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Notes on the General Assemblies.

THE General Assemblies of the Church of Scotland, the United Free Church, and the Free Church met at Edinburgh on Tuesday, the 19th May. The Rev Dr White was Moderator of the Church of Scotland; the Rev. Dr Harvey of the United Free Church, and the Rev. Professor Moore of the Free Church. The proceedings of the Assemblies were opened with the customary moderatorial addresses. As there were certain matters dealt with by the three Assemblies from their respective standpoints, such as the Union, the Education Act and the Observance of the Sabbath, we will pass briefly in review certain of the points raised when these were under discussion and then proceed to review special matters dealt with by the three Assemblies.

The Union question was decidedly the most important, which came up before the two larger Assemblies. Two motions were brought forward in the Church of Scotland Assembly, one by the Moderator, in which approval of the Church of Scotland (Property and Endowments) Bill (now an Act of Parliament) was expressed; the other motion was moved by Lord Sands in which particular reference was made to the Union with the United Free Church. Dr Gordon Mitchell moved an amendment to Dr White's motion expressing regret at the passing of the Church of Scotland (Property and Endowments) Bill as unconstitutional and in violation of the Treaty of Union (1707); the amendment received only six votes. In the United Free Church Assembly after a debate which lasted for about three hours the Assembly adopted the deliverance of the Committee on Conference with the Church of Scotland, in which it is asserted that in view of the stage reached in the Union negotiations between the two Churches that a statement prepared by the Committee be sent down to Presbyteries, Kirk-Sessions,

and Congregations, with instructions that Presbyteries report to the Committee by 31st January, 1926, and that the Committee report to the General Assembly of next year. The Rev. James Barr, the Socialist M.P. for Motherwell, who owes his seat in Parliament to the combined Roman Catholic and Socialist vote, moved an amendment to the above maintaining that the Acts of 1921 and 1925 had not removed the obstacles that stood in the way to Union. Mr Barr in his speech held out the threat of continuing a separate Church should the Union become an accomplished fact, but, as in our experience, brave and strong things said by men have not always materialised, we will give credence to such statements when they are carried into practice. There have been too many ecclesiastical wrecks strewing the course of recent ecclesiastical history to keep us from laying undue stress on strong words merely. Mr Barr received 104 votes for his amendment; last year the opposition numbered 138. The Union was referred to in the Free Church Assembly in the Claim of Right Report. It was stated that this Claim had been presented to the Legislature and a protest made against the transfer of patrimony secured at the Revolution Settlement and guaranteed by the treaty of Union to a body which considered itself free from that Settlement, yet willing to enjoy its benefits. The question of the Union of the two great Presbyterian Churches of Scotland is one of vast importance to the people of Scotland. If it was real spiritual unity in the truth which was striven after one could understand the significance of certain passages of Scripture being quoted which are so often on the tongues of the advocates of the Union, but when one sees the glaring, unabashed shamlessness of men who but a few years ago voted with Principal Rainy for the disendowment and disestablishment of the Church of Scotland now signifying approval of legislation that places at the disposal of the prospective new Church vast sums of money which one would have thought by their impassioned utterances they would not have touched for worlds, one's faith in the honesty of ecclesiastics is rudely shaken. Besides, the legislation that has passed through Parliament paving the way for Union is of such a kind that even though everything else was right it is hard to see how the new Church can look for God's blessing.

Another subject which engaged the attention of the three Assemblies was the Education (Scotland) Act of 1918. There is a decidedly increasing opposition to

this very unjust Act, and it is interesting to notice that the larger Churches are awakening to the injustice perpetrated on Protestants by the provisions made in it for the compulsory teaching of Roman Catholicism in the transferred schools. In the course of the discussions it was mentioned that according to baptismal figures the Roman Catholic Church now took its place after the Church of Scotland for numbers. In the United Free Assembly the Rev. Alexander Dale, Holytown, asserted that they ought not to teach even in a predominantly Protestant school what would hurt the Roman Catholic conscience, and they ought not to teach in a predominantly Roman Catholic school what would hurt the Protestant conscience. He did not wish to see antagonisms and prejudices maintained. Fortunately, this modern experimenter of serving two masters found no support. In the Free Church Assembly the Rev. John MacNeilage, after his wont, used strong language in referring to Lord Alness who saw the Act through Parliament. Still we feel that Mr MacNeilage is nearer the core of things at times than those who resent his blunt outspokenness, and Lord Alness's connection with this Act will ever be regarded by his Presbyterian countrymen as the betrayal of Scotland in this matter to her enemies.

The subject of Sabbath observance received prominent attention at the Assemblies. The extraordinary advance in Sabbath desecration has awakened even those who were at ease in Sion. In the United Free Assembly Mr Keay, Glasgow, called attention to the anti-religious influence of the "Sunday" newspapers, and in doing so laid a batch of 12 different papers of this type purchased at a Glasgow newspaper stall and circulating in that city. Some of these proclaimed unabashedly communistic, revolutionary ideas, both as to the state and religion. When the subject of Sabbath observance came up in the Free Assembly the Scottish Churches Manifesto was adversely criticised. This criticism was not received in the best spirit by those belonging to the Free Church who had a hand in drawing up the Manifesto. One would naturally have expected that as the criticisms pointed out manifest weaknesses in the Manifesto they would have been well supported by all the members of the General Assembly.

When the deputation from the Presbyterian Association of Canada appeared before the General Assembly of the Church of Scotland asserting that it was their intention to continue the Presbyterian Church in

Canada they met with rather a cool reception, and a motion was carried which expressed feelings of true regard by the Church of Scotland to the anti-Union Presbyterian Church and its Union mongrel—Presbyterian-Methodist-Congregational Church. Breadth of sympathy may be a beautiful thing at times but in this case, while we hold no brief for the anti-Unionists of Canada such a motion is ludicrous. The United Free Church had sent a message of welcome to the Canadian Unionists, and when the Presbyterian deputation appeared before the U.F. Assembly the Moderator had to do a piece of ecclesiastical tight rope walking and his efforts evidently pleased the Assembly, for the same men who had sent a message to the Unionists loudly cheered the anti-Unionists. Such is consistency. In this connection it may be noticed that in the Free Church Assembly when an amendment was moved by the Rev. John MacNeilage to instruct the delegates to the Pan-Presbyterian Council "to protest on Presbyterian principles against the proposed inclusion within the Alliance of the new United Churches of Canada," it received the support of only seven members. The delegates to the Council were Profs. Maclean and J. R. Mackay, and to say the least of it the Assembly ought to have supported the above amendment.

Among other subjects discussed by the Assemblies of the Established and United Free Churches was the proposed new Hymnary. Since the larger Scottish Presbyterian Churches abandoned the divine manual of praise they have been restlessly seeking for an improved Hymnary which they have not been able to attain. The present draft new Hymnary has met with severe criticism by a goodly number, and one may risk the prophecy that in a few years it will be regarded as unsatisfactory as its predecessors.

Complaint was made of the fewness of candidates for the ministry in the larger Churches and various reasons were given for the present situation. At one time it was affirmed that the rigidity of the Presbyterian creed accounted for this, but that excuse can no longer be advanced as the creed of the Established and the United Free Churches is sufficiently wide to satisfy elastic consciences. Dr Norman Maclean made the novel but ridiculous suggestion that where Gaelic-speaking ministers could not be obtained for vacant Established Churches the places might be supplied by wireless through "loud speakers." We have heard of "wooden" preachers but Dr Maclean evidently believes in "sound" preachers and all sound at that.

Report on Religion and Morals.

BY REV D. M. MACDONALD, PORTREE.

AFTER nearly 560 years' experience of Christian teaching and privileges one would imagine that our country would be an exemplary nation from the religious and moral standpoint. An impartial survey, however, shows that despite our many religious privileges, we are not as a generation improving either in morals or religion. It is to be feared that there is a steady decline in family worship. That is in itself a sign of spiritual death reigning in the hearts of those who neglect this important duty, whether professors of religion or not. Unless godliness is cultivated in the home, it will never flourish in the State. Among the people connected with us as a Church we believe that family worship is maintained by the great majority, and that the means of grace are more or less regularly attended. At the same time, there are some who are lax in these matters, and the Committee would urge upon such to amend their ways, and make diligent use of their precious Gospel privileges.

Just as there are certain symptoms in bodily disease that indicate the nature of the illness, so there are various symptoms in public life that show we are departing from right standards of conduct and fine ideals. The be-all and end-all of existence with many appears to be pleasure and amusement. For such the serious affairs of life are of no account in comparison with a football match or cinema film. Recently in Glasgow, 100,000 people attended a football match, while comparatively few went to the trouble of voting in the Education Authority election, although the contest was largely Protestant versus Roman Catholic.

A growing disregard of life and contempt of the marriage tie are becoming conspicuous features in our national life. It is to be regretted that certain newspapers are lending themselves to the unsavoury work of reporting in full the nauseous details of murder trials and divorce cases, some so-called "Sunday" newspapers being particularly guilty of this. These papers are helping to lower the moral tone of the people, and in the opinion of many the publication of such details are an outrage on Christian sentiment and a menace to public morality. Two years ago the President of the National Institute of Journalists said that journalists all over the country were ready to co-operate at any moment to cleanse the press, and it is a pity that since then

no law has been passed for that purpose. The first thing that should be done is to abolish the "Sunday newspaper," because of its debasing and demoralising influence. It is to be hoped that a bill will yet be passed to suppress newspaper reports of objectionable cases, but permitting a resume being issued by the judge who may try such cases.

A writer in the press called attention lately to the alarming number of divorce cases in the law courts, and mentioned that on one day a certain judge dealt with 145 cases. He advocated the severe punishment of such as are guilty of adultery, justifying his remark by pointing out that the Word of God approved of the death penalty for this offence. This may be extreme talking from the New Testament point of view, but marital unfaithfulness in view of the solemn vows made before God, and man should be drastically dealt with.

