

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.

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VOL. XXXIV.

February 1930

No. 10.

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## New Year's Lecture in St Jude's, Glasgow.

BY THE REV. NEIL CAMERON

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"And hath committed unto us the word of reconciliation"  
(II. Cor. v. 19).

**THE** Lord of His great goodness and mercy has spared us to see the beginning of another year. When we look back over past years how like the barren fig tree we have been in the Lord's vineyard. The patience and long-suffering of the Lord towards us in our daring transgression of His law and in despising and rejecting of Christ in the Gospel astonishes the angels of glory. May the Lord, by His Word and Spirit, cause that our rebellion and unbelief may become grief of heart and also shame and confusion of face to us all in this new year upon which we have entered to-day.

Let us consider:—

I. Reconciliation. — (1) This word means, to bring parties who are at variance to an agreement or union. Man, by his disobedience to God's command and by obeying Satan, broke for ever, so far as he was concerned, the peace that existed between him and God. He became an enemy to God in his mind most unjustly and wickedly, and he would continue in that state and condition for ever had not God provided a way by which He could be just in reconciling guilty men to Himself. Let us seriously lay to our hearts that there is only one way by which God offers reconciliation to the sinful children of men, and that every sinner who will die

without repentance toward God and faith toward the Lord Jesus Christ, which God demands of men—"Repent and believe the gospel"—shall be irretrievably lost for ever.

(2) The Lord Jesus Christ came into this sinful world, and took upon Himself the sins of all that shall be saved, and endured all the divine wrath and curse that were to be their portion for ever. This is the marrow of the gospel; for therein is the love, mercy, and grace of God—the Father, Son, and Holy Spirit—revealed and bestowed upon men through the gospel. This is set forth repeatedly and in many ways in God's Word. It is clearly set forth in Psalm lxxviii. 18: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them." We read in the Epistle of Paul to the Ephesians iv. 11 of these gifts: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In this way God reconciles sinners to Himself. All who are reconciled are convinced of sin, and of righteousness, and of judgment by the Holy Spirit, and are enabled by Him and by the grace of God conveyed to their hearts not only to repent of their sins but to believe in Christ as the only Saviour of the lost, and the only way to the Father. Peace with God through faith in Christ crucified for them flows into their consciences and hearts; in other words, they are reconciled to God. All that are saved are thus reconciled and not otherwise.

(3) But such as are sent forth to the ministry of reconciliation are called by the Holy Spirit to that work over and above their effectual calling. This is clearly revealed both in the Old and New Testaments. This was true in the case of Moses; in the case of Isaiah, Jeremiah, Amos, etc. It was also true of the apostles—"Follow me and I will make you fishers of men." It was true of Paul and Barnabas at Antioch. It is true yet. We believe that all who are called by the Spirit for the ministry of reconciliation are equipped by Him for the office of the ministry, and are made willing to go forth, and also encouraged to do so by some portion of God's Word brought into their mind by the Holy Spirit. I should be very sorry to harass any who have been truly sent; but I am sure if such as may be in doubt as to this matter will search carefully, seriously,

and prayerfully, they will find that they passed through two calls—one by which they were brought to repentance and faith, another by which they were thrust out to work in God's great harvest, as Aaron was called.

(4) It is also made very manifest that both in Old and New Testament times there were many false prophets, who ran but were not sent. Such have been the cause of all the backsliding and misery that the Church of God has had to pass through in all the ages of time. It is the cause of all the backsliding of the Church in our time also. God never committed the ministry of reconciliation to any who were not reconciled to Himself by Jesus Christ; for without it they are ignorant of the real gospel. These men lead the people away from the true gospel of the grace of God unto another gospel—a gospel upon which the curse of God rests. Such have led the people away from the true God to idolatry and to all forms of sin in the past, and they do so with a vengeance in our day in Scotland. But as we will have to say a little about this later on we will not follow the matter further here.

## II. The Ministry of Reconciliation.

(1) The term minister means a servant, not of men but of Jesus Christ. Christ bound His disciples when He sent them to all nations by the formula: "Teaching them to observe all things whatsoever I have commanded you." It is on the condition that they would act up to this command that He promised:—"And lo, I am with you always, even to the end of the world. Amen." Be it observed that they were prohibited by a strict command not to teach their own notions or opinions, but what they found in God's Word. It is clear that this command binds Christ's servants still, and will continue to do so till the end of the world. The Apostle Paul, writing to the Church at Corinth, declares that he received of the Lord that which also he delivered unto them; meaning that it was not on any other authority but Christ's he did and taught everything among them. So every minister of the Church of Christ should be able to prove from the Word of God that all he teaches the people is solidly based upon the inspired Scriptures of the whole Bible. The Bible is the depository out of which all the doctrines taught, and the form of worship, government, and discipline of the Church of Christ must be taken by its ministers,



But men began to broach very ruinous doctrines and practices in the Church even in the Apostolic age. The true ministers of Christ had no small contentions with such men, who were in every case endeavouring to father their heresies on the Bible. As one after another of these heretical views was disproved by God's Word, and cast out of the Church, the true meaning of the Scriptures became established. This was how the dogmatical creed of the Church took its origin. The Westminster Confession of Faith was compiled not only to set forth what was proved to be the true meaning of the Bible, but also as a safeguard against all heresies controverted and proved to be false down through the past ages. To this Confession of Faith in all its articles, and to the form of worship, government, and discipline of the Church of the Reformation in Scotland all its office-bearers voluntarily bound themselves by what was acknowledged to be equivalent to an oath.

(2) We observe in our text that they are designated "Ambassadors." An ambassador is "a minister of the highest order sent by one sovereign power to another." The ambassadors of Christ are sent by Him with conditions upon which rebels in the Kingdom of Satan are offered free pardon, and the privilege of being received by God into His everlasting Kingdom of Grace and Glory. The ambassador of Christ has the most responsible position that can be imagined. He is sworn to be faithful to his Master, the Lord Jesus Christ, and he has to be faithful to the souls of his fellow-men. The terms of reconciliation are clearly stated, and he is bound on his oath that he will not change them in the least. The terms are:—"Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon"; or in other words:—"Repent ye for the Kingdom of Heaven is at hand." They are to compel them to come out of the Kingdom of Satan in which all are by nature, not by physical force, but by persuasion and in a beseeching way. But they are not allowed to change the terms. It must be absolute surrender on the sinner's part; casting away the arms of rebellion and a forsaking of Satan's service with his whole heart, never to return to it for evermore.

