act. Every step taken to satisfy the claims of this foreign power, with its aim of overthrowing the constitutional government of Great Britain and setting up the temporal power of the Pope, has led us as a nation into deeper waters. The present deplorable condition of Ireland follows from the intriguing of the Papacy to obtain temporal power, and from the half-hearted manner in which our Government deals with that rebellion and murder. What has the British Envoy at the Vatican accomplished since his appointment?

Did his presence there help to encourage Roman Catholics in the Overseas Dominions or in Ireland to strengthen our hands during the late appalling War? Did not his presence there rather allow the Pope access to the secret councils of the British Government? Is this not the case at this moment? Is it not time that an effective stop were put to dallying with the Man of Sin's claims and intrigues against this Protestant nation? The longer it will be continued, the more guilt it will incur and the more complete will be the humiliation of this nation in the end.

The Synod would urge upon the British Government to withdraw the Envoy from the Vatican, and to make it manifest once for all that, while Roman Catholics will have their rights as British citizens safeguarded, no political intrigues by the Papists shall be tolerated by the British Government.

A Trenchant Exposure of the Higher Criticism of the Scriptures.

DR. BAXTER has done well in reprinting this able exposure of the Higher Critics. Its re-issue, in pamphlet form, gives an opportunity for its circulation among those who have specially to deal with the religious instruction of the young. The self-assured way in which the advocates of German unbelieving criticism have presented their teaching to the young is one of the most disconcerting features of a concerted conspiracy to undermine the authority of God's Word. Dr. Baxter has done excellent service to the cause of truth in exposing the *Syllabus of Religious Instruction for Schools*. We cannot do better than quote what he has to say about this notorious *Syllabus*, to which attention has already been directed in our pages. It is "published by the Youth Committees of the Church of Scotland and the United Free Church of Scotland." The *Syllabus*, he says, spreads the "Lessons" over twenty-five pages, which the children, at successive stages and ages, are supposed to overtake in thirteen years. . . . After this painful exertion they [the authors] perambulate over other thirteen pages, with an *Annotated Bibliography*—consisting of a catalogue of about 200 volumes, explanatory of Scripture, and embracing brief annotations indicating the comparative worth of the various volumes. It is on these annotations we fix, as showing 'the wolf in sheep's clothing,' as a most cunning attempt to mislead all the teachers and all the Education Authorities of Scotland as to the origin and as to the authority of Scripture. . . . By what is said, and still more by what is left unsaid, all educationists throughout Scotland are invited to offer themselves as a palatable morsel to

"Smooth Stones Out of the Brook," or How to Meet the Philistine. By Rev. W. L. Baxter, M.A., D.D., author of "Sanctuary and Sacrifice." Reprinted from *The Princeton Theological Review*. Marshall Brothers, Ltd., 24 Paternoster Row, London, E.C. 4. Price 6d. net.

the maw of the Higher Critics. Standard works, that uphold the integrity and trustworthiness of Scripture, as these have been most warmly cherished by the ministers and members of the Church of Scotland, are studiously ignored: quite recent works, that proclaim the dismemberment of Scripture, that treat its manifold asseverations as little else than a manufactory of fiction, are warmly pressed, on the belief of those by whom the religious views of the youth of Scotland are henceforth to be mainly moulded." Dr. Baxter then proceeds to point out the gross unfairness of completely ignoring the work done by conservative scholars; so completely is it passed over by those responsible for drawing up the *Syllabus* that no one would ever imagine that anything had been written in recent years by scholars of the first rank in Assyriology, Egyptology, the Semitic languages, and Biblical Archaeology, to combat the higher critical positions. It would be a great service to the truth that this able exposure would be placed in the hands of all teachers and all members of Education Authorities who have adopted the *Syllabus* for a guide to the religious instruction given in the day schools. The main part of the pamphlet is taken up with an exposure of the Higher Critic's treatment of the Scriptures. Dr. Baxter has no difficulty in showing that the "assured results," of which one hears so much, have no existence except in the imagination of the individual Higher Critic; for while he is busily proclaiming to the world that such and such a position is now accepted by all scholars, another brother of the same erratic school is setting forth a new hypothesis, which fortunately has as sandy a foundation as its predecessor. One can only hope that this reprint will have a wide circulation, especially in quarters where there is much need for enlightenment.

Greyfriars Covenanting Memorial Service.—We are pleased to notice that Mr. Forbes Moncrieff, notwithstanding the infirmities of advancing years, still wields his pen with the old vigour. One of his latest protests is against the hollow mockery of the Covenanting Memorial Service, held in Greyfriars Churchyard on Sabbath, 19th June. In the July-August *Bulwark*, he writes:—"Among those who took part on this occasion were the Band and Pipers of the Comrades of the Great War and Massed Choir from city churches, assisted by members of Edinburgh Royal Choral Union. Boys' Brigade lads were employed *selling* programmes, and motor buses were depositing passengers at the gate; and all this on the Lord's day. Surely the Covenanters would have been horrified with such a service, which, more honestly, might have been called an entertainment; and it must have deeply pained all who are concerned for the preservation of purity of worship and the sanctity of the Sabbath. Such sensuous services are, alas, all too common in these days, and the Churches seem more and more bent on pandering to the tastes and desires of worldly people."

