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The Battle for the Bible and its Teaching.

WE have time and again made reference to the great battle going on in the United States between those called Fundamentalists and the Modernists. The latter deny the Virgin Birth, the Bodily Resurrection of the Redeemer, a Vicarious Atonement, and the verity of the miracles of Christ. Needless to say, they strongly oppose the doctrine of the inerrancy of Holy Scripture. The Conservatives or Fundamentalists have joined issues with them in a mighty conflict, and in two of the most powerful Protestant denominations in the States the battle has been raging fiercely, for it must be borne in mind that the champions of truth need not expect gentle handling from those who preach a wide world charity for everyone but those who oppose them. Two important meetings have recently been held where the issues were joined. The one at the Northern Baptist Convention, where the Modernists won the day. The other at the General Assembly of the Presbyterian Church which met at Indianapolis, where a majority of 439 to 359 carried the day in favour of the Fundamentalists. This is so far satisfactory, but when it is borne in mind that the Modernists had a following of 359 in the General Assembly supporting doctrines so outrageously unscriptural, one cannot regard the result but with mixed feelings. Then, as an offset to the victory of the Conservatives on the above, there is the victory of the Modernists in the Assembly on the question of teaching evolution in the schools. We shall now lay before our readers a few points gleaned from the "Sunday School Times" (a strong supporter of the Conservatives) and the "Literary Digest." The Modernists were successful in having their nominee for the Moderatorship, Dr Charles F. Wishart, appointed by a majority of 26 votes. When the vote was taken on the resolution, pr-

hibiting the teaching of evolution in the schools, the Modernists won the day by a vote approximately of two to one. The next point on which the Assembly divided was a motion, demanding the pastor (Dr Harry Emerson Fosdick), of the First Church, New York, to conform to the teaching of the Confession, and emphasising the inerrancy of the Bible, the Virgin Birth, the Atonement, the Resurrection, and the truth of Christ's miracles. In the Committee on Bills and Overtures the Modernists by a majority of 26 votes recommended in the report to the Assembly that the New York Presbytery investigate the charges laid against the teaching of the pastor of the First Church. We give a quotation from the "Literary Digest" in which it will be seen how the day went and the outrageous, unscriptural utterances which the Assembly's decision immediately called forth—

"Led by W. J. Bryan and two Philadelphia ministers, the Rev. A. Gordon MacLennan and the Rev. Clarence E. MacArtney, the Conservatives won a five-hour fight on the floor to require the preaching and teaching in the First Church in New York to conform to the Presbyterian Confession of Faith. A chief point in the resolution is that it reaffirms the deliverance of the General Assembly of 1910 in declaring it to be the essential doctrine of the Church that the Holy Spirit inspired the writers of the Bible to keep them from error; that Jesus Christ was born of the Virgin Mary; that He offered Himself as a sacrifice to atone for the sins of His followers; that He arose from the dead with the same body in which He suffered, and that He showed His divine power by working miracles.

The next day sixty-six ministerial delegates filed a protest against the Assembly's action touching the First Church in New York, declaring, we are told in newspaper reports, that the allegations on which the action was based were "not substantiated by the evidence"; that the Assembly had condemned without proper hearing, and that the resolution adopted "seeks to impose doctrinal tests other than those solemnly agreed upon in the constitution of our Church." Rebellion was immediate and open the following Sabbath in New York. The Rev. William P. Merrill, in his sermon at the Brick Presbyterian Church declared, we read in the press, that the Assembly "said what was not true, did what was not fair, and attempted to put a yoke on our necks which I, for one, will never wear." He had never heard of the General Assembly's declaration of 1910, said the Rev. John Kelman at the Fifth Avenue Presbyterian Church, adding: "In the questions which were addressed to me

no reference was made to any such declaration. If there had been any such reference and if it had been necessary for me to profess my agreement with it, I could not have accepted a call to any church in America." The Rev. Dr L. Mason Clarke, pastor of the First Presbyterian Church in Brooklyn, charged the General Assembly with "obscurantism," and said, as we quote from press accounts, "I charge it with intolerance in its pathetic audacity in attempting to compel submission to its defiance of the scientific method. I charge it with being false to the spirit of revelation, through trying to bind upon the Church the thought forms of an age that has gone. I charge it with what is perilously near to blasphemy against the Spirit of God who has always been leading men into the clearer truth." Then, stopping to wipe his glasses, Dr Clarke came to discussion of the doctrinal declaration of the Assembly of 1910. "In all frankness," he said, "I do not believe one of those five points. Certainly the Scriptures are not inerrant and never were. The issue is squarely drawn between Scripture literalism and the truth. The Bible is not our chain to fasten faith forever to its incredibilities. It is one of our inspirations to life."

Our readers will be horrified in reading these utterances of Dr Clarke, but we quote them to show how lamentably low the ethical code of prominent ministers of the Presbyterian Church of America has become when they can sign the Confession and yet give expression to such opinions. As for Dr Kelman, he was trained in a bad school (the New College, Edinburgh), and one need not expect to gather grapes after such a liberal sowing of thorns in a college which in later times has watched over the growth of these prickly plants of unbelief with a solicitude that was worthy of better and holier work.

The Fundamentalist leaders have been very bitterly attacked by some of the leading journals of America and charged with driving out of the Presbyterian communion men with outstanding gifts and far-reaching vision. This is what is to be expected. Satan is always hanging about the vicinity of some editorial rooms, and he is in the habit of ingratiating himself with some writers whose only standard of truth is the majority rule and expediency. We have been long accustomed to that kind of writing nearer home, and have learned to appraise it at its true value. Dr Fosdick and his followers should clear out of a Church whose money they accept but whose teaching they reject, and thus give to the world an illustration that is much needed that common honesty and erroneous views of doctrine may occasionally be found together.

A Choice Drop of Honey from the Rock Christ.

BY THE REV. THOMAS WILCOX.

IN the Lord shall all the seed of Israel be justified, and shall glory (Isa. xlv. 25). It is only the dying of that Just One for us, who are unjust, that can bring us to God. He who knew no sin was made sin for us, that we, who were nothing but sin, might be made the righteousness of God in Him.

Christ is the Father's fulness of grace and glory. He must have the pre-eminence. He alone is worthy, who is to build the spiritual temple of the Lord, and to bear the glory. Every vessel of this temple, from the cups to the flagons, must all be hung upon Christ. He, by His Father's appointment, is the foundation-stone, corner-stone, top-stone.

Reader! dost thou profess the name of Christ, and partake of His ordinances? Thou doest well. They are glorious privileges; but if thou hast not the blood of Christ at the root of thy profession, it will wither, and prove unprofitable.

Many are tossed to and fro, ready to be carried away with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. There are many foundations to build upon that are false, upon which much labour is spent in vain. Some are not speaking the truth in love; neither are they growing up into Him in all things, who is the head, even Christ. There cannot be a growing in Christ without a union with Him. Without that union all that we do is accursed.

If thou retain guilt and self-righteousness under thy profession, those vipers will eat out all the vitals of it. Try, and examine what foundation thy profession and the hope of thy glory are built upon—whether it be laid by the hand of Christ; for if not, it will never be able to endure the storm which must come against it.

Consider, the greatest sins may be hid under the greatest duties and the greatest terrors. See that the wound which sin hath made in thy soul be perfectly cured by the "blood of Christ"; not skinned over with duties, tears, reformatations, etc. Apply what thou wilt besides the "blood of Christ," it will poison the sore. Thou wilt find that sin was never mortified truly, if

thou hast not seen Christ bleeding for thee upon the cross. Nothing can kill it but a sight of Christ's righteousness.

Nature can afford no balsam fit for soul-cure. Healing from duty, and not from Christ, is the most desperate disease. Poor ragged nature, with all its highest improvements, can never spin a garment fine enough (without spot) to cover the soul's nakedness. Nothing can do it but Christ's perfect righteousness.