The ambassador may expect to be subjected to all opprobriums, slanders, enmity, and persecution even

unto death, should he be faithful to Christ and to never-dying souls. He must not, in order to avert these trials, change his opposition to the sinful practices of Satan's slaves in sin; but must continue to "tell the wicked that it shall be ill with him" if he forsake not his ways. Far less must he join the wicked in their sins in order that he may not be called a narrow-minded bigot. He must not only tell the sinner that the pleasures of sin will bring him to hell, in the pulpit, and after that indulge himself in dancing, whist drives, theatre-going, Sabbath profanation, etc., etc. Satan has got plenty so-called ambassadors who encourage poor sinners to continue in sin by the old and too successful lie of Satan: "Ye shall not surely die," should they disobey God's command. Alas! how many are in this generation of such traitors? who do their utmost to advance Satan's Kingdom under the cloak of being Christ's ambassadors. But Christ declares how He will deal with such men on the dreaded day: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity."

III. The trust committed to these ministers and ambassadors—the Word of Reconciliation; in other words, the whole Bible as it is of a truth the God-breathed Word.

(1). They are bound to declare the whole counsel of God to men. The Apostle Paul did not shun his duty in this matter:—"I have not shunned to declare unto you all the counsel of God." Writing to Timothy, when he lay under the sentence of death in Rome for the gospel of God which he had preached, we see that instead of warning him of the danger to which he would expose himself should he act as he did, he addresses him thus:—"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." This was not only Paul's warning and advice to Timothy, but also the advice

and warning of God, the Holy Spirit. Timothy is also enjoined:—"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." These things are not written for Timothy only, but also for the ambassadors of Christ till the end of time. It is by so doing that they shall save themselves from the most awful consequences of ruining themselves and them that hear them. "Thus saith the Lord," was the ground upon which all the Lord's prophets in Old Testament times warned their hearers to listen to their words, because they were God's words, and of the awful consequences of their refusing to do so. The same is true of all Christ's true Ambassadors under the New Testament dispensation. Prophets, and Apostles, and ministers, who were God's true servants could say:—"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart." This is what Peter meant when he said:—"To whom shall we go; for thou hast the words of eternal life." Christ and Him crucified, held forth in the gospel, is all in all to the ambassadors of the kingdom of God; for they are sure that "there is none other name under heaven given among men, whereby we must be saved."

(2). But we observe in our text that God had not only committed the ministry of reconciliation to His Ambassadors, but also the Word, that is the whole Bible. It is quite evident that He has not committed His Word to the men, who tear it to pieces in our day like Jehoiakim, King of Judah, who burnt Jeremiah's prophecy in the fire after cutting it with his pen-knife. But God has commanded His Word to a thousand generations, and He will take good care of it till He has accomplished by it all that He purposed to do. He has done so in past ages, and He will assuredly do so in this infidel generation. When that cannot be done otherwise He will have men ready to act like the nobleman in France. When the King of France's order to arrest all the Protestants was issued, officers came to this gentleman's mansion to arrest him. He got time to run out to his garden at the back of the house, dug a hole, and buried his Bible in it. He was arrested and haled to prison. Somehow he got out of the prison, made straight for the garden, dug up his Bible, and fled to England with it. When matters came to such a pass in the Free Church of Scotland that men had to choose whe-

ther they were prepared to continue in Church fellowship with her after the highest places in her colleges and pulpits were handed over to rationalists, who taught that the Bible was of human authorship, and that it was full of errors and immoralities; and when no discipline could be put into practice against these infidels in her courts, men had to make their choice how to act then. It became quite evident that if men were to follow the Free Church in her downward career, they would have no divinely inspired, infallible Bible and no Confession of Faith. This was declared to the people by some of her ministers time and again. But when men had to prove by their deeds whether they would part with money and property in order to maintain and defend God's Word and the original Creed and Constitution of the Free Church, only two of the many hundreds of ministers within the pale proved that it was the Word of God that was committed to them by the Lord, and not money and property. Others who were very loud as to what they would do in defence of the Bible and the Confession of Faith, became dumb when they saw that they had to choose which to lose—the Bible and Confession of Faith or their manse and salaries. Some of those refused to enter into a union with the United Free Church in 1900, and raised an action in the civil courts for the property of the Church (which they gained) and made a great deal of their own faithfulness. Faithfulness in what? In having clung to the property in order to make sure that they would not, if at all possible, lose it. Well, if it was property that the Lord committed to them, they can say to the Lord Jesus on the great day of judgment, "we have kept faithfully that which thou hast committed to us." But it was not property that the Lord committed to Revs. D. Macfarlane and D. Macdonald, but the Word, and they did act like the noble Frenchmen in taking good care that they would not lose the Bible whatever became of property. These men were like David in Psalm cxix., 105-6: "Thy Word is a lamp unto my feet, and a light unto my path; I have sworn and I will perform it, that I will keep thy righteous judgments"; they had also given their oath that they would hold by the Bible and Confession of Faith even should persecution become their lot. They held by God's Word, and let the world go, as our forefathers did before them. Are we without houses to dwell in and churches to worship our God in? It would amaze you were you to be told of the amount of



money raised in our comparatively small and poor Church for building churches and manses. Are we poorer than our neighbours on account of that? Did not the Lord fulfil His promise to us? — "Verily I say unto you, there is no man who left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold in this present time, and in the world to come life everlasting." So you see that there is no loss in time or eternity for leaving everything and everybody in order to adhere to Christ and His Word, for "the earth belongs unto the Lord and all that it contains." It is written—"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

(3) The majority of the Declaratory Act Church (as stated above) lost the whole of the funds and property of the Free Church by a decision of the House of Lords. In delivering the decision of the House of Lords, the Lord Chancellor—Lord Halsbury—stated that the United Free Church was a creedless Church. This was a reasonable conclusion on account of the fact that that Church claimed the right to change her creed when and as often as she desired to do so. This was an amazing blow to the United Free Church. But the case was taken up in Parliament, and an Act was passed by which the most of the funds and property were restored again to the United Free Church—the party who refused to enter the Union were held entitled by the Act to a certain proportion of the spoil.

