

THE Free Presbyterian Magazine

AND

MONTHLY RECORD

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

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

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PRINTED AT THE

"COURIER" OFFICE, INVERNESS

THE
Free Presbyterian Magazine
And MONTHLY RECORD.

VOL. XXXIV.

September 1929.

No. 5.

“Watchman, What of the Night?”

AS the prophet is announcing the Lord's deliverance of the captives in Babylon he hears a voice from Seir calling to him, “Watchman, what of the night? Watchman, what of the night?” And he returns as an answer: “The morning cometh, and also the night, if ye will enquire, enquire ye; return, come” (Is. xxi. 11,12). The anxiety to know how much of the night remains has prompted many a cry, and that from Seir will not be the last as it was not the first. The prophet's answer implies that the morning is dawning for the captives, while this is to be followed by the night for the enemies of God, or it may mean that the morning of their prosperity is to be surely followed by the night of their adversity. Which-ever interpretation we adopt, and both views have able and sound advocates, the prophet's answer has a message that reaches far beyond his own age and the special circumstances existing when he delivered his message. As the watchmen of the New Testament Dispensation strain their eyes in the hope of catching the first streaks of the coming day they have too often to say: “Our eyes do fail in looking long for thy salvation.” That there are glorious days yet in store for the Church is one of the clearest truths of God's revealed will, but at present it looks as if the Enemy was having his own way. Yet we must be careful, in view of our limited knowledge, and in view of the fact that our God is infinitely wise in the method He brings to pass His sovereign purpose as to the conclusions we come to. Our salvation may be nearer than we anticipate, and the Church's emancipation from the enemies that led her captive may come unexpectedly. Still we cannot

honestly hide from ourselves the fact that the outlook for the true Church of Christ is anything but encouraging.

1. If we turn to the State how little place is given to Christ. Yet unto Him the Father has committed all power in heaven and in earth, and as the Administrator of the New Covenant, with its momentous bearing, not only on the destiny of the heirs of the Covenant, but also on the destinies of nations, it would be expected that the nations and their rulers would seek to have His favour and protection. Yet how little place is given Him in the legislative assemblies of the so-called Christian nations! How often is He consulted in the delicate negotiations of the chancelleries of the world? When the representatives of the nations meet around the council board to draw up treaties or to enter into agreements, what place is assigned Him in their deliberations? Take our own nation, for instance; what place are we giving to Christ, who in all things is to have the pre-eminence? Our Prime Minister recently met the American Ambassador and had conversations with him affecting matters of the highest importance to the two great English-speaking peoples, and to the world in general, but neither necessity nor mercy demanded such a meeting on the Lord's Day, and if the Lord permits these negotiations to be carried through successfully it will be another proof that He does not deal with men according to their sins.

2. When we turn to the professing Church in this land the outlook is not such as to encourage God's people to rejoice. In our own country negotiations which have been carried on for years are likely to bear fruit in the Union of the Established and United Free Churches. Great preparations are being made for staging the event with spectacular and arresting impressiveness. No doubt it is a great event in the history of Scotland, but whether it will further the cause of true religion and vital godliness in Scotland is another question. The canker of the Higher Criticism has been eating at the vitals of the great Presbyterian Churches in Scotland (particularly the United Free Church), and consequently as a witness to the truth it is in too emaciated and anæmic a condition spiritually to count for much in helping the armies of the living God against the common foe. Then again, the spirit of worldliness has to a great extent captured the Churches, so that their out-and-out witness for Christ is vitiated. There have been many

attempts to get up man-made revivals; this was particularly seen in the great hue and cry of the Re-dedication Movement after the War. One would have thought that the zealous apostles of this movement were to work miracles, but the whole movement, which had its beginning and being in man, ended in a miserable fiasco, and like the frantic efforts of a patient in the high delirium of fever, it left its victim weaker after the spasms of unnatural strength. Man-made revivals may cure surface troubles, but they are helpless to remove the deep-seated maladies that afflict fallen humanity. When we turn our eyes to our Southern neighbour things are far from promising there, as far as the Churches are concerned. Anglo-Catholicism, the step-sister of Romanism, has brought the Church of England into deep waters, and while the movement is not unknown in the what are termed the Free Churches of England, yet it is more particularly in the Established Church that this insidious foe of the Reformation is at work. The attempt to foist on that Church a new prayer-book that went a certain length to meet the Romanisers, though not so far as they desired, was emphatically vetoed on two occasions by the House of Commons. Still, the Bishops are determined to ignore the rebuffs thus administered to them, and are endeavouring to authorise the use of the Rejected Prayer-Book by hook or crook. They may be riding for their own downfall. Modernism, also, has made tremendous strides in the Church of England and the Non-conformist denominations. One has only to read the utterances of clergymen at the Modern Churchmen's Conferences to get an idea how far men may go in denying the faith they are paid to teach, while they are undermining it with all their might.

3. When we turn to the people generally there is not much encouragement for the watchman to say that the night is passing and that the dawn is not far distant. Millions never darken a place of worship. Now, if it was owing to dissatisfaction with unscriptural teaching, such non-attendance would be an encouraging sign. But when one sees in it opposition to religion and an indifferentism to the obligations and duties which men and women owe to the God who made them, then these are portentous signs of evil. We live in an age when men have become lovers of their own selves, lovers of pleasures more than lovers of God. No one will grudge the toiling masses the relaxation they need from their strenuous labours, but when all is said and done it must be admitted that the pursuit of pleasure in our

day is a kind of mania; men have become infected with a spirit which they or themselves are helpless to control, and the fever is kept at a dangerous height by the organisations and companies that are fattening financially on the craze. Motor 'bus, steamboat, and railway companies are vying with each other to tempt the public to drink the cup of pleasure to the full. They have organised excursions with tempting cheap fares for the Lord's Day. Some of their officials have with brazen-faced boldness announced that they are out to make dividends for the shareholders. This unashamed worship of Mammon explains the forces against which the Church of God has to contend. Still, with all their efforts it is significant that while the keener brains in the railway world have been at work devising means of reducing expenditure and increasing income, that while they have been very successful in the former they have miserably failed in the latter. It is significant also that while receipts from traffic have increased that the receipts from passenger traffic have fallen considerably, and this in spite of all their much-advertised Sabbath excursions by train and steamer. We would respectfully direct the attention of Mr Follows, the Vice-Chairman of the L.M.S., to this, and also all his fellows who are out to break down, as far as they can, any respect still entertained for the Lord's Day. These powerful organisations should remember that there is such a thing as putting wages in a bag with holes.

The craze for pleasure has a very unsettling effect on the mind of the pleasure-seeker. He cannot give attention to serious matters, these belong to another realm than that in which he has his being—serious thinking, serious reading are out of the question—light literature, fiction, and that too often of a very questionable kind, forms the mental fare while the high fever is at work. Is there any remedy for the condition of things we have been portraying? None of a lasting nature as far as man is concerned, but there is in God's provision a remedy to meet the most desperate condition of men and nations. Let us look to that provision and pray that He who is God's salvation to the ends of the earth may arise and plead the cause that is His own.

God had one Son on earth without Sin. But never one without Suffering.—*Augustine*.

Notes of a Sermon

PREACHED BY THE REV. EWEN MACQUEEN.

“And enter not into judgment with thy servant: for in thy sight no living man shall be justified” (Ps. cxliii. 2).

IN drawing your attention to the words of our text, where the more you consider it, the more wonderful will the words appear, let us consider—I. The character that the Psalmist claims for himself. He claims to be a servant of the God of whom he speaks here.

II. We shall consider his knowledge of the God of whom he speaks as Law-giver and Judge.

III. His knowledge of himself as a rational, moral creature before the Judge of Eternity. And as He shows his knowledge of himself he shows his knowledge of others; (1) He knows men to be guilty; (2) He knows men to be depraved; (3) He knows that it is utterly impossible to give any other place even for God himself to men than a condemned criminal but the place that he deserves as far as the law of God is concerned.

IV. David's prayer on this account: “Enter not into judgment with thy servant.”

V. The valid reason that he gives for such a prayer: “For in thy sight shall no living man be justified.”

I. The character that David in the Spirit gives to himself. He claims this as his own character that he is the servant of the Lord, and I shall have four things to notice about a servant—(1) It is true about a servant in nature, and especially in grace, that some are born servants. The children of the servants that were bondmen in the house of their master were the servants of the master in whose house they were born. Now, my friends, it may be said that the children of God are born to serve God, and if you are of the children of God you were born to do service, and you are not ashamed to do it to the God in whose house you were born. They are not ashamed to know God as their Master. Take, for instance, Saul of Tarsus, Peter and John. There are no happier people in the world than servants of great men. (2) There are servants again who are not only born in the house but that were redeemed or bought with a price. Some servants cost a great deal. Every one of God's servants was bought with a price—not with corruptible things, as silver and gold, but with the precious blood of Christ without blemish and without spot. The more

God's people know the price that was paid for them the more will they serve the Master who paid such a price for them. (3) There are also servants who were made servants by conquest, and if you read your Bibles you will find that some such servants were very useful even to their master, who conquered them in the world. See, for instance, that little maid who was taken from the land of Israel by Naaman, the Syrian. The little maid waited on the wife of Naaman, and we may say she was the best servant that ever entered the house of Naaman, for she brought to the family of Naaman the news of how Naaman could be healed of his leprosy. Look, for instance, Saul of Tarsus, who was one of the best servants that ever the devil had. Never had the devil a stronger or better servant than Saul of Tarsus. But Christ, who is strong, entered the house of the devil in the soul of Saul of Tarsus, and there he conquered the slave of the devil, and took him and made him His own servant. And was there ever a better servant than Saul of Tarsus? Some of us have served the devil with all our strength as young boys and men, and we would have been in the service of the devil to this day, but Christ has conquered the like of you before, and grant that He may come to my congregation and conquer you. (4) As there are servants who become such by conquest and good service they rendered when conquered. You see it is entirely different in grace to that which it may be in nature. You may conquer a nation, but if you don't change the nature of that nation they will never be obedient to you. That is not the way in grace. When grace conquers a man it conquers his nature, and when conquered, I assure you, they will join heartily in praising their Master. There are servants who engage in the service of masters in a voluntary way, with all their heart and soul and spirit, and I hope there are some here to-night who can say from the bottom of their souls, I willingly entered into the service of my Lord and Saviour. It is not a burden to me; it is not against my will at all. For when the knowledge of Christ enters in they would give the world to enter His service. I believe there are some, and this is how they are: "I wish this Sabbath night would not pass without the Lord accepting me as His own servant, unworthy though I be."

"I am thy servant," says the Psalmist. You will not hear him say, "perhaps I am thy servant," or "I hope I am thy servant." There are seasons with the Lord's true people when they have no doubt about this. They

are whole-hearted in that they are giving themselves up to the Lord to be His for time and an endless eternity. Have you anything against the Lord? Have you anything against the service of the Lord? You don't wish to pass an hour or a moment without being in the service of the Lord. The child of God will say: "I don't wish to pass a moment without being in His service." If that is the case with you, you are in His service already. The natural man and woman, like Felix, say: "Go thy way this once and when I have a convenient season I will send for thee." The majority here tonight are like Felix. That is the devil's way. The Lord's way is: "Now is the time."