The growth of superstition, class selfishness, and lack of parental control are growing evils. Fortune telling, the wearing of charms, and spiritualistic seances all prove that many are forsaking Christian ideals and becoming pagan in their beliefs.

The Committee deplore the increasing disregard of the Lord's day prevalent all over the country. By many the Sabbath is turned into a day of pleasure, and the time that should be devoted to the worship of God is misspent and profaned by careering about in motor-cars, motor-cycles, and char-a-bancs. New inroads are being made on the Sacred Day by the L.M.S. Railway Company and Golf Clubs. The former have advertised a large new service of Sabbath trains, and some golfing clubs appear to be encouraging their members to play on the day of rest. Trading on the Sabbath appears to be on the increase, and ice-cream shops especially are a great temptation to irresponsible young people, and are helping to foster the spirit of irreverence and disrespect for the Lord's Day. A determined effort should be made by the Churches and public bodies to get legislation passed for the suppression of Sabbath trading and the closing of ice-cream shops, which apparently at present cannot be compelled to close on the Sabbath. These places are usually run by foreigners, who have no regard either for the religion or Christian sentiments of a Sabbath-loving people.

Workers in Glasgow bakeries have complained that they are forced to work on the Sabbath, owing to some new system of wrapping the bread. We trust arrangements will be made for the discontinuance of this practice.

Betting and gambling are widespread. Investigations made during the year show that these practices are almost universal and their results ruinous. Behind these evil habits there is a highly organised trade, which has invaded the home, the school, and exploited even little children. The Post Office is flooded with gambling literature, and public works are infested with highly-paid bookmakers' agents. It would be desirable to press for legislation forbidding the use of public facilities, such as the Post Office and the press, for betting purposes.

It is of interest to note that our views on the evil of raffles, lotteries, and prize drawings in connection with church work are now being recognised by many in the larger churches as being scriptural and right, with the result that proposals are now made to warn their people against these evils.

Notwithstanding the enforcement of the Temperance Act of 1913, the need for temperance work continues to be as great as ever. The total amount spent on drink in Scotland last year would not be less than £40,000,000, while about £12,000,000 would be spent on tobacco. Millions extra were spent on amusements and luxuries, while probably not more than £300,000 were spent on foreign missions. One may safely say without exaggeration that £8 per head of the population of Scotland was spent on drink, tobacco, luxuries, and amusements, while less than 1s per head was spent on foreign mission work. This shows that Gospel principles have a very slight hold on the great bulk of our population. Testimony from dry areas goes to show that there has been a great improvement in many directions among the people in such districts.

An attempt is being made to amend the Temperance Act (1913), for a Bill was introduced recently in the House of Lords by Viscount Novar, the purpose of which is to get rid of the restrictions that irk the trade, and to give it an improved hold on the community. One feature of the Bill is the suspension of the above Act for eleven years!

With regard to Romanism and Ritualism, there appears to be increasing activity in these circles, and the evident intention of the Romanist authorities is to press to the utmost the privileges they possess under the Education Act of 1918. In England an influential section of the Anglican Church has become alarmed at the advance of Ritualism in that body, and have been active in opposing Romanising tendencies, but so far have not been very successful.

It is to be regretted that our Government still maintains the utterly useless and uncalled for Envoy at the Vatican. France, under the Herriot Government, took steps to recall her representative, and the United States, with a much larger Catholic population than Britain, refused to send an Envoy. Malign influences at the Foreign Office may be responsible for the continuance of this foolish embassy, but that does not lessen the Government's responsibility, and while it continues we, as a nation, are involved in the guilt of aiding that idolatrous imposture and politico-ecclesiastico body—the Church of Rome.

The continuous increase of the Irish population in Scotland is becoming a menace not only to Protestantism, but also to Scottish nationality and civilisation. The following statistics reveal how alarming the situation has become. The population of Scotland in the middle of 1923 was estimated at 4,901,100. The figure is 3356 less than that of the previous year. This decrease would not give cause for misgiving were there not the additional fact of the emigration of the Scottish people to be taken into account. The emigration figures for the period between the middle of 1922 and the middle of 1923 shows an excess of 52,345 emigrants from Scotland over immigrants into Scotland. The emigration figures for the period between July 1923 and July 1924 reached the very high number of 69,000. The number of immigrants into Scotland in the same period was 9000. The loss to the Scottish population during the above period cannot be far short of 129,000.

“The non-Scottish population do not emigrate. To some extent the decrease in the birth rate accounts for the dwindling Scottish population, but the main cause is emigration. It is noteworthy (continues the report of those who have investigated this matter) that though there has been a very great emigration of Scots from Glasgow, yet the number of unemployed has remained more or less stationary for the last two years. While emigration continues unregulated and unrestricted, emigration affords no remedy for unemployment.” It looks as if many Irish were coming across to Scotland purposely to live on the “dole.”

The immigration regulations of the United States of America for 1927 will allow a quota of 83,000 emigrants from Britain and Ulster, while the Irish Free State quota will be only 8000. Probably the great majority of the 83,000 will be Scottish, and the United States will be glad to receive them, while Scotland must be content with the excess population of Ireland which the United States refuses to receive.

The Committee are of opinion that steps should be taken to restrict the immigration of Irish Free State people into Scotland in view of the increasing dangers to Protestantism and Scottish civilisation.

As time goes on it is becoming more and more evident that the Education Act of 1918 operates in such a manner as to furnish a considerable endowment of the Roman Catholic religion out of State funds, as well as from local rates. There is the further objection that the Act places denominational schools in a favoured position in regard to religious instruction, and gives the Church authorities a right to interfere with the appointment of teachers. The Committee are glad to see that the other Churches are to take action for amending the clauses of the 1918 Scottish Act favouring Roman Catholicism, and they hope that efforts in that direction will be successful.

False philosophy helps to promote unsound views of Christianity, and heretical views will produce wrong practice. In many pulpits Arminianism and Unitarianism are openly proclaimed, while the unscriptural views of the Higher Critics are supported by many who consider themselves evangelicals. It is no wonder that there is a generation growing up in Scotland ignorant of the fundamental doctrines of the Gospel, and that many are becoming the prey of such wretched and miserable caricatures of Christianity as Spiritualism, Russellism, and Eddyism or Christian Science.

In a leader on a conference held some time ago on Christian Politics, Economics, and Citizenship, the "Times" said of those who took part in the discussions:—"You are at very impossible things, until you change human nature." That is the note that is lacking in the false gospel that is so popular with many in our day. Sinners must be born again in order to walk in newness of life and to inherit the Kingdom of Heaven.

In concluding this report, the Committee would desire to record the goodness of God in raising up in different places witnesses for Himself in these degenerate times, and while urging upon the indifferent and careless the necessity of repentance, would impress upon all who have the welfare of immortal souls at heart, to be instant in prayer for the Church and the nation, and to give the Lord no rest until He make Jerusalem a praise in the earth.

The condemnation, which we of ourselves deserved, is annihilated by the salvation of Christ.—*John Calvin.*

Sermon

PREACHED BY THE REV. D. A. MACFARLANE, M.A.,
OBAN, AT MEETING OF SYNOD, 19TH MAY 1925.

“O give thanks unto the Lord, for He is good : for His mercy endureth for ever. Let the redeemed of the Lord say so.”—(Psalm cvii. 1, 2.)

THE Psalmist here calls upon the Church of God to praise Him for His goodness, and in particular for His goodness as seen in His mercy, whereby everlasting blessings flow forth to the Church. The Lord is good in creation. He looked upon His works in creation, and, behold, they were good. All was perfectly fitted for the great end of His creation. But the exceeding greatness of His goodness is not seen either in creation or in providence. His infinite goodness is seen in redemption, in His mercy—saving sinners from the hand of the enemy, and bringing them to the city of God. This is the crowning mercy of the Church, that she so enjoys and experiences the goodness of the Lord. This supreme revelation of His goodness is therefore the song of the redeemed. “His mercy endureth for ever.” In directing your attention to this portion of His Word, in dependence upon His Spirit, we observe the following points:—

- I. The enemy from which they are freed ;
- II. Their Redeemer—they are the redeemed of the Lord ;
- III. Their experiences as here recorded of them ;
- IV. Their final abode—“A city of habitation” ;
- V. The call to praise the Lord for His mercy in all this.

I. Their Redeemer finds them in the hands of the enemy. This enemy is sin. Sin is the first and great enemy. Death is the last. “The last enemy which shall be destroyed is death.” We see from the Word of God the agency of sin in three leading aspects—1. There is first of all the manifestation of sin as seen in Satan. The adversary of souls, the accuser of the brethren, is himself under the power of sin. He is the prince of fallen spirits, and the prince of this world, the spirit who now worketh in the children of disobedience. What a cruel and powerful foe this enemy is ! He ever increases his own guilt and torment in warring against the Lamb and His Church, yet he ever does his utmost against the Kingdom of Christ. He is com-

pared to a serpent, to a lion, and can transform himself, particularly in matters of religion and the faith, into the appearance of an angel of light. But greater is He that is in you than he that is in the world. The Lord delivers His people from every evil thing, and preserves them unto His heavenly Kingdom.