Whatsoever is of nature's spinning must be all unravelled before the righteousness of Christ can be put on. Whatsoever is of nature's putting on, Satan will come and plunder, and leave the soul naked and open to the wrath of God. All that nature can do can never make up the least particle of grace, mortify sin, or look Christ in the face. Thou mayest hear, pray, receive the sacrament, and yet be miserable, unless thou seest Christ superior to all other excellency and righteousness in the world, and all these falling before the majesty of His love and grace.

If thou hast seen Christ truly, thou hast seen pure grace, pure righteousness in Him every way infinite, far exceeding all sin and misery. If thou hast seen Christ, thou wilt trample upon all the righteousness of men and angels, as to thine acceptance with God. If ever thou hast seen Christ, thou hast seen Him a rock higher than self-righteousness; and there will be a continual dropping of honey and grace out of that rock to satisfy thee. Examine if ever thou hast beheld Christ as the only begotten of the Father, full of grace and truth. Stand upon the Rock of Ages.

Men talk much of believing, whilst whole and sound; few do it. Christ is the mystery of Scripture; grace is the mystery of Christ. Believing is the most wonderful thing in the world. Put anything of thine own to it, and thou spoilest it; Christ will not esteem it believing. When thou believest and comest to Christ, thou must leave behind thee thine own righteousness—all thy holiness, sanctification, duties, tears, humblings, etc., and bring nothing but thy sins, thy wants, and miseries; else Christ is not fit for thee, nor thou for Christ. Christ will be a perfect Redeemer and Mediator, and thou must be an undone sinner, or Christ and thou wilt never agree. It is the hardest thing in the world to take Christ alone for righteousness.

Whatever comes in, when thou goest to God for acceptance, besides Christ, call it anti-Christ; bid it be gone; make only Christ's righteousness triumphant.

All besides that is Babylon, which must fall if Christ stand, and thou shalt rejoice in the day of the fall thereof. Christ alone did tread the wine-press, and there was none with Him. If thou join anything to Christ, Christ will trample upon it in fury and anger, and stain His raiment with the blood thereof. Thou thinkest it easy to believe: was thy faith ever tried with an hour of temptation, and a thorough sight of sin? Was it ever put to resist Satan, and to feel the wrath of God lying upon thy conscience? When thou wert apprehensive of hell and the grave, then did God show thee Christ, a ransom, a righteousness? Then couldest thou say, "Oh! I see grace enough in Christ"? If so, thou mayest see that which is the greatest word in the world, I Believe. Untried faith is uncertain faith.

To believing there must go a clear conviction of sin and the merits of the blood of Christ, and of Christ's willingness to save a man, considered merely as a sinner. All the power in nature cannot get so high, in a storm of sin and guilt, as really to believe there is any grace, any willingness, in Christ to save. When Satan chargeth sin upon the conscience, then for the soul to charge it upon Christ is gospel-like; that is, to make him Christ. He serves for that use. To accept Christ's righteousness alone, his blood alone, for salvation, is the sum of the gospel. When the soul, in all duties and distresses, can say, "Nothing but Christ, Christ alone for righteousness, justification, sanctification, redemption—not humblings, not duties, not graces"—then the soul has got above the reach of the billows.

All temptations, Satan's advantages, and our complainings, are laid in self-righteousness and self-excellency. God pursueth these by many ways, as Laban pursued after Jacob for his images. These must be torn from thee, be as unwilling as thou wilt. With these Christ will not dwell; and till Christ come in, guilt will abide. Where guilt is, there is hardness of heart; therefore, much guilt argues little, if anything, of Christ.

When a sense of guilt is raised up, take heed of getting it allayed but by Christ's blood; all other ways tend to harden the conscience. Make Christ thy peace—not thy duties, thy tears, etc. Thou mayest oppose Christ by duties, as well as by sins. Look at Christ, and do as much as thou wilt. Stand with all thy weight upon Christ's righteousness. Take heed of having one foot on thine own righteousness, and another on Christ's. Until Christ come and sit upon a throne of grace in the conscience, there is nothing but guilt,

terror, secret suspicions, the soul hanging between hope and fear, which is not a safe state. Whosoever is afraid to see sin's utmost vileness, and to confess the desperate wickedness of his own heart, suspects the merits of Christ.

How great soever a sinner thou art, make Christ thine advocate, and thou wilt find him Jesus Christ the righteous. In all doubtings, fears, storms of conscience, look at Christ only and continually: do not argue it with Satan, he desires no better; bid him go to Christ, and He will answer him. It is His office to be our Advocate, to answer the law as our Surety, and justice as our Mediator. If thou wilt do anything thyself as satisfaction for sin, thou renoucest Christ the righteous, who was made sin for thee.

Satan may quote and corrupt, but he cannot answer Scripture. It is Christ's word of mighty authority. Christ foiled Satan with it. In all the Scriptures there is not one hard word against a poor sinner stript of self-righteousness. Nay, it plainly points him out to be the subject of the grace of the gospel, and none else. Believe but Christ's willingness, and that thou canst believe. Remember it is Christ's work to make thee believe. He works to will and do of His pleasure. By grace thou art saved, through faith, and that not of yourself; it is the gift of God. Plead with Him for that gift. Christ is the author and finisher of faith; put Him to it. Mourn for thine unbelief; which is setting up guilt in the conscience above Christ, undervaluing the merits of Christ, accounting His blood an unholy, a common and unsatisfying thing.

Thou complainest much of thyself; doth thy sin make thee look more at Christ, less at thyself?—that is right; otherwise complaining is but hypocrisy. To be looking at duties, graces, or feelings, when thou shouldest be looking at Christ, is self-righteousness. Looking at Christ's grace will make thee humble. In all thy temptations be not discouraged. These surges may be, not to drown thee, but to heave thee off from thyself on the rock of Christ.

Remember all the patterns of grace that are in heaven. Thou thinkest, "Oh! what a monument of grace should I be!" There are many thousands as rich monuments as thou canst be. No guilt ever exceeded the merits of Christ's blood; no sin could ever conquer the invincible power of His grace. Do not despair; hope still. When the clouds are blackest, even then look towards Christ, the standing pillar of the Father's love and grace, set up in heaven for all sinners to gaze

upon continually. Whatsoever Satan or conscience say, do not conclude against thyself. His blood speaks reconciliation, cleansing, purchase, redemption, remission, justification, nearness to God. He speaks grace, mercy, and peace. That is the language of the Father and of Christ. Wait for Christ's appearing as the Morning Star. He shall come as certainly as the morning, as refreshing as the rain.

The sun may as well be hindered from rising, as Christ the Sun of Righteousness. Look not a moment off Christ. Look not upon sin, but look upon Christ first. In every duty look at Christ; before duty, to pardon; in duty, to assist; after duty, to accept. Without this, it is but carnal, careless duty. Do not legalise the gospel, as if part remained for thee to do and suffer, and Christ were but a half Mediator, as if thou must bear part of thine own sin, and make some satisfaction. Let sin break thy heart, but not thy hope in the gospel.

When we come to God, we must bring nothing but Christ with us. Any ingredients, or any previous qualifications of our own, will poison and corrupt faith. He that builds upon duties and graces, knows not the merits of Christ. Thy workings, thy self-sufficiency, must be destroyed. Thou must receive all at God's hand. Christ is the gift of God. Faith is the gift of God. Pardon is a free gift. Ah! how nature storms, frets, rages at this, that all is gift, and it can purchase nothing with its works, and tears, and duties: that all works are excluded, and of no value in the justification of the soul.