II. The second thing to be noticed is the knowledge the Psalmist possesses of God as the just Judge of eternity. You see that he is viewing Him here in His faithfulness and righteousness. He must be faithful to His own glory. He must be righteous to Himself. He must be righteous to His own glory and attributes. If we view the Most High as the Faithful Judge of eternity and as the righteous Judge of eternity, and passing on from that knowledge to a knowledge of ourselves you will see that David possesses a four-fold knowledge of himself even although he claims to be the servant of the Lord. And every one of the Lord's children have this four-fold knowledge of themselves, even although they are the Lord's servants in the world. They know themselves to be guilty sinners by state and practice.

Let us notice David's knowledge of his own heart and nature. David knew his own heart to be morally and spiritually unclean, and, my friends, look at his confession. I was born in sin and shapen in iniquity. The prophet Isaiah said of himself: "Ah! woe is me for I am undone. I am a man of unclean lips and dwell among a people of unclean lips." "Wretched man that I am," said the Apostle. The Holy Ghost's teaching gave them that knowledge. Do you think we are to get off scot free without knowing that, if we are to get into Heaven. No, we must know ourselves as morally and spiritually unclean.

IV. His prayer on this account: "Enter not into judgment with thy servant." Our thoughts, our words, our actions before God are sinful. Is there anything we ever did that would make a just ground for God to justify us? Is there anything in us to justify us on that ground? When we think of God as a just Judge we should be afraid that He would enter into judgment ac-

cording to the tenor of the moral law. If so, we would be sent to the lowest hell with the devil and his angels for ever and ever. That is the only place that justice can give us. And the just Judge of Eternity must do justice.

Can God justify us on the score of our own service? Never. I have been a servant of the Lord for over thirty years, and I admit in 1927 in the town of Inverness that I am as much afraid of God trying me on the ground of my service rendered to Him for the last thirty-two years as I am of God entering into judgment with me on the grounds of my sins in ignorance against Him. As much afraid of the one as the other. Have we not all reason to say: "Enter not into judgment with thy servant." Let me appeal to you young men and women. If this was the entreaty of David, who was such a faithful servant of the Lord, what ought to be the case with you here tonight that never rendered any service to the Lord? Oh, boys and girls, who never thought of rendering any service to the Lord, have you not reason to say: "Enter not into judgment with me, wicked sinner that I am."

V. The reason he gives here for praying so earnestly, viz.:—"For in thy sight shall no man living be justified." Take the best that ever lived. Could they be justified on the ground of any service they ever rendered themselves? Never. What is the only ground whereon the servants of the Lord and the enemies of the Lord can be justified by the God of Heaven? There is only one ground on which God can justify any sinner, i.e., on the ground of the finished work of His own Son, the atoning death of Christ on Calvary. As it is written, He was delivered for our offences and He was raised again for our justification. There is no other ground upon which the just Judge of Eternity can justify any sinner but that ground. I know this, that what troubles some of us most is what was the ground on which God could justify us. For many a month we went about almost in absolute despair thinking that the asylum would be our home as long as we would be in time, and this was the thing that troubled us that we could not see the ground whereon God could justify a sinner like unto us but, friend, this is the only ground, and when a soul taught of God will get a sight of it that is the thing that will take the load off his back.

Now, dear friends, as you and I part on another Sabbath evening, let me plead with you to take this prayer with you: "Enter not into judgment on the ground of anything that I have done, on the ground of

anything that I ever did, or on the ground of anything that I can ever do. But, in mercy, deal with me on the ground of the finished work of thine own Son for free forgiveness through faith in His blood, and for my justification through faith in His finished work. And if you get an answer to that prayer you will be happy in time, death, and throughout endless ages.

The Magazine Report.

THE circulation of the Magazine, I am pleased to report, again shows an increase. We are now printing 3400 copies per month—a hundred per month increase on last year. As in former years, we are gratified in receiving letters from friends who highly appreciate our Magazine though unconnected with us as a Church. This appreciation is also shown in printing articles from its pages in religious periodicals in America, England, and Ireland. Its message is carried to all parts of the world, to the lonely settlements in the new countries of the Empire where the youth of our land are seeking their fortunes far away from home and the worship they were accustomed to in the land of their fathers, as well as to the great industrial centres in the home country and abroad. We at home can scarcely realise how much appreciated such a link with home is to the emigrant, and we would respectfully advise parents to use this means of keeping their offspring in touch with what is going on at home in the Church in which they were reared.

We had hoped that there would have been a reduction in postal charges in last Budget, but as such has not been the case the Committee cannot carry out their long cherished hope of increasing the size of the Magazine, as by so doing the postage would be doubled.

In conducting the Magazine it has been the editorial policy since its inception to supply monthly, not only material from the pens of the living, but also to give extracts from the writings of those who have joined the Church triumphant. This policy, we know, meets with the approval of most of our readers, though we are sometimes made cognisant of the fact that some have a greater preference for the old, while others have a greater preference for the new. As in former reports, we would be encouraged in our editorial work if some of our ministerial brethren would contribute articles to

the Magazine and occasionally supply a sermon. It is the men who have most work on hand that have been most helpful in this direction. We are often asked to write on certain subjects, but with the best will in the world to oblige, it is often impossible to accede to the request. When such requests come from our ministerial brethren they invariably receive a short editorial note asking them to write something on the subject themselves.

As Editor, I have to thank all those who have given help during the year, either in sending original contributions, newspaper cuttings, or extracts from books. All such help is highly appreciated. Thanks is also due to the Rev. N. Cameron for superintending the Gaelic section in the Magazine.

I am asked by the Committee to suggest that the same payments be made this year as last to the Editor and the Treasurer of the Magazine.

The Gospel of the Kingdom.*

THE author of the above publication is a well-known writer on various religious topics. Mr Mauro is a lawyer by profession, and an able, lucid writer; but his logic in the realm of theology is by no means perfect, and neither does he claim infallibility. He was for a long time a member of the sect known as the "Plymouth Brethren," a Fundamentalist, a Pre-Millennarian, and a strong advocate of "Dispensationalism," but he separated connection with the above associations, and what denomination or sect he has joined now we are not able to say.

The author says in his introductory remarks:—"It is mortifying to remember that I not only held and taught these novelties myself . . . and regarded with contempt those who had not received the 'New Light.'"

However, our author acknowledges his error, and that is to his credit, and he has also done good service in exposing the pernicious teaching of the "Scofield Reference Bible."

But as our author is a man of parts and extremes it will be wise for us not to swallow his own "new light"

* "The Gospel of the Kingdom," by Philip Mauro. Boston, U.S.A.: Hamilton Bros., 120 Tremont Street. Price \$1.25.

without examining it in the light of the Word of God. It is obvious that he did not see as yet the difference between the Ceremonial Law (or Dispensation) and the Moral Law. He makes the Moral Law and the Ceremonial Law to be but one law! This is an error of discernment and judgment which is very common in this age. The Moral Law is considered as if dead and buried under the gospel dispensation. The Word of God does not warrant that assumption, but contrariwise it is made as plain as it can be made that the Law (that is) the Moral Law did not pass away and that it shall never pass away. Mr Mauro denies in the strongest possible language not only Pre-Millennarian theories, but also any Millennium at all. He refuses to admit any future for the Jews but the present, nor that the Gentiles should have any better day of the Gospel than what we have now. While we believe that there can be no other Gospel, nor Spirit, nor Word but what we have already, yet we are warranted to believe that Jews and Gentiles shall receive the Spirit of the Lord through the Gospel in a manner and measure never known to the Church of God before in all her history. We believe that Satan shall be bound for a thousand years, that nations shall cease to learn the art of war, and that every man shall sit under his own vine quite content with his lot in the world. We also hold firmly that Anti-Christ (or the Church of Rome) will disappear through the Gospel, idolatry, paganism, immorality, and that iniquity shall bow her head with shame.

We have sufficient evidence from the Word of God to believe all that, and we are not to be moved from our belief by Philip Mauro's "new light." One will find useful information in his book, and will benefit to the extent that one can see the various opinions set forth to-day about the Millennium for and against.—J. M.

The Everlasting Arms.

There are times when this text is very precious to believers: "underneath are the everlasting arms." One of these times is, I think, when we are very sick and very feeble. The pillows have been beaten up for you, and made as soft as they can be; and the bed, which is so apt to grow hard, has been tenderly smoothed by kind fingers; yet you sink back as if you were about to die of very exhaustion. Sink back, then; be not afraid, for "underneath are the everlasting arms."—C. H. Spurgeon, in Sermon No. 2435.

Invitation to the Free Presbyterian Church to Send Delegate to the Union of the Churches in October.

THE Clerk of Synod has received the following invitation addressed to the Free Presbyterian Church: "The Church of Scotland and the United Free Church request the honour of the presence of a Delegate from the Free Presbyterian Church of Scotland at the Union of the Churches, which will be consummated at Edinburgh on Wednesday, 2nd October, 1929.—(Signed) Joseph Mitchell, Moderator of the General Assembly of the Church of Scotland; Alex. Martin, Moderator of the General Assembly of the United Free Church of Scotland." The Clerks of the respective Assemblies, Dr J. T. Cox and Dr James Harvey, in more effusive wording, also send an invitation, promising to provide hospitality for delegates, if required, and add: "If it is not convenient for your Church to send an official delegate bearing an address of goodwill, we would welcome a letter of fraternal greeting from your Church on the occasion of this important and historic event in the history of the Scottish Church." We do not wish to appear rude to those sending these invitations, but the remembrance of past events and honesty demand of us to say that a delegate or letter of fraternal greeting from the Free Presbyterian Church to the Uniting Churches would be an act of hypocrisy in view of our attitude to the Union. Reasons have already been given why we disapprove of this Union, and in our next issue we hope to re-state these. Besides, we cannot forget that we are in the position of the man who was turned out of house and home by his brethren, and allowed to shift for himself as best he could, while they retained full possession of all that belonged to their father—money, property, and all. After many years these brethren, without one word of regret for their unbrotherly conduct, now greatly enriched, having a mind to enter into a big business deal, invite the brother so wrongfully treated to be present with an address of goodwill, or if not, that a letter of fraternal greeting should be sent them. As Principal Rainy once said: "There must be something wrong somewhere" when such an invitation was sent to the Free Presbyterian Church.

Communication From Ontario Kirk-Session

THE following communication has been received by the Clerk of Synod, and is authorised to be printed in the Magazine by the Synod's Business Committee:—
“At Lochalsh and in the Church there on Saturday, June 29th, 1929, the Kirk-Session of the Ontario congregation of the Free Presbyterian Church of Scotland in Canada met and was constituted. Sederunt with Rev. Wm. Matheson, Moderator; Messrs Hugh Scott, Ailsa Craig, Clerk; Alex. Macfarlane, Chesley; and Murdo Matheson, Lochalsh, ruling elders.