2. The power and the effects of sin are also seen in the world. "The whole world lieth in wickedness." In thinking of the world, we naturally have in view the walk and conversation of worldly men. What does the life and walk of the natural man manifest but aversion to God and godliness? There is evidently a desire for religion, but it ever takes the form of self-righteousness, self-effort, to please or placate the Being whom the natural man visualises as God. And what sin is seen in the world of men in the form of seeking an earthly portion, earthly honour and glory! "All seek their own, and not the things which are Jesus Christ's." This is our natural disposition. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. And the way of peace have they not known. There is no fear of God before their eyes." There is obviously only one remedy for the nations—for such men. That remedy bestows continuous cleansing as long as there is need of such—continuous fruit, which all are welcome to pluck and eat of—and continuous health to cure and to preserve in soundness. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

3. But sin is above all to be viewed as seen in the heart, ruining the soul. Here it is seen minutely. "Sin is any want of conformity unto or transgression of the law of God." "The strength of sin is the law." Without law there would be no sin. Or, as one puts it, "If you take away law, men may act unreasonably, or in a way injurious to themselves and others, but they cannot sin." Also, if there were no law, there would be no condemnation. "The law not only reveals and condemns sin, but it exasperates and excites it, and thus gives it strength." Sin then reigns in the heart. Sin entices, fascinates, entangles, and finally torments. Body and soul are the helpless victims of this pitiless and befouling enemy. Never is there the remotest hope of escape from its presence—its guilt, misery,

power, love, and very being—by any effort of mere man. We should particularly seek to realise that we take the guilt of sin and the disease of it with us into the world of spirits, if we go hence without pardon and sanctification. The Redeemer of Israel is waiting to embrace the contrite in heart, and to say, "Thy sins are forgiven thee; go in peace." "He is ever nigh to those that be of broken spirit." He is able and willing to give liberty in order that the trusting soul may enjoy holiness and love, and may purify himself even as He is pure.

II. From such a foe, then, the Lord redeems His people. He is their Redeemer. What they cannot do, He can, and did in large part already. What the law cannot do, He did (Rom. viii. 3, 4). The obedience unto death of the Lord of Glory is the price of the liberty of the Church. "Ye are bought with a price." The Paschal Lamb, with its sprinkled blood, was one of the chief types of the sacrificial Blood of the Saviour, under the Old Testament dispensation. "Without shedding of blood is no remission," and "When I see the blood I will pass over you," are two of the pillar-truths of the faith which the Israel of God are taught in every age. What a suitable Saviour, then, He is! The Goël was suitable in his own place. So also Melchisedec, and Aaron. Sacrifices and offerings were good. The law was good. Tears—smiting upon the thigh—coming with weeping and supplications—are all good as evidencing the state of mind and heart of His Ephraim. But none of these can wash away sin. The only remedy is the infinitely meritorious sacrificial blood of the Divine Saviour. He is suitable for the trembling, contrite soul, is ever nigh to those that be of broken spirit. And as for one, so for all truly seeking His face. The innumerable multitude which shall assemble on Mount Sion with the Lamb shall have the one testimony as to His priestly dignity and His Atonement, "Unto Him who loved us, and washed us from our sins in His own blood." How different His suitability and sufficiency is to that of the pool of Bethesda! It was only for some troubles and for the first who entered at the appointed time, but the Lord Jesus is able and willing to save to the uttermost. "Now is the accepted time"—"the acceptable year of the Lord."

While eternal redemption was obtained by His dying for the Church, and entering into the Holiest with His own blood, it is also needful to keep in view that

He applies His redemption to all whom the Father gave Him, by the power of His Spirit. The Holy Spirit comes as the Spirit of the Head of the Church, His Blessed Agent, to make sinners willing to receive the truth and kiss the Son of God in a day of grace. "All power is given unto Me in heaven and in earth." He has an arm that is full of power; His hand is great in might. He changes a Paul, a Philemon, an Onesimus, and they are all one in Christ Jesus. Each learns more deeply the truth, "By grace ye are saved." And where the self-same spirit is which these three had—and many more in their day—there, as Jacob said, is the house of God, and there is the gate of heaven. The Head of the Church, then, by His Word and Spirit, applies to them for their justification, sanctification, and perfect blessedness at last, the redemption purchased by Himself. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."

III. Thirdly, we have before us the experiences of the redeemed as part of the reason for their praising the Lord. They praise the Lord for the Unspeakable Gift of His Son to be their Redeemer, and have increasing reason to praise Him for what He does in them, and for His presence, protecting care, and provision for them by the way. This is implied in the application of the work of redemption, but we may briefly look at this part further as we have it in the context. It is said of them that they wander in the wilderness in a solitary way. To say so usually means that they backslide, or are prone to lapse. This, sad to say, may be true. Their love is apt to wax cold, they may be left to slumber, and there is within an old nature as well as the new—an evil heart of unbelief ever ready to depart from the living God. Dr Duncan points out that God sees some of His own children walking more closely with Him than others, and rewards them accordingly. Others of His family are less obedient and require chastening for their profit that they may be partakers of His holiness. He does them good in this way, and they shall praise Him for His mercy. "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me."

Their wandering is, however, to be taken in the simple sense of sojourning and travelling. The Lord led them all the way, going before them to seek out a

place of rest, and He brought them duly to the border of the sanctuary. It is noteworthy that Israel alone, of all the families of the earth, travelled by a pre-arranged way from the house of bondage to the land of promise. It was a solitary way as regarded them or the other nations. Egypt was left behind. Amalek crossed their path. They met with other foes also. But they alone as a nation had the experiences and blessings and hopes and revelations in their great journey, of which we read in His Word. So with the Church. She travels in a way which the world knows not of, and has blessings in possession, and infallibly in prospect which are bestowed upon her members only. They have here no city to dwell in. Yet is it true that by faith they are come to the city of the living God, the New Jerusalem. But the fulness of that blessing is reserved for the Kingdom of Heaven—the city where the inhabitant shall not say, "I am sick; and the people who dwell therein shall be forgiven their iniquity."

As regards their experience by the way, we see further that the redeemed are often hungry and thirsty on the journey. As the Lord provided for the bodily and spiritual needs of Israel in the wilderness, so He provides for the necessities of the Church. He gave manna. He gave water. Their clothes waxed not old. Their feet swelled not. He prevented them with blessings. So we are dependent upon, and indebted to, the Lord for all His goodness in Providence, and for all the blessings of mercy, of grace, and of glory. "What shall I render to the Lord for all His gifts to me?" His revelations concerning Himself—the truths as to the Trinity—the Person and Mediatorial Office of the Saviour, the whole counsel of God for the believer and for the Church are all, by the blessing of God the Spirit, the meat and drink of the new nature. "Her food I'll greatly bless, her poor with bread will satisfy." It is part of the joy set before the Saviour—part of His reward—to bless them with spiritual desires after Himself and by His Word and Spirit to bestow out of His fulness upon them what sustains and satisfies the longing soul. "Eat, O friends; drink, yea, drink abundantly, O beloved."

IV. We have, fourthly, the city to which they all come. Every one of them in Zion appeareth before God. Without remarking upon this part at length, let us observe the contrast between the land which they left—and even their condition by the way—and the city

which they arrive at, their eternal home. They had formerly no true rest, no true refuge. But not so now. What is said of the year of Jubilee is applicable to the Kingdom of God in its consummation. "The land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety." In that kingdom which the saints of the Most High shall possess, shall not the land yield her fruit? Shall they not eat their fill? Shall they not dwell in safety? "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." "Walk about Zion. Tell the towers thereof. Mark ye well her bulwarks, consider her palaces that ye may tell it to the generation following." How glorious His Jerusalem upon earth is! How the brethren and companions love it! When you touch their heart-strings, how they melt with love toward the house of the Lord, and to the Lord of the house—to the ordinances of God. His cause, house, Zion, is their chief joy now. With all their lack of love, they love it, and with all their felt lack of love, they love Him. Jehovah-Shammah! "Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city."

V. Such praise Him. "O praise the Lord; let the redeemed of the Lord say so." They sing of mercy righteously bestowed. The fruits of mercy are songs of praise, their love to the Three-One God. Their praise is spiritual, holy, heavenly. Praise comes from a renewed heart and sanctified lips. It is accepted through their Head and all-prevailing Intercessor, the Angel who hath much incense. They know not the "numbers" of His justice and salvation. In the courts of the Lord's house, in the midst of thee, O Jerusalem: Praise ye the Lord. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth" (Rev. xix. 6.)

In preaching the Gospel of the grace of God out of the abundance of your hearts, you are well aware, Fathers and Brethren, that the messengers sent by the Head of the Church have to do with two classes. There are, first, those who are still out of the way. They are on the broad way. They as yet know not Him who is the Way in Justification, and also the Way in Sanctification. It is for you—in the the spirit of the Great High Priest who was faithful to Him who appointed Him, and had at the same time compassion on the ignorant and on them who were out

of the way—to declare to them their need of Christ and Him crucified. It is for you to show them the right way, that, by God's blessing, they may receive the gift of faith, and, therefore, the end of faith, even the salvation of their souls. They shall thus rejoice with joy unspeakable and full of glory.

It is also a special duty and privilege to seek to know the needs of the household of faith, and administer consolation or needful counsel accordingly. The Lord of the Church had the tongue of the learned, and knew how to speak a word in season to him that is weary. And as with the Master, so with the disciple. Those sent forth by Him seek that believers may grow in grace—that they themselves and the many sons whom the Father is bringing to glory may daily press on toward the mark—continue in the grace of God, abide in Christ by receiving out of His fulness, and so when He shall appear, they may have confidence and not be ashamed before Him at His coming. May we be engaged in heart, by the gracious power of the Holy Spirit, to serve Him daily, so shall He be our Shield and our exceeding great Reward! May the answer to the prayer of Moses be granted to us also—“My presence shall go with thee, and I will give thee rest.” “O give thanks unto the Lord, for He is good; for His mercy endureth for ever. Let the redeemed of the Lord say so!”

A Hidden Treasure.

ON opening one of a series of volumes dated 1797, containing the famous Commentary of Matthew Henry, one unexpectedly came across the above title to a poem written on the fly-leaf. The volumes evidently changed owners in 1808, and the handwriting of the poem is identical with that of the second owner, and with that of a sheet of notepaper (dated 1862) bearing the inscription of a grave-stone in Bo'ness. While the writing is somewhat shaky, and many mistakes in spelling occur, it is evident that great care and patience had been exercised in transcribing, and one receives the impression that the love of God's Word guided the hand of the writer, now in Eternity. One has good grounds for concluding that Bo'ness in those days con-

tained at least one God-fearing sinner, after study of little scattered jottings throughout the six volumes, especially in the fifth, where this is to be found on the fly-leaf :—

When torn in bosom by sorrow and care,
Be it ever so simple, there's nothing like prayer.
It eases, soothes, softens, subdues, yet sustains,
Gives vigour to Hope, and puts Passion in chains,
While strangers to Prayer, we are strangers to Bliss,
Heaven pours its full streams through no medium but this.