Searmoin

LEIS AN URRAMACH C. H. SPURGEON,

*Eadar-theangaichte gu Gaelic le Alasdair Dughallach,
oileiniche ann an "Oil-thigh Spurgeon."**(Air a leantuinn o t. d. 94.)*~~~~~
"Nithe a tha dluùth do Shlàinte."—EABH. vi. 9.
~~~~~

A GUS a nis, a' leantuinn dlùth an déigh an Spioraid ghloirmhoir, tha Legion an Tàirneanaich. Cha luaithe thig Dia, an Spiorad Naomh, a steach do'n anam na bheir e leis iad sin rìa an dubhairt mi Legion an Tàirneanaich; agus a mheud dhibh 's a chaidh a théarnadh cha bhi e cruaidh oirbh a thuigsinn ciod a tha mi 'ciallachadh. Tha an Legion Tàirneanaich so sgead-aichte le lùirich-mhàilich; tha an clogaidean a' crathadh le uamh-chrith; tha an cainnt garg mar dhaoine a thig o thìr chéin; tha an aghaidhean uamhasach ri uamharc orra, oir tha iad cosmhuil ri leòmhain, agus cuiridh iad eagal uanhasach air na daoine gealtach. Tha cuid de na doine ann an Legion an Tàirneanaich so a' giùlan chlàidhean leò; leis na clàidhean so tha iad gus am peacach à mharbhadh. Oir mu'n gabh e bhi air a dheanamh slàn 's éigin da, gu spioradail, a bhi air a mharbhadh; feumaidh an claidheamh sàthadh a steach ann, agus 'fhéinealachd uile a mharbhadh mu'n gabh e bhi air a thoirt a dh'ionnsuidh an Tighean Iosa. Tha buidheann eile dhiubh a' giùlan thuaghan leò, leis am bheil iad a' gearradh sìos chraobhan tiugha ar n-uabhair, agus a' leagail seudair mhaiseach ar fèin fireantachd gu làr. Maille riu tha 'lionadh suas nan tobraichean le clachan, agus a' briseadh sìos uile shoithichean uisge ar foghainteachd fheòlmhor, gus am bheil sinn air ar fuadach gu an-earbsa, le ar dòchasan uile air am milleadh oirnn. An sin tha 'tighinn iadsan aig am bheil trompaidean ùmha, no trompaidean de dbaircean reitheachan—cosmhuil riù-san a leag Iericho roimhe gu làr—agus leò sud tha iad a' séideadh cruaidh-sgal le sgread cho oillteil 's gu'm bheil am peacach a' smuaineachadh nach b' urrainn eadhon sgriachail ifrinn féin a bhi ni b' uamharra. Tha'n sin a' tighinn iadsan a tha sàthadh an spioraid troimhe agus troimhe le sleaghan; agus nan déigh uile tha deich gunnacha-mora an lagha a tha sìor losgadh air an spiorad leònta, gus nach fios da ciod e no ciod a tha e deanamh. Mo charaid, an d' thainig an Legeon Tàirneanaich so riamh a dh' ionnsuidh do thaighe-sa? An d' thug iad suas an cairtealan riamh ann do chridhe? Oir biodh fios cinnteach agad gur iad so cuid de na "Nithe a tha teachd an cuideachd Slàinte." Cha chosamhlachd idir an ni bha mi 'g ràdh, dhoibhsan a chaidh iompachadh, ach faodaidh e bhi dorch a dhoibhsan aig nach 'eil eòlas air an Tighearna. Tuigihh, ma ta, a cheud obair a ni Dia an Spiorad anns an anam, gur obair uamhasach i. Mu'n urrainn



duine bhi da rìreadh air iompachadh, 's éigin da mòr-chràdh spioraid fhulang; feumaidh ar n-uile fhéin-fhireantachd a bhì air a leagail cho iosal ris an làr, agus air a saltairt mar pholl nan sràidean. Feumaidh ar dòchasan feòlmhor, gach aon diubbh, bhi air an gearradh 'n am mìribh, agus ar dìdein bhréige bhi air an gearradh 'n am mìribh, agus ar dìdein bhréige bhi air an sguabadh air falbh le cloich-mheallain feirge Dhé. Bithidh lagh Dhe uamhasach do 'n pheacach, 'nuair a tha e 'n toiseach a' faotainn dearbhaidh air peacadh. "Ciod a rinn mi?" their e; no mar is còir a ràdh, "Ciod a dhith-mhill mi?" "Sgrios mi mi fein." Faic e 'nuair a rinn Dia an Spiorad air tùs peacadh a dhearbhadh air; shaoileadh tu gu'n robh e as a chiall. Tha 'chompanaich shaoighalta 'ga mheas as a chiall. Tha e 'gul a là's a dh' oidheche; 's iad a dheòir is biadh 's is deoch dha; 's gann is urrainnn e cadal, le brudadaran mu ifrinn, agas an uair a dhùisgeas e, saoilidh e gu'm hheil e cheana ga mhothachadh. "Oh, an fheirg ri teachd! an fheirg ri teachd!! an fheirg ri teachd!!!" tha sud mar gu'm biodh e 'ghnàth na eallach air a chridhe. Tha e cosmhuil ris an fhear-thurais aig Iain Buinian; tha eallach trom air a dhruim agus cha'n 'eil fhios aige ciamar a gheibh e cuidhte dheth; tha e 'fàsgadh a' làmh, agus ag éigheach, "Ciod a ni mi?" "Tha mi caillte. Rinn mi ceannairc an aghaidh Dhé, agus tha Dia feargach rium." Ah! tha mi 'g innseadh dhuibh gur ni uamhasach da rìreadh an Legion Tàitneanaich so. Moladh do Dhia, aon uair 's gu'n d'théid iad a mach as a' chridhe, bithidh tomhas de dh' aoibhneas ann; ach cho fhad 's a tha an cairtealan aca ann an coguis an duine, bheir mi dùlan dha itheadh no òl le h-aighear no le h-éibhneas. Tha baile bochd Anam-an-Duine air a chòmh-dachadh mu'n cuairt le aodach dubh fad na h-ùin' a tha na saighdearan gruamach so ann. 