Inter alia: A communication from Rev. D. Beaton, as Clerk of Synod, dated 31st May 1929, conveying the “finding of Synod re communication from your Kirk-Session” was then adverted to, and it was moved, seconded, and unanimously agreed to forward an acknowledgment of the receipt thereof in the following terms: This Kirk-Session wishes respectfully to acknowledge receipt from Rev. D. Beaton, Wick, of the recent finding of Synod respecting this Kirk-Session's resolution of September 19th, 1928, and also of the Synod's intimation thereanent. It recognises gladly and to the full, as it has hitherto sought scrupulously to do, the lawfully constituted authority of the Synod, as of all Courts of the Church, but desires simply to intimate to the Synod its re-affirmation of the aforesaid resolution of September 19th, 1928, with a cordial expression of gratitude to the Great Head of the Church for the whole-hearted loyalty of our people in this vital issue. This Kirk-Session also desires to intimate to the Synod that, while the Synod's will for “putting away” arouses the deepest grief and pain, it is determined to maintain, at all costs, the testimony of His Word and of the subordinate standards of our Church to the sole lordship of God over the conscience, according to ordination vows. This being all the business, the Session was closed with prayer. Extracted from the Minutes of Session.—
(Signed) HUGH SCOTT, Clerk of Session.

The above-mentioned resolution of the Kirk-Session, dated September 19th, 1928, was freely circulated amongst our people since last September. It was first read and explained briefly to the congregation at the regular Annual Congregational Meeting on Monday, July 1st, 1929, at the close of Communion services at Lochalsh, and then the Synod's finding above referred to was read and explained, and a free and full opportunity was given

for questions and for expression of individual opinion. In like manner the Kirk-Session's resolution of acknowledgment of June 29th, 1929, was read and freely discussed, and at the close of discussion it was cordially endorsed by uplifted hand, without one dissenting note, as a simple statement of the only position consistent with a pure conscience.—WILLIAM MATHESON, Chairman; A. R. FINLAYSON, Clerk."

The Two Magnitudes *

BY DR CHALMERS.

I SHALL just conclude with a few words of explanation of the extracts which have been read to you this evening from a certain pamphlet.* Sir, that pamphlet I now declare to have been a production of my own, published twenty years ago. I was indeed much surprised to hear it brought forward and quoted this evening; and I instantly conceived that the reverend gentleman (Mr Fleming) who did so, had been working at the trade of a resurrection-man. Verily I believed that my unfortunate pamphlet had long ere now descended into the tomb of merited oblivion, and that there it was mouldering in silence, forgotten and disregarded. But since that gentleman had brought it forward in the face of this House, I can assure him that I feel grateful to him from the bottom of my heart for the opportunity he has afforded me of making a public recantation of the sentiments it contains. I have read a tract entitled the "Last Moments of the Earl of Rochester," and I was powerfully struck in reading it, with the conviction how much evil a pernicious pamphlet may be the means of disseminating. At the time when I wrote it, I did not conceive that my pamphlet would do much evil; but, sir, considering the conclusions that have been deduced from

*The incident that called forth this famous utterance was a quotation from an anonymous pamphlet during the long debate on pluralities or Union of Offices, as it was called, in the Assembly of 1825. The Rev. Alexander Fleming, Neilston, in his speech quoted from the pamphlet which called forth the recantation and impressive speech of Dr Chalmers, the author of the pamphlet written in his unconverted days. In the account of the Assembly proceedings it is stated: "The reverend doctor was listened to with breathless interest during the whole of the latter part of his speech."—Editor.

it by the reverend gentleman, I do feel obliged to him for reviving it, and for bringing me forward to make my public renunciation of what is written there. I now confess myself to have indeed been guilty of a heinous crime, and I now stand a repentant culprit before the bar of this venerable Assembly.

The circumstance attending the publication of my pamphlet was shortly as follows:—As far back as twenty years ago, I was ambitious enough to aspire to be successor to Prof. Playfair in the mathematical chair of Edinburgh University. During the discussion which took place relative to the person who might be appointed his successor, there appeared a letter from Prof. Playfair to the magistrates of Edinburgh on the subject, in which he stated it as his conviction that no person could be found competent to discharge the duties of the mathematical chair among the clergymen of the Church of Scotland. I was at that time, sir, more devoted to mathematics than to the literature of my profession; and feeling grieved and indignant at what I conceived an undue reflection on the abilities and education of our clergy, I came forward with that pamphlet to rescue them from what I deemed an unmerited reproach, by maintaining that a devoted and exclusive attention to the study of mathematics was not dissonant to the proper habit of a clergyman. Alas! sir, so I thought in my ignorance and pride. I have now no reserve in saying that the sentiment was wrong, and that in the utterance of it I penned what was most outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But, then, sir, I had forgotten two magnitudes—I thought not of the littleness of time—I recklessly thought not of the greatness of eternity.

The Confession of Faith.

THE Confession of Faith is not read in our families as it ought to be. It is simply deplorable that a large number of our people have no real acquaintance with the Confession of Faith, and particularly parents who receive Church privileges: some of these admit that they never read it. We are of the opinion that Church privileges should not be granted to any able to read until they become well acquainted with the whole of the Con-

fession of Faith. We do not mean that they should memorise it from cover to cover; but that they could say that they had read the articles of faith, the doctrines of the Larger and the Shorter Catechisms, and that they had made themselves acquainted with the government and practice of the Church. We are living in dangerous times, and cannot be too well armed against the wiles of the devil and wicked men. The most of our people can read English even better than Gaelic, and a copy of the Confession in English may be had second-hand from W. F. Henderson, 19 George IV. Bridge, Edinburgh, or from Messrs Holmes, Dunlop Street, Glasgow.—J. M.

A Word of Advice.

MANY years ago we read "The Plenary Inspiration of the Holy Scriptures," by L. Gaussen, D.D. This last winter we renewed our acquaintance with this excellent treatise, and we came to the conclusion that a copy of it should be in the house of every family in the Free Presbyterian Church. The author, Dr Gaussen, was himself a truly converted man, a lover of the Word of God, a fearless defender of its sacred pages. He was an able, accurate scholar. His faith and knowledge of the precious Bible were not mixed with modern philosophical speculation. The poor young going out from our congregations and families have to face the most determined efforts, subtle arguments, and vile suggestions which they may find it difficult to meet unless their minds are well grounded in the truth, and shielded by the knowledge that the Bible is the Word of God, from Genesis to Revelation, inspired by the Holy Ghost and infallible in every possible respect. Copies of the book may be had from Messrs Farncombe, 30 Imperial Buildings, Ludgate Circus, London, E.C., 4. Price 3/6.—J. M.

All our stability, and the strength of our salvation, is anchored and fastened upon free grace.—*Rutherford*.

He is such a Judge, that the power of the most powerful cannot daunt.—*Caryl*.

Desecrating the Sabbath.

WHEN I speak of public desecration of the Sabbath, I mean those many open, unblushing practices which meet the eye on the Sabbath in the neighbourhood of large towns. I refer to the practice of keeping shops open, and buying and selling on the Sabbath. I refer especially to "Sunday" trains on railways, "Sunday" steamboats, and excursions to sea and country, and the opening of places of public amusement; and to the daring efforts which many are making in the present day to desecrate the Lord's Day, regardless of its Divine authority—"Remember the Sabbath Day to keep it holy." On all these points I feel not the smallest doubt in my own mind. These ways of spending the Sabbath are all wrong, decidedly wrong. So long as the Bible is the Bible, and the Fourth Commandment the Fourth Commandment, I dare not come to any other conclusion. They are all wrong. These ways of spending Sabbath are none of them works of necessity or works of mercy. There is not the slightest likeness between them and any of the things which the Lord Jesus explains to be lawful on the Sabbath Day. To heal a sick person, or pull an ox or an ass out of a pit, is one thing: to travel in excursion trains, or go to concerts, theatres, dances, and cinemas, is quite another. The difference is as great as between light and darkness.—*Bishop Ryle.*

The Psalms.

IN the Psalms we learn the mind of Messiah in His union with His people. Hence the Psalter is the incomparable and comprehensive manual and hymn-book of the saints. As Johann Arndt says: "The Psalter is a necklace, consisting of the gold of doctrine and salutary instruction, of heart-reviving gems of consolation, and precious stones of beautiful prayers; a theatre of the unveiled great purposes and works of God; a cheerful meadow and extensive garden of roses, in which the most beautiful and fragrant flowers delight us; an infinite ocean, in which those who experience many tempests of affliction find precious pearls; a heavenly school, where we converse with God Himself, our Great Teacher; a mirror of divine mercies, in which the glorious countenance of our most compassionate Father shines forth; the most perfect anatomy of our souls, showing not merely our inmost thoughts and passions, but their corrective and medicine."—Adolph Saphir in "Expository Lectures on the Hebrews." First series, p. 197.

Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR THE YEAR ENDING 31st MARCH 1929.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged & Infirm Ministers and Widows and Orphans Fund.	College Fund.	Organisation Fund.	General Building Fund.	TOTAL.
<i>Northern Presbytery—</i>		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Creich	D. J. Matheson, minister	40 0 0	3 8 0	2 2 6	1 5 6	1 1 9	1 11 6	1 11 6	51 0 9
2. Daviot .. ..	.. ..	31 18 0	2 5 0	2 0 0	1 0 0	2 0 0	2 0 0	.. ..	41 3 0
3. Dingwall	Elders .. ..	.. ..	16 0 0	5 0 0	4 10 0	4 0 0	4 0 0	3 0 0	36 10 0
4. Dornoch	F. Macleod, minister ..	85 0 0	6 14 6	4 10 0	3 12 0	3 4 0	3 13 6	2 5 0	108 19 6
5. Duthill .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
6. Farr .. ..	.. ..	7 5 0	1 4 6	0 17 6	0 14 6	0 12 6	0 12 6	0 12 8	11 19 2
7. Fearn	M. Macewen, missionary	9 14 0	2 16 0	.. ..	1 0 0	1 0 0	1 0 0	1 0 0	17 10 0
8. Golspie .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
9. Halkirk	Wm. Grant, minister ..	130 0 0	13 7 3	5 3 10	5 12 6	2 0 0	4 2 6	2 2 8	162 8 9
10. Helmsdale	Do.	23 0 0	1 19 7	2 15 1	1 7 3	1 2 6	1 18 8	.. ..	32 3 1
11. Inverness	E. Macqueen, minister	224 18 0	30 0 0	15 0 0	15 0 0	13 0 0	13 0 0	10 0 0	320 18 0
12. Kilmorack	Hugh Munro, missionary	80 2 0	10 11 0	3 2 8	.. ..	2 13 9	3 2 1	.. ..	99 11 6
13. Lairg	D. J. Matheson, minister	82 15 0	7 6 7	2 19 2	3 3 4	3 13 2	3 9 6	2 11 10	105 18 7
14. Moy	A. Stewart, missionary	44 18 10	10 2 0	3 17 0	3 7 9	3 5 9	4 10 9	.. ..	70 2 1
15. Rogart	F. Macleod, minister ..	60 0 0	4 14 6	2 0 0	1 9 0	1 10 0	1 16 0	1 1 0	72 10 6
16. Stratherrick	F. Beaton, missionary	28 6 0	6 0 0	5 0 0	3 10 0	3 0 0	2 10 0	.. ..	48 6 0
17. Strathy	M. Mackay, missionary	32 0 0	17 0 0	4 0 0	2 12 0	2 10 0	2 10 0	2 0 0	62 12 0
18. Tain	M. Macewen, missionary	23 15 0	3 2 0	1 0 0	1 7 5	0 15 0	1 5 0	0 16 0	32 9 5
19. Thurso	Students and Elders ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
20. Wick	D. Beaton, minister ..	120 0 0	2 0 0	4 12 6	.. ..	1 10 0	1 0 0	2 10 0	131 12 6
<i>Southern Presbytery—</i>		1023 11 10	138 10 11	65 0 3	49 11 3	46 18 5	52 2 0	29 10 8	1405 5 4
21. Clydebank	Students and Elders ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
22. Dumbarton	Do. do. .. ..	.. ..	.. ..	4 0 0	.. ..	.. ..	.. ..	.. ..	4 0 0
23. Dunoon	Do. do. .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
24. Edinburgh	N. Macintyre, minister	166 13 9	12 15 0	14 14 6	3 10 0	.. ..	5 10 0	4 0 0	207 3 3
25. Glasgow St Jude's Ch.	Neil Cameron, minister	768 5 0	51 0 0	108 4 3	22 10 0	18 0 0	25 5 0	17 0 0	1010 4 3
26. Greenock .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
27. Kames	D. Mackenzie, minister	180 0 0	11 0 0	14 4 0	.. ..	6 0 0	5 0 0	.. ..	216 4 0
28. Lochgilphead	Students and Elders ..	.. ..	.. ..	1 5 0	0 12 6	1 2 0	0 12 6	.. ..	3 12 0
29. Oban	D. A. Macfarlane, M.A., minister	168 16 6	12 10 0	14 10 1	4 10 0	5 0 0	5 0 0	.. ..	210 6 7
30. Tarbert, Loch Fyne	Students and Elders ..	4 0 0	1 0 0	1 0 0	0 10 0	0 10 0	0 10 0	0 12 8	8 2 8
<i>Western Presbytery—</i>		1287 15 3	88 5 0	157 17 10	31 12 6	30 12 0	41 17 6	21 12 8	1659 12 9
31. Achmore .. ..	.. ..	15 10 6	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	15 10 6
32. Applecross	J. Campbell, missionary	183 9 0	18 7 11	5 13 1	3 9 0	2 12 10	3 15 8	2 10 7	169 18 1
33. Aultbea	J. Nicolson, missionary	46 13 6	10 6 0	2 2 0	2 0 0	2 0 0	2 3 0	.. ..	65 4 6
34. Bayhead	J. MacLachlan, minister	69 4 0	5 14 7	3 1 7	1 16 4	3 17 10	2 9 4	2 2 1	88 5 9
35. Bracadale	D. Mackinnon, missionary	51 1 6	12 5 0	1 3 0	1 9 0	1 0 0	1 0 0	.. ..	47 9 6
36. Breaclete	D. MacSween, missionary	23 8 8	6 10 0	1 13 0	1 0 0	.. ..	1 5 8	1 0 0	34 17 2
37. Broadford	A. MacAskill, missionary	11 1 6	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	11 1 6
38. Elgoll	Do.	19 12 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	19 12 0
39. Flashadder	F. Morrison, missionary	30 13 0	5 10 0	1 10 0	1 0 0	1 7 0	1 2 6	1 6 0	42 8 6
40. Gairloch	R. McKenzie, M.A., minister	230 0 0	51 10 8	17 18 0	10 13 6	14 4 5	13 11 8	9 10 6	347 8 9