The "Bible Lesson" given below, with but few slight changes, shows a mastery of the Word of God of rare merit, expressed in simple yet stately grandeur of language, which makes many modernistic hymns and Higher Critical imaginings appear as dross. From the first word to the last it acknowledges the unerring Divine Inspiration of the Scriptures.—J. M. J.

THE OLD TESTAMENT.

In Genesis the World created was by God's divine command;
In Exodus the Hebrews marched to gain the promised land;
Leviticus contains the law, holy, and just and good;
Numbers records the tribes enrolled—all sons of Abraham's blood;
Brave Joshua into Canaan's land the host of Israel leads;
In Judges their rebellion oft provokes the Lord to smite;
But Ruth records the faith of one well-pleasing in His sight;
In First and Second Samuel of Jesse's son we read;
Ten Tribes in First and Second Kings revolted from his seed;
In First and Second Chronicles see Judah captive made;
But Ezra leads a remnant by princely Cyrus' aid;
The city walls of Zion Nehemiah builds again;
Whilst Esther saves her people from the plots of wicked men;
In Job we read how Faith will live beneath affliction's rod;
And David's Psalms are precious songs to every child of God;
The Proverbs like a goodly string of choicest pearls appear;
Ecclesiastes teaches man how vain are all things here;
The mystic Son of Solomon exalts sweet Sharon's Rose,
Whilst Christ the Saviour and the King the rapt Isaiah shows;
The warning Jeremiah apostate Israel scorns;
His plaintive Lamentations their awful downfall mourns;
Ezekiel tells in wondrous words of dazzling mysteries;
Whilst kings and empires yet to come in vision Daniel sees;
Of judgment and of mercy Hosea loves to tell;
Joel describes the blessed days when God with man shall dwell;
Among Tekoa's herdsmen Amos received his call;
And Obadiah prophesies of Edom's final fall;
Jonah enshrines a wondrous type of Christ our risen Lord;
Micah pronounces Judah lost—lost, but again restored;
Nahum declares on Nineveh just judgment shall be poured;
A view of Chaldee's coming doom Habakkuk's visions give;
And Zephaniah warns the Jews to turn, repent, and live;
Haggai wrote to those who saw the Temple built again;
And Zechariah prophesied of Christ's triumphant reign;
Malachi was the last who touched the high prophetic cord;
His final notes sublimely show the coming of the Lord.

THE NEW TESTAMENT.

Matthew and Mark and Luke and John the holy Gospels wrote,
 Describing how the Saviour died, His life, and all He taught;
 Acts prove how God the Apostles owned with signs in every place;
 St Paul in Romans teaches us how man is saved by grace;
 The Apostle in Corinthians instructs, exhorts, reproves;
 Galatians shows that faith in Christ alone the Father loves;
 Ephesians and Philippians tell what Christians ought to be;
 Colossians bids us live to God and for Eternity;
 In Thessalonians we are taught the Lord will come from Heaven;
 Timothy and Titus show a preacher's warrant given;
 Philemon draws a Christian's love which only Christians know;
 Hebrews reveals the Gospel prefigured by the Law;
 James teaches "without holiness, faith is vain and dead;"
 Saint Peter points the narrow way in which the saints are led;
 John in his three Epistles on Love delights to dwell;
 St Jude gives awful warning of Judgment, Wrath, and Hell;
 The Revelation prophesies of that tremendous day.
 When Christ and Christ alone shall be the trembling sinner's stay.

Report of the Church's Deputy to Canada and United States.

BY REV. M. MORRISON, LOCHINVER.

WHEN I was asked by the Canadian Mission Committee, through its Convener, if I would undertake to go as the Church's deputy to Canada for 1924, I answered that I would prayerfully consider their request. Concluding, as I did, that it was not my duty to refuse, I replied some time after that I was of the mind I should comply. Accordingly, I had sufficient time to make early arrangements, with the result that I found it quite convenient to sail very early in Summer.

On the 2nd of May 1924, I embarked on the C.P.R. liner, "Montlaurier," at the Tail of the Bank. At seven in the evening we headed straight for Belfast, where a goodly number of more passengers came aboard. At one, on the afternoon of Saturday, we finally began our course across the Atlantic. During our voyage we had on the whole, fine weather and mild sea. After what I might call an uneventful crossing of the ocean, we arrived at Quebec at about 9 a.m. on the morning of Saturday, the 10th. There was abundant reason for every one aboard to feel thankful to the Lord for the care and kindness He showed to us all, from the time we left till we got our feet safely on land again. But this generation betrays no sign of such soul attitude and heart exercise relative to God's special care and providence over His creatures. On the

contrary, one finds all sorts of people living from day to day in utter forgetfulness of His Existence, Providence, and Grace, and are determined so to live to the end. I might say, in passing, that I was somewhat struck with the density of the population residing on both sides of the St Lawrence, and from the time we sighted quite close the first habitations on the bank to our left, very early on Friday morning, we had a constant succession of communities from the smallest type of villages to a fairly-sized town, for nearly thirty hours, till we reached Quebec. The small size of most of the houses were in striking contrast to the huge pile of building and enormous spire which constituted Rome's ecclesiastical fabrics. They are all without, I believe, any exception Roman Catholic French Canadians, steeped and immersed in the most baneful idolatry and superstition. The banks of the St Lawrence and the whole Province of Quebec cannot fail giving one the impression that here, in this great land of the Western Hemisphere, Rome has strongly entrenched and fortified its citadel, and feels it can safely challenge all antagonists. It recalled vividly to my mind the account given by Father Chiniquy of the priest-ridden character of these communities situated on the banks of the beautiful St Lawrence River.

When the "liner" berthed, the ceremony of landing did not take very long for the cabin passengers; and we entrained in the afternoon for Montreal. We arrived in this city after a train journey of about three hours, at six p.m. Here I broke my journey, in order to avoid travelling on the Sabbath. I put up at one of the hotels near the station. In this city Sabbath observance was hardly known in any form, except in the closing of big places of business. The destructive influence of the Romish religion on the sanctity of the Lord's Day is strongly exerted here. It contains a very large and constantly increasing Roman Catholic population.

I resumed my train journey for Winnipeg at 9.45 p.m., Monday, and after a tired but otherwise interesting journey of about 48 hours, we reached Winnipeg at 9 p.m., Wednesday. I was met at the station by our elder there, Mr William Sinclair, and Mr Murdo Gillies, a native of Raasay. I was kindly and hospitably received, and entertained by Mr and Mrs Sinclair during my stay of ten consecutive Sabbaths in this city. In fact, the usual characteristic Canadian hospitality was shown to me by all belonging to our Mission there, and I was made to feel quite at home with them. With

respect to the services, they were on the whole well attended, having regard to the separate services conducted under the auspices of the Free Church during the time I was there. When I arrived, the Free Church had regular services established for about two months or more previously, and, in consequence, our gatherings had somewhat dwindled. But I have to say that the bona-fide members and adherents of our Church in Winnipeg are as true and loyal to our cause as before. Some of them feel, whether rightly or wrongly, that the Church at home should take a greater interest in and manifest more concern for them in the way of providing suitable ministerial supply of a more or less permanent character. At a congregational meeting I endeavoured to explain the difficulties with which the Church at home has to contend. There were the periodical secession of ministers from the Church, which severely depleted our sources of supply, and handicapped our honest and sincere efforts at giving to all our people at home and abroad regularly suitable supply of a ministerial nature. Further, it was pointed out that before young men are licensed and ordained they have to go through a course of seven or eight years' training. But the prospects, in the course of a year or two, were quite bright in this respect, and young ministers, I hoped, would be available for the colonial field as well as for our needs at home. There is a fine scope and field in Winnipeg for a man of the right stamp—a man with an active and alert mind and body, who is prepared not to spare himself in the moral and spiritual interest of the people from our home country. Such a man would find a warm and loyal-hearted people gathering around him in this growing city.

Winnipeg celebrated its fiftieth anniversary last June. The history of its origin, progress, and development was chronicled in the newspapers issued in the city. It had been an outpost of the Hudson Bay Company in connection with their fur trade for about 200 years. It was in 1869 that the surrounding territory, peopled at that time by Red Indians, was taken over by the Crown. The first Scottish settlers arrived in the Red River Valley in the year 1812, and some had come from the East Coast of Sutherland, most likely left their native heath as a result of the landlord oppression of those times. I think the first of those settlers from Sutherlandshire arrived about the year 1814, and settled on the Red River at a place now well known as East and West Kildonan. They named their settlement, in

common with many others, after their beloved Kildonan at home. I visited the historic place, and also the church, whose seventieth anniversary was celebrated last May, if I recollect. This church was built during the second or the third generation that came after the pioneers. Winnipeg is the gateway to the great wheat-producing provinces of the West. Through it passes the most of the wheat yield of Manitoba, Saskatchewan, and Alberta. In consequence, both the Canadian Government and the C.P.R. possess huge railway yards, where they respectively employ something like 3000 men at carriage and waggon repairing. These railway shops really constitute the chief public works of Winnipeg. Therefore artisans and tradesmen have to seek employment often far from their home, and especially recently in the United States. Our own Mission, which at one time had a goodly number of young tradesmen, suffers much from the fluctuating conditions which such precarious employment impose on them, and at present we have but few young men associated with us.