'S iad bagraidhean oiltell agus manaidhean brònach, an aon chuideachd a tha aig a' pheacach 'na leithid sud de chàs. Tha e 'g iarraidh beagan dòchas agus comh-fhurtachd fhaotainn 'na dheanadas féin; sud a nuas òrd an lagha 's brisear a dheanadais uile n'am mìribh. Tha e smuaineachadh ma ta gu'n gabh e fois air leabaidh a mhi-chùraim agus na leis; sud a mach tha'n lagh, tha e ga cheangal ris na puist, a' glacadh sgiùrsa nan deich iallan, agus a' tòiseachadh air laidhe air le 'uile neart gus am bheil a rìs a chridhe 'call fala. An sin tha Coguis a tighinn le a h-uisge saillte agus 'ga ionnlaid thairis leis; agus tha e gu h-anabarrach air a phianadh, oir tha eadhon a leaba air fàs na leabaidh bhioran iaruin 'us dhroighinn. Tha an Legion Tàitneanaich so an còmhnuidh 'teachd air thoiseach air Slàinte. Feumaidh gach duine bheag no mhòr a dh' uamhasan fhaireachduinn mu'm bheil e air iompachadh. Tha cuid aig am bheil ni's lugha 's cuid ni 's motha; ach feumaidh gu 'm bi tomhas éigan de 'n obair lagha eagallach so anns an anam, air neo cha d' thàinig Slàinte dh'ionnsuidh taighe an duine sin.

O! Legion an Tàitneanaich, tha sibh air falbh! tha sinn a' cluinntinn an trompaidean, agus tha 'm fann fhuaim fathasd a' cur

eagail oirnn. Is cuimhne leinn, a bhràithre, na làithean eagallach ud an uair a bha iad ann ar tigh, agus ann ar cridhe. Tha iad air falbh.—Ciod e tha sinn a' faicinn 'n an déigh? A' leanntuinn dlùth 'n an déigh tha cridhe briste. Amhairc air; na dean tàir air; cha dean Dia 'chaoidh tàir air; na dean thusa. "Air cridhe briste agus brùite, a Dhé, cha dean thusa tàir." Tha mi 'faicinn mar a tha 'n cridhe briste, bochd so air a bhristeadh; tha e air a reubadh gu ruig an teis-meadhoin; tha e còmhdaichte le deuraibh; tha e air a chlaoidh le fulangas. Faic 'iris-leachd; cha 'n 'eil guth aig' air uail a nis. Gabh beachd air 'aithreachas; na peacanna d'an robh e roimhe 'toirt gràidh, tha e nis 'g am fuathachadh; cha 'n 'eil e 'labhairt mu shlàinte 'chosnadh dha féin. Cluinn mar a tha 'n cridhe briste a' labhairt a mach a chainnt bhriste Cluinn e, "A Dhia dean tròcair ormsa ta am pheacach!" Na biodh eagal ort tighin agus amharc air a' chridhe bhriste so. Cia cùbhraidh am boltrach a tha dheth! Tha fàile naomh lobairt a tha taitneach do Dhia ag éiridh uaithe. Cluinn e ris mar a tha e 'labhairt,—“A thighearna teasraig mi no bithidh mi cailte!” Faic an cridhe briste, bochd so, 'n uair a tha e anns an t-saoghal agus aig a ghnòthaichean; cuiridh e stad air a ghnòthach le athchuingean goirid, mar so: “O! nach robh—b' fhearr gu'n robh!” Agus an uair a gheibh e 'na aonar doirtidh e mach a chridhe fa chomhair Dhé, a' gladhaich,—

“O! neo-ghlan, 's làn de pheacadh breun

Bho thùs gu deireadh bha mi, 'Dhé,

'S gur cealgach, olc mo chridh'.”

O! ionnlaid mi ann am fuil Iosa; thoir maitheanas dhomh 'am uile chionta, agus bithidh mi 'am sheirbhiseach dhuit gu sìorruidh agus gu suthainn!”

A luchd-éisdeachd ionmhuinn, an tàinig an cridhe briste so riamh a dh' ionnsuidh 'ur taighe-se? Biodh fios cinnteach agaibh gur h-i dearbh fhirinn Dé, nach faodar àicheadh, a tha mi 'labhairt —mar dàinig an cridhe bristo so a steach do 'r n-uchd, cha 'n urrainn sibh a bhi 'n 'ur luchd-comhpairt de Chrìosd. Feumaidh an cridhe bhi 'n toiseach air a bhruthadh ann an amar-bruthaidh geur-mhothachaidh, agus air a phronnadh 'na mhìrean le pronnadair an lagha, no cha 'n urrainn e gu bràth gabhail ri gràs a' Chomh-fhurtair na' uile lànachd. Am bheil do chridhe-sa briste an diugh? Am bheil thu fo bhròn aig a' cheart uair so? Biodh deadh mhisneach agad, cha 'n 'eil slàinte fad air falbh. Aon uair 's gu'm bheil an cridhe air a bhristeadh, tha tròcair ro dlùth. Tha 'n cridhe briste 'na roi'-ghealladh air slànachadh. An ti a tha 'marbhadh, ni e slàn; an ti a tha lot, ceanglaidh e suaa; an ti a bhuail léighsidh e. Tha Dia 'g amharc ort le gràdh, agus ni e tròcair ort.