If nature had been to contrive the way of salvation, it would rather have put it into the hands of saints and angels to sell it, than into the hands of Christ who gives freely, whom therefore it suspects. Nature would set up a way to purchase by doing; therefore it abominates the merits of Christ as the most destructive thing to it. Nature would do anything to be saved, rather than go to Christ, or close with Christ, and owe all to Him. Christ will have nothing; but the soul would thrust somewhat of its own upon Christ. Here is the great controversy. Consider:—didst thou ever yet see the merits of Christ, and the infinite satisfaction made by His death? Didst thou see this when the burden of sin and the wrath of God lay heavy on thy conscience? That is grace! The greatness of Christ's merits is not known but to a poor soul in deep distress. Slight convictions will have but a slight, low esteem of Christ's blood and merits.

Despairing sinner ! thou lookest on thy right hand and on thy left, saying, "Who will show me any good?" thou art tumbling over all thy duties and professions, to patch up a righteousness to save thee. Look at Christ now; look to Him and be saved. There is none else. Look anywhere else, and thou art undone. God will look at nothing but Christ; and thou must look at nothing else. Christ is lifted up on high, as the brazen serpent in the wilderness, that sinners at the end of the earth—the greatest distance, may see Him and live. The least sight of Him will be saving; the least touch healing to thee. And God intends thou shouldst look on Him; for He hath set Him upon a high throne of glory, in the open view of all poor sinners.

Consider whilst Christ was upon the earth, He was more among publicans and sinners, than scribes and Pharisees, His professed adversaries, for they were righteous ones. It is not as thou imaginest, that His state in glory makes Him neglectful, scornful to poor sinners. No; He hath the same heart now in heaven. He is God, and changeth not. He is "the Lamb of God, that taketh away the sin of the world." He went through all thy temptations, dejections, sorrows, desertions, rejections. He hath drunk the bitterness of the cup, and left thee the sweet; the condemnation is out. Christ drunk up all the Father's wrath at one draught; and nothing but salvation is left for thee. Hast thou nothing but sin and misery? Go to Christ with all thy impenitency and unbelief, to get faith and repentance from Him; that is glorious. Tell Christ, "Lord, I have brought no righteousness, no grace to be accepted in, or justified by; I am come for thine, and must have it." We would be bringing to Christ, and that must not be. Not a penny of nature's highest improvements will pass in heaven. Grace will not stand with works.

Self-righteousness and self-sufficiency are the darlings of nature, which she preserves as her life. That makes Christ seem ugly to nature. Nature cannot desire Him. He is just opposite to all nature's glorious interests. Let nature but make a gospel, and it would make it quite contrary to Christ. It would be the just, the innocent, the holy. Christ makes the gospel for thee; that is, for needy sinners—the ungodly, and the unrighteous.

Nature cannot endure to think the gospel is only for sinners; it will rather choose to despair than to go to Christ upon such terms. When nature is put to it by guilt or wrath, it will go to its old haunts of self-

righteousness, self-goodness, etc. The Holy Spirit must cast down those strongholds. None but the self-justifier stands excluded by the gospel. Christ will sooner look at the most abominable sinner before Him; because to the former Christ cannot be made justification. He does not know nor confess his sin. To say in compliment, "I am a sinner," is easy; but to pray with the publican, "Lord, be merciful to me a sinner," is the hardest prayer in the world. It is easy to say, "I believe in Christ." But to see Christ full of grace and truth, "of whose fulness thou mayest receive grace for grace"; that is saving. It is easy to profess Christ with the mouth. But to confess Him with the heart as Peter did, "to be the Christ, the Son of the Living God," the alone Mediator, that is above flesh and blood. Many call Christ Saviour; few know Him to be so. To see grace and salvation in Christ is the greatest sight in the world. Men may be ashamed to think, in the midst of so much profusion, they have known so little of the blood of Christ, which is the main thing of the gospel. A Christless, formal profession, is the blackest sight next to hell. Thou mayest have many good things; and yet one thing may be wanting, that may make thee go away sorrowful from Christ. Thou hast never sold all that thou hast, never parted with all thine own righteousness. Thou mayest be high in duty, and yet a perfect enemy and adversary to Christ in every prayer, in every ordinance.

Labour after sanctification to thy utmost; but make not a Christ of it to save thee. If so, it must come down one way or other. Christ's obedience and sufferings, not thy sanctification, must be thy justification before God. For if the Lord should appear terrible out of His holy place, fire would consume it as hay and stubble. This is religion: to build all upon the everlasting mountains of God's love and grace in Christ; to look continually at Christ's infinite righteousness and merits; to see the full guilt and defilement of sin pardoned and washed away, knowing thy polluted self, and all thy weak performances, accepted continually; in these views to trample upon all self-righteousness, and be found continually in the righteousness of Christ, only that Christ alone, as Mediator, may be exalted in His throne, mourning over all thy duties which thou hast not performed in the sight and sense of Christ's love. Without the blood of Christ on the conscience, all is dead service.

Search the Scriptures daily, as mines of gold, wherein the heart of Christ is laid. Watch against

constitutional sins, see them in their vileness, and they shall never break out into act. Keep always a humble, empty, broken frame of heart, sensible of any spiritual miscarriage, observant of all inward workings, fit for the highest communications. Keep not guilt in the conscience, but apply the blood of Christ immediately. God chargeth sin and guilt upon thee, to make thee look to Christ, the brazen serpent.

Judge not Christ's love by providences, but by promises. Bless God for shaking off false foundations: and for any way whereby He keeps the soul awakened and looking after Christ. Better is sickness and temptation, than security and slighness. A slighting spirit will turn a profane spirit, and will sin and pray too. Slighness is the bane of profession. If it be not rooted out of the heart by constant and serious dealings with, and beholdings of, Christ in duties, it will grow more strong and more deadly by being under ordinances. Measure not thy graces by others' attainments, but by the Scripture. Be serious and exact in duty, having the weight of it upon thy heart; but be as much afraid of taking comfort from duties as from sins. Comfort from any hand but Christ's is deadly. Be much in prayer, or you will never keep up much communion with God. As you are in closet-prayer, so you will be in all other ordinances.

Remember Christ's time of love, when thou wast naked (Ezek. xvi. 8)—then He chose thee. Remember thy sins, Christ's pardonings; thy deserts, Christ's merits; thy weakness, Christ's strength; thy pride, Christ's humility; thy many infirmities, Christ's restorings; thy guilt, Christ's new applications of His blood; thy failings, Christ's assistance; thy wants, Christ's fulness; thy temptations, Christ's tenderness; thy vileness, Christ's righteousness.

Blessed soul! whom Christ shall find, not having on his own righteousness, but having his robes washed, and made white in the blood of the Lamb.

Assurance is like the sunflower, which opens with the day and shuts with the night. It follows the motion of God's face: if that looks smilingly on the soul, it lives: if that frowns or hides itself, it dies. But Faith is a plant that can grow in the shade—a grace that can find the way to heaven in a dark night. It can "walk in darkness" and yet "trust in the name of the Lord."—*Gurnall*.

The Irish Roman Catholic Menace in Central Scotland.