There is another thing which, in my judgment, militates against our cause in Winnipeg, and which I am anxious to bring before the Synod, and that is the want of church buildings which they can claim as their own. The position is as follows :—They have still the old lot and site on MacGee Street, which is quite central for the working residential population. In fact, it is in the very centre of this residential quarter, although otherwise in an obscure location. They pay at present each year about sixty dollars in name of tax to the city, but, so far as I understand, if they had a church built on the site they would be under no further obligation to pay this tax, because ecclesiastical buildings are exempt from the ordinary taxes. This amount, namely, sixty dollars, is roughly equivalent to £12. Furthermore, they are paying something like 18 or 20 dollars a month for renting a hall, which is in no wise suitable. That is to say, at present they are paying annually 300 dollars (roughly £60), and they have nothing to show for this yearly expenditure. Whereas, if they got a church put up, this money could be usefully applied to the reduction of a loan. They had a good offer from a tradesman, at the time I left, of building them a church on the MacGee Street site, for the sum of 5000 dollars, on the following terms :— (1) The church to be built outside with stucco and brick panelling of windows and doors, so as to meet the city authorities' requirements for fire-proof conditions; (2)

a cash payment in all on the completion of the building of 4500 dollars, the other 500 dollars to be paid in yearly instalments of 100 dollars; (3) a contribution from himself of 100 dollars. The financial committee, which I formed during my stay, considered this the best offer and arrangement they yet have had. They have on hand for building purposes over 500 dollars. Thus they would require a loan of nearly 4000 dollars, or, say, 3000 dollars itself, that is, roughly, £600 or £700. If anyone in the Church at home could advance this sum to them, on the ordinary legal guarantees, they are prepared to give the percentage in interest that is usually charged for loans in Canada, six per cent.. A church building would also prove a means of attracting people to the church and to our cause, which cannot be realised as they are presently circumstanced. It would, withal, prove a means of heartening and encouraging our people in this great city, and if the building went on, they would most heartily open their purses for liquidating the debt.

After I had given ten Sabbaths to Winnipeg, I resumed my journey westwards by the C.P.R. northern line to Saskatoon. We covered a distance of nearly 500 miles between the latter and the former, and passing all the time through wheat fields on each side of the train, and as far as the eye could reach.

Having two brothers resident in the city of Saskatoon, I was naturally anxious to go by this route and visit them. I remained here a Sabbath, and engaged a hall, in which I conducted three services, in both Gaelic and English, and at which we had encouraging and, with each service, increasing attendance. Had it been timely and properly advertised there would have been a considerable number more, even of Highland people. They would have come in from the surrounding farming country. There were a number of Lewis people, especially from the Uig district, and I had as precentor Mr Malcolm Macritchie, a foreman in a huge Government grain elevator. Gaelic services there were to them like an oasis in the desert. The Canadian churches and preachers for the most part do not proclaim faithfully the true Gospel of Christ; it is a gospel which, as Paul says, is no gospel, and some of the Highlanders—I do not say all—are fully conscious of this. It is to be feared that, after the Highlanders themselves are there for a number of years, they assimilate the same views and outlook, morally and religiously. One of my brothers had a girl of eleven years unbaptised, and he waited all this time in the hope of

seeing a deputy from the home Church who would baptise her. I held a service in his house, at which a number were present, for this purpose before I left. He could not associate himself with the churches there, and, after I examined him, I considered it my duty to administer this sacred rite.

I continued my journey to Calgary by Edmonton, and took nearly 24 hours travelling from Saskatoon to Calgary. I was met at the station by our kind friends, Mrs Cowan and Mrs Beaton. Mr Angus Mackay and Mrs Mackay came from Innisfail—a distance of 90 miles—on Saturday, and were present at the services. I was very pleased to renew my former slight acquaintance with Mr and Mrs Mackay. Mr Malcolm Macaulay, a native of Lewis, very kindly arranged to get a hall and advertise the services—both Gaelic and English. We had a splendid attendance at the Gaelic services, and they were mostly Lewis people. Much kindness was shown to me by Mrs Cowan and Mrs Beaton, and also Mrs Campbell, a native of Gairloch. Mrs Cowan, with whom I stayed, belonged originally to Diabaig, Ross-shire, in the congregation of Shieldaig, and Mrs Beaton to Torridon.

The following week I entrained for Vancouver, and passed through the wonderful Rockies. As these have been described by former deputies, I need not take up too much of your time referring to them. Their significance for me, at all events, lay in the fact that, as a display of the Creator's work and power, they gave me an added confirmation of His Eternal Power and Existence—a conviction which they ought to produce on every rational mind. I arrived in Vancouver exactly 24 hours after I left Calgary—a day and a night. All that time, very nearly, we were only crossing in almost a straight line through width of the area covered by the Rocky Mountains, and that area is between 400 and 500 miles. On each side of the train there were countless mountains beyond, and we were passing peak after peak towering majestically in the skies to an enormous height. The train itself, at its highest altitude at the base of these mountains, was over 5000 feet above sea level.

I was met at the station in Vancouver by Mr D Matheson, and I put up with Mr and Mrs Farquhar Macrae. Mr Macrae was born and brought up in the Province of Quebec, and is a staunch Free Presbyterian. His wife is a daughter of the late Mrs Miller, Thurso. They received and entertained me during my stay with the greatest cordiality and kindness. From quite a

number of others of our people in Vancouver I had experience of many acts of kindness and hospitality. I need not mention names. After the prairies, I found Vancouver quite a contrast, and felt as if in the home country. This was due partly to its geographical or physical features; there were the mountains behind and the country covered with all kinds of trees, and the sea in front, with its bays and harbours; partly because of the great number of Scottish and Highland people resident in the city and the surrounding country.

After making arrangements by negotiations with the people in Calgary that our lay missionary in Vancouver would supply them while I was in Vancouver, Mr D. Matheson went to Calgary, after my second Sabbath in the city. He held services in both Gaelic and English in the second city of Alberta for six consecutive Sabbaths. These services were encouraging, and the people of Calgary assured me that they should like any future deputy to endeavour to give them longer time than I could possibly give. They would like, however, to be informed some months in advance, in order to make proper arrangements. I could not, however, make any promise to them.

My stay of eight weeks in Vancouver was pleasant. I gave them, in all, eight Sabbaths, and the gatherings were increasing up to the last Sabbath I was there, when the church was full. But even then the religious situation among Highland and old country people is anything but heartening. If all the Highlanders of Vancouver would attend divine service they would form several big congregations. Those, however, who adhere to our church in Vancouver are wholeheartedly loyal to our principles and contendings, and attend with unfailing regularity our services. They are anxious to get a minister placed over them. At the congregational meeting, which was held shortly after I arrived, Mr Hugh Mackay, our respected elder there, gave it as his strong conviction that, placed as they were now and with their present numbers, they should feel it no burden to support a minister and buy a house for a manse, or build one. They could therefore, he felt, easily give 100 dollars per month, roughly equivalent to £20, to begin with; and with an increase in numbers, which a settled ministry would be expected to effect, the salary could be proportionally raised. That is the position in Vancouver. I should also add that their church building is clear of debt, and they are therefore the more free to proceed with a call to a minister. Unless any of the settled ministers at home should

favourably consider this call from Vancouver, I do hope that, among those who at no distant date will be licensed, some one will be found drawn to this sphere of labour. On the whole, Vancouver is a city which constitutes an attractive field to a Highland minister. There is an influx into Vancouver of Highland people from time to time, and these circumstances afford opportunities to a wise and zealous minister to spend and be spent for Jesus Christ's sake in their moral and spiritual interests. There is great need of such ministers in the cities of Canada, because in the most of the churches there, as in the home country, the true Gospel of Christ is not proclaimed. The great truths of the Fall, Sin, the Atonement of Christ, and the necessity of the Holy Spirit's regenerating power in the human soul in order to conversion are scarcely ever referred to.

Before proceeding from my account of Vancouver, I should like to say that, pleasant and enjoyable as my visit to and stay in this city on the Pacific was, it was marred by the bitterness felt and by the gloom cast over the congregation by the sudden death, through accident, of Alexander Fraser, a comparatively young married man of 38. He, along with his wife and four of a family, left two years ago Badachro, Gairloch. He originally belonged to Diabaig, and his parents are, I believe, still living. He and his wife were most attentive, Sabbath and week days, and both were at the prayer meeting on the Wednesday night, and at 5 p.m. next day I was 'phoned up to go and break the news that he was instantly killed an hour before, while he was working in a ship-hold, a hatch fell on him. I had also similar experience in Winnipeg shortly after I arrived. One of our congregation, a young married man of 31 years, died suddenly after an operation for appendicitis, and he left a young widow and three young ones. He belonged to Melbost, and his wife to Sandwick, near Stornoway. These two deaths cast a dark shadow and gloom on my visit to Canada. I felt as if the Lord had a voice for me, as for the congregations concerned; but what poor scholars we are to learn His lessons.

I began my return journey from Vancouver on the 1st of October, and arrived next day in Calgary, and was met by my former friends, and in addition, Mr Donald Matheson. I gave a second Sabbath, namely, the first Sabbath of October, to Calgary, and held three services in both English and Gaelic as before. The attendance was very good at night, when I preached in Gaelic. On the Monday evening I baptised the three

children of Mrs Beaton, whose husband was unavoidably absent in the States. Mrs Beaton is a faithful Free Presbyterian. My examination of her was quite satisfactory. Another family, Mr and Mrs Macrae, who belonged to our Stornoway congregation before going to Canada, had two or three of their children unbaptised, and I baptised them also at this Monday evening service.