(Ri leantuinne.)

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—*Savonarola.*

## Notes and Comments.

**The Church of Scotland Bill.**—The second reading of this Bill was moved by Mr. Munro, the Secretary for Scotland, in the House of Commons on Wednesday, 22nd June. Mr. Munro pointed out that the two negotiating Churches—the Established and the United Free—had, by overwhelming majorities, adopted the principle of the Bill. When he stated that doctrine, discipline, and worship remained unaltered, he was on more debatable ground. In his speech Mr. Munro announced that another Bill would be introduced dealing with the endowments and temporalities of the Church of Scotland. The second reading was supported by Mr. A. J. Balfour. The Bill was criticised by Mr. MacCallum Scott, who said that unless the temporalities were dealt with in this Bill, which alone could make union possible, the Bill would be known as “Munro’s Folly.” The Bill, he said, was a complete break with the Revolution Settlement, and gave the Church of Scotland power to abandon its Presbyterianism if it saw fit. Mr. Scott’s amendment was seconded by Mr. J. Johnstone (Renfrew, Coalition-Liberal), a United Free Church elder, who, in reply to Mr. A. J. Balfour, said that the divisions of the Scottish Church in the past were not without their compensations to the spiritual life of Scotland. The amendment was set aside without a division, and the second reading was agreed to. The Bill passed the Committee stage on the 31st June with a few alterations, and the third reading at the middle of July, and is given in another place of the *Magazine*, with the alterations and omissions then made. The Bill, as amended, has now been placed on the Statute Book.

**The Terrible Russian Famine.**—Russia is suffering from a terrible famine. The Prime Minister, speaking in the House of Commons the other week, said:—“In the Russian famine we were witnessing one of the most terrible devastations that had afflicted the world for centuries. The reports from our Trade Commissioner in Moscow showed that in the districts bordering the Volga, normally the richest in Russia, the crops had completely failed, and it was estimated that 35,000,000 people would require relief. The inhabitants of the stricken territory were moving in large masses in different directions, some towards Turkestan, some to Siberia, some to Poland. Only 20 per cent. were able-bodied; 30 per cent. were children. The condition of the children was piteous. Many had been abandoned by their parents.” The heartrending accounts that have been recently published by the newspapers would move a heart of stone. The Bolshevik rulers of Russia imagined that they could rule without God, and through their godless rule they have brought a mighty country to ruin. Accompanying the famine is its usual attendant—the plague—and the condition of the people is pitiable in the extreme.

**A Strange Saying.**—At a meeting of the Catholic Bible Congress, held recently at Cambridge, Canon William Barry advocated the advisability of the Church of Rome adopting the Protestant Revised Version of the Bible. "If you are to convert England," he is reported as saying, "you must convert it by means of the Holy Scripture." One cannot help wondering if these words are reported correctly, for surely Rome has changed if one of her dignitaries looks to the Bible as a means of conversion to a faith that has deceived millions. The truths of the Bible when applied by the Holy Spirit will lead from, rather than to, the Church of Rome. The Canon may find himself in trouble if things are as they used to be in the Church of Rome.

**Surrendering to the Enemy at the Gate.**—Recently a series of meetings have been held in the Castlegate, Aberdeen, addressed by some of the city ministers. One of the speakers was the Rev. M'Intosh Mowat, minister of Ruthrieston Parish Church, Aberdeen, who, on being asked if he believed in the Virgin Birth of the Redeemer, frankly confessed he did not in the orthodox sense. This is neither the time nor the place to offer a defence of a fact which, after all, is only one in a series of miracles in connection with the most miraculous life the world has ever known, but it is disconcerting to find that the unbelieving criticism, which has for years been served up in theological treatises and magazines, is beginning to poison the minds of the younger ministers, even as to those doctrines which were most firmly believed among us. Reason itself might teach that it is folly to yield one outpost after another to the enemy; that instead of strengthening the citadel, it is only weakening it; and that once the enemy gets his opponent retreating, he will push forward with renewed and intensified vigour. One waits with interest the development of the above case before the Church Courts, for though Aberdeen has always been a home of that Laodiceaism so dear to the heart of Moderatism, yet there are men in the city, such as Prof. Cowan, whom one would expect would have something to say on the matter. The Confessional teaching on this doctrine, which Mr. Mowat accepted at his ordination, is plain and simple enough, and need leave no dubiety as to what it means.

**"Smooth Stones Out of the Brook."**—Dr. Baxter, whose work, "Sanctuary and Sacrifice," did noble service in combating the higher critical views of Scripture, has dealt in a very trenchant manner, in the April number of the *Princeton Theological Review*, with the unconcealed attempt to foist the higher critical teaching on our national schools in the syllabus drawn up by a Committee, consisting of Established and United Free Church representatives and members of the Educational Institute of Scotland. This article has been reprinted, and a short notice of it appears in this issue.