SCOTLAND for a number of years has been undergoing extraordinary changes religiously. One of the most favoured lands of the Gentiles, it was visited time and again with rich, refreshing showers from Heaven, and there has not been a century since the Reformation in 1560, but God has borne witness to the favour He had to Scotland by sending true revivals of religion. He sent to the Scottish people messengers who shunned not to declare the whole counsel of God, and His people were refreshed and nourished under the preaching of these messengers. But we have fallen on evil days. The religious habits of the Scottish people have been rapidly changing for many years. Non-attendance on the means of grace is almost universally prevalent. The Lord's Day is not honoured as it used to be, and the precious Gospel of God's grace, with its message of hope to perishing sinners, is despised. The attacks covertly made on the infallibility of God's Word many years ago are now openly made, and it is not considered in many quarters a shameful or immoral thing for a minister to stand up in a pulpit and call in question the integrity of God's Holy Word. Socialism, of the Communist type, too, with its irreligious sentiments, is taking hold of large masses of the labouring classes in the great industrial centres. And alongside of this there is the growing menace of Irish Roman Catholic immigration into Scotland. The invasion of central Scotland by an alien race, with lower ideals and a false religion, is something very much more serious than the migration of races, so interesting in itself, and making its special appeal to students of ethnology. Were our land favoured by the advent of a more virile race, with high ideals and a pure religion, it would be the richer and the better; but when one considers the type of immigrant that reaches these shores from Roman Catholic Ireland, it is no wonder that the matter is arousing the deepest concern in the minds of those who have given much attention to this subject. The statements made and the figures given by several speakers in the General Assembly of the Church of Scotland are sufficiently startling to make one seriously ponder over the position of our beloved land. In forty years the Irish population has doubled, and in the

last twenty years the increase of the Irish population was six and a-half times that of the Scottish race. The result is that this alien element has become a determining factor politically, educationally, and in municipal affairs. The figures given, and the statement made by the Rev. Duncan Cameron, Kilsyth, are worthy of quotation.—

“Under present conditions, he said, there was a great danger that the Scottish nationality would be imperilled and Scottish civilisation subverted. In 1920 the number of Scottish people leaving the Clyde for other parts was 24,719, while the number of Irishmen leaving was 341; in 1921, Scots were 20,810, and Irish 298; and in 1922, the respective numbers were 22,427 and 219. On the other hand, if they went to the clerk of the Parish Council in Glasgow they would hear that of the total numbers applying for the “dole” last year, no fewer than between 60 and 70 per cent. were Irish, though the proportion of Irish in Glasgow to the total population was between 25 and 30 per cent. Charity organisations would also tell them that no less than 70 per cent. of the applicants for relief were of Irish origin. It was time that the people of Scotland realised the situation. The complexion and the spirit of our Scottish civilisation were being altered by a large alien race in our midst, people of different ideals and faith and blood. Professor Phillimore had written that within a generation the Roman Catholic Church in Scotland would be more predominant than in the Eastern States of America—which implied that the power of that Church in the Eastern States was so great that it was impossible for any politician to do anything that might be remotely antagonistic to its people. The time might come when political parties would not touch this question, when men in positions of public authority and power would be afraid to speak, and they should have mutely, helplessly, to see this land passing into strange hands.”

The result of all this large increase of the Irish Roman Catholics in Scotland is to give them a position of undue prominence. Glasgow and Central Scotland, the very heart of industrial Scotland, are being taken possession of by this undesirable type of alien. Politically many of these are bitterly anti-British in their sentiments, and strong supporters of De Valera and his lieutenants. But from a religious standpoint, the aspect with which we are chiefly concerned here, the situation has brought about an extraordinary condition of things in Scottish Education. Owing to the well-organised political influence of the Roman Church, a clause was inserted in the Education (Scotland) Act, 1918, making it compulsory that wherever there were Voluntary (Roman Catholic and Episcopalian) Schools taken over by Education Authorities, these Authorities were bound to see to it that religious instruction, Roman Catholic or Episcopalian as the case might be, must be

given. For sheer bare-faced effrontery in legislation we believe the equal of this would be hard to find. The influence of the Church of Rome surely had a tremendous effect on our legislators when they calmly allowed such an Act to be placed on the Statute Book. It is gratifying to observe that among the many other serious defects of this Act this part of it is beginning to have a little more attention paid to it.

The well-organised and active propaganda of the Roman Church, on the one hand, and the chilling indifference of nominal Protestants to the high concerns of their native country cannot but fill all true and patriotic Scotsmen with misgivings for the future. Still, if God would arise, the desolations of Scotland would become a beautiful garden to the Lord.

We long for better days for Scotland, with its religious past so rich with noble sacrifice and contendings for the truth, with its hallowed memories of days of the right hand of the Son of Man, and pray that the dark shadows which are lengthening on every hand may soon give way to the bright rays of the Sun of Righteousness. Samuel Rutherford said in reference to his own time:—"Christ is taking farewell of Scotland, but blessed be His Name, it is a lingering farewell." And dark though things many a time appear, our prayer is that neither we nor our children will see a Scotland to which the Son of God has given a final farewell.

The Rev. Professor Kennedy Cameron and Rev. D. Macfarlane's Induction in 1893.

IN Professor Kennedy Cameron's recently issued book—"The Scottish Church Union of 1900"—he makes certain references to the Free Presbyterian attitude of union with the Free Church and also certain statements about Mr Macfarlane's induction in 1893. Why Professor Kennedy Cameron should thus have brought the Free Presbyterians into his book is best known to himself, but upon him, at any rate, lies the onus of stirring up controversy anew on this matter. The nature of his strictures, as far as Mr Macfarlane's induction is concerned will be learned from the following letter sent to the editor of the "Northern Chronicle," in whose columns extracts from Professor Kennedy Cameron's book had appeared:—

Sir,—In last week's issue of the "Chronicle" I read your review of the book written by the Rev. John Kennedy Cameron. In his remarks about the Free

Presbyterian Church, and especially about me, he made some statements that were not correct. He said that I was under the Declaratory Act for a year, and was inducted at Raasay under it. Now, the truth is that I was not under that Act for one day. I was at Kilmallie in the year 1892, when the Act was passed into a binding law. As soon as we heard that, our Session "protested" against the action of the Assembly in doing that, and the protest was written in the Session record. Next year, 1893, I was translated to Raasay before the meeting of Assembly. On the day of my induction I stated publicly before the Presbytery and the congregation that I was not taking office as minister of Raasay under the Declaratory Act in any sense or to any degree. After I left Kilmallie, the Rev. John McAskill, Onich, was appointed moderator of the congregation. In 1894 an order came from headquarters to remove the protest from the session book. Mr McAskill refused to do so, and appealed to the Synod. From the Synod the case came to the Assembly. When the case was considered by that court, Sheriff Jamieson, who was a member of Assembly, said that he had to say that "on legal grounds" they could not compel the congregation to remove the protest from the Session record.

I remained a year without taking up a separate position. The reason was that the Constitutionalists asked me not to separate till they would make an effort to make the Assembly repeal the Act. They were to do this at the meeting of Assembly in 1893. I was a member of the Assembly that year. The Assembly refused to repeal the Act. When I saw that, I tabled my protest, and took up a separate position in defence of the truth. It is very mean of Mr Kennedy Cameron to cast up to me now that I remained a year with them, seeing it was to help them I did so. Rev. John Kennedy Cameron's attack on our Church reminds me of the Samaritans who offered to co-operate with the Jews in building the temple after their return from captivity. When the Jews refused the offer, the Samaritans did everything they could to weaken the hands of the Jews in their good work.—I am, etc.,

D. MACFARLANE.

In a subsequent issue of the "Northern Chronicle," Prof. Kennedy Cameron replied to the foregoing letter, in which he reiterates what he had said in his book, and assures Mr Macfarlane that he was not conscious of making any attack on him or the Free Presbyterian Church.

The Late Donald Nicolson, Deacon, Portree.

WE regret to record the death of the above deacon, who passed away on the 7th of April, in the 71st year of his age. He came from the Braes district to Portree last October, but was not destined to occupy his new home very long. Donald had the spirit of the poor and needy, who do not trust in themselves or in their own righteousness for salvation, but in the great Saviour of the lost. In prayer he was edifying, his exercises being clear, orderly, and expressive of the feelings and desires of those who are taught of the Spirit.

He was a devoted and loyal office-bearer in the congregation, and we shall miss him especially in our prayer meetings.