On Tuesday I entrained for Winnipeg, and arrived on Wednesday night, after a comfortable journey. This part of my return journey, namely, from Calgary to Winnipeg, was on a different route to the one I took, via Saskatoon, on my way to Vancouver. In this case I passed over the oldest main line through such leading cities as Medicine Hat, Regina, and Brandon. Most of the Western farmers had their wheat threshed, as we could see on each side of us heaps of straw left out in the fields where they had carried on operations but a few days before. The weather had by this time turned very wet, and caused a lull in their threshing operations. This time I gave two additional Sabbaths to Winnipeg—in all 12 Sabbaths. The attendance these last two Sabbaths was very much better, and in the evenings especially the hall we occupy in Loyal Orange Buildings in Princes Street was well nigh full. I felt parting with our friends in these cities with regret, because of the distance they are from the home people and Church; and, secondly, because of the difficulties and discouragements they have to contend with in the midst of surroundings so fraught with spiritual indifference and irreligion; and, thirdly, because of their lack of suitable and permanent ministerial supply. With regard to Mr Donald Macleod, student, supplying at Winnipeg, I have already informed the Committee as to how he stood, and advised him to take a winter's session in the subject of English and History, and that he would be further advised by them as to when he should come home. I stayed during this fortnight in Winnipeg with Mr and Mrs John Ross, the former a native of Foindle, Scourie, and his wife a native of Applecross, and with them, as with Mr and Mrs Sinclair, I had a pleasant stay, and experienced much kindness at their hands.

After bidding good-bye to our kind friends in Winnipeg, I resumed my return journey on Tuesday night before the last Sabbath of October. I arrived on Wednesday morning at Port Arthur, situated at the head of Lake Superior, and I embarked at 11 a.m. on the steamer "Huronie." After an ideal and pleasant

sail of two days and two nights, with lovely weather, I arrived at 6 a.m., Friday, at Sarnia. The distance covered on Lake Superior was 280 miles, and on Lake Huron, which we entered at Sault Sainte Marie, was 270 miles—a total of 550 miles. I travelled by train to Parkhill, Ontario, where I was met by Mr Duncan McLeish, known to former deputies. Mr McLeish motored me to his home, where I was very kindly received by his two sisters. I preached twice in their church, at East Williams, on the Sabbath. I was happy to see Mr Hugh Scott, elder, and the other friends who adhere to the truth of God in this part of Ontario. My going to Ontario was in response to the very kind and friendly invitation of the Rev. William Matheson, Chesley, whom I was very pleased to meet. Mr Matheson came for me on Monday with his own car, and after lunch in Mr McLeish's, we set out for Lochalsh. Reaching Goderich at 6 p.m., we had supper with the son and daughter of the elderly lady, Mrs Morrison, who came from Ness, Lewis, and who was so well known to former deputies. We continued our journey to Lochalsh that night, and reached Mr Murdo Matheson's house, the Rev. Mr Matheson's brother, at 8 p.m. Next day Mr Matheson motored to Kincardine, and we passed the night in the kind home of Mr and Mrs Hugh Mackenzie. We got to Chesley on Wednesday, and during my stay till Saturday, Mr and Mrs Matheson entertained me most hospitably. In the evening I took the prayer meeting for Mr Matheson, and I was happy to meet a number of Mr Matheson's congregation, and to renew my acquaintance with Mr and Mrs Macfariane and family, who left Tarbert, Lochfyne, many years ago, and also Mrs Mustard and her daughters.

On Thursday we motored to Newton, a distance of 60 miles, and put up in the very kind home of Mr Phineas Macdonald, elder, for the night. I held a service, after we arrived, in the village hall, at which a number were present. We returned on Friday to Chesley, and on Saturday travelled by motor to Lochalsh, and was again **most kindly received** by Mr Murdo and Miss Bella Matheson. I held English and Gaelic services in Lochalsh Church, and a number came from Goderich and Ripley. On Monday evening, Mr Alick Finlayson, Lucknow, motored me to Ripley, and I held a Gaelic service in a private house, at which a good number who could understand the Gaelic were present. They comprised the second and third generation of an originally Lewis colony, and who still cling to the old mother tongue. We came back to Lucknow, and put up for the night with Mr and Mrs Alick Finlayson.

At the kind and urgent invitation of Mr Roderick Campbell, Toronto, the son of Mr James Campbell, elder, Inverness, I travelled to Toronto next day, and I was very hospitably received by Mr Campbell. I put up with him for two nights. I held a service in the home of an elderly lady, Mrs Macdonald, a very loyal Free Presbyterian. Quite a few gathered who belonged to our own Church at home, and I was very pleased to meet a few familiar faces. Mr Campbell is in full sympathy with our cause, and regrets much the turn events took which militated against the continuance of a Free Presbyterian public witness in Toronto. The Highland Mission there applied to and were received as a mission of the Free Church of Scotland.

After parting with our Toronto friends, I proceeded to the States. As my passport, etc., was in order, I experienced no trouble in getting to Uncle Sam's country. I arrived in Detroit on Friday afternoon, and was met by Mr R. S. Mackenzie, who takes such a lively interest in the truths and principles which we endeavour to declare. He took me to his sister's house, Miss Margaret Mackenzie, where I spent a very happy time, and who, along with Mrs Shupe and Dr Holdom—two other sisters of Mr Mackenzie—did everything they could for my comfort. I had also the pleasure of Mr McNelly's company in the house.

I remained in Detroit for a month, and gave in all four Sabbaths. We had two English services, one in the forenoon and one in the evening, and a Gaelic service at 3 p.m. These Gaelic services were very well attended, and the longer I stayed the more they seemed to increase in number. The last Sabbath I was there we had quite a big congregation in the Gaelic. The most of them belonged to Lewis, and just left their native island two years ago. They were then brought out to Ontario by the Canadian Government, in order to place them on farms in Ontario and learn farming. The most of these ultimately drifted into the States and to Canadian towns and cities, where high wages ruled and where they considered they would be better off. A goodly number of them found their way into Detroit, where they are employed in the many and different motor factories, which turn out 68 per cent. of the total motor-car output of the United States. This city is growing enormously every year, and is already bigger in numbers than the city of Glasgow, and covers a much bigger area. The Ford Motor Works alone employ over 100,000 in Detroit itself.

I am sorry to say that, if it is a growing, prosperous and wealthy city, it is being subjected by the usual subtle intrigues of Rome to Roman Catholic pretensions and domination. In the civic offices of the city 70 per cent. employed are R.C.; in the schools 70 per cent. are R.C. teachers; in the police force and the Post Office there is the same proportion, with the result that the Protestants are being ousted from and deprived of all positions of influence. This is a policy pursued on an alarming scale right through the United States, and which is also adopted in every part of Canada. The States and Canada, in the future, for which they have their plans well laid, because they are such rich countries, constitute the best revenue-producing field to the Church of Rome in the whole world.

My previous arrangement with New York had fallen through, and I booked my sailing for the 6th of December. After parting with beloved friends in Detroit on Friday, the 5th, I travelled to New York, reaching there at 7 a.m., Saturday. We boarded the steamer, "Baltic," a fine vessel of 24,000 tons, of the White Star Line, Liverpool, at 11 a.m., sailed at 12 noon promptly. After a splendid passage across, with two days of somewhat rough sea, we arrived safely in the Mersey on the night of the 14th December, where we anchored till Monday morning, when we gladly disembarked at the Company's landing stage at Liverpool. I felt glad at getting my feet on the home soil again, and at the prospect of so soon rejoining my wife and family, and my congregation. I had been away from them nearly eight months, and what great kindness the Lord had showed me all that time I cannot suitably take in nor fittingly acknowledge. I have indeed to say, He is an exceedingly good Master to serve, and when we have done all we ought to do, it behoves us to say, we are unprofitable servants. If the word of the Lord were blessed even to one immortal soul in Canada and the States through such weak instrumentality, I would count it as my greatest reward and honour, and little regard any trouble or inconvenience the deputyship entailed.

So far as I ever observed God's dealings with my soul, the flights of preachers sometimes entertained me; but it was Scripture expressions which did penetrate my heart, and that in a way peculiar to themselves.—*J. Brown, of Haddington.*

The Suffering Saviour.

BY THE REV. JOHN MACDONALD, CALCUTTA.

IV.

(Continued from p. 108.)

Say not, "I have done my best." No, you have not done your best; and even if you had, the Law will receive no excuse, nothing short of perfect obedience in every thought, word and deed. Hear what it saith to you, even to you: "Cursed is every one that continueth not in all things written in the book of the Law to do them" (Gal. iii. 10). Oh, I would to God I could make you see what an awful thing it is to be thus under the curse of the Almighty God who made you! for His curse is no vain words: Cursed in life, cursed in death, cursed through Eternity, cursed in every thought, in every word, in every action, cursed in every morsel you eat, in every drop you drink, in every breath you breathe, the Earth a curse to you, for it tempts you to sin, Heaven a curse to you, because you shall be shut out from it, and Hell the sum of the curse, because you shall be forever tormented by yourself, by devils, by the damned, and by the exceeding fierceness of Divine wrath, in that awful lake of fire and of brimstone, of weepings, of wailings, and of gnashings of teeth! Over that pit you are every moment hung by the much provoked forbearance of God as by a hair; the weight of another sin may break that hair, and where are you? Far beyond the reach of Mercy's voice! Oh! think seriously of these words of God Himself: "Because there is wrath beware lest He take thee away at a stroke; then a great ransom cannot deliver thee" (Job xxxvi.). These are awful sayings; but they are true; and true you will find them to be, perhaps on a death-bed, but certainly on the judgment-day, if you take not warning now.

"My God, I feel the mournful scene;

My bowels yearn o'er dying men;

And fain my pity would reclaim,

And snatch the firebrands from the flame!"

My dear young friends, it is to you, in this very condition, weak, mortal, sinful, condemned, and every moment in danger of everlasting destruction, that the offer of salvation is made. It is therefore to you, as such, that I address this important query, in the words of Jesus Himself: I. "What think you of Christ?" What is the answer of your heart to this? Do you wish to

pass by this question unanswered; then, indeed, I do pity your poor unfortunate heart, when the very mention of Christ's name, when the bare recollection of all those sorrows and agonies which He endured on our behalf, cannot for one moment stop the current of your vain thoughts. Oh, do not think it trouble for one little moment to pause and consider this matter! I do not wish to torment you, but to save you from torment. If, however, you harden yourself, and pass by this question with indifference, then you have, with a firm foot, advanced one step nearer to destruction, you sin against love unsearchable. Well, what say you? Is your answer, "I don't know what to think of Him." This will not do. What! did the well-beloved and eternal Son of God endure all those awful sufferings for sin, that a vile worm, whom He could in a moment crush into misery, should dare, in His very presence, to say, "I know not what to think of Thee!" O cruelty! had you with that hard heart been with the Jews, you, too, would have cried out, "Crucify Him, crucify Him!"