Hints about union with the Established Church began to be mooted then. The first step taken publicly and actually in this direction was in a clause added to the aforesaid Act of Parliament for the allocation of the property and funds of the Old Free Church. This clause, inserted by Lord Balfour of Burleigh, into the Act, was to relieve the ministers and elders of the Established Church of their vow to "assert, maintain, and defend the whole doctrine of the Confession of Faith." This was the first fundamental step of the Established Church of Scotland from her ancient and scriptural moorings. The fact that her office-bearers could not take the above stated relief (why should they desire or have it? is amazing!) without an Act of Parliament, shows the value of being established. By it a vital part of the settlement at the Reformation of the Church was removed; and that at a perilous time when the Scriptures were in the melt-

ing pot of infidels and rationalists, and the Confession of Faith shelved by the most of the ministry.

A free hand was now given to enter into negotiations for union with the United Free Church. Committees were re-appointed and "Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual," were agreed to by a majority or by all of the Presbyteries of the Church. These articles were "passed into a binding law and constitution" in the Assembly of 1921; and an Act of Parliament was passed that year legalising these articles.

While some of the declarations so framed and ratified are not openly destructive of the creed of that Church, they are very serious when they are looked upon from the point of view of the well known heterodoxy of the compilers of them. For instance—"This Church has the inherent right, free from interference by the Civil Authority, but under the safeguards for deliberate action and legislation provided by the Church itself, to frame or adopt its subordinate standards, to declare the sense in which it understands its confession of Faith, to modify the forms of expression therein, or to formulate other doctrinal statements, and to define the relation thereto of its office-bearers and members, but always in agreement with the Word of God and the fundamental doctrines of the Confession of Faith contained in the said Confession, of which agreement *the Church shall be the sole judge* (italics mine), and with due regard to liberty of opinion in points which do not enter into the substance of the Faith." This shows that the Establishment of religion is a thing of the past in Scotland, and that the Confession of Faith, Form of Church Government, Form of Worship, etc., are now left at the caprice of men to change them or to make new ones in their place, and that they themselves are to be "the sole judge." Thus the principle of Establishment has been abandoned by that Church; but they took good care of the endowment.

The United Free Church, the other party to the union, passed by a large majority many years ago, a Report of their "Social Problems Committee" in which these most extraordinary statements appear—"Why do we need the Old Testament at all? The answer to that is perhaps we don't need the Old Testament." Again, the same report says:—"Possibly the amount of Scripture which is thus living, and which actually operates in

the lives of some Christians, might turn out to be a little more than a tenth of the whole." The United Free Church has not repealed yet, so far as the writer saw or heard, the adoption of these statements and many others of the same kind contained in the Report. Still, not a word has been heard during the negotiations for union on either side as to such atheistic views of the Bible. In fact the inspiration of it is denied altogether in the Report. Still this did not stand in the way of union. Is this union in the truth?

Great praise was lavished on the leaders of this union. They are evidently men of learning and ability; but evidently they lack the insight into the true meaning of God's truth and principles revealed therein; the integrity of conscience to act in accordance with that truth and these principles in every thing about the affairs of the Church of God, which characterised the Reformers of the Church of Scotland. The following portion of God's Word occurred to the writer in this connection: — "A man was famous according as he lifted up axes upon the thick trees." These were the builders of the House of the Lord. "But now they break down the carved work thereof at once with axes and hammers." Give an axe and a hammer to a rustic with strong arms, who sees no beauty in exquisite carved work, and he will soon smash the whole thing to pieces. The men who broke down the creed and constitution of the Church of Scotland must be rustics spiritually, and being ignorant of the spiritual carving of the Lord's temple and of its beauty, they broke it down. They may be held in estimation now; but when the Lord returns to build Zion again in Scotland, the writer believes that their memory will be execrated.

We desire to call special attention to the fact that several long steps have been taken by this Church of Scotland before and since the Union, towards idolatry and the Church of Rome. The Roman Catholic cross has been displayed outside several churches in Glasgow; images of the Virgin with Child and saints have been introduced to churches in Edinburgh; and prayers for the dead are publicly offered. These things and many others not mentioned here are alarming, especially as the most of the people of this country are quite apathetic regarding the scripturalness or otherwise of this conduct of the Churches. In the opinion of the writer, this Union will greatly accelerate the down grade of Christianity in Scotland, and will lead more of the people to

infidelity and non-Church going, and the rest to a form of godliness while denying its power. Episcopacy, from which our godly ancestors in Scotland suffered for fifty years, contending to blood during twenty-eight of these, is gaining ground among the ministry of the Church of Scotland, and no one seems to feel alarmed. Our forefathers, who were men of backbone and conscience for God's truth, and who held that Episcopal Church government is contrary to the order set up by our Lord and His Apostles in the New Testament Church, would not submit to it even when enforced by the sword. They gained the day at the Revolution Settlement and, on account of their faithfulness and intrepidity, we have had civil and religious liberty. But we are selling our birth-right like Esau for less than a mess of pottage. Those noble men and women laboured, and we have entered into their labours. Their fame will be savoury in this country while it will be inhabited by men and women who will value civil and religious liberty; if that be not so, the people of Scotland will have become slaves, and they will very well deserve it. Let us remember that what the Lord committed to His ambassadors is "the Word;" and that our aim is to observe whether men hold to it or not in this country at the present time.

(4.) The Free Church of Scotland, by one of her Presbyteries, has remitted to her General Assembly to be held next May, a resolution aiming at another union. The O.S. Church, the R.P. Church, and the F.P. Church are by it to be invited to unite with the Free Church.

When the first movement for union with the Free Church was brought before the Synod of our Church in November 1900, it was decided that such a step "was premature"—the motion asking that a committee be appointed to confer with the Free Church, it was withdrawn. On the 15th December 1905, a motion was brought up by Rev. John Macleod, Kames, asking that a committee be appointed to confer with the Free Church anent union, which was seconded by Mr W. R. T. Sinclair. Edinburgh. The writer, Rev. Neil Cameron, Glasgow, proposed an amendment as follows:—

"This Synod refuses to consider a motion for union with any Church which does not hold the absolute infallibility of the Scriptures of the Old and New Testaments, and the whole doctrine contained in the Confession of Faith, both in her profession and practice, etc." "In support of his motion, Mr Cameron said he was not opposed to union, and as soon as a Church could be



found fulfilling the requirements of the motion he had submitted, he would consider it his duty to consider the matter of union with it; but that although the Free Church made ample profession as regards her maintaining both, they were very faulty in their practice."