**Still on the Down Grade.**—Owing to pressure on our space we were not able to call attention to certain matters dealt with by the larger Churches at their General Assemblies, but there is one matter which we consider it necessary to refer to. In the General Assembly of the United Free Church, the Rev. Dr. Maclellan drew attention to a tract entitled, *How do we regard the Bible?* issued by the Social Problems Committee of the Church and which, he said, had given pain to many. The tract has such questions as—"Do we approve of all the moral sentiments expressed in the Bible?"—"Do we regard the Bible as infallible history?"—"Do we agree with the opinions of St. Paul?" and the answer given in each case is—"No." Dr. Maclellan moved that the Assembly dissociate itself from the view expressed regarding the Scriptures in the tract, and regret that such a publication should have been issued under the authority of a Committee of the Assembly. It was pointed out that the motion was a vote of censure, not only on the author of the tract, but on the Committee, and Dr. Maclellan was induced to withdraw it. Matters have reached a critical stage when the supreme court of a Church is more concerned for the author of a tract that barefacedly shakes the confidence of its readers in the integrity of the Word of God than for the honour of that Word itself.

## Church Notes.

**Communion.**—Breasclete (Lewis), Stratherrick, Ullapool, Glendale, first Sabbath of September; Broadford and Strathy, second; Applecross, Stoer, and Tarbert (Harris), third; Laide and North Tolsta, fourth. Ness (Lewis), first Sabbath of October; Gairloch, second.

*N.B.*—It is respectfully requested that moderators and interim-moderators of congregations send notice to the Editor of the dates of Communion in the respective congregations under their charge.

**Induction of Rev. Malcolm Gillies at Halkirk.**—The Northern Presbytery met at Halkirk on the 24th August for the induction of the Rev. Malcolm Gillies, who returned recently from Canada. The Rev. D. A. Macfarlane preached from Hab. ii. 4: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith," and thereafter put to him the usual questions. On signing the formula Mr. Gillies was inducted as minister of the combined charge of Halkirk and Helmsdale. There was the greatest unanimity in the call to Mr. Gillies, and one hopes that, with the Lord's blessing, his labours in his new charge may be abundantly blessed. The Rev. D. Beaton addressed the newly-inducted pastor and congregation as to their respective duties. There was a large gathering at the induction service, friends of the cause from Wick, Thurso, Helmsdale, and Strathy being present.

**Appeal by the Edinburgh Congregation.**—The Building Fund Committee of the Edinburgh congregation of the Free Presbyterian Church of Scotland have purchased the Gilmore Place U.F. Church for £3,000, and have obtained possession of it at the beginning of the month of July. The congregation and outside friends had gathered over £500, thus leaving £2,500 to be paid. Of this sum £1,000 will have to be paid at the end of June, 1922. While the congregation purpose to do their utmost to collect all they can to meet this amount, they feel that, without the help of kind friends, they will not be able within the specified time, to do so. They would, therefore, appeal to all friends of the cause of Christ to help them.

Contributions should be sent to the Rev. ALEXANDER MACKAY, Free Presbyterian Manse, Laggandarrich, Oban, interim-moderator of the Edinburgh congregation, who will thankfully acknowledge receipt of the same.

The Southern Presbytery heartily endorse this appeal, and commend it to the Christian liberality of all friends.

(Signed) ALEXANDER MACKAY, *Moderator.*

„ NEIL CAMERON, *Clerk.*

**Appeal by the Glendale Congregation.**—In common with some other congregations in our Church, the Glendale people have suffered in the total destruction of their church by the recent terrific storms which passed over the Western Isles. The congregation is thus left without a place of worship, except the public school, which is altogether too small to accommodate all the people. They have started to rebuild the church, and instead of the former corrugated iron one, which did service for over twenty years, they mean to replace it by a stone building. The people, though willing to do all in their power to meet their own obligations, find it almost impossible to meet this heavy burden without some outside help. They would, therefore, earnestly appeal to the liberality of Christian friends and sympathisers, and particularly natives of Skye at home and abroad, for help.

Contributions sent to Rev. JAMES MACLEOD, Vatten House, Vatten, Dunvegan, Skye, will be thankfully acknowledged.

The Western Presbytery cordially endorse the above appeal.

(Signed) D. N. MACLEOD, *Moderator.*

„ NEIL MACINTYRE, *Clerk.*

## Acknowledgment of Donations.

It is respectfully requested that all lists of Acknowledgment of Donations to be inserted in the following issue of the Magazine should be in the Editor's hands before the middle of the month.

MR. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Rd., Inverness, acknowledges, with grateful thanks, the following donations up to 20th August:—

**Jewish and Foreign Missions Fund.**—Per Mr. William Sinclair—Mrs. Gordon Reid, Port Dover, Ont., 3/6; R. MacLennan, Rodney, Ont., 11/; Miss J. Macadie, Brawlbin Mains, Thurso, 15/; also, per above, Mrs. D. Sutherland, 3/6; J. Livingstone, Kintra, Acharacle, Argyll, 2/6; Miss K. Sansum, Eccleston Square, London, 5/.