(To be continued.)

Searmoinean leis an Urramach Æonghas MacMhaoláin.

Searmoin X.

xc. Sailm, 11 Rann.

"Co d' an aithne neart t-fheirge, agus a reir t-eagail do chorruich."

(Air a leantuinn o t.-d. 70.)

4. Anns an àite mu dheireadh, cha 'n 'eil eagal corr-
uich Dhe idir na eagal gun aobhar; oir ciod an t-aobhar
eagail as mo a dh' fheudas a bhi aig creutair sam bith anns
a chruitheachd, na corruich an uile-chumhachdaich? Tha
chorruich so na h-aobhar eagail do chumhachdaibh an
dorchadais; tha na deamhain a creidsinn, agus a crioth-
nachadh: agus nam biodh clann nan daoine a creidsinn
air an doigh cheudna; bhiodh an saoghal uile air chrith
le eagal feirge Dhè. Ach tha luchd-àiteachaidh an t-saogh-
ail anns a choitcheionn a deanamh miodal riu féin, agus ga'

mealladh féin le dòchas faoin, a tha ga 'n cumail aig fois anns a pheacadh. Gidheadh, cha 'n 'eil anns an fhois so, ach fois a bhàis, fois a tha dearbhadh gu bheil iad marbh ann an ea-ceartaibh, 's ann am peacaibh, fois a tha gan ullachadh air cionn an ionad anns nach fhaigh iad tamh no fois gu siorruidh. Nam biodh mothochadh geur aig daoine air an cionta, nam biodh iad a tuigsinn an cunnart, agus a creidsinn gu bheil Dia ann an corruich riu gach là, cha 'n fheudadh iad a bhi aig fois, cha b' urrainn doibh a bhi saor o eagal. Tha eagal mòr a deanamh greim air cuid do na h-aingidh gu tric, mu 'm bheil iad a fàgail an t-saoghail so; tha iad a dol sìos do ghleann dorcha sgàil a bhàis lan eagal; ach ciod air bith meud na h-imcheist anns am bheil iad, cha 'n 'eil i idir os ceann aobhar an eagail. Bithidh na h-aingidh uile lan eagail aig la a bhreitheanais; bithidh na gaisgich a bu treise, a bu mho misneach a bha riann air thalamh, air chrith, o mhullach an cinn gu bonn an coise; cha bhi neach a' measg an t-sluaigh do àireamh a bhitheas air laimh chliù a bhreith-eamh, nach bi 'g éigheach a mach le h-eagal—"Co dh' fheudas seasamh?" Ach ciod air bith co mòr 's a dh' fheudas eagal nan aingeach a bhi aig uair a bhàis, no aig la a bhreitheanais, cha 'n fheud e air chor sam a bhi os ceann aobhar an eagail; oir "co d' an aithne neart feirge Dhé? co dh' fheudas fuireach ann an dian theas a chorr- uich? amhluidh mar a ta eagal mòr-san, tha lasair fheirge d' a réir."

AN COMH-DHUNADH.

1. Anns a cheud àite, feudaidd sinn fhoghlum o'n teagasg so, gu 'm bheil am peacadh 'na olc ro mhòr, 'na olc a chaidh thar gach uile eòlas. 'S e 'm peacadh an t-olc as mo, 's as milltiche a th' anns an t-saoghal gu h-iomlan. Chuir e dealachadh eadar Dia agus daoine; chuir e 'n creutair agus an cruith-fhear an aghaidh a cheile; agus tha e gu tric a tarruing corruich an Uile-chumbachdaich o na flaitheis air luchd-àiteachaidh na talmhainn. 'S e 'm peacadh a b' aobhar do bhròn anabarrach, agus do bhàis amhgharach an Tighearn Iosa Crìosd. 'S e a b' aobhar do gach plaigh is breitheanas, leis an d' rinn Dia Cinnich cheannairceach an t-saoghail so a smachdachadh, o thoiseach gus an la 'n diugh; agus 's e aobhar gach truaighe, as eigin do na h-aingidh fhulang ann an ifrinn trid saoghal nan saoghal. O cia mòr ar feum air saorsa fhaotainn o ni mhallaicht' so, am peacadh!

2. Feudaidd sinn a thuigsinn o'n teagasg so, gu bheil e 'na ni eagalach do pheacaich neo-iompaichte, tuiteam ann an lamhaibh an Dé bheò. Ann an aon seadh, tha

peacaich neo-iompaichte 'n comhnuidh ann an lamhaibh an Dé bheò; tha iad gach la ann a shealladh, fo a uachd-aranachd, agus buailteach do 'n fhearg a ta ri teachd. Feudaidd Dia ruigheachd orra uair sam bith as toileach leis a lamh a shineadh; feudaidd e am maor a chuir nan deigh, greim a dheanamh orra, agus an toirt an làthair cathair breitheanais, uair sam bith as àill leis. Ach 's ann gu sonruichte aig uair a bhàis, agus aig la a bhreitheanais, a tha peacaich a tuiteam ann a lamhaibh; agus an uair a tha iad a tuiteam anns na lamhaibh cumhachdach so, cha 'n 'eil dol as aca gu siorruidh. Mar nach 'eil namhaid sam bith comasach caoraich Chrìosd a spionadh as a lamhaibh, ni mo tha creutair sam bith comasach na h-aingidh a shaoradh o chumhachd na feirge, leis am bi iad air an claoidh tre bhith-bhuantachd, ann an ionad na dòrainn.

3. Tha e soilleir, nach eil creutair sam bith comasach seasamh fo chumhachd feirge Dhé. Ma sheallas e air an talamh ann an corruich, crìothnuichidh e; ma bheanas e ris na sleibhtibh, theid deatach uatha; agus ma lasas a chorruich ach gu beag an aghaidh dhaoine, failnichidh an eridhe, agus theid as d' am misneach; "oir spiorad leòinte co dh' fheudas a ghiulan?" Co tha comasach seasamh roimh corran geur a bhàis? na dol as anns a chath ris an namhaid dheireannach? C' àite am bheil an gaisgeach, a bhios comasach seasamh an aghaidh na feirge a bhios air a foillseachadh aig la a bhreitheanais? Air an la mhòr agus eagalach so, gheibhear rìghrean, ceannardan, agus daoine cumhachdach an t-saoghail so, anmhunn mar uisge, air chrith mar dhuileach, agus ag éigheach ris na sleibhtibh tuiteam orra, agus am folach o ghnuis an ti a ta 'na shuidhe air an rìgh chaithir, agus o fheirge an Uain.

4. Feudaidd sinn fhoghlum o 'n teagasg so, co feumail 's a tha e do pheacaich, teicheadh o stoirm corruich Dhé, a dh' ionnsuidh an Tighearn Iosa Chrìosd. Tha Dia ann an corruich ri peacaich neo-iompaichte gach la, tha 'fhearg a gabhail comhnuidh orra, agus cha 'n 'eil dol as aca o 'n fheirge so, ach le teicheadh a dh' ionnsuidh Chrìosd. Uime sin, tha e feumail do na h-uile le 'n àill dol as o thruaighe shìorruidh, am peacadh a threigsinn, dealachadh r' an iodhalaibh, agus teicheadh gun dàil, chum dìon, agus fàs-gadh fhaotainn d' an anamaibh ciontach, fo sgaile fuil, agus fireantachd Chrìosd. An uair a thainig an dìle air an talamh, bha e na aobhar taingealachd do Noah gu robh an Airc ullamh, a dorus fosgailte, agus cothrom aig air dol a steach, agus e féin fholach o 'n stoirm.

About Socialism.

What plague is this that stalks the land,
 And takes its toll on every hand
 Of strong and fair, of youth and age,
 And from the house-tops vents its rage
 On law and order, bond and right,
 And promulgates the law of might ?
 'Tis Socialism.

What spirit's this that haunts our schools,
 And makes of savants learned fools,
 That preaches man in all his sin
 Is of Environment the whim;
 That for his deeds to Justice's fount
 'Tis wrong that he should give account ?
 'Tis Socialism.

What Demon's this that roams abroad,
 And turns the people from their God,
 That mocks our Adamic descent,
 And seems on Evolution bent,
 So fix our faith upon her plan,
 In time t' evolve the Super-man ?
 'Tis Socialism.

What woe is this that doth enthrall
 As with dark night's thick-curtained pall,
 Auld Scotia's land, and turns God's day
 Into gross Continental play,
 And thus as nations now long dead,
 Provokes the ire of God most dread ?
 'Tis Socialism.

Now let us to the Lord Most High
 Confess our sins. And let us try
 E'en by His grace to stay this tide
 Of hellish error and man's pride.
 Oh ! may the day dawn when our land
 On God's sure Truth will make firm stand
 'Gainst Socialism.

J. M.

Without courage, Christian, you cannot be what you profess. The "fearful" are in the forefront of those that march for hell (Rev. xxi. 8). Oh, how uncommonly a sight is a bold sinner, and a fearful saint!—
Sibbes.

Notes and Comments.