41. Glendale	J. Macleod, minister	107 14 0	13 9 4	6 0 0	3 6 0	4 11 0	4 6 2	3 2 0	142 8 6
42. Stockinish	M. Mackinnon, missionary	.. ..	17 1 8	2 12 0	2 2 0	.. ..	2 11 0	.. ..	24 6 8
43. Finsbay	A. Mackinnon, missionary	87 8 6	12 0 0	2 0 0	1 0 0	1 4 0	2 6 0	1 7 6	107 6 0
44. Harris — Northton	R. Ferguson, missionary	33 13 0	10 5 5	1 13 5	0 18 1	0 16 9	1 2 0	0 12 6	49 1 2
45. Strond	John Macleod, missionary	33 11 6	12 0 0	1 18 0	1 2 0	1 4 0	1 1 0	0 14 0	51 10 6
46. Tarbert	D. R. Macdonald, minister	152 9 0	16 2 2	4 14 10	2 13 10	3 5 10	2 13 0	2 1 10	184 0 6
47. Kilmuir	A. Mackay, missionary	45 1 6	8 15 6	3 0 0	2 13 6	2 2 0	3 0 0	.. ..	64 12 6
48. Kinlochervie	H. Morrison, missionary	9 9 0	2 10 6	1 2 6	0 15 6	0 13 6	0 13 6	0 8 6	15 13 0
49. Kishorn	K. Macleod, missionary	27 7 0	5 6 0	.. ..	.. ..	.. ..	1 0 0	.. ..	33 13 0
50. Kyle of Lochalsh	A. Robertson, missionary	24 4 6	6 8 0	1 15 8	2 2 0	1 17 9	1 13 4	1 13 5	39 14 8
51. Lochbroom	D. N. Macleod, minister	190 14 0	30 19 7	5 12 3	5 16 0	4 17 3	7 9 0	4 3 0	249 11 1
52. Lochcarron	D. Macleod, minister	67 1 6	14 19 3	3 0 6	1 15 6	2 13 0	2 19 6	1 16 6	94 5 9
53. Lochinver	M. Morrison, minister	56 5 2	8 16 0	3 0 0	.. ..	3 0 0	2 5 0	2 10 0	75 16 2
54. Luib	A. Macaskill, missionary	13 4 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	13 4 0
55. Lurebost .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
56. Ness, Lewis	A. Finlayson, missionary	26 12 6	15 2 3	3 9 6	3 12 0	.. ..	3 15 11	.. ..	52 12 2
57. Plockton	A. Robertson, missionary	8 3 0	7 2 6	2 7 0	1 11 2	1 13 0	2 2 6	1 3 0	44 2 2
58. Portree	D. M. Macdonald, minister	243 11 9	25 0 0	12 0 0	7 0 0	4 13 4	7 0 0	4 18 1	304 3 2
59. Raasay	W. MacSween, missionary	75 19 0	28 19 0	3 15 0	3 0 0	3 0 0	4 0 0	2 4 0	120 17 0
60. Scourie	H. Morrison, missionary	15 0 6	7 14 6	2 0 0	1 5 0	1 17 0	2 2 0	1 10 0	31 9 0
61. Shieldaig	D. Macleod, minister	101 5 0	16 14 6	2 7 11	2 19 0	3 3 0	3 11 9	2 8 3	132 9 5
62. Stoer	M. Morrison, minister	78 1 6	18 6 10	5 3 8	4 17 8	4 0 0	3 15 8	2 13 0	116 18 4
63. Stornoway	M. Gillies, minister	153 9 0	20 0 0	25 11 9	7 0 0	5 0 0	5 0 0	5 0 0	221 0 9
64. Struan	A. Beaton, missionary	25 3 2	7 11 6	1 17 0	0 17 0	1 5 6	1 12 0	0 13 6	38 19 8
65. Tolsta, North	Elders	58 0 0	8 0 0	3 16 0	2 10 6	.. ..	3 10 0	.. ..	75 16 6
66. Vatten	J. Macleod, minister	45 7 6	3 10 0	1 10 0	.. ..	0 16 0	1 10 0	.. ..	52 13 6
67. Waternish	A. McDiarmid, missionary	30 0 0	4 10 0	2 6 0	1 2 0	1 0 0	1 6 0	40 4 0

2339 9 1	431 8 8	135 13 8	80 17 7	77 15 0	97 18 2	55 8 3	3218 5 5
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SUMMARY.

Northern Presbytery	1023 11 10	138 10 11	65 0 3	49 11 3	46 18 5	52 2 0	29 10 8	1405 5 4
Southern	1287 15 3	88 5 0	157 17 10	31 12 6	30 12 0	41 17 6	21 12 8	1659 12 9
Western	2339 9 1	431 8 8	135 13 8	80 17 7	77 15 0	97 18 2	55 8 3	3218 5 5
Congregational Contributions	4650 16 2	658 4 7	358 11 9	162 1 4	155 5 5	191 12 8	106 11 7	6283 3 6
Legacies	110 0 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	110 0 0
Donations	142 10 9	51 17 0	583 10 8	8 8 7	6 11 1	137 0 10	7 10 0	937 8 11
Interest	202 16 1	.. ..	33 6 10	38 12 10	2 8 11	0 3 7	0 4 5	277 12 8
Balance, 31st March, 1928	5106 3 0	710 1 7	975 9 3	209 2 9	164 5 5	328 17 1	114 6 0	7608 5 1
.. ..	6811 5 11	.. ..	1563 17 1	1470 6 5	125 19 4	61 1 0	34 13 0	10,067 2 9
Amount on Deposit Receipt for Kaffir Bibles	11,917 8 11	710 1 7	2589 6 4	1679 9 2	290 4 9	389 18 1	148 19 0	17,675 7 10
do. do. Legacy Fund .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	341 6 6
.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	30 8 8
Total	£ 18,047 3 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..

ABSTRACT of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND

FOR YEAR ENDING 31st MARCH 1929.

SUSTENTATION FUND.

INCOME.

Balance on Hand at 31st March 1928 £6811 5 11

CREDITS—

1. Congregational Contributions	£4650 16 2	
2. Donations	142 10 9	
3. Home Mission Fund—Balance		
Transferred	708 19 11	
4. Legacies... .. .	110 0 0	
5. Interest	202 16 1	
	<hr/>	5815 2 11

£12,626 8 10

EXPENDITURE.

DEBITS.

1. Payments to Ministers at		
30th June, 1928	£990 0 0	
2. " 30th Sept. "	990 0 0	
3. " 31st Dec. "	990 0 0	
4. " 31st March 1929	990 0 0	
	<hr/>	£3960 0 0
5. " Missionaries at		
30th June 1928	349 17 0	
6. " 30th Sept. "	333 10 0	
7. " 31st Dec. "	328 10 0	
8. " 31st March 1929	356 0 0	
	<hr/>	1367 17 0

£5327 17 0

Payment to London Mission Fund	...	£52 0 0
Stationery, Printing, Postages, &c...	...	7 7 7

£5387 4 7

Balance on hand at 31st March 1929 7239 4 3

£12,626 8 10

180

HOME MISSION FUND.

INCOME.

CREDITS—

1. Congregational Contributions	£658 4 7	
2. Donations	51 17 0	
	<hr/>	£710 1 7

£710 1 7

EXPENDITURE.

DEBITS.

1. Postages, Printing and Stationery	£1 1 8	
2. Balance Transferred to Sustenta-		
tion Fund	708 19 11	
	<hr/>	710 1 7

£710 1 7

JEWISH AND FOREIGN MISSION FUND.

INCOME.

1. Congregational Contributions...	£358	11	9	
2. Do. Lochalsh				
Congregation, Ontario ...	8	10	0	
3. Donations ...	572	2	0	
4. Do. for Kaffir Bibles ...	1	15	0	
5. Discount on Foreign Drafts ...	1	3	8	
6. Interest ...	33	6	10	
	£975	9	3	
Balance on Hand at 31st March 1928	1563	17	1	

£2539 6 4

EXPENDITURE.