To his widow and family we extend our deepest sympathy in their great loss, and we earnestly hope that the Lord will enable them to follow in the footsteps of those who, through faith and patience, inherit the promises.

D. M. M.

The Late Ann Macdonald.

A wide circle of friends will be sorry to hear of the death of this excellent woman. Ann was in failing health for some time, being confined to bed for several months with paralysis in the legs. She bore her trouble with Christian patience and meekness, longing at times to depart, but submissive to the will of her Saviour. To an unusual degree she possessed the spiritual mind that is life and peace, so that it was refreshing to one's soul to be in her company. Her favourite portions of the Word were the 40th Chapter of Isaiah, 14th Chapter of John, and the 8th Chapter of Romans. She was fond of having these chapters read to her, and would sometimes punctuate the reading with pithy and edifying comments of her own.

Very early in life she came under the power of the truth, and was a communicant in the congregation of that eminent servant of God, the late Rev. Roderick Macleod, Snizort. When the F.P. Church was formed she thought it her duty to uphold its testimony, and from that time never wavered in her attachment to the Church.

She had trials and difficulties to face, which she kept to herself, but they all worked for her good, keep-

ing her dependent on the Lord, and teaching her to cease from man, whose breath is in his nostrils.

Like Abraham of old, Ann was strong in the grace of faith. She did not seem to have any doubt about her own state for eternity. Sometimes when she would express impatience at being left in the world, she would immediately correct herself, and say, "The Lord's will be done."

With the exception of her memory, her faculties were unimpaired to the end. It seems that a few hours before her death she lapsed into unconsciousness, and passed away on Friday, the 4th May, in her 79th year.

The writer happened to be from home when she died, but by a favourable providence from the Lord, managed to reach home in time to attend the funeral on the following day. We may say, without the least exaggeration, that Ann has left none behind her in the Parish of Portree of like Christian worth and attainments. Her gain is our loss. She has gone to be for ever with her Lord and Saviour, leaving behind her the fragrance of a well-spent life and gracious experience. Not in her own merit did she place confidence, but in the infinite merit and atonement of the Lord Jesus, for in Him she found peace and eternal salvation.

Mrs D. Ross, her niece, patiently nursed her through her long illness.

"The righteous shall be held in everlasting remembrance."

D. M. M.

Letter from Rev. William Matheson, Canada, to the Clerk of the Synod.

Chesley, Ont., June 25th, 1923.

My Dear Mr Beaton,—To you as Clerk of Synod and Editor of the F.P. Magazine I hasten to acknowledge receipt of yours enclosing "Extract from Report of Synod in July Magazine." With all my heart I rejoice that our Synod has been led to make the replies to the questions in my Circular Letter which you have indicated to me. For this I humbly thank the Lord.

Further, I now wish to express my cordial and humble regret for any and all occasions of offence to my brethren, personally or as a Court of His Church on earth, for which I am responsible in my pursuit of

this matter. I do confess that I ignored, with a wilfully hardened heart, feelings of myself as well as of others in my unrelenting determination to expose the modern heresy of prohibition. Thus I have no doubt that a more gentle firmness, more beautifully adorned with humility and meekness, ought to have been displayed by me. I rejoice that I entertain no illwill toward any one in the whole matter, and I write this that by its publication, if you deem it wise, in the pages of the Magazine the minds of our people may be at peace on this matter.—Ever yours faithfully,

(Signed) WM. MATHESON.

Searmoinean leis an Urramach Æonghas MacMhaolain.

Searmoin V.

Gnìomhara, iii. Caib., 19 Rann.

“Air an aobhar sin, deanaibhse aithreachas, agus bithibh air bhur n-iompachadh, chum gum 'm bi bhur peacanna air an glanadh as an uair a thig àmanna fionnuaireachd o làthair an Tighearna.”

(Air a leantuinn o t.-d. 128).

Ann an toiseach a chaibideil so, tha cunntas againn mu thimchioll miorbhuil comharaichte, a bha air a dheanamh leis na h-Abstol, Peadar agus Eoin, air neach a bha na bhacach o bhroinn a mhathar. An uair a bha 'm bacach air a leigheas, agus a deanamh gairdeachas anns an t-slàinte dheonaicheadh dha, chruinnich sluagh mòr mu thimchioll nan Abstol, ag amharc orra le h-iongantas, mar gu 'm b' ann le 'n cumhachd féin a dh' oibrich iad am miorbhuil so. Ach chum an sluagh a chuir as am barail mhearachdach, agus chum gu 'm biodh cliù na deadh oibre a rinneadh do 'n bhacach air a toirt do 'n Tighearna Iosa Crìosd, dh' innis Peadar dhoibh nach b' ann 'nan ainm féin, no tre 'n cumhachd féin a rinn iad am miorbhuil so, ach ann ainm Iosa o Nasaret, a dh' àicheadh iad-san an làthair Philait, agus a chuir iad gu bàs maslach air a chrann-chéusaidh. Ach ged bha Chrìosd air àicheadh, agus air a chuir gu bàs maslach le a naimhdion gidheadh cha d' fhag Dia 's an uaigh e, cha d' fhuiling e d' a Aon Naomh gu 'm fac e truailidheachd, dh' fhoillsich e dha slighe na beatha, dh' àrdaich se e le dheas

làimh, 'na cheannard agus na Shlànighear, a thoirt aithreachais agus maitheanais pheacanna do Israel. A nis, do bhrìgh gu 'n robh an Tighearn Iosa Crìosd air àrdachadh chum aithreachas a thabhairt do Israel, bha 'n t-Abstol Peadar, ann am briathraibh ar teagaisg, a gairm an t-sluaigh cheannaircich so, gu bhì treigsinn a pheacaidh, agus a pilleadh a dh' ionnsuidh Dhé le fìor aithreachas. "Air an aobhar sin, deanaibhse aithreachas, agus bithibh air bhuir n-iompachadh, chum gu 'm bì bhuir peacanna air an glanadh as, an uair a thig àmanna fionnuaireachd o làthair an Tighearna." Tha fìor aithreachas a ghnmh a crìochnachadh ann an iompachadh, agus tha fìor iompachadh ann a choitcheinn, a tòiseachadh ann an aithreachas; uime sin, tha na briathraibh so le chèile a ciallachadh an t-atharrachadh gràsmhor, agus slàinteil, a ta air a dheanamh air an duine, 'n uair a tha e air a ghairm gu h-éifeachdach o dhorchadas gu solus.

Ann an labhairt o na briathraibh so, bheir mi fa 'near

I. Cìod a ta air fhilleadh ann am fìor iompachadh.

II. Gu bheil iompachadh gu neo-fhailnichte feumail, chum 's gu 'm biodh peacanna dhaoine air an glanadh as.

III. Gu bheil an t-àm anns am bheil peacanna dhaoine air an glanadh as, 'na àm fionnuaireachd o làthair an Tighearna.

Tha mi 'n tùs gu bhì toirt fa'near, cìod a tha air fhilleadh ann am fìor iompachadh.