New Roman Catholic Saint.—Recently the "Scotman" had a paragraph calling attention to the canonisation of the "blessed" Peter Canisius. The newspaper report says that the canonisation took place with the customary splendour, and the function was attended by thousands of pilgrims from Germany, Austria, Switzerland, and Holland. The Pope announced the name of Canisius was to be added among "the doctors of the Church." One wonders if the "Advocatus Diaboli" (the Devil's Advocate) whose function it is to bring up all that can be said against one who is about to be canonised did in this case lay emphasis on the fact that Canisius was an energetic persecutor of the Protestants in Germany who nicknamed him "the Hound of Austria"—a play on his German name Hundt (dog), which he latinised into Canisius. We believe not, as that would only be a qualification for saintship in the eyes of the papal authorities. The Pope, we are told, after the ceremony of canonisation of this Jesuit-persecutor, was warmly applauded by the kneeling multitude of the faithful, and when he returned in the afternoon to pay his respects to the new saint he was again enthusiastically received.

Corpus Christi Procession in Badenoch.—It was recently announced in the public press that for the first time in the recent history of Roman Catholicism in Badenoch a Corpus Christi procession was held at Crathie. Two altars were erected and the procession started from St Michael's Chapel, the "host" being carried in front by one of the priests. If our memory serves us aright Corpus Christi processions are illegal in this country, and the aggressiveness of the Church of Rome is not only seen in the attempt made to ignore the law of the land but in the district chosen for the procession—Crathie as our readers are aware being in close proximity to the Royal Palace of Balmoral. Apart altogether from the significance of the boldness of Roman Catholics flaunting their idolatrous symbols before the eyes of Protestants we cannot help seeing in this new move not only disloyalty to the laws of this land, but daring dishonour to God's Son; the latter aspect being far and away the most serious in our eyes.

Building the Tombs of the Prophets.—The sons of the men who stoned the prophets for their outspoken faithfulness were obsessed with an idea in Christ's day that they should by outward show indicate that they respected these witnesses, though in their practice they paid little or no attention to their teaching. The same thing is happening in our day. The annual Conventicle and Memorial Service in remembrance of the Covenanters and of those who fell in the War was held in the open on the north side of Greyfriars' Church, Edinburgh, on Sabbath, 21st June. Dr Harvey, the Moderator of the United Free Church, was present, and delivered a short address, as did also the Rev. R. Moffat Gillon, Bruntfield United Free Church, and Prof. G. S. Duncan, St Andrew's University. At the conclusion Miss Harvey unveiled a memorial wreath, which was placed against the Covenanters' Monument, while pipers of the Postal Pipe Band played "Lochaber No More," the ceremony ending with the sounding of the "Last Post." All honour to the young men who fell in the Great War, and the more we think of them the sorer the heart feels, but there is no use of confusing issues so as to place their sacrifice and those of the Covenanters on the same level. And the incongruity arising from this confusion is further seen in the presence of the Pipe Band on the Lord's Day playing "Lochaber No More!" Greyfriars has witnessed many a strange sight, but surely, for sheer incongruity, lack of a sense of the fitness of things, and historical obliqueness of vision, the spectacle of respect being paid to the Scottish Covenanters by playing "Lochaber No More" is about as ludicrous as any ever witnessed in Scotland.

The Bible in the Ulster Public Schools.—The controversy between the Government of Northern Ireland and the Presbyterians and other Protestants with regard to religious instruction in the elementary schools has now been settled. The Government's new Education Act met with determined opposition. According to the agreement, Local Education Authorities will have power to adopt a programme of simple Bible instruction to be given by the teachers provided it is of an entirely undenominational character. Half-an-hour daily is to be set apart for this purpose. The teachers are to be required to give this instruction as a condition of their appointment. The Roman Catholic Church has set itself sternly against this arrangement. They have refused, and still refuse, to transfer their schools to the Education Authorities. According to the Roman

Catholic Primate, Archbishop O'Donnell, the parish priest is the man best qualified to select the teacher who would instruct the children in a Christian way. This is what one would expect from a dignitary of the Church of Rome, but while we feel ourselves in direct antagonism to what he says, we cannot help feeling that the agreement come to is manifestly a compromise, and like most compromises where religion is concerned, it may yet prove anything but satisfactory.

How Do We Regard the Bible.—Such is the title of an extraordinary leaflet by A. Herbert Gray, issued under the auspices of the Social Problems Committee of the United Free Church of Scotland, and in view of the impending Union, it is well that we should have some idea of the views tolerated in the United Free Church on the Holy Scriptures, for as far as we are aware these views have not been repudiated by any responsible Court of that Church. We quote a few sentences which will give our readers an idea of what we mean when we describe this leaflet as extraordinary. "We Christians," says the writer, "love our Bible. As life goes on most of us come to love it more and more. We go to it in sorrow and find comfort. We go to it in perplexity, and find light. We go to it when we are weary, and find inspiration. It never fails us. . . . Do we hold that every word of the Bible is true? No! we do not. Do we accept the views of the Bible on scientific questions? No, we do not. Do we approve all the moral sentiments expressed in the Bible? No! certainly not. Do we regard the Bible as infallible history? No. Do we agree with all the opinions of St Paul? No, we do not."

Tennessee Again.—In former issues we called attention to legislation passed by the State of Tennessee forbidding the teaching of evolution in any of the State-aided colleges and schools. A very interesting development of the new law has just taken place through a young teacher, Mr Scopes by name, who is accused of teaching Darwinian theories. If we are to believe the highly-coloured American forecasts of the trial, the case is to be one of more than ordinary interest. At the time of writing this note the trial has begun—thousands of people have come to Dayton—Mr Bryan is to conduct the prosecution, and the services of some of the most eminent barristers in the United States have been retained for the defence. In a speech on his arrival at Dayton, Mr Bryan said, among other things:—"The

contest between evolution and Christianity is a duel to the death." It is to be hoped that Dayton will live up to its good name, and spread the light of day rather than the darkness of the night, for, as Mr Bryan has truly said, "Christianity and Evolution are as antagonistic as light and darkness and as good and evil." Scoffers in the press are already holding up to ridicule the Tennessee legislation, and bemoaning the awful calamity to the world's learning should the dim, flickering light of the evolutionary will o' the wisp be quenched.

Church Notes.

Communions.—August—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar-Bridge and Broadford; fourth, Breascleite; fifth, Finsbay and Stornoway. September—First Sabbath, Ullapool and Vatten; second, Strathy; third, Tarbert (Harris), Applecross and Stoer; fourth, Laide. October—Second Sabbath. Gairloch; third, Scourie; fourth, Wick. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch. **NOTE.**—Notice of any additions to or alterations of the above dates of Communions should be sent to the Editor.

College Fund.—The Collection for this Fund, according to the Synod's instructions, is to be taken up in August. As will be seen from the July Magazine, we have a number of students who receive support from this Fund. The customary circular notice will be sent out in due course to congregational treasurers.

Paul had a very high opinion of the Church in Thessalonica, and no doubt it deserved it. See how he speaks of it—with such confidence. "Knowing, brethren beloved, your election of God." Their character was such that he felt sure that he saw the mark of God's elect about them, and he speaks most positively of them—perhaps more positively than he does of any other church. Well, there were three grand signs. There was the work of faith, the labour of love, and the patience of hope; and where we see three works of the Spirit, we may be fully persuaded that electing love is there.—*C. H. Spurgeon.*

Acknowledgment of Donations.

John Grant, Palmerston Villa, 4 Millburn Rd., Inverness, General Treasurer, acknowledges, with thanks, the following donations received up to 15th July 1925:—

SUSTENTATION FUND.—Peter Mackay, Seaforth, Ontario, 11s 6d; Miss Cameron, Corpach, Fort-William, £1.

JEWISH AND FOREIGN MISSIONS.—J. McD., Gairloch, per Rev. N. Cameron, £1; Friend, Daviot, per do., £2; Miss B. Macleod, Boston, per do., £2; Lochalsh Congregation, Ontario, per Mr A. R. Finlayson, £9 2s 3d; A. McNeillage, Kilcraggan, 6s; a Friend, England, 7s 6d.

ORGANISATION FUND.—East Williams Congregation, Ontario, per Mr A. R. Finlayson, Lucknow, £2 13s 6d.

HOME MISSION FUND.—A Friend, England, 7s 6d.

EDINBURGH CHURCH PURCHASE FUND.—"Lover of the Cause," Skye, 8s.

TALLISHER CHURCH BUILDING FUND.—M. S., Helmsdale postmark, £1; a Friend, Glendale, per Mr A. Beaton, Tolardon, 10s.

The following lists have been sent in for publication:—

Mr John Urquhart, 12 Lyndoch Street, Greenock, Congregational Treasurer, acknowledges, with grateful thanks, the following donations to the Greenock Church Purchase Fund:—

Miss F. Maclean (Collecting Card), £4 10s; Mrs Adams (do.), £1 2s 6d; Mr J. Macpherson, Port-Glasgow (do.), £3 5s 6d; Mr Charles Gillies, Lochgilphead, per Mr J. Mackay, £2; R. M., Helmsdale, £1; F. P., Sheldalig, 5s; Gairloch Girl, Edinburgh, 5s; Mr J. Macdonald, Gairloch, 10s; Friend, Glasgow, £5; Friend, Glasgow, £1; Friend, Glasgow, £1; Nurse Macaskill, Glasgow, £1; Mrs Moffat, Glenelg, £1; Miss Nicholson, Prestwick, £1; Mrs Campbell, Kilmaccolm, 10s; Miss Nicholson, do., £1; Mrs Sloan, Greenock, 10s; Mrs Munro, do., £1.

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Rev. N. Cameron, acknowledges, with thanks, from Mr David Polson, Lochcarron, for Edinburgh Church Purchase Fund, £5.

FOR KAFFIR BIBLES.—Friend, £1. For Mrs Radasi—Miss Livingston, £1, and £1 for Mabel Radasi from Miss Maclean, Baltimore, N. Uist.

The Magazine.

Binding of Magazine.—We have received a very low quotation for binding the Magazine in dark green cloth at 1s 3d per volume, provided a large number of volumes is sent at a time. In order that our readers may get full advantage of this offer, we have issued a circular letter to the ministers and missionaries of the Church, and any desirous of taking advantage of the above offer will receive instructions from their minister or missionary. All Magazines for binding must be sent in before the end of August.

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