1. Paid Rev. J. Tallach — Salary to 31st March 1929 ...	£220	0	0	
2. Do. o/a Mr J. Ndiyamabombo Missionary at Shangani — Salary ...	26	0	0	
3. Do. Teacher at Do. Do. ...	12	0	0	
4. Do. Teachers' Salaries...	49	0	9	
5. Do. Student at Lovedale ...	20	0	0	
6. Do. Upkeep of Mission ...	30	0	0	
7. Do. Medical Outfit ...	5	0	0	
8. Do. Grant to New School ...	10	0	0	
9. Do. Donations received...	8	8	4	
10. Rev. Dr R. Macdonald, o/a Medical Outfit ...	60	0	0	
11. Do Travelling Expenses to S. Africa...	77	0	0	
12. Do. Salary to 31st March 1929 ...	93	15	0	
13. Rev. D. J. Urquhart—Travelling Expenses to Palestine ...	50	0	0	
14. Do. Salary to 31st March 1929 ...	151	0	0	
15. Mr. I. Reuter, Missionary to the Jews (Glasgow) ...	26	0	0	
16. Deposit Receipt for Kaffir Bibles ...	1	15	0	

£839 18 4

17. Postages, Printing & Stationery, Balance on hand at 31st March 1929 ...	2	9	11	
	1696	18	1	

£2539 6 4

JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

INCOME.

Balance on hand at 31st March 1928	...	...	£330 15 9
1. Donations	...	...	£1 15 0
2. Interest	...	...	8 15 9
			10 10 9
			£341 6 6

EXPENDITURE.

Balance on hand at 31st March 1929 (on	...	...	...	£341 6 6
Deposit Receipt)	...	...	...
				£341 6 6

AGED AND INFIRM MINISTERS' AND WIDOWS' AND ORPHANS' FUND.

INCOME.

Balance on hand at 31st March 1928	...	...	£1470 6 5
1. Congregational Contributions	...	£162 1 4	
2. Donations	...	8 5 1	
3. Discount on Foreign Draft	...	0 3 6	
4. Interest	...	38 12 10	
			209 2 9
			£1679 9 2

EXPENDITURE.

1. Paid Mrs Graham, late of Shieldaig	£35 0 0
2. Do. Mrs Macfarlane, late of Ding-wall	35 0 0
3. Do. Mrs Scott, Australia	20 0 0
4. Do. Mrs Sinclair, Glasgow	40 0 0
5. Do. Mrs Radasi & Children, Bembesi	65 0 0
	£195 0 0
6. Printing, Postages, and Stationery	1 3 9
Balance on hand at 31st March 1929	1483 5 5
	£1679 9 2

182

COLLEGE FUND.

INCOME.

Balance on hand at 31st March 1928	...	...	£125 19 4
1. Congregational Contributions	...	£155 5 5	
2. Do. Chesley, Ontario	...	5 16 1	
3. Donations	...	0 15 0	
4. Interest	...	2 8 11	
			164 5 5
			£290 4 9

EXPENDITURE.

1. Paid Theological Tutor—Salary to May 1928	...	£30 0 0
3. Do. Salary to 31st March 1929	...	28 8 0
4. Do. Grant for Books	...	5 0 0
5. Paid Grant in aid of Students...	...	110 0 0
5. Postages, Stationery, Printing, &c.	...	0 13 10
		£174 1 10
Balance on hand at 31st March 1929	...	116 2 11
		£290 4 9

GENERAL BUILDING FUND.

INCOME.

Balance on hand at 31st March 1928	...	...	£34 13 0
1. Congregational Contributions	...	£106 11 7	
2. Donations	...	7 10 0	
3. Interest	...	0 4 5	
		<u>114 6 0</u>	
		<u>£148 19 0</u>	

EXPENDITURE.

1. Paid in reduction of Debt on Churches and Manse	...	£119 19 9	
2. Postages, Printing, and Stationary	...	0 10 3	
		<u>£120 10 0</u>	
Balance on hand at 31st March 1929	...	28 9 0	
		<u>£148 19 0</u>	

ORGANISATION FUND.

INCOME.

Balance on hand at 31st March 1928	...	...	£61 1 0
1. Congregational Contributions	...	£191 12 8	
2. Do., East Williams Congregation, Ontario	...	2 5 0	
3. Donations	...	3 12 2	
4. Sale of Church Documents	...	0 7 8	
5. Interest	...	0 3 7	
6. Payment from Vancouver Congregation o/a Deputy's Expenses	...	100 0 0	
7. Do. Detroit do. do.	...	30 16 0	
		<u>328 17 1</u>	

EXPENDITURE.

1. Paid Rev D. Beaton Salary as Synod Clerk to May, 1928	£15 0 0	
2. „ Do. to 31st March, 1929	14 5 0	
3. „ Do. Printing and Sundry Synod Expenses	1 5 6	
4. „ Synod Expenses at Glasgow	7 0 0	
5. „ Travelling Expenses to Synod at Glasgow	13 18 0	
6. „ Insurance of Missionaries	39 4 6	
7. „ Printing Financial Statement in Magazine	5 0 0	
8. „ Expenses of Deputy to Gaelic Mission at Wick	3 0 0	
9. „ Do. to Vancouver (Fare to and Return)...	139 11 7	
10. „ General Treasurer's Salary to 31st March 1929	86 0 0	
11. „ Printing, Stationery and Postages	5 19 4	
	<u>£330 3 11</u>	
Balance on hand at 31st March 1929	59 14 2	
	<u>£389 18 1</u>	

LEGACY FUND.

LEGACIES RECEIVED.

1. From the Executors of the late Mrs Robert Mackay, Ardmail (late of London) o/a Sustenta- tion Fund	£10 0 0
2. From the Executor of the late Miss C. Mackenzie, 18 Strath, Gairloch (late of Inverness), o/a Sustentation Fund.. ...	100 0 0
3. The Executors of the late Miss Helen Fraser, Dingwall ..	30 8 8
	<hr style="width: 100px; margin-left: 0;"/> £140 8 8

£140 8 8

HOW DISPOSED OF.

1. Legacy from Executors of the late Mrs Robert Mackay to Sustentation Fund	£10 0 0
2. Legacy from Executor of the late Miss C. Mackenzie to Sustentation Fund	100 0 0
3. Legacy from Executors of the late Miss Helen Fraser, Ding- wall, to Deposit Receipt ...	30 8 8
	<hr style="width: 100px; margin-left: 0;"/> £140 8 8

£140 8 8

INVERNESS, 3rd May, 1929.—We have examined Vouchers of foregoing Accounts for year ending 31st March 1929, and have found all correct.

JAMES CAMPBELL, }
JOHN FRASER, } *Auditors.*

Bartimeus An Dall.

(Air a leantainn).

III. Faic mar tha gràs Chrìosd a ruigheachd air feum gach anam fa leith. Tha tabhairt air a thaobhsan a co-fhreagradh do dh'iarraidh air 'ar taobh-ne ris gach anam tha e ag radh "cìod is àill leat!"

Tha e iongantach agus maiseach a thoirt fainear cho iomadh fillte is tha guthan saor ghràis. "Tha tart orm" deir neach. "Thig a chum nan uisgeachan" tha gràs ag radh. "Tha ocras orm" deir neach eile. "Ith an ni ta maith agus gabhadh t-anam toilinntinn ann an cuilm shoghmhoir," tha gràs ag radh. "Ach tha mi bochd, gun ni agam leis an ceannaich mi." "Thig ceannaich fion agus bainne gun airgiod agus gun luach" (Isaiah lv. 1.) "Tha sinn sgith" deir an luchd-saoithreachaidh anns a mhachair far an robh iad fosgailte do theas na greine. "Thigibh am' ionnsuidh-sa agus bheir mi suaimhneas dhuibh" deir gràs a' tighinn mar ghaoith, ùrair bho na h-uisgeachaibh. "Tilg air an Tighearna do churam, agus cumaidh esan suas thu" (Salm lv. 22.) Caint gràis ris an fhear-turuais a tha fannachadh air an t-slighe. Tha i ag eigheach ris a chiontach. "Feuch an tobar tha air fhosgladh air son peacaidh agus neo-ghloine" (Sech. xiii. 1.) Dhoibhsan tha air seacharan tha gràs ag radh: "Is mis' an t-slighe"; do'n mhuinntir aineolach; "Is mis' an fhirinn"; agus riu-san tha bàsachadh: "Is mis' a' bheatha." Tha farsuing a cuireadh do'n pheacach, nach misneachail a comfhurtachd dhoibhsan tha ri bron; nach mor an neart tha i toirt dhoibh-san tha fànn an cridhe! Cha'n 'eil eucail air son nach 'eil leigheas aig gràs, cha'n eil feum air son nach 'eil ulluchadh, agus feumaidh gach neach a thig 'na h-eiseamail aideachadh fadheoidh—"Is leoir e; tha mi air mo bheannachadh mar gu'm biodh uile roidean agus uile shaoibhreas gràis air ulluchadh dhomhsa nam aonar!"

IV. Tha a cheisd so a teagasg, ged is aithne do Chrìosd, 'ar feum, agus cìod a ni e rinn, is àill leis gu'n deanamaid fein 'ar feum aithnichte dha.

Cha'n e aobhar urnuigh gu'n deanamaid aithnichte do Dhia, ni air an robh e aineolach; cha'n 'eil feum aig uile-fhiosrachadh air sin, ni mò tha e ag atharrachadh a thoile; cha'n fhuiling a neo-chaochluidheachd sin (Seumas i. 17).

Cha'n 'eil e a dusgadh a ghràis, oir tha sin o shiorruidheachd; ni mò tha e ga mheudachadh oir tha a ghràs neo-fhiosrachadh air sin, ni mò tha e ag atharrachadh a thoile; cha'n fhuiling a neo-chaochluidheachd sin (Seumas i. 17).

Cha'n 'eil e a dusgadh a ghràis, oir tha sin o shiorruidh-eachd; ni mò tha e ga mheudachadh oir tha a ghràs neo-chriochnach. Ach tha e fosgladh slighe air son gràs a shruthadh a mach a reir na h-innleachd shiorruidh. Is e freagradh a chreidimh e do chèist Chriosd, "Ciod is àill leat mise a dheanamh air do shon?" Cha'n 'eil fìor urnuigh ann gus an doirt Dia a mach an Spiorad naomh, Spiorad nan gràs agus nan athchuinge (Sech. xii. 10.) Is e air tùs e Spiorad nan gràs, a suidheachadh 'san anam aignuidhean naomha, agus an sin Spiorad nan athchuinge, a tionndadh nan aignuidhean sin a chum durachd bheò, a tha ag analachadh a mach o'n chridhe ann an urnuigh, eadhon mar tha an Spiorad a deanamh còmhnaidh le 'ar n'annhuinneachdan (Rom. viii. 26).

"Thubhairt an duine dall ris: A Thighearna mi dh'fhaotainn mo radhairc!" Nach ullamh, iomchuidh am freagradh so. Foghlumeadh peacaich agus naoimh bhuaith aithne bhi aca air am feumaibh agus am feumaibh is mò bhi ac' an uachdar. Bha Bartimeus a dh'uireasbhuidh iomadh ni, agus dh'fhag freagradh Chriosd raon farsuing dha ach 'se a mhàin tha sinn a cluinntinn bhuaith "Fradharc! Fradharc!"

Nach beag ionndrainn tha ann am moran de dh'urnuighean bhitheas sinn a cluinntinn gu minic. Tha iad gun chumse. Feudaidd e bhi na àm cùl-sleamhnachaidh, no na àm ath-bheothachaidh, feudaidd e bhi na latha taingeachaidh, no an latha trasgaidh, feudaidd e bhi na aoradh teaghlaich no 'na choinneamh fhollaisich, cha'n 'eil e air son stà, cluinidh tu aig gach àm dhiubh sin an aon urnuigh aca. Agus ma thig thu air d'ais an ceann chuig bliadhna, gheibh thu an duine math ud leis na briathran ceudna, mar nach biodh an eaglais, no an saoghal no e fein air adhartas 'sam bith a dheanamh, no atharrachadh 'sam bith fhulang.

Nam biomaid gu ceart an ceann na h-urnuigh, feumaidh feum sonruichte bhi againn beo air 'ar spioradaibh. Feumaidh sinn aithne bhi againn air ar n-uireasbhuidhean-mothachadh a bhi againn orra, agus an cuir an cèill. Feumaidh gnothuch a bhi againn chum na Rìgh-chaithreach. Chuala mi am focal ud uair aig seann tràill dhiadhaidh. Chaidh fheoraich dheth cionnus a bha urrad do bheothalachd spioraid aige gun sgar ann an dleasdanas na h-urnuigh. "Oh," thubhairt e, "tha gnothach agam a ghnath ann an dol a dh ionnsuidh na Rìgh-chaithreach, tha mi an sin ag innseadh do'n Tighearna an aobhair air son an d'thainig mi, agus tha mi feitheamh air son freagradh." Is ann mar so mar an ceudna a bhuineadh dhuinne feitheamh air son freagradh. Saoil nan do thionndaidh Bartimeus air falbh

o Chrìosd, as deigh dha cromadh 'san duslach, agus an eigh shearbh ud a chuir suas "A Thighearna gu'm faighinn mo radhare," agus gu'n d'thubhairt e', "Bho'n a rinn mi an urnuigh ud; theid mi nis tachdan a dh'iarraidh na deirce," agus mar sin ag eiridh bh'air a ghluinean, tha e dol am measg n t-sluaigh a dh'iarraidh deirce. Nach toilleadh e gu'n deanadh an Slanuighear dha'n d'thug e masladh tàir air urnuigh, agus a thoirt seachad do dhoille shiorruidh. Ciod ach so, tha sinne a' deanamh, 'nuair a's deigh samhladh durachd 'nar n'uirnuighibh a thiormaicheas sinn ar suilean agus a theid sinn gu seachranach a's deigh gach buannachd is toilinntinn thalmhaidh, gun fheitheamh air son freagradh? Tha eadhon an t-eunadair tha coma air son an eoin a leanntuinn na saighead le a shuil, gus am faic e i a dol an sàs. Ach nach lionmhor iad nach d'thoir aon suil a's deigh an urnuighibh.

Ach cha do phill is cha robh e comasach gu'm pilleadh Bartimeus air falbh bho Chrìosd. Mar 'eil a bhilean fathast ag eighreach, "mo radhare! mo radhare!" tha urnuigh ni's doimhne na's urrainn bilibh a chuir an ceill a dol a mach o chridhe. Chi thu so anns an duine gu lèir, na làmhnan 'gam fàsgradh, an ceann air a shineadh a mach, a ghnuis air a tionndadh suas ann an sbairn iartuis, an ànail luath na uchd, air a bhualadh an taobh a stigh dheth le cridhe claidhte, clach nan sùl gu diomhain ag oidhearpachadh air an latha fhaicinn, agus air an stiuradh a dh'ionnsuidh Iosa, mar gu'n ruigeadh e air solus le ainneart!

Cha'n 'eil thu gu feitheamh fada an diomhain, a dhuine dhoill! Tha a mhaduinn a teachd. Tha a ghrian air eiridh ort le leigheas 'na sgiathaibh (Mal. iv. 2).

VIII.

"Ghabh Iosa truas dheth, agus bhean e ri shùilibh agus thubhairt e ris. Faigh do radhare; imich; shlanuich do chreidimh thu."

"Ghabh Iosa truas dheth," gu cinnteach cha'n ann an sin air son na ceud uair, ach bha e air a dheanamh soilleir an sin bha a dhearbhaidhean air an toirt. Bha fàile cubhraidh 'sa bhocsa alabasteir mu'n do bhriseadh e le neart graidh, ach bha an sin an oladh air a dortadh a mach, agus lion a cubhraidheachd luachmhor an seomar (Marc xiv. 3.) Tha a leithid so, do dh'ainneart naomha ann an urnuigh, agus is ann mar so tha beannachdan tasgaidh Dhé air am faotainn. Tha truas uaighneach Chrìosd a gintinn athchuingean annainne, a tha a thruas fhollaiseach fein a ris ag aideachadh agus a freagradh. Ghradhaich Iosa Martha, agus a piuthar, agus Lasarus; ach 'nuair a sheas e

aig an uaigh ghuil e (Eoin xi. 5, 35.) Agus feudaidd sinn a chreidsinn 'nuair a bha toraidhean uaighneach a pheacaidh mar so 'na fhianuis gu'n do thaisbein a ghnuis an ni a bha na chridhe. Bha an sin an gràdh a thug e gu h-ùir a bhàis, a 'chum agus gu'n saoradh e peacaich air a ghluasad ni bu chumhachdaiche ann na anam, agus bha e sruthadh thairis ann na ghnuis, na bhriathraibh agus ann an gnìomharaibh truais. 'Sann aig a leithid so do dh'àm a bha Mata air a ghluasad gu chuir sìos "ghabh Iosa truas dheth."

"Is bhean e ri shuilibh." Cha robh so 'na ni do-sheachinte mar nach b'urrainn a bheannachd-san sruthadh thuige gun mheadhoin, ach bha e air a dheanamh ann an irioslachd, agus ann an caoimhneas.

B'urrainn dha a leigheas le focal a mhàin, agus nam b'e sin a thoil gun fhocal, agus sin fad às cho maith, is fagus do laimh. Ach rinn e mar bu tric feum do mheadhonaibh. Chuir e criadh air suilibh an duine bha dall a rugadh e, agus chuir se e a dh'ionnlad ann an lochan Shiloam (Eoin ix. 6, 7.) Dh'àithn e a chlach bhi air a gluasad bh'ar uaigh Lasarus mu'n do dh'èigh e, "Thig a mach" (Eoin xi. 39.) Is iad na builbhinnean is na h-eisg a bha aca 'nan laimh a lionmhoiraich e, ann an aite iognadh a chur air an t-sluagh le biadh ulluchadh à neo-ni.

Tha a spiorad iriosal ri bhi air fhaicinn ann an so; oir bha na miorbhuilean a dh'oibrich e air am falamhachadh mar so do mhoran dhe'n ghloir a lionadh an t-suil fheoilmoir le iognadh. Chuimhnich e ged a b'e e fein dluth-chompanach Iehobhah (Sech. xiii. 7), gu'm b'e nis a Sheirbheiseach e' agus rinn e gu glic (Isaiah lii. 13.) Ged a bha e os ceann nan uile, Dia beannaichte gu sìorruidh, bha e nis air fhoillseachadh 'san fheoil (I. Tim. iii. 16), agus mar a b'iomchuidh dha, chuir e sgàil mu ghloir neo-chruthaichte, agus dh'oibrich e oibribh gloirmhoir gu ro iriosal.

Asb am feadh a chuir e sgàil air a chumhachd ò shuil a mhoir-shluaigh, thaisbein e ni bu ro phailte a chaoimhneas thaobh na muinntir euslan. 'Nuair a thuig an lobhar nach ro eagal, air Crìosd gu'm bitheadh e air a shalachadh leis (Marc i. 41); 'nuair a mhothaich an duine bodhar, nach b'urrainn a bhriathraibh a chluinntinn gu'n robh a mheur na chluasaibh (Marc vii. 33), 'nuair a chunnaic a bhean bhochd, a rinn Sàtan a chromadh cho an-ìochdmhor rè ochd bliadhna deug lamh bu chumhachdaiche na lamh a seann fhir sàruchaidh air a leagail gu cairdeil oirne (Lucas xiii. 13, 16), gun teagamh chaidh faireachadh aoibhneach tre'm feoil, 'nuair a bhean e riu, agus bha an creidimh air a neartachadh gus an ni a gheall e a chreidsinn.

Ri leantainn.

Letter From Rev. John Tallach.

THE Rev. N. Cameron, Convener of the Foreign Mission Committee, has received the following letter from Mr Tallach, dated 5th July:—"I received the letter you sent after the Synod. Since then we received news of the Synod from various sources, and we are happy and thankful that everything passed by in a peaceable way. The fact that the different funds are so well kept up ought to encourage and humble us. To be stewards of temporal things in the House of God is as truly a responsible position as being stewards in spiritual things, and we all require great grace for both places.

A fortnight ago we were at Martha Farm School and stayed for a week-end. Under our supervision preaching has been going on there now for nearly two years, and a number were wishing to be examined with a view to church membership. In these circumstances we took one of the elders with us from Ingwenya, and we held a session meeting on the Saturday. We examined 18 people, and of these we found 16 whose knowledge and experience were such as to fully entitle them to church privileges. The time taken for this serious work was about 5 hours, and all three of us asked questions of practically every candidate. I only mention this to show that the work was done without any undue haste. Later, we examined 5 adult girls and one lad for baptism. To hold the ordinance of the Lord's Supper where it has not been held before is always particularly solemn, and indeed we felt it so on the Sabbath. One kept marvelling at the evident work of the Holy Spirit among the people. During the preaching, the people followed with a deep earnestness which increased as we proceeded to the work of baptising and serving the Table. Even those who came to look on seemed to be impressed. The vacant yet questioning stare of these poor heathen who come to look on follows one for many days afterwards. There must have been about 100 people present. On the Monday we went to the school, and while I did my work there Dr Macdonald attended to a good number of sick people. We left the people, we trust, strengthened and ourselves greatly encouraged.

Ten miles or so of our road receives no labour in improvement and is very heavy after last year's rains, and with the rough roads one of our axles broke. From a farm 10 miles away we got a phone call through to town, and a car came out to take us home late the follow-

ing night. Our car is still away in the wilds, but I hope to get it home next week (D.V.) On returning we had our Quarterly Meeting and Communion here at Ingwenya. At the Quarterly Meeting there were 6 forward for membership, of whom 5 were received. On Sabbath the church could not hold all the people, and one of our largest school-rooms did not suffice in holding the overflow.

It was a time of spiritual warmth and refreshing. The Monday meeting was well attended, and as most of the people knew of the success of the Gospel at this time among us it was felt that a regular meeting of thanksgiving was more suitable than preaching; so after reading a portion of the Word we devoted about two hours to praise and prayer. One could discern a tenderness among the people when we came finally to sing a part of the 72nd Psalm. We cannot tell why the Lord gives us these souls except that He works His own will without reference to our unworthiness. The crown is not on us, not on the praying people here, or at home, not on the Church, but on Him, and our desire is that it should rest there.

One man and his wife who came forward at Ingwenya walked 45 miles to be present at the Communion. He was married by us about two years ago, but never professed until now. It seems he took a Bible away with him at the time of his marriage, and as there is no mission where he is, he kept reading it, with the result that he and his wife got not only saving knowledge but very much other Biblical knowledge as well.

We had a wire from Mr Mackenzie that he is to sail from Sydney on the 10th of this month. We are longing to see him, but we fear that his stay with us will be but a short one. I am proceeding with the house, doing as much of the work myself as I can. Patrick Nkamo wishes to be specially remembered to you. He is now getting old. One of our women members at Bembesi is very ill, and we do not expect her to recover. She is a great age, but up till now has been wonderful in health. She is one of the old converts from Cape Colony, and is really a good woman. Her brother, who died some years ago, translated the Shorter Catechism into Isixosa.

My wife and child are well and send you warm regards. Give our kind regards to your office-bearers. We trust that they and all our people will remember us in prayer, especially that the Holy Spirit will continue to work among us, unworthy though we be. This is our

greatest fear. With sincere and warm regards to yourself, I remain, your sincere friend—JOHN TALLACH.

P.S.—I have said nothing of the Doctor as he is writing himself.—J. T.

The Late Mr Charles MacLean, Elder, Cawdor Road, Inverness.

THIS worthy man was the eldest son of the late Mr Lachlan Maclean, Cawdor Road, Inverness. He was born at Duntelchaig, in the parish of Dores, not quite seventy-six years ago. When we knew him first he was at Dalvourn, parish of Daviot, about thirty-five years ago. He was then a changed man, but the instrument used by the Lord to work this change in him I cannot definitely state; but I always found that two men for whom he had unbounded regard were the saintly Rev. Donald Macdonald, late of Shieldaig, and the other, a worthy layman, of the name of William Macdonald, who finished his course at Elphin, Sutherlandshire. As a mason contractor, it was his lot to go to Coulin to build a lodge for Lord Lovelace, and while there he always attended the ministry of Mr Macdonald at Shieldaig and Torridon. In after years, when relating his experiences while listening to the Rev. Mr Macdonald, his face would beam, and one could clearly see that remembering those services he was anew refreshed as the Holy Spirit called to his mind what the Lord had spoken to him through His own messenger. At this special time, when he arrived home, he began to praise Mr Macdonald to his father, and declared that there was not a preacher in the Highlands like him, to which the father replied that he was like a young calf getting his first milk, and that there were some ministers in the Highlands much ahead of him. To this Mr Maclean replied that he agreed that if Mr Macdonald had no liberty—his gifts were not very great—but when he had liberty there was no minister like him for feeding starving souls. This the father would readily admit when he became more acquainted with Mr Macdonald's preaching. To show Mr Maclean's appreciation of Mr Macdonald, he called his youngest son after him.

As was stated, he also had great regard for William Macdonald, who was Missionary at Elphin. While building the shooting-lodge at Druimaraonidh he made every effort to hear William on the Sabbath at Elphin. There he also met the worthy Marion Mackenzie, otherwise called Merran Mhor. Mr Maclean was also at Portree before the passing of the notorious Declaratory Act, and used to hold meetings with Mr Neil MacKinnon. When the stand had to be made in 1893, he had no hesitation in joining those who, as the Apostle Peter said, left all and followed Christ. Until his dying day he never regretted taking that stand. As long as he was in Daviot he was mainly responsible for seeing the services conducted there. It was while he was still there that the writer knew him first, and if a Paul could approvingly and lovingly write of Gaius mine host, we can certainly state that he was one of the kindest we ever visited. I may say that I shall never forget the pleasantness of his hospitality. About his wife, I may say she was like-minded with him in her kindness, and one who was of a meek and quiet spirit.

To know Mr Maclean in reality one would require to know him in his own house, for although he was a clear speaker on the Friday and a man of an able mind, yet it was at the family altar he excelled. We often felt that when he was engaged at the family altar we had reason to be ashamed for our dryness compared to him.

For the last few years of his life he became very mellow, and a discourse on the sufferings of Christ would make him break down. He was a most affectionate father, and to the writer he confided on more than one occasion his concern for his children's eternal salvation, and that, although one had the hope that it was well with one's self, yet what would become of those whom they were leaving behind? He was a steadfast friend, a true Christian, whose loss our congregation has deep reason to mourn. His remains were laid to rest beside those of his father in Dunlichity Burying-ground, where much of the dust of the Lord's people lies to answer the call of the trumpet of the Great Day. We may say that the dust of his wife was also laid there as recently as the 12th day of June, about nine months after that of her husband.

To their sorrowing family and relatives and friends we tender our heartfelt sympathy, and pray that the Holy Spirit may work in them as He worked in them who are now through faith and patience inheriting the promises.—E. MACQ.

Notes and Comments.

Rome and the "Encyclopædia Britannica."—The following cutting is from the "English Churchman":—The following is an excerpt from page 18 of the twenty-first annual report of the Westminster Catholic Federation for the year 1928, published at the offices, 5 Chancery Lane, London, W.C. 2 (2d):—"Report of the Vigilance Sub-Committee for 1928.—The Sub-Committee report that during the past year they have held twenty meetings. The revision of the 'Encyclopædia Britannica' was undertaken with a view to eliminating matter which was objectionable from a Catholic point of view, and of inserting what was accurate and unbiased. That such revision was necessary may be gauged from the fact that it is stated that, of the 1500 contributors to the work, only about 15 are Catholics, 10 alone of whom are recognised authorities on religious subjects. These latter have contributed about 170 of the many thousands of articles which, according to the editors, treat of religion. The whole of the 28 volumes were examined, objectionable parts noted, and the reasons for their deletion or amendment given. There is every reason to hope that the new edition of the 'Britannica' will be found very much more accurate and impartial than its predecessors."

A Frenchman on the Changing English Sabbath.—The Paris correspondent of the "Daily Telegraph" (London) says that "the eminent writer, Abel Hermaut, member of the French Academy, is astonished at the revolution that has taken place in the English 'Sunday.' " He knew it towards the end of the Victorian era, and he finds some amazing contrasts between the Sabbath of those days and the present. M. Hermaut is quite clearly a worshipper of the Goddess of Pleasure, and the change pleases him. We quote him as a witness of the tremendous change which has come over, even London, in the matter of Sabbath keeping within recent times.

Rebuke to the Vatican.—The documents in connection with the dispute between the Vatican and the British Government authorities in Malta do not lack in plain speaking. These documents contain a memorandum signed by the Prime Minister of Malta, and the Ministers of Education, Treasury, Public Health, Public Works, Industry and Commerce, and Justice, with reference to the Pastoral Letter of the Archbishop of Malta and the Bishop of Gozo on the relations between Church and

State in Malta, and also Cardinal Gasparri's note to the British Minister at the Vatican on the subject of an aide-memoir, in which Lord Strickland, the Governor, was denounced. With regard to the latter document the Minister's memorandum declares that the grave imputations made in it against Ministers—and accepted by Cardinal Gasparri as true—reflect equally on the King's representative in Malta and on the Imperial Government as the ultimate custodians of law and order. The contents of the document itself, the memorandum continues, are obviously a travesty of the situation in Malta, dictated by undiluted political bias and transparent personal enmity against Lord Strickland himself, and it is greatly deplored that the Holy See should have been unconsciously misled into lending the assistance of its great prestige and power to what is nothing less than a conspiracy against British rule in Malta. It is significant that this severe rebuke gets quite an obscure place in the "Glasgow Herald," while the emergence of the Pope from his "prison" is emblazoned in large cross headings on the page facing the leader page. The Malta trouble is surely of greater interest to the Protestants of this country than the Pope's emergence from his self-imposed seclusion in the Vatican.

Rome Hails the Pope.—Such is the cross heading in large type in which the "Glasgow Herald" announces the emergence of Pius XI. from his self-imposed imprisonment in the gorgeous mansion of the Vatican, with its spacious gardens and its imperial fare. On Thursday, 25th July, the Pope broke the long tradition of his predecessors, extending back to 1870, and came out into the open. The reception given to the Pontiff was one of magnificent splendour. Rome is a past mistress in the skilful staging of spectacles fitted to dazzle the imagination and captivate the senses, and on this occasion she put forth every effort to excel all former occasions. The newspaper correspondents are hard pressed for descriptive epithets to depict the scene. They tell us that the sun had set by the time the Papal Cross had appeared with seven candles held high around it. The incident is significant. It was in candle light, after the sun had set, the Pontiff appeared and, in dim light, blessed the kneeling multitudes. The faithful, now that the Pope has emerged from his seclusion, may reserve for worthier causes their long misplaced sympathy for the poor "Prisoner of the Vatican," and it will be well for Protestants to keep wide awake, for this emergence of the Pope is of world-wide significance.

Henry Martyn's Portrait.—The Rev. Charles Simeon, Cambridge, had a portrait of Henry Martyn, the consecrated missionary, hanging in his study, the sight of which greatly impressed him. He used to observe of it while looking up at it with affection, as it hung over his fireplace: "There; see that blessed man! What an expression of countenance! No one looks at me as he does—he never takes his eyes off me, and seems always to be saying, 'Be serious, be in earnest; don't trifle, don't trifle.'" Then smiling at the picture, and gently bowing, he would add, "And I wont trifle, I wont trifle."

Roman Catholics in Present Parliament.—According to the "Protestant Alliance Magazine" there are 26 Roman Catholics in the present Parliament—18 Labour, 5 Conservative, and 3 Nationalist. Forty-eight Roman Catholic candidates stood, of whom 26 were returned and 22 were defeated. Of the latter 9 were Conservatives, 5 Liberals, 7 Labour, and 1 Nationalist.

Getting Bolder and Bolder.—The L.M.S. are determined to pursue their Sabbath excursion policy. Recently the first excursion train from Helmsdale on a Sabbath was run, but the result, we are told, was not such as to encourage the Mammon worshippers to try the experiment again in a hurry. Other northern excursions on the Lord's Day were not very encouraging. But greatly daring the L.M.S. ran an excursion train from Strathpeffer and Dingwall on the Communion Sabbath. This barefaced flouting of deeply cherished convictions may seem a small thing to Mr Follows and his associates, but the seed sown may yet yield a harvest of desperate sorrow. The "Glasgow Herald" says the L.M.S. carried 60,000 excursionists on the first Sabbath of August. In addition to these there were the excursionists who travelled by the L.N.E.R. and the 'buses—the figures of which are not given. On a more recent Sabbath the figures for Glasgow excursionists were 40,000. At the time of writing this note the L.M.S. is advertising another Sabbath excursion to Kyle with the inducement held out to the excursionists that the ferry will be at their disposal.

St Columba Parish Church (Glasgow) Induction.—A friend has sent us the programme of the Congregational Celebrations in connection with the induction of the Rev. Alexander Macdonald, M.A., to the Gaelic charge of St Columba, Glasgow. Prior to the opening of the proceedings there were selections on the bagpipes. The pro-

ceedings opened with the singing of Psalm c., followed by a prayer in Gaelic and the Chairman's remarks. Here are some of the items in the programme:—Part song—"An téid thu leam a righinn og"; Song—"Break o' Day"; Song—"Mi'n so nam' aonar"; Part song—"The Viking Song"; Song—"Bu chaomh leam 'bhi mireadh"; Selections on the Bagpipes; Part song—"O hi-ri-ri, tha e tighinn"; Song—"The Wolf"; Part song—"Over the Sea to Skye"; and "Hail to the Chief." At first sight it seems almost incredible that such proceedings as the above, which took place in the City Hall, Candleriggs, could ever be associated with the solemn induction of a minister of the Gospel to his work in a new charge. The gross worldliness of the whole proceedings is not bettered by the thin sprinkling of what might be termed religious items in the programme. The minister is to be pitied, if he realises the burden of his office, whose introduction to his people was inaugurated by such proceedings. The Moderates in their worst efforts in the olden days could scarcely have outdone the above.

Memoir of Rev. D. Macfarlane, Dingwall.—The work is now issued from the press, and copies have been sent to all who ordered the book. One or two have been returned as the address was not sufficient. Will those who ordered the book, and have not received it, communicate with the Editor giving their full address? Copies have also been sent to our ministers, missionaries, and others for sale, and may be had from them for 3s 6d. The book is going off much quicker than we anticipated, and in order to meet possible demands we have ordered a second impression of 500. When these are disposed of the book will be out of print, and we would advise all those who wish to have a copy to purchase one without delay as repeat orders are already coming in to us. We take the liberty of quoting the following extract from a letter of Mr Ross, Liverpool, to a friend: "I have read Mr Macfarlane's Life with much pleasure, and I trust not a little profit. What a saint of God and true minister of Christ he was. He was like Mr Spurgeon—pastor, teacher, and evangelist—in his preaching with unflinching witness against the defections and follies of the age. He was eminently taught of God, and his aptitude in quoting the Word of Life showed a truly living acquaintance with it as the discernor of the thoughts and intents of the heart, as well as a lamp to our feet and a light to our path. Being true, faithful and holy he provoked assaults from hell. Alas! the devil finds so many of us

so fast asleep, like dogs on the dunghill, that he need not disturb us as we don't cut any ice against him in his ravages on the sons of men, but our dear departed father was an invader of his kingdom and could not but suffer at his hands; but his Deliverer was ever nigh and the trial ended in gracious praise." No one can read Mr Macfarlane's Diary without being profoundly convinced that he went with all his concerns to a throne of grace. He lived a life of humble dependence on his God, and it is well that the young people of our Church should become acquainted with the kind of men who left all for conscience sake not knowing what was to become of them. It was a bold venture of faith, but neither Mr Macfarlane nor Mr Macdonald ever regretted the step they took in 1893. Unfortunately the life of Mr Macdonald is long out of print, and though we are often asked for it we have to say regretfully that it cannot now be had. It is to be hoped, therefore, that our young people will possess themselves of copies of Mr Macfarlane's life before it goes out of print.

Commercialism Exploiting the Lord's Table.—A well-known theological monthly has an advertisement headed: "Danger at the Communion Table." The advertisers go on to say: "Doctors and Public Health Officers pronounce the use of the Communion Cup as liable to convey Infectious Diseases." Then the wares of the advertisers—individual Communion Cups (whatever an individual Communion Cup may mean)—are brought to the readers' attention. The gross commercialism herein exhibited in its stark nakedness is repulsive to all reverent minds, and it shows how far theological journals are fallen when such an advertisement would be allowed to appear in their pages.

Royalty and Sabbath-breaking.—It is to be regretted that those who occupy high places should countenance the desecration of the Lord's Day as was recently done at Forfar by the Duke and Duchess of York. The occasion was the parade of 200 ambulance men, 150 V.A.D.'s, 200 Boy Scouts, and 50 members of the Arbroath Boys' Brigade. Lord Strathmore presided, and welcomed the Duke and Duchess. Thereafter the members of the Forfar Town Council and officials of the ambulance bodies were presented. The Duke and Duchess inspected the parade. Demonstrations of ambulance work were given and ambulance competitions took place, including one for a trophy presented by the Dowager Countess of

Airlie. The fact that these annual inspections have always taken place on Sabbath, as is reported, does not lessen the sin of the Duke and Duchess in countenancing this worldly display on the Lord's Day, and only emphasises the fact that there is something seriously wrong in the religious life of Forfar when such demonstrations are permitted. The worst feature of the whole business is the excuses some ministers have been making for this demonstration. The Rev. Dr W. S. Provand, Clerk of the Glasgow Established Presbytery, and the Rev. J. Dempster, of the United Free Church, are reported as offering the plea that the work of the Ambulance Association is a work of mercy. There must be more than an ordinary twist in the mental outlook of some men when they cannot draw a distinction between such demonstrations as are noted above and the work of Ambulance Associations in helping the injured. The Rev. Archibald Morrison, Abbey Parish Church, Edinburgh, as reported in the press, gave as one reason of the correctness of the above function that he himself had addressed many Labour meetings on the Lord's Day. Such are the men who are supposed to be spiritual guides to the people of Scotland. Is it any wonder that the high tidal wave of Sabbath desecration is sweeping over Scotland?

Death of Stationmaster at Kyle of Lochalsh.—Immediately after the issue of our last number an esteemed reader wrote pointing out that the stationmaster (referred to in our note in the August issue) did not die suddenly. That he had been ill for some time and off duty and died in his own home. In writing our note we were misled by the following news item in the "Glasgow Herald" (a paper invariably reliable in its news intelligence), which was followed by other papers, and which we did not see contradicted: "Sudden Death of Kyle Stationmaster. Mr Riach, the stationmaster at Kyle, died suddenly in Kyle Station on Sunday evening as the excursion train was leaving with 300 visitors from Inverness, Nairn, and Forres" ("Glasgow Herald," 16th July). The fact that the "Glasgow Herald" stated it thus, however, does not make it correct, and though, by it, we were misled, it is our duty to express sincere regret for indicating by our note that the stationmaster died suddenly in the station. We therefore withdraw the words of our former note: "The departure of the train was marked by the sudden death of the stationmaster, who dropped down as the train was departing."

Church Notes.

Communion.—September—First Sabbath, Vatten and Ullapool; second, Strathy; third, Tarbert, Stoer. October—First Sabbath, North Tolsta; second, Ness, Gairloch; third, Scourie; fourth, Wick and Lochinver. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch. January—Last Sabbath, Inverness. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Collection for this Month.—The Collection for this month is for the Organisation Fund.

Death of Mr Angus Macdonald, Deacon, North Uist.—We regret to have to record so soon again the passing away of another of the North Uist office-bearers. Mr Angus Macdonald was a much younger man than Mr Malcolm Macdonald, to whose death we referred in the June issue. We extend our heartfelt sympathy to his widow and family, and to the congregation which in so short a time has lost two of its office-bearers. A fuller notice will (D.V.) appear later.—J. M.

Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

SUSTENTATION FUND.—J. W., Blacksboat, Morayshire, 10s; J. McL., Crianlarich, 5s.

COLLEGE FUND.—K. B. M., Arngomery, Kippen, 10s.

HOME MISSION FUND.—F.P., Sydney, per. Rev D. Beaton, 8s.

JEWISH AND FOREIGN MISSIONS.—A. R., Southport, England, £100; D. S., Castletown, per Rev. D. Beaton, 10s; Friend, Kyle, for Clothing Fund, per Rev. N. Cameron, £1; D. McL., Lochyside, Banavie, 10s; K. B. M. Arngomery, Kippen, 10s; Tenth Part, Edinburgh Postmark (o/a China), 10s; In Memory of a Beloved Brother and Three Sisters, for "Kaffir" Bibles, £100.

ORGANISATION FUND.—D. McL., Banavie, 6s; F. P., Sydney, for Rev. R. Mackenzie's expenses, per Rev D. Beaton, £2 2s; Tenth Part, Edinburgh, for Poor of the Church, 10s.

LEGACY FUND.—From the Executors of the late Miss Jessie Ross, late of Golspie and London, being Residue of her Estate bequeathed to the Jewish and Foreign Mission Fund, per A. N. MacAulay & Co., Solicitors, Golspie, £945 13s 2d.

The following lists have been sent in for publication:—

BONAR-BRIDGE CHURCH BUILDING FUND.—Rev. D. J. Matheson, Lairg, acknowledges, with sincere thanks, the following:—A. Friend, Lairg, £1; A Friend, Creich, £1; Two Stornoway Friends, £1 0s 3d; M. I. T., Dumbarton, 10s.

FINSBAY CHURCH BUILDING FUND.—Mr Simon Mackenzie, Church Treasurer, Leverburgh, acknowledges, with sincere thanks, the following:—Rhumore, 10s; Miss M., Northton, 10s; Miss M. M., Strathmore, Finsbay, per Mr D. Campbell, 10s.

GAIRLOCH CONGREGATION.—Mr D. Fraser, Strath, Gairloch, acknowledges, with grateful thanks, the following:—Friend of the Cause, for Church Funds, 10s; Mrs W., Pasadena, California, per Mr John Mackenzie, Porthenderson, for Sustentation Fund, £3.

NEWCASTLE CHURCH PURCHASE FUND.—Mr F. Bentley, 35 Burton Terrace, Newcastle, thankfully acknowledges the following:—M. McK., Strathy Point, £1; Miss A. S., Halkirk, £1; Miss U., Dingwall, £2 10s; Mrs McK., Newcastle, 10s; Miss McR., Dingwall, 5s; G. S., Dunbeath, 5s; A. McK., Dingwall, 5s; Collecting Cards—Mrs Bott, Derby, £1 2s; Mrs Laing, Durham, 16s 6d.

ROGART CHURCH BUILDING FUND.—Mr J. M. Murray, Muie, Rogart, acknowledges, with sincere thanks, the following donation:—Misses B., New York, per Mrs Macmaster, £2.

SHIELDSDAIG MANSE REPAIRS FUND.—Mr John Gordon, Congregational Treasurer, Shieldsdaig, acknowledges, with grateful thanks, the following donations duly received:—Torridon District, per Dr Johnston, £12 12s 7½d; Diabeg District, per John MacIennan, £11 19s; Shieldsdaig District, per J. Gordon, £8 4s; Ardhislaig District, per A. MacIennan, £8; Kishorn District, per J. Mackenzie, £5 1s; Ardinishkeen District, per D. Gillies, £8 5s 6d; Lechcarron District, per R. Macrae, £5 7s; Two Friends in Montana, per Rev. D. Macleod, £2; Wellwisher, per do., £1.

STAFFIN CHURCH BUILDING FUND.—Mr Alex. Mackay, Missionary, Staffin, acknowledges, with sincere thanks, the following:—G. McL., Staffin, 10s; A. M., Staffin, 5s; P., Staffin, 5s; M. M., Leverburgh, 10s; K. McA., Glenachcaskill, 3s; J. McK., Glendale, 10s; M. McC., Glendale, £1; R. McC., Flashadder, 10s; A. McK., Arrocher, £1; A Friend, 10s; L. MacQ., Seamen's Institution, Melbourne, £5; D. A. M., Toronto, 5 dollars; A. C., Diabaig, 10s; R. M., Glasgow, £2; A Friend of the Cause of Christ, Glasgow, £1; M. McD., Bedford, £1. Collecting Cards—Miss J. McAulay, Portree, £23 0s 6d; Ken. Maclean, Waternsh, £4 5s; J. Macleod, Glasgow, £3; Wellwisher, Raasay, £1; A. Friend, Raasay, £1; Friend, Raasay, 10s; A Friend, Raasay, 7s 6d; A. McL., Edinbane, 5s; Mrs A. L., Annishadder, £1; D. M., Harlosh, 10s; Rev. N. C., Glasgow, £1; A Friend, Glenhenisdale, £1; A. S., Waternish, £1; W. McK., Glendale, 7s 6d; Wellwisher, Flashadder, 5s; J. McK., Lochwinnoch, £1; C. MacQ., Staffin, 10s.

The Magazine.

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