1. Anns a cheud àite, tha obair iompachaidh, anns a choitcheinn, a tòiseachadh ann an dùsgadh spioradail anama; ann an anam an duine bhì air a dhùsgadh, agus air a thoirt gu mothachadh géur air òle a pheacaidh, agus air cunnart a staid mar chreutair ciontach agus càillte. Tha e ro shòilleir gur ann air an doigh so a tha obair iompachaidh, anns a choitcheinn, a tòiseachadh; do bhrìgh gu bheil Crìosd ag innseadh dhuinn, an uair a tha 'n Spìorad Naomha teachd a dheanamh na h-òibre so am measg dhaoine, gu bheil e "toirt dearbh-shòilleireachd dhoibh mu pheacadh, mu fhìreantachd, agus mu bhreitheanas." 'S ann air an doigh so a thòisich obair iompachaidh air la na Cuingis, agus bha obair là na Cuingis, ann an tomhas èigin, na samplair air obair iompachaidh anns an eaglais o ghinealach gu ginealach. Thug an leagadh an cinneadhaonna uile gu staid peacaidh agus truaighe, agus cha 'n 'eil Dia anns a choitcheinn a toirt dhaoine as an staid so gu staid slàinte, gun dearbhadh an toiseach air an staid chiontach agus chàillte. Anns an t-saoghal a ta làthair, feudaidh duine a chaill a mhothachadh, no tha gu trom 'na chodal, a bhì air a ghiùlan o aon àite gu àite eile.

gunn mhothachadh na tuigse, air caochladh 'sam bith 'na staid; ach an uair a tha Dia a gairm dhaoine o dhorchadas gu solus, tha e, trid fhocail agus a spioraid gan dùsgadh as an ana-mothachadh, agus a toirt dearbhadh spioradail doibh air meud an cionta, agus air cunnart an staid. Ach cha 'n e 'n aon tombas do gheur-mhothachadh a th' aig na h-uile a ta air an iompachadh. Tha cuid air am bioradh nì 's doimhne, agus air an cumail nis fhaide fo gheur-mhothachadh, no cuid eile; gidheadh tha Dia a toirt an tomhais do gach neach a tha feumail chum a dhùsgadh a codal trom a pheacaidh, anns am bheil na h-uile dhaoine gu nàdurra aig fois.

An uair a tha 'n duine air a dhùsgadh, agus a mosgladh as a chodal so, tha e làn do imcheist agus do chùram mu thimchioll slàinte anama fèin, tha faireachdainn aig air a chionta agus air a chunnairt mar pheacach, nach robh aige riamh a roimhe, agus tha e nis le dùrachd cridhe ullamh gu bhi cuir na ceist chudthromach so—“Cìod a nì mi gu bhi air mo thearnadh?” Tha eagal agus cùram an duine tha fo ghéur mhothachadh, mar an ceudna, ga chuir ri saothair, ri ùnnaigh, ri cruaidh spairn gu dol a steach air an dorus chumhann; agus an uair a tha 'n Tighearn air an doigh so ga irioslachadh, agus ga tharruing am fagus da féin, tha e mar an ceudna gu trócaireach ga choimleadhadh le gràs iompachaidh. Mar ruith athair an codhail a mhic struidhich, an uair a chunnaic se e air irioslachadh, agus le tuirse cridhe a pilleadh o a droch shlighibh, mar sin tha Dia a teachd an codhail a pheacaich a tha le déuraibh a toirt aghaidh air Sion, agus le dùrachd cridhe ag iarraidh saorsa o chionta agus o thruaighe. Tha Dia gu trócaireach, cha 'n e mhain teachd na chodhail, ach mar an ceudna compartachadh beatha spioradail r' a anam, ionntas gu bheil am mac a bha marbh beò a ris,—air dol thairis o bhàs gu beatha.

2. Tha iompachadh a filleadh ann soillseachadh spioradail inntinn. An uair a tha gràs iompachaidh air a compartachadh ris an duine, tha thuigse air a fosgladh, agus tha inntinn air a soillseachadh ann an eòlas air glòir Dhé, air maise Chrìosd, agus air luachmhoireachd nithe spioradail. Tha folach an eas-creidimh air a toirt o a shuilibh, agus tha dorchadas a pheacaidh a teicheadh air falbh roimhe sholus gréine na fireantachd, ag éirigh air anam, le slàinte ann a sgiathaibh. Co fhad 's a tha 'n duine buanachadh 'na staid neo-iompaichte, tha e cosmhail ri neach a bhiodh 'na shuain chodail ann an tigh dubh, dorch; na dorsa duinte, agus na h-uinneagan air an comhdachadh, agus solus na gréine gu h-ìomlan air a dhruideadh a mach. Tha leithid so do chor 'na shamh-

ladh fìrinneach air staid dhorchais peacaich neo-iompaichte. Ach an obair iompachaidh, tha Dia a dùsgadh an duine a codal trom a pheacaidh, a fosgladh a shùil, agus a dealradh a steach 'na chridhe, chum a thoirt gu eolas air a ghlòir féin ann an gnùis Iosa Crìosd. Anns a cheart àm am bheil an t-anam a mosgladh a codal a pheacaidh, tha 'n solus fìor a dealradh mu thimcheall,—seadh, tha e nis air a ghairm o dhorchadas gu solus iongantach rioghachd agus làthaireachd spioradail an Tighearn Iosa Crìosd. Tha a thuigse air a fòsgladh, tha inntinn air a soilleachadh, agus 'na nithe a bhuineas d' a shìth air an deanamh aithnichte dha. Anns an t-solus so tha e faicinn glòir, agus uil-fhoghainteachd Chrìosd mar Shlànuighear, agus mar an ceudna, co luachmhor 's a tha 'na nìthibh a bhuineas do Chrìosd, co luachmhor 's a tha fhìneantachd, a tha fhuil, agus a ghràs,—seadh gach beannachadh spioradail a cheannaich e air son a phobuill. Tha Crìosd 'na neamh nuid co luachmhor ann a shealladh, as gu 'm bheil e toileach na h-uile nithe a reic, chum an neamhnuid so a cheannach, chum 's gu 'm b' e a bhuanachd Chrìosd. Tha e toileach an fheòil a chèusadh, dealachadh ri iodhlaibh, fhìreantachd féin àicheadh, agus a bhì gu h-iomlan an taice ri Crìosd air son fhìreantachd, agus neart. “Seadh, gun amharus,” a deir e, “tha mi meas nan uile nithe 'nan call air son ro-oirdheirceis eolais Iosa Crìosd mo Thighearna.” 'S e miann dùrachdach an iompachain, mar an ceudna, a bhì air aonadh ri Crìosd trid beò chreidimh, air a sgeadachadh le a fhìreantachd, air ionnlaid na fhuil, air atharrachadh chum iomhaigh, agus a bhì ga ghlorachadh le a chorp, agus le spiorad. Fhuair e cheana a leithid a bhlas air Crìosd, a leithid a shealladh air a mhaise, as gu 'm bheil e toileach an t-uann so a leantuinne ge b' e àite an teid e.

3. Ann an fìor iompachadh, tha blas air a thoirt do 'n duine air nìthibh spioradail nach robh aige roimhe. Tha nithe spioradail neo-thaitneach le peacaich neo-iompaichte, cha 'n 'eil tlachd sam bith aca ann am focal Dé, ann an ùrnuigh an uaigneis, ann am féin-cheasnachadh, no ann an co-chomunn maille ri Dia, tha 'n t-Sàbaid féin 'na sgios leo, agus tha seirbhis Dé na cuing throm, an àit a bhì na h-uallach eutrom. Ach tha nithe spioradail ro thaitneach le blas an fhìor iompachain, tha geallaidhean an t-soisgeil, ùrnuigh an uaigneis, agus co-chomunn maille ri Dia, 'na nithe a tha milis, blasda, le a anam, “O cia ionmhuinn leam do lagh,” a dubhairt Daibhidh,” “cia milis le 'm hlas do bhriathra! ni 's mìlse tha iad na mìl do m' bheul.” Ach ciod e 'n t-aobhar gu bheil nithe spioradail co milis blasda, le cuid do dhaoibh seach cuid eile? Tha 'n