This motion was considered by Rev. A. Macrae, Portree. Eighteen voted for the amendment, and five for the motion. Those that supported the motion went over to the Free Church.

Again, in the month of August 1916, the Free Church appointed a committee to confer with the Free Presbyterian Church for union.

At the meeting of our Synod in Glasgow, May 1917, the following motion (which we curtail for want of space) was moved by Rev. Neil Cameron:—(1) The Free Church has never explicitly condemned the views advocated by Dr W. M. Alexander in "Demonic Possession." (2) The Free Church, by making a declaration that "she had always adhered "to the Confession of Faith as adopted in 1846, is thereby justifying their continuing under the Declaratory Act, and condemns the separation in 1893 of the Free Presbyterian Church. (3) That the Free Church admitted into their ministry men from Churches holding very latitudinarian views. (4) That the Free Church has been lax in her general discipline and practice—by holding church bazaars, sales of work, church soirees and social meetings, prayers at the grave, and a popish symbol in a window of one of their churches. These differences were sent to the Free Church Assembly desiring them to remove them. But instead of taking any steps to have these unscriptural and unpresbyterian objections to union out of the way, they sent a very evasive reply, which was not deep enough to hide its bottom. So, at the Synod of 1918, the Free Presbyterian Church brought the insincere movement to an end. Four of our ministers went over to the Free Church in November of 1918. All the objectionable things which we pointed out as differences between them and us, which would prevent us, without their removal, from considering union with them, are carried on in the Free Church still. Those ministers who went over from us have become quite dumb about those unscriptural innovations. Instead of an improvement in the profession and practice of the Free Church the contrary is true. To give one instance or more of this:—In the "Evangelical Quarterly" of last April (Revs. J. R. Mackay, D.D., and Donald Maclean, D.D., are its co-joint editors) the second

part of an article on the resurrection of Christ, by Rev. W. M. Alexander, D.D., appeared, in which it is stated four times that the last twelve verses of the Gospel by Mark are an appendix. Mr Mackay must have changed his mind very much as regards the authenticity of these verses since the writer had a talk with him before he went to the Free Church. The writer desires to warn him of the danger to which he exposes himself by departing from the orthodox stand made by all sound divines in the past as to this unsound conclusion. Taking all the evidence into serious consideration, the proper conclusion must be that these verses formed part of Mark's gospel when it was written at the beginning. The writer would warn Mr Mackay to abstain in future from attending services under any pretence where Popish ceremonies are countenanced such as prayers for the dead, etc., as he did in St. Giles, Edinburgh, on 11th November, 1929. It has appeared now that he did not countenance prayers for the dead that day.

The Free Church persistently declares that there is no difference between the creed and constitution of the two Churches. If they believe that, why do they take every opportunity that opens to break up congregations of this Church? For example at Obbe, Harris, and at Portree, etc. One feels constrained to come to the conclusion that what they really aim at is the wiping out of the Free Presbyterian Church. Hitherto, they have not been, in the least, successful in their efforts, and if the Free Presbyterian Church will adhere steadfastly to her scriptural position, no power of men or Satan can prevail against her. Another thing in which the Free Church acts with very lax hand is the manner in which they observe to keep the Sabbath day holy. Statements are made by her as to the need of doing this; but in her practice, as in many other things, these statements are not carried out.

These few observations are made on account of the fact that the Free Church endeavours to make people believe that the fault, why a union should not take place between the two Churches, is entirely ours. We separated from the Free Church in 1893, not only for the change made in her creed by the Declaratory Act, but also on account of the corruption in her worship and practice. We have not repented yet of having done it, and we do not expect that we will have any reason to repent in the future. Why should we go back to these heathen practices in order to unite with the present Free Church, the writer cannot conceive. Let our motto be—"First pure and then peaceable."

## Notices of the Martyrs and Confessors of Lesmahagow.

BY THE REV. CHARLES THOMSON, OF NORTH SHIELDS  
(LATTERLY FREE CHURCH MINISTER, WICK).

### III.

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(Continued from Page 340).

AFTER the Earl of Airley's tenant had departed to his own country, the Gudewife of Waterhead returned with her children, and occupied the farm. She found nothing but desolation, where there had formerly been peace and plenty:—of what little provision and other necessities she had contrived to procure, she was soon plundered by another marauding expedition of the persecutors; and for a considerable time the family had little else to live on but milk. Her husband now repeatedly ventured home, from his retreat on Mennockhill, and gave orders respecting the farm. On a certain evening, a party of persecutors came to the house, and seemed disposed to stay all night. Mrs Steel was greatly alarmed for the safety of her gudeman; for he had appointed to be home early next morning to sow some barley. She was terrified lest he should keep his appointment, and thus fall into the hands of them that sought his life. She therefore lifted up her soul to God; and that presence of mind and decision of character, with which he had so remarkably blessed her, did not forsake her on this trying occasion. It was impossible to advertise her husband of his danger, as it was quite uncertain where he might be; but she feigned herself to be in a violent rage, as, indeed, well she might, at the persecutors; and all night stayed without doors, constantly attended by some of the enemy; and in a most furious and frantic manner, and as loud as she could cry, loaded them with the most opprobrious epithets. The persecutors retaliated, and a mighty uproar was produced, and continued during the live long night, which was just what the sagacious Gudewife wished. When the morning began to dawn, she saw her afflicted husband dimly appear, at a little distance, upon the open plain of Cairnhouse, approaching homewards. His danger was extreme; for he was coming straight upon his enemies; and a few minutes more would have

sealed his doom. But he was not forsaken in this emergency. The persecutors never observed him—his wife, in her anxiety, lifted up her voice louder than ever; he heard it; and, to her inexpressible joy, he stopped for a moment, and then cowered down into a furrow. She then dexterously withdrew into the house those of the persecutors who had accompanied her all night without doors, and gradually became composed, and at length cheerul. Steel, in the meanwhile, arose from the furrow, and escaped. The soldiers soon suspected that she had outwitted them; and, having cursed her for her cunning, saying that she had given her husband a sign, they departed.