Per Rev. Neil Cameron—Mr. Hugh Grant, Clarence River, Australia, £5 10/; "Friend," Glasgow, 20/, for Kafir Psalms. Mr. D. Clark, Pittsburg, £6, for Training Girl at Lovedale; "Anon" (Strathcarron postmark), 2/6. For Kafir Psalms—M. Dewar, 42 Lochnell St., Lochgilphead, 5/; "Anon," Skye, 10/; Miss Jessie MacKenzie, Finnary, Shandon, 20/; Mrs. John Mackay, Balnabraich, Portmahomack, 10/; Samuel Davidson, Inverness, 2/6; "Wellwisher," Bonar Bridge, 5/; "Anon," Farr, Sutherlandshire, 5/; "M." (Helmsdale postmark), 20/.

**Sustentation Fund.**—Per Mr. William Sinclair—A. Mackay, Innisfail, Alta., Canada, £1; L. Wilson, Hamilton Street, Larkhall, 5/; Mary Grant, Larig View, Aviemore, 12/; M. Campbell, Kilmacolm, 10/. Per Gen. Treasurer—Mrs. Morrison, Culbokie, Conon, 10/ for Stoer Sustentation Fund, and 10/ for Dingwall Sustentation Fund; A. Macphail, 57 Argyll Street, Lochgilphead, 10/; K. Macaskill, Island of Soay, 25/; D. Cameron, Island of Soay, £2.

The Treasurer of St. Jude's Congregation, Glasgow, acknowledges, with thanks, from Nurse Mackenzie, Banff, 10/ for the Sustentation Fund.

Mr. A. Tallach, F.P. Missionary, Raasay, acknowledges, with thanks, from Murdo Gillies, Clive, Alta., Canada, £1; and James Mackenzie, Clive, Alta., Canada, £1, for Raasay Sustentation Fund, per Mr. William Sinclair.

Mr. D. Macleod acknowledges, with thanks, £1 2/8 from Mrs. Urquhart, Toronto, Canada, for St. Jude's Sustentation Fund.

**SOUTH AFRICAN MISSION FOR CLOTHING.**—Per Mr. D. Macleod, Glasgow—The Misses Fraser, £1; Miss K. Gillies, 10/.

**Organisation Fund.**—Per Mr. William Sinclair—D. A. Stewart, St. John's House, Oban, 10/; J. Livingstone, Kintra, Argyll, 2/6; E. MacBean, Clune House, Newtonmore, 5/.

**Home Mission Fund.**—J. Livingstone, Kintra, Argyll, 2/6.

**College Fund.**—J. Livingstone, Kintra, Argyll, 2/6.

**Tarbert, Harris, Manse (Repairs) Fund.**—Mr. Norman Mackinnon, Congregational Treasurer, acknowledges, with thanks, the following donations:—M. M., Lewisville, £5; Mrs. M., Lewisville, £2. Per Rev. D. N. MacLeod—John Macdonald, Dusary, N. Uist, £2; "Friend," Tarbert, £1; W. M., Chesley, Ontario, 9/.

**Glendale F.P. Church Building Fund.**—Mr. Murdo M'Askill, Treasurer, acknowledges, with thanks, from Mr. J. M'Donald, missionary, Sand, Gairloch, 10/; John M'Leod, Contractor, Tarbert, Harris, £1; Miss Bella Ferguson, Symington House, Lanarkshire, £1.

**Edinburgh Church Purchase Fund.**—Per Rev. D. Beaton—C. N., Broadford, 10/ in memory of the Rev. James S. Sinclair and Mr. Donald Mackay, Strathy. Per Mr. James Mackay—20/ from Mr. Alex. Macdonald, Cnocbhealich, Scourie. Per Miss E. Grant—"F.P. Friend," Ross-shire, 10/.

**For Rev. J. B. Radasi, South Africa.**—Per Mr. William Sinclair—S. Bannerman, Portage la Prairie, Canada, £1 10/; Adam Black, Braehour, by Thurso, 10/.

**For Kafir Bibles.**—A. Livingstone, Fernabeg, Shieldaig, 5/; Mr. Mackenzie, of Boston, U.S.A., 15/.

**Inverness F.P. Manse Purchase Fund.**—The Treasurer of the above Fund (Mr. John Grant, Bank of Scotland, Inverness) begs to thankfully acknowledge the following donations:—Per Rev. E. Macqueen—Miss Alexanderina Urquhart, Langwall House, Dingwall, £2; "Friend," North Uist, £1; "Friend," Daviot, £2, per Mr. Angus Stewart, missionary; "F.P." Shieldaig, 5/, per Treasurer.

**Tolsta (Lewis) Church Building Fund.**—J. Livingstone, Kintra, Argyll, 5/. Per John Nicholson—John Mackenzie, Bhatachro, 20/; “A Faithful Friend,” Ness, 20/; “A Friend,” Kishorn, 10/.

The Rev. N. Macintyre acknowledges, with thanks:—Mr. Alexander Macdonald, Armadale, 5/; “Lady Friend,” Dingwall, 10/; A.M., Dingwall, 10/; Mr. and Mrs. Mackenzie, Dingwall, 11/; Miss Urquhart, Dingwall, 11/; Mrs. Macdonald, Beaully, 10/; Miss C. Macleod, Beaully, 5/; Mr. Peter Mackenzie, Breackely, Beaully, 11/; Mr. C. Mackenzie, Beaully, 5/; Mrs. Sullivan and Friends, New York, 14/; J. M’K., Glasgow, 11/; “Friend,” Ardrossan, 11/; “Friend,” Harlosh, 5/; Mrs. Campbell, Lochy Bridge, 10/; Mrs. Murchison, Oban, 11/; an F.P., 2/.