t-aobhar so, mo chàirdean, r' a iarraidh, agus r' a fhaotainn ann an gràs iompachaidh. Mu 'n robh Pòl air iompachadh, bha fuath aige do Chrìosd, d' a aobhar, agus d' a phobuill; ach an deigh dha bhi air iompachadh, cha robh aon ni air thalamh co taitneach leis ri soirbheachadh rioghachd agus aobhair Chrìosd. Mu 'n robh Muire air a h-iompachadh, bha a tlachd ann an sòlasaibh a pheacaidh, ach an deigh dhi a bhi air a gairm gu h-éifeachdach o dhorchadas gu solus, b' e a tlachd a bhi na suidhe aig cosaibh Chrìosd, ag éisdeachd ris na briathraibh grasmhor a bha sruthadh o a bhlìbh. Chruthaich Dia an duine an toiseach le blas taitneach air nithibh spioradail, le tart anama 'n geall air comh-chomunn maille ris fèin. Tha e fìor, bha blas aige mar an ceudna air nithibh aimsireil, air a bhiadh 's air an deoch a bha feumail agus freagarach a leasachadh uireasbhuidh a chuirp; ach bha a mhòr thlachd ann an nithibh spioradail, mar bhiadh, 's mar deoch d' a anam. Bha nùthe spioradail taitneach le a anam co luath 's a bha anam aige, co luath 's a shéid Dia anam na beatha 'na chuinneibh, agus a dh' fhàs e 'na anam beò, bha thlachd ann an tobar nan uisgeachan beò. Air an amhuil cheudna, tha 'n creutair nuadh air a chruthachadh le blas taitneach air nithibh spioradail; agus uime sin co luath 's tha e air a dhealbhadh, air a ghairm gu bith, tha e mar naoidhean air ùr bhreith ag iarraidh bainne fìor-ghlan an fhocail, chum as gu 'm fàs e leis. Feuch tha e ri leughadh, ri h-ùnuigh, agus ri cnuasachd nithibh spioradail ta làthair, tartmhor an geall air bainne fìor-ghlan an fhocail, agus ag iarraidh gach là bhi tarruing uisge le h-aobhneas a tobar na slàinte.

(Re leantuinn.)

Literary Notices.

CHRISTIANITY AND LIBERALISM, by J. Gresham Machen, D.D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary, New York: The Macmillan Company.

Both in the States and this country the naturalistic teaching of "modernism" or "liberalism" is sapping the very foundations of the Christian faith. Professor Machen deals with the teaching of liberalism in this volume in a masterly way. The great doctrine of man's total depravity, the necessity of the new birth, the vicarious nature of the atonement and salvation by grace without the works of the law, are ably and lucidly

set forth. Dr Machen deals in a very pertinent manner with the two twin doctrines of modernism—the universal Fatherhood of God and the universal brotherhood of man—and shows that they have no place in Scripture. He fights the new theology all along the line, and says—“After listening to modern tirades against the great creeds of the Church, one receives rather a shock when one turns to the Westminster Confession, for example, or to that tenderest and most theological of books, the ‘Pilgrim’s Progress’ of John Bunyan, and discovers that in doing so one has turned from shallow modern phrases to a ‘dead orthodoxy,’ that is pulsating with life in every word. In such orthodoxy there is life enough to set the whole world aglow with Christian love.” In joining issues with “modernism,” Dr Machen, while condemning with no uncertain voice Chiliaism or premillennialism, Arminianism, Popery, etc., says that the errors of these are small compared with modernism. There is no doubt truth in this so far, but the deadliness of some of the errors in these systems is too great to permit us to be guided even by the questionable rule “of two evils choose the less.” We join issues with Dr Machen when he goes further, and says that true evangelical fellowship is possible between Arminians and Calvinists, this is a fellowship which would lead to unfaithful compromises with the truth. While the great Churches are asleep in this country, it is different in the States. The gage of battle has been thrown down, and a great controversy between the Modernists and the Fundamentalists is shaking the Baptist and Presbyterian Churches. The question of the right of men with Modernist views to remain in the Presbyterian Church of America came up at the General Assembly, which met at Indianapolis, and it is gratifying to know the Modernists were defeated by a substantial majority, but it is a matter of regret to learn that they had so many supporters.

FIFTY YEARS IN THE CHURCH OF ROME, by Pastor Chiniquy, London: Robert Banks & Son, Crane Court, Fleet Street, London, E.C. Price 4s 6d net.

THE PRIEST, THE WOMAN, AND THE CONFSSIONAL, by Pastor Chiniquy. Same Publishers. Price 2s 6d.

These books by the late Pastor Chiniquy are sufficiently well-known to need no description by us. But we have pleasure in calling the attention of our readers to their republication at such reasonable prices, and it is to be hoped the publishers will be encouraged in their laudable enterprise by a large sale.

THE DEVIL'S MISSION OF AMUSEMENT, by Pastor Archibald Brown. Robert Banks & Son, Crane Court, Fleet Street, London, E.C. Price one penny; 1s 2d per dozen, post free; 8s per 100, or £3 10s per 1000, carriage paid.

Messrs Banks have reprinted this excellent little booklet by the late Pastor Archibald Brown, London. It has now reached its 307th thousand, and if there was need for it in Pastor Brown's day, there is a hundredfold more need of it now. The extent to which the devil has captured the professing Church by way of amusements in this country is almost incredible.

Notes and Comments.

Sermon by the Rev. Thomas Wilcox.—We publish in this issue a sermon by the Rev. Thomas Wilcox sent us by a lady friend, and which we are sure our readers will enjoy. The Rev. Thomas Wilcox was a celebrated Puritan divine. He was born about 1549, and became minister of a congregation which worshipped in Honey Lane, London. He was sent to prison in 1572 as being one of the authors of "An Admonition to the Parliament." On his release he was deprived of his living, and preached chiefly at Bovington, in Hertfordshire. His works were published in folio in 1624 and consist of expositions of the books of Psalms, Proverbs, Song of Solomon, etc. He died in 1608.

The Anglo-Catholics.—This is the name by which the Romish party in the Church of England designate themselves. Recently they had a great Conference in London to which the Bishop of London gave a presidential address. A telegram was sent to the Pope, which stated 16,000 Anglo-Catholics in Congress in London, "beg to offer their reverent greeting to the Holy Father, humbly praying that the day of peace may quickly break." The Bishop of Zanzibar, a notorious Romaniser, said that "if it had not been for the Bishop of London, the Anglo-Catholic position in London would not be what it is to-day." It seems that the Anglo-Catholic strong meat is too much even for the Bishop of London, for at his request two of the hymns on the programme were cancelled. The hymns in question were: "Through the streets of heaven, Mary, thou dost tread," and "Ave Maria,

blessed Maid, Lily of Eden's fragrant shade." In announcing this exercise of episcopal authority, the Bishop of Zanzibar gently broke the news to the Romanisers as follows—"I appeal to you who reverence our Lady Mary to remember that she is the Queen of Courtesy, and out of courtesy to our President, let us deny ourselves the joy of singing these hymns." O self-denial what sins are often committed in thy name!

Acting a Sermon.—Such is the heading of a paragraph in a recent issue of the "Daily News." The acting referred to is not living up to the truth of God as preached in the pulpit, a beautiful but somewhat rare thing. The kind of "acting" is that successfully carried on by the devil in places of amusement as the words of the actor (we will not call him a minister) the Rev. G. E. Thorn, of the Congregational Church of Strangers, Peckham, clearly indicate. "We have a stage in the church," he says, "with footlights. I have saturated my mind with the history of Abraham's time, and the congregation is coming back with me as Abraham to my birthplace, and following me through my life. I shall be Abraham just as much as Bransby Williams will be David Copperfield at the Lyceum to-night. And, take my word for it, they will go home and dig out their Bibles, that have perhaps lain in some out of the way place for years. If I preach a sermon about Abraham they go away and think no more about it." From the foregoing we should regard it as a mark of intelligence that sermons preached by such a man should be so treated. But God shall yet require it alike of preacher and people who have turned His Father's House into a theatre.

George Wishart, the Martyr. — The "Scotsman" recently printed an article on "Elphinstone Tower in Scottish Church History" by Mr Forbes Gray, in which there was a vivid description of Wishart's preaching in East Lothian, his apprehension, trial, and martyrdom. The description was too much for the Jesuit priest, Father Power, whose love for historical truth seems somewhat out of place in a member of such a Society, so he girded on his controversial armour and wrote to the "Scotsman," whose columns always seem open to men of his views. Wishart, according to Father Power, was found guilty of riotous assembly and street brawling to the danger and hurt of the lieges, and was hanged for the offence. After this his dead body was burned. So, according

to the Jesuit, George Wishart was not really a martyr for the truth. He is joined in his attack on Wishart by the Rev. W. L. Sime, parish minister of Smailholm, who recently made an attack on Knox. Dr Hay Fleming, in the May "Bulwark," has no difficulty in showing that Father Power's history is stronger on the imaginative side than on that of fact. And as for the Rev. W. L. Sime, he disposes of him as a lion might dispose of a mouse. "I neither remonstrate with Mr Sime," he says, "nor expect to convince him of error. His opacity is much too dense for that, and his bitter prejudice too deeply rooted." It is to be hoped that after this Mr Sime will learn wisdom, even though it may be impossible for him to acquire a knowledge of Scottish church history. Dr Hay Fleming's letter has since been reprinted by the Knox Club.

Is it the Turn of the Tide?—In these times it is so common to find appointments to theological chairs given to men who are supporters of higher critical views that it is refreshing to read the inaugural address by Prof. F. J. Smith, M.A., on his appointment to the Chair of Hebrew in the Theological Hall of the Presbyterian Church of Victoria. Prof. Smith speaks out courageously in defence of the Bible and is hopeful the tide is turning. "Even in Germany," he says, "the tide seems to be turning: Konig of Boun, in his 'Commentary on Genesis' of 1919, has, to a great extent, declared against them. St Clair Tisdall, in his article on 'The Continental Criticism of the Higher Critics,' shows how in Holland and Germany the tide is turning; and he blames the English text books and magazines for concealing the fact. At the same time, it must not be forgotten that Sayce and Flinders, Petrie and Naville, and similar archæologists, have never ceased to protest against both the Historical Criticism and the Higher Criticism founded upon it; while fine and exact English scholars, like Redpath, Lias, and Girdlestone, to say nothing of Scottish scholars, like Robertson and Orr, have never accepted the Higher or the Historical Criticism even from the first." We know not what Prof. Smith's doctrinal beliefs are, but if they are in keeping with the views held by the larger Presbyterian bodies of Australia we would not care to vouch for them; but it gives one pleasure to read the words of one bearing such an ill-omened name in biblical learning (for have we not had our Prof. Robertson Smith, Principal Sir G. A. Smith, and Prof David Smith, with their American namesakes, Prof. H. P. Smith and Prof. Smith, of Chicago, all active and zealous propagators

of erroneous views of the Bible) to find that there is one Smith whose anvil gives a truer ring than that which we have been accustomed to hear from his namesakes.

The Baptists of America and the Bible.—In another place in this issue we make reference to the victory of the Modernists in the Northern Baptist Conference. The Fundamentalists have taken their defeat in the Conference by showing their opponents that while outvoted they are not to cease bearing witness to the inerrancy of the Scriptures. They have, accordingly, formed the Baptist Bible Union composed of all those in that denomination who believe the Bible to be the Word of God. Their chief spokesman is Dr Shields, of Toronto, whose fight in that city against Modernist and other forces we have watched with interest, for though Dr Shields holds views widely different from ours on certain points, and adopts methods with which we cannot agree, yet we believe he is doing the right thing, though it should split the Baptist denomination in the States and Canada, in fighting the Modernist forces with all the eloquence of his voice and skill of pen. We watch with keen interest the battle going on in the Presbyterian and Baptist denominations of America on this vital matter, and pray that the Lord would arise and defend His own truth.

Liverpool and Games on the Lord's Day.—Recently the Liverpool City Council, by a vote of 66 to 25, declined to allow games in the city parks on the Sabbath. A few years ago the Council refused permission for even what is called sacred music to be played in the parks on the Lord's Day. The newspaper report adds in reference to the above decisions:—"Religious bodies exercise much municipal political power in the city." Liverpool is thus putting to shame a number of our Scottish cities and towns. The supporters of games on the Sabbath bear names that reveal unmistakably their nationality and in all probability their creed—they are Councillors Grogan and Hogan. If these gentlemen belong to the religious creed to which we surmise they do, they will probably have their consciences salved on the morning of the Lord's Day by the priest, so that they may with greater liberty ignore God's commandment for the rest of the day. It is encouraging to find the City of Liverpool by such a large majority taking its stand against the introduction of a "Continental Sunday."

Population of Palestine.—In view of the interest taken in Palestine, it is interesting to learn that there has been a great increase since the time it was visited

by Dr Andrew Bonar and Mr Robert Murray Mac-Cheyne. The Jewish population at that date (1839) was reckoned to be about ten to twelve thousand. When Palestine came under the British mandate the Jews were estimated at seventy-six thousand. From a forecast of the latest census the number is reckoned at one hundred and twenty thousand. The Arab population is computed at 400,000 to 500,000. The whole population of Palestine at present is smaller than the population of Galilee in the days of the Redeemer's sojourn on earth.

Church Notes.

Communions.—September—First Sabbath, Stratherrick, Ullapool, and Vatten; second, Broadford and Strathy; third, Applecross, Tarbert (Harris), and Stoer; fourth, Laide. **October**—First Sabbath, North Tolsta; second, Ness (Lewis) and Gairloch; third, Scourie; fourth, Lochinver and Wick. **November**—First Sabbath, Oban; second, St Jude's, Glasgow (Jane Street, Blythwood Square); third, Dornoch and Helmsdale.

New Clerk of Western Presbytery.—At a recent meeting of the Western Presbytery, the Rev. D. M. Macdonald, Portree, was appointed Clerk in place of Rev. N. Macintyre, who was recently called to Edinburgh. In future any communications for the Presbytery should be addressed to Mr Macdonald.

Ordination of Rev. John Maclachlan.—The ordination and induction of the Rev. John Maclachlan to the pastoral charge of North Uist took place on Monday, the 30th of July. Owing to Mr Maclachlan's illness, as already intimated in our pages, this ordination, as formerly fixed, had been postponed, but, happily, on the above date the solemn service of the ordination and induction took place in the presence of a large congregation, which manifested the utmost harmony and good-will. The Rev. James Macleod, Glendale, Moderator, preached from I. Corinthians Chap. iv., 1, 2; thereafter, with solemn prayer and the imposition of the hands of the Presbytery, Mr Maclachlan was ordained to the office of the holy ministry, and inducted to the charge of the North Uist congregation. The new minister was then suitably addressed by the Moderator, and the people by Mr Macdonald, Portree. We trust that the labours of Mr Maclachlan will be much blessed in Uist, and that the severe trials through which the congregation has

passed during the past two years are now at an end. It says a good deal for their steadfastness as a whole that they adhered to the testimony of our Church despite the efforts put forth to scatter them. May the Holy Spirit be poured upon them in rich measure, and may they have unbroken peace and spiritual prosperity in the future.

Mr Roderick Mackenzie Licensed.—At a meeting of the Western Presbytery, held at Portree on Friday, the 10th of August, Mr Roderick Mackenzie, M.A., divinity student, was duly licensed to preach the gospel.

Acknowledgment of Donations.

Alexander Macgillivray, General Treasurer, Woodbine Cottage, Glen-Urquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to the 8th August:—

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The following lists have been sent to the Editor:—

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The Magazine.

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