One summer morning, a child of the Covenanter's was taken unwell; and he set out early to get some things for his sick infant at a little shop at Waterside, about a mile down the Logan. When he was over against Scorryholm, a party of dragoons appeared on the opposite bank. John Steel turned up Scorryholm Cleuch, a glen on the south side of Logan Water; but he was soon observed, and hotly pursued by the cavalry. The ground on both sides of this glen being firm, they would probably soon have surrounded him; but he ran across a swamp, on the north side of the *cleuch*, where the ground was so soft, that the horsemen could not follow. The commanding officer ordered half of his men to turn up the north side of the morass. Steel then turned a little to the south, into the middle of the *flowe*\*; which not being very broad, both parties of the persecutors kept up a constant fire upon him. The people of the neighbouring farms, were all out on the tops of eminences, lifting up their hearts in prayer before the Lord, for the deliverance of their friend. The firing was so close, that they who stood at Auchrobert, said he was for some time concealed by the smoke, and they thought that he had fallen; but when he emerged into view, running strongly through the morasses, a shout of thrilling joy simultaneously burst from the spectators. Encouraged by this, and calling up all his vigour, he ran over the heights above Cleuch-head. All the cavalry were detained and put about by the bogs, except one dragoon; who struggled through, and fired upon the Covenanter but without effect. He furiously pursued him over the top of the hill; and had

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\*Flowe, a deep morass.—Jamieson.



got so near, that his sword was lifted up to hew down the disciple of Jesus to the ground. But at this critical moment, the Lord arose, and disappointed him, and cast him down, and delivered the soul of His servant, from the wicked and the bloody man. The horse fell with his rider beneath him. Steel turned back to take his musket; but, seeing the rest of the party coming over the hill at full gallop, he continued his flight, and got into Hareslack Flowe, an extensive and impassible morass, about two miles distant from the place where the pursuit began. The soldiers finding that they could proceed no farther, cried out, "Stand ye dog, and be shot." Steel replied, "Ye are in the devil's service, and will be weel paid for't; ye may just rin whare ye canna ride." A cloud of mist came down from the neighbouring mountains, which soon concealed the wearied Christian in its friendly shadow. The dragoons retired, cursing the mist, and experiencing great difficulty in getting all their horses safely through the bogs; while the Covenanter prosecuted his course, and reached Logan House, to the great joy of its worthy inhabitants, just as the shepherd, who had seen part of the pursuit, came running—crying out with tears, "Braw Johnnie Steel is shot this morning." Waterhead could now sing—

"Thou art my hiding-place, thou shalt  
From trouble keep me free;  
Thou with songs of deliverance,  
About shalt compass me."

Several instances are related, both in history and by tradition, of the Covenanters being delivered by the providential intervention of mist between them and their persecutors. One is recorded in the life of Peden. He with some others, had been hotly pursued, both by horse and foot, for a considerable way. At last, getting some little height between them and their persecutors, he stood still, and said, "Let us pray here, for if the Lord hear not our prayers, and save us, we are all dead men." Then he prayed, and said, "O Lord, this is the hour and the power of thine enemies; they may not be idle! But hast thou no other work for them than to send them after us? Send them after those to whom thou wilt gie strength to flee; for our strength is gane. Twine them about the hill, O Lord! and cast the lap of thy cloak over puir auld Saunders, and thir puir things, and save us this ae time; and we will keep it in

remembrance, and tell to the commendation of thy goodness, thy pity, and compassion, what thou didst for us at sic a time." And in this he was heard; for a cloud of mist was interposed immediately between them and their persecutors; and, in the meantime, orders came to the soldiers to go in quest of James Renwick, and a great company with him.

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## An Anticipation of the Free Church Union Overture.

BY DR J. M. JOHNSTON.

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**P**RESS Reports of the Edinburgh Presbytery of the Free Church state that Prof. J. K. Cameron submitted his proposed overture to the General Assembly dealing with "closer co-operation or an incorporating union" with, among others, the Free Presbyterian Church. This was seconded by Prof. J. R. Mackay, and supported by Dr A. Stewart. The Church of Scotland Magazine gives its benediction in these words:—"Whatever may be the issue, Prof. Cameron's statesmanlike proposal merits the 'Godspeed' of all who love the good of Christ's Kirk in Scotland." An earlier press report, dated 1926, credits Prof. Cameron, addressing the F.C. College, with the words: "The coveting of an outward union, secured merely by common government and laxity in respect of truth was that by which the Church was betrayed." The application and correlation of this last trite remark with the proposed overture is the object of this article. Preliminary retrospect over what is now cold historical fact is necessary.

Startling as it may appear, the first occasion when men went out to the wilderness from the Reformed Church of Scotland because the integrity of the infallible Scriptures was assailed, was in 1893. In all of the previous separations for conscience sake, governmental and administrative politics were involved, but the position of the Word and the great doctrines of grace were not contested. Setting aside all theological quibbling about "de forma, de facto, de jure" (vide F.P. Synod speeches 1917), the passing of the Declaratory Act, 1892, was the official liberation of that doctrinal monstrosity which is now matured and broadcast from the

pulpits of the United Church of Scotland to-day, where the Divine Inspiration of the Scriptures is derided and the doctrines of evangelical repentance, regeneration, atonement, and sanctification are scorned. In other words, the responsibility for much of the chaotic teaching, religious indifference and worldliness of the Presbyterian Churches in Scotland largely, if not wholly, rests upon those men, Rainyites and Constitutionalists, who actively or passively opened the floodgates in the Free Church in 1892-93. The Constitutionalists were morally guilty. Read their speeches in the Assembly records of 1893—loud, swelling words, which died away as the cold wind of the wilderness of testimony began to blow about their imaginations, and unlike the Disruption Fathers, they remained seven long years receiving the wages of their hire from the defecting majority who virtually held the purse-strings. Here we had an outward union complete with common government and laxity in respect of truth. Was not the Free Church betrayed? It is an interesting speculation to wonder how long would it be, if ever, before the founders of the present Free Church would have appealed to the civil courts for property, or what course they would have taken, had the consummation of the 1900 union been delayed or abandoned, assuming quite logically that the intellectual libertinism of the pulpit would progress as it has done:

The Church of Scotland, Free and Presbyterian, had its legal beginning when the minimum requirements for a Presbytery met and drew up their Deed of Separation, in which they professed to stand simpliciter where the Disruption Church stood in 1843. This document is to-day one of its important subsidiary standards as regards doctrine, worship, and government. It also clearly declares that the Declaratory Act violated the constitution and principles of the Free Church. In the Free Church case, the pursuers (F.C.), in their condescendence 20, state: "These Acts (1892-94) . . . constituted a grave defection from the principles and constitution of the Free Church as originally constituted." According to the apparent views of those who remained "under dissent" in the Declaratory Act Church till 1900, separation owing to internal disunity involving the doctrines of grace is unjustifiable, until the defecting majority go out to an even more unacceptable body, or place themselves within the pale of civil law as regards temporalities. In 1900 the present Free Church was

left untrammelled to its own devices. The "grave defection" (*vide supra*) was not repealed till 1905—five long years this time. Why five years? Why not immediately? Further, if the Act was really "*de facto*, *de forma*, but not *de jure*," why repeal it at all? There has been too much circumlocution about these matters in the past.