**Claddach Mission Hall.**—Mr. D. Mackenzie, missionary, Laid, 5/.

**To Trinitarian Bible Society.**—In loving memory of a beloved brother and two sisters, who took great interest in Mission work among the Jews, 100/ for distributing the Bible among them.

## The Magazine.

SUBSCRIBERS who are in arrears will much oblige by paying their accounts, to allow the finances of the *F. P. Magazine* to be squared up to date. Subscriptions for the current year are now due, and subscribers, who have not already forwarded the same, will oblige by doing so with as little delay as possible. All subscriptions should be sent to Mr. WILLIAM SINCLAIR, 248 Kenmure Street, Pollokshields, Glasgow.

The Magazine is supplied one year, post free, for 5/- *prepaid*; six months for 2/6 *prepaid*.

All literary communications should be sent to Rev. D. BEATON, F. P. Manse, Wick, Caithness.

**Subscriptions Received for Magazine.**—Rev. M. MacLeod, F.C. Manse, Stornoway, 4/2; per A. M. MacLeod, from J. MacLeod, Perth, W. Australia, 5/6; D. Gillies, Kirkintilloch, 5/; J. Adamson, Helmsdale, 5/4; Mrs. M’Gregor, Laide of Reef, Achiltibuie, 5/; L. Wilson, 8 Hamilton St., Larkhall, 5/; J. Fraser, Laggan House, Grantown-on-Spey, 6/; per J. MacInnes—Mrs. Zeigler, Houston Heights, Texas, 10/; J. Macadie, Brawlbin, Thurso, 5/; also, per above, Mrs. D. Sutherland, 5/; per A. Campbell—Miss F. Beaton, W. Alligan, Ross, 5/; Mrs. D. Mackay, East End, Ardrinaskan, 6/; per M. J. Mackay, Helmsdale, Alta., Canada—Mrs. A. Lockwood, Munro, Mich., U.S.A., 4/6; Mrs. J. Beaton, Elbow, Sask., 4/6; Mrs. R. Bullen, Lucknow, Ont., 4/6; Mrs. M. J. Mackay, Lucknow, Ont., 4/6; John MacLeod, 14 MacLennan Street, Mount Florida, 20/; Mrs. Gordon Reid, Port Dover, Ont., 4/6; C. Munro, 44 Metcalf Street, Simcoe, Ont., 4/6; also, per above, Mrs. H. Evans, Simcoe, Ont., 4/6; Mrs. D. Brainerd Hubbard, jun., Berlin, Conn., U.S.A., 4/6; Angus Mackay, Innisfail, Alta., Canada, 4/6; also, per above, Mrs. M’Claghan, Vancouver, B.C., 4/6; Mrs. Blair, Vancouver, B.C., 4/6; Rev. J. Sinclair, F.P. Manse, Geelong, Australia, 5/; Mrs. Hugh Henderson, Ilderton, 5/; and Magazine Fund, 5/; also, per above, F. Smith, Ilderton, 5/; A. D. Campbell, Ilderton, 5/; Miss L. Sutherland, Ripley, Ont., 4/7; Rod. MacLennan, Rodney, 5/; A. M’Lachlan, Grafton, N.S.W., 20/; Hugh Scott, Denfield, Ont., 5/; also, per above, Mrs. W. Ross, sen., Denfield, Ont., 5/; D. M. Ross, Parkhill, 5/; Mrs. D. M’Millan, Parkhill, 5/; J. Livingstone, Kintra, Acharacle, Argyll, 5/; D. Cameron, Dulnan Villa, Carrbridge, 5/; per above, Mrs. Cumming, Aviemore, 5/; Neil Morrison, Kyles, by Leverburgh, 5/; Miss E. Cameron, The Mains, Cromarty, 5/; W. Macpherson, Migdale, Bonar Bridge, 5/; D. A. MacLeod, Tarbert, Scourie, 6/; G. Finlayson, 9 Lovat Terrace, Fort Augustus, 5/; J. M’Lennan, Laide, Rogart, 5/; Miss Kennedy, Kishorn, 5/;



A. M'Leod, North Arnish, Raasay, 5/; W. MacLean (S.), Leckmelun, by Garve, 5/; Angus Munro, Nedd, 7/; A. MacLean, Rhue, by Ullapool, 5/; D. Mathieson, Duirinish, 5/; Miss J. MacLean, Ardocharnich, Garve, 6/; Mrs. L. MacLean, Upper Breakish, 2/6; M. Beaton, Waternish, 4/9; Georgina M'Leod, Hill of Fearn, 5/; Miss R. MacLean, Allangrange, Black Isle, 10/; Miss Ina Gordon, 1 Innes Street, Inverness, 5/; Mrs. Stirling, Pollokshaws Road, Glasgow, 5/; Mrs. Linden, from Friend, Belfast, 2/6; Mrs. Manson, Glasgow, 5/; Mrs. White, Prestwick, 5/; and Magazine Fund, 5/; Miss Blunt, Tunbridge Wells, 5/; Miss Way, Tunbridge Wells, 5/; E. MacDonald, 18 Winton Street, Ardrossan, 5/; John MacRae, Burley Village, Leeds, 