In 1904 the Free Church appeal to Caesar succeeded. The Free Presbyterian Church lauded the decision. But let the Free Church remember that the Supreme Court was not called upon judicially to declare them the Church of Chalmers, but merely that they held by the Establishment principle and the doctrines of predestination and election in contrast to the United Free Church. Further, the Law Lords again enunciated the law of sense and honesty, which holds that no majority can wrest temporalities from a minority which abides by a constitution, for the upholding of which these assets were donated or secured. In 1905 a minister and a majority of the Free Presbyterian congregation at Edinburgh openly departed from this ruling, going over to the Free Church with property, leaving the remnant minority to struggle for 18 years before they could obtain a suitable building for worship. Such a transaction done in the name of Christ would not pass unchallenged in civil life to-day.

In 1907 the Free Church passed a Deliverance anent admission to the ministry. Why was this necessary? In 1905 and 1918 overtures similar to the present one resulted in several ministers leaving the Free Presbyterian Church for the Free Church. They "took their testimony with them." Where is that testimony to-day? Are they as instant in the Gospel "teaching them to observe all things whatsoever I have commanded" as they were when they shared the vicissitudes of a small, poor, narrow, bigoted Church for the Truth's sake? This leads directly to another consideration. One whom the Free Church has honoured used strong terms against prayers at the grave, soirees, and Church bazaars:—"The Free Presbyterian Church's attitude relative to these matters, and the conduct of the Free Church relative to these same matters, have constituted obstacles to greater friendliness between the two denominations: but I do think when the Free Church seems to evince a desire to do justice to the facts in all these references, we ought to take the matter up sympathetically and see to it that the blame for the scandalous divisions in Presby-



terian Scotland should not lie at our door" (Free Presbyterian Magazine, XXII., 104). Exactly! Ten years later we find bazaars freely reported in the press in connection with the Free Church, and at one recently in Ross-shire a Free Church minister justified these things by the analogy of the tithes tribute of the Jewish Church! Condemnation of these things is looked upon as a Free Presbyterian failing. "Making a storm over a cup of tea," said the Editor of the "Free Church Record," only to be effectually countered by an unanswerable exposure of a soiree in Oban (Free Presbyterian Magazine, 1919-1920—Rev. N. Cameron's reply to Free Church Record).

The Free Presbyterian Church has consistently set its face against all worldly innovations and practices. It holds that Christ's Kingdom on earth is spiritual, in the world but not of it, and that His house is a house of prayer, and not a convenience for merchandise or pleasure either in it or in connection with it. The support of the Church rests upon the liberality of the people directed by the Providence of the Head (not abrogating the Establishment principle in other spheres). No matter what that Church professes on paper, laxity in practice in a branch of the Visible Church is indicative of something radically wrong within it. Practice after all is merely the expression of how far profession influences the life. While no true perfection is attainable in this world, yet sincerity and truth make for all lawful endeavours to attain to perfection, and this ought to hold peculiarly in Christ's Church. The only practicable test of purity is the exercise thereof, even though that be dubbed "self-righteousness" by others. A Church stands or falls by the actions and rulings of its Church Courts. The Free Presbyterian Church can unashamedly say, that in much weakness and in the face of much of the world's ridicule, it has endeavoured to keep its Courts with clean hands. It is not denied that there are godly people in the Free Church, but one fact has struck the writer, viz., that these very people shake their heads sadly over the practices indulged in by many in their Church. One ventures to say that were a Free Presbyterian minister to engineer a bazaar, he would forthwith cease to be a minister of that Church unless genuine contrition was forthcoming and discipline duly exercised.

The Free Presbyterian Church has unequivocally defined its position with regard to other denominations.

It is solemnly bound to have nothing to do, directly or indirectly, with any Church which does not hold by the same standards and practice. It is open to consider a motion for union "should a Church appear in Scotland holding, *both in her profession and in her practice,*" these standards, major and minor (Free Presbyterian Synod 1905). This is merely an adaptation of the Scripture—"Can two walk together except they be agreed?" If a motion for union or co-operation come before it, the Free Presbyterian Synod has but two questions to ask, viz.:—Does the overturning Church hold the same profession as we? Do its practices conform to ours? An affirmative to the first and a negative to the second query debars the Synod from union without further equivocation. This is only reasonable. For example, a religiously-minded young woman who marries a man of intemperate or worldly habits will soon find that it is much easier for the man to pull her down to his level than for her to elevate him to hers. Would she not be better to disregard all flowery promises and sentiments, and say "Go, reform your ways, then seek marriage with me?" Such should hold good in ecclesiastical life, but men have glib phrases about "agreeing to differ," "satisfactory adjustment of differences," which mean just what they mean. Their equivalent is not to be found in Scripture.

Turning to the Free Church, has that Church since it received ex-Free Presbyterian ministers in 1918 altered its course in one iota? These men entered her pale on distinct understandings. We find strange happenings and sayings in the reports of her Assemblies. In 1929 the closing Moderatorial address contained 13 lines from Robert Burns as a quotation (Free Church Record, July). Since when were the sayings, however trite, of a debauchee, no doubt honoured among men, to be brought into the sanctity of the Church? One member moved that certain Canadian delegates be admitted for admonition by the Moderator, but the influential received them "out of courtesy" and with many soft words. Later one minister implied that the Free Church seemed to be composed of 90 per cent. commercialists and 10 per cent. or less of preachers. In 1922 a petition from Kilmuir, Skye, was submitted. All honour to the men who sent it! They stated that they were "deeply grieved at the prevalence of congregational social meetings and sales of work within the Church." An admission honestly made, that such things were not uncommon

but prevalent. The petitioners believed "that such functions were unscriptural and contrary to true piety." The Free Presbyterian Church puts its Amen to that. Prof. J. K. Cameron got his motion (that the Assembly pass from the subject) carried by a speech in which he casuistically defended the things complained of, and which was characterised by one of his brethren as "a most unfriendly speech, which would do harm to the Free Church" (Free Presbyterian Magazine XXVII. p. 85, taken from the Free Church Record). When will those who believe such things to be unscriptural and detrimental to piety realise that they are in the wrong camp? There can be no satisfactory *adjustment* in matters unscriptural and contrary to true piety.

Space forbids entering upon the doctrine of union. Suffice it to say that public sentiment to-day extols union in any shape or form. The Angel of the Churches never went beyond the commendation, "Because thou hast kept My Word and hast not denied My Name." Keeping in mind Prof. Cameron's remarks quoted at the outset, about an outward union secured merely by common government, etc., the writer humbly submits that a true union is feasible. But how? By those in the Free Church who treasure the old paths and grieve at the unscriptural practices in their Church, resolving that, as their leaders are not prepared to wipe out these scourges, they will "come out from among them and be separate." Union would then be an accomplished fact in a very short time between such and the Free Presbyterian Church.

Three times now has an overture directed towards union been mooted. On two former occasions much painful division occurred in the Free Presbyterian Synod, and some ministers left "with their testimony." The Free Presbyterian Church went on her way, derided by some, condemned as pharasaical by others, but still unaltered in her profession and practice. The Free Church did the same in her own way, and will do so again, unless there is a cleaning up of the threshing floor in her midst. I believe that there are God-fearing men and women in the Free Church. Will they not at last turn a deaf ear to what their leaders instil into them, and face the facts for themselves? Whatever picture has been drawn for them they will find that a true Free Presbyterian is merely a man who holds fast by the Gospel of Christ and who will, by grace, keep the world out of the Church.

## Bartimeus An Dall.

(Air a leantainn).

## X.

“Agus lean e Iosa 'san t-slighe.”

Ged a sheas Iosa ag èigh fear-iarraidh na deirce, cha'n 'eil e nis gu seasamh ni's fhaide. Tha an gnìomh so crìochnaichte, agus tha e' dol air aghaidh a chum òbair is cud-thromaiche air Calbhari.

Ach ciod tha Bartimeus gus a dheanamh? Am feum iad dealachadh ann an ùine cho gearr? Am bheil a shùilean gus a Thighearna fhaicinn tuilleadh? An d'fhosgladh iad, chum is gu'm faigheadh e eolas air caraid gràs-mhor, gu'm blaiseadh e aoibhneas fhaicinn re mionaid bheag, agus a bhi chaoidh air a dhealachadh bhuaith? Bhiodh gun teagamh a lèirsinn aige fathast, ach bhiodh an là a dh'easbuidh a bheàth' is na gloir a bha aige roimhe. Bhiodh a ghrìan air dol fodhe, agus cha'n fhannadh aige, ach mar gu'm b'ann na reultan a 'cuir a nuas solus fuar air an talamh. Cha'n fheud so a bhi. Mar a thionndaidh Iosa air falbh dh'èirich e gu luath, is lean se e, air an t-slighe.

Tarring mi, tha a chèile ag èigheach 'san Dàn, cho luath is tha i faotainn seallaidh air a charbad rioghail 'sam bheil a Tighearna teachd am fagus, Tarring mi agus ruithidh sinn a's do dhèigh (Dàn i. 4). Tha aon shealladh dheth a mhaise a lionadh a h-anama de dh'urram naomha. B'aill leatha 'teicheadh a chum uchd, agus tàmh a dheanamh an sin. Nan gluaiseadh e, b'aill leath 'ruith as a dhèigh.

Tha na briathraibh so “a leantuinn Iosa,” a' filleadh anna beatha a' chreidimh gu h-iomlan, agus tha eiseamplairibh air a' leantuinn gu pearsanta, air an talamh air an toirt 'san Tiomnadh Nuadh, chum is gu'n tuigamaid ciod tha air fhilleadh 'na leantuinn gu spioradail. Dh' fhàg Crìosd eiseimpleir againn chum is gu'n leanamaid a cheumannaibh (I Pead ii. 21). Tha Leighton a' cur 'nar cuimhne, gu'm bheil am focal 'sa cheud chànan a' ciallachadh clàr-sgrìobhaidh, sàmhail tha aig cloinn ann an sgoil, agus gu'm bheil na h-uile ceum a thug e, na litir air a chlàr so. O, gu'n teagaisgeadh an Spiorad Naomh sinn chum is gu'n leanamaid an eiseimpleir so a chuir e romhainn.

Gach neach a sheall ri Iosa mar ùghdair a' chreidimh, seallaidh e ris mar fhear-crìochnachaidh a' chreidimh (Eabh



xii. 2). Mu tha na suilean air am fosgladh ann am firinn a chum fhaicinn, bithidh an cridhe air fhosgladh chum a ghràdhachadh; agus 'nuair tha'n cridhe air a chuir am farsuingeachd ruithidh sinn ann slighe àitheantaibh (Salm cxix. 32). Is e so dearbhadh neach a bhi na dheisciobul. Ma ni neach 'sam bith seirbhis dhomhsa, leanadh e mi (Eoin xii. 26). Tha e na chomharradh air na naoimh uile: Eisdidh mo chaoraich ri m' ghùth, agus is aithne dhomh iad, agus leanaidh iad mi (Eoin x. 21). Tha an Sàlmadair a labhairt, cha'n ann a mhàin air a shon fèin, ach air son cuideachd nam fìor chreidmheach gu lèir, 'nuair tha e ag eigheach, "Tha m'anam a dlùth leantuinn riut (Salm lxiii. 8). B'e tearuinteachd Chaleib, agus Ioshua, ann an latha na corruich, agus tha e air a sgriobhadh air son glòir dhoibh a chaoidh, gu'n do lean iad an Tighearna gu h-iomlan (Iosh. xiv. 6—14). Fhuair iad, ni a gheibh na h-uile fìor luchd-turuis, gur i aon slighe na tearuinnteachd, agus an aon slighe air a theachd a mach as an Eiphit dhoibh a tha ruigheachd tir Chanaain. 'Se bhi leantuinn Iosa a ghleidheas sinn o gach uile mhearachd, is teagamh, is eudochas; tha e gar cumail ceart 'nar teagaisgibh, tha e deanamh cinnteach 'ar fàs ann an gràs, 'ar comhfhùrtachd, agus 'ar soillseachaidh. Tha so uile air fhilleadh ann am briathraibh Chrìosd: Is mise solus an t-saoghail, an ti a leanas mise, cha ghluais e, ann an dorchadas, ach bithidh solus na beatha aige (Eoin viii. 12). Agus ann an so, mar an ceudna, tha seirbhis, agus sonas àrd agus sìorruidh nan naomh. Is e glòir agus sòlas an ceud agus dà fhichead agus ceithir, bha air an saoradh bho'n talamh, mar cheudthoradh do Dhia is do'n Uan, gu'm bheil iad a leantuinn an Uain, ge b'e taobh a theid e (Taisbean xiv. 4).