2/6; Mrs. M'Kinnon, North Ballachulish, 5/; Mrs. L. M'Kenzie, Caledonian Buildings, Ullapool, 5/; Mary Campbell, Isle of Soay, 5/; Mrs. Sillars Kerr, Whiting Bay, 5/; W. Ross, Morven, Ballater, 5/; D. A. Stewart, St. John's House, Oban, 5/; and Magazine Fund, 5/; J. MacDonald, 36 Ballifeary Road, Inverness, 5/; Mrs. John Mackay, Raasay, 2/6; Mrs. Campbell, Lochy Bridge, 5/; Neil Montgomery, Vatten, Dunvegan, 24/; Per Rev. Neil Cameron—D. M'Kinnon, Struan, Skyc, 20/; D. Mackenzie, Balnakiel, Durness, 5/; Mrs. M'Leod, Struth, Leverburgh, 5/; Jessie M'Pherson, Findhorn, Helensburgh, 7/6; J. M. M'Leod, M'Leod's Buildings, Alness, 4/; A. Cuddington, Shoreham-by-Sea, 25/; Mrs. MacRae, Altnasuth, Ardelvie, Kyle, 5/; J. Adamson, Helmsdale, 6/; Per Rev. D. Macfarlane—R. MacFarlane, Uskeva, 5/; J. M'Kenzie, Saltburn, Invergordon, 2/6; Per A. Sinclair, Treas., John Knox's Congregation—Mrs. Macpherson, Dover Street, Glasgow, 5/; per above, E. Rodger, Esq., Helensburgh, 9/6; Miss Parker, Aberdeen, 14/; also for same, 2/6; "Friend," Glasgow (Magazine Fund), 9/; Mrs. E. M'Callum, Ailsa Craig, Ont., 14/; Mrs. P. Stewart, Ilderton, Ont., 13/6; F. A. Matheson, Schuler, Alta, 10/; and Magazine Fund, 10/; S. Bannerman, Portage la Prairie, 5/; and Magazine Fund, 5/; Per Rev. Neil Cameron—N. MacKinnon, Budshaw Farm, Airdrie, 5/; and Magazine Fund, 5/; Angus M'Lennan, for St. Jude's Collectors (June issue), £3 14/; Mrs. Wm. Crowe, Weybridge, 10/; D. Gillanders, Applecross, 7/; Mrs. M'Innes, 14 Elderslie Street, Glasgow, 5/; Mrs. Isa Zeigler, Texas, U.S.A., 4/; Angus M'Lennan, for St. Jude's Collectors (July issue), £4 4/; Mrs. Macpherson, Braefoot, Strontian, 5/; Miss Turner, Aird Villa, Dumbarton, £1 5/4; Miss Alexina Kennedy, Strome, Lochcarron, 5/; and Magazine Fund, 5/; A. M'Kenzie, 13 Coast, Inverasdale, 5/; Miss Gordon, Shieldaig, 5/6; Jean E. Morrison, Oakfield, Helensburgh, 5/; Mrs. M'Leod, M'Leod's Buildings, Alness, 2/7; Rev. D. Graham, F.P. Manse, Shieldaig, 5/; per above, D. Mackenzie, Glenross, Hastings, H.B., N.Z., 5/8; Per Rev. D. Beaton—Mrs. Finlayson, Auckorne House, by Wick, 5/; A. Murray, Morness, Rogart, 5/; John Nicolson, 9 N. Tolsta, Stornoway, 5/; A. G. MacAskill, Midnight Lake, P.O., Sask., 12/; Mal. M'Dougall, Tarbert, Loch Fyne, 5/; Geo. Forteath, 303 High Street, Elgin, 5/; J. M'Gregor, Shielbridge, Acharacle, 10/; Adam Black, Braehour, Thurso, 5/; Mrs. M'Leod, 1 Brae, Inverasdale, 5/; Wm. M'Kenzie, Clashmore Cottage, Clashnessie, 5/; Peter Stewart, Craigscorrie, Beauly, 5/; Per Rev. D. M. MacDonald—Mrs. M'Leod, Clay Creek Station, Martinborough, N.Z., 10/; Mrs. M'Kenzie, 21 Sand, Aultbea, 8/; G. G. Fraser, West Birichen, Dornoch, £2 16/; A. Gillies, Fladda, Raasay, 5/; D. Mathieson, Kinloch Lodge, Shieldaig, 5/; Miss I. Beaton, Drumfearn, Sleat, 5/; Mrs. Munro, 5 Lower Breakish, Broadford, 5/; Mrs. Cattnach, Kinrara House, Kingussie, 5/; D. M'Donald, A.S., Middle Quarter, Sollas, Lochmaddy, 5/; Robert Colvin, 39 Camp Street, Motherwell, 5/; George M'Leod, W. Shiness, Lairg, 10/; M. Campbell, East Rowantreehill, Kilmacoll, 5/; Mrs. L. M'Donald, Callakill, Shieldaig, 5/; James Thin, 56 South Bridge, Edinburgh, 3/; Thomas Finlayson, Trantlemore, Forsinard, 5/.

**Free Distribution to Soldiers and Sailors.**—J. Macadie, Brawlbin, Thurso, 5/; Mrs. D. Brainerd Hubbard, jun., 5/6; R. MacLennan, Rodney, 4/; Adam Black, Braehour, Thurso, 10/; Mrs. Morrison, Findon Hotel, Conon Bridge, 5/; E. Nicolson, Sunnyside, Kyleakin, 1/.

*(A large number of Subscriptions have been received but are unavoidably held over.)*