O chàirdean leanamaid e, ge b'e taobh a theid e. Leanamaid e 'san t-slighe, an t-slighe tha air a cuir sìos 'na fhocal, an t-slighe tha air a fosgladh na fhreasdal, an t-slighe mu bheil an Spiorad ag ràdh—Is i so an t-slighe, gluaisibh innte (Isaiah xxx. 21). Feudaidd i do threorachadh a chum teanntachdan mòra agus cruaidh; ach 'nuair theid thu trid na h-uisgeachaibh, bithidh esan maille riut agus troimh na h-aimhnichibh, cha tig iad tharrad; an uair a dh'imicheas tu troimh an teine, cha loisgear thu, agus cha dean an lasair greim ort. Feudaidd i bhi na slighe, nach 'eil sinn a' faicinn a' criche, agus air am feum sinn gluasad gu fòil. Bitheamaid do dheadh mhisnich, agus cuireamaid 'ar dòchas ann an Dia, oir molaidd sinn fathast e air son fùrtachd a ghnuisse (Salm xliiii. 5). Trath feasgair bithidh solus ann.

Tha aig amaibh a shlighe 'sa chuan agus a cheumaibh 'sna h-uisgeachaibh mòra, agus cha'n aithnich sinn lorg a

chosan. Tha an sin, guth a thairneanaich 'sna neamhaibh, tha gèilt air na h-uisgeachaibh, tha na doimhneachdan fuidh thrioblaid. Ach is iad a mhàin a naimhdean aig am bheil aobhar eagail. Tha an t-ulluchadh uamhasach sin aig amaibh a cuir eagail air a shluagh car tamuill, agus feudaidh ball-chrith a theachd orra, nuair a thuigeas iad gu'm feum iadsan a cheumaibh eagalach-san a leantuinn. Ach tha gu h-aithghearr eadhon mnaibh Israeil a' deanamh buaidh chaithream le tiompan agus dànnsa air tràigh na saorsa, ann an àrd bhuaidh an Dia (Salm lxxvii. 16—20).

Feudaidh slighe morain dhinn a bhi gle mhor ann an gleann an irioslachaidh; feudaidh i bhi na beatha anaranachd, bochduinn, agus saothair, a tha air a h-orduchadh dhuinn.

Feudaidh sinn a bhi de dh'aireamh muinntir dhìomhair Chrìosd (Salm lxxxiii. 3) fad 'ar beatha. No feudaidh sinn bhi air ar tabhairt a nuas gu comhnuidh a dheanamh ann an sin, a's deigh dhuinn a bhi ag imeachd ann an ionadaibh àrda. A nis arsa Buniaidh tha an tèurnadh chum a ghlinne so "càs," agus an t-slighe "sleamhain," agus co riabh nach d'fhuair mar sin i? Ach gidheadh is ann am measg fhaichean uaine, maiseach le lilighean a chuala Maighstir Mòr-chridhe agus an luchd-tùruis òran suilbheire a bhuachaille òig, aig an robh urrad de'n lùs ris an abrar suaimhneas cridhe 'na uchd. Agus ann an so bha aig aon àm a thigh-dùtcha aig 'ar Tighearna; b'ionnmhuinn leis a bhi ann an so; b'ionnmhuinn leis mar an ceudna bhi sràid-imeachd 'sna faichibh sin, agus fhuair e gu'n robh àileadh an àite taitneach. Sèadh, a luchd-cuairt iriosal, biodh fios agaibh ann an so gu'm faigh sibh cos-cheumaibh 'ar Tighearna gu tric. Ann an sin chi sibh an stàbull 'san d'rugadh e (Lucas ii. 7), an dachaidh iosal 'san do ghabh e comhnuidh (Lucas ii. 39, 51), am bùth-oibre 'san do shaothraich e (Marc vi. 3), taobh na beinne far an do bhuannaich e ri h-urnuigh re na h-oidheche gu leir. Faic na ceumaibh, thairis, air a' ghleann gu lèir, iad uile air an caitheamh le a chosaibh-san, agus a stad cho tric aig àitibh comhnuidh an fhulangais agus na bochduinn (Mata. iv. 23; xi. 5). Ann an sin, shuidh e agus ghul e os ceann nan ciontach, is muinntir chaillte (Lucas xix. 41), agus an an sin, ghabh e naoidheanan. is bheannaich e iad (Marc x. 13-16). Faic, mar an ceudna ionada àmhghair, e air a thoirt gu breitheanas, agus e a fulang bàs fuileachdach (Mata. xxvi. 36, 37). Agus ann an sin, tha uaigh, ach leis a chlach, air a tionndadh air falbh, agus falamh. Agus an sin, tha an sèmar uachdrach, far an do shèid e orra an t-sith ud, tha fathast an crìchadh thar a ghleann ud, mar àileadh ioc-shlaint chùbhraidh.

Agus feumaidh do shlighe-sa, a chreidmhich bhi làmh ris a chrann-cheusaidh agus an uaigh. Ach an taobh thall de'n uaigh, tha'n aiseirigh, agus an sin crùn na beatha gu sìorruidh. Biodh an treas sàlm thar an fhichead a' teagasg dhuit, cionnus, agus c'ait, an treoraich e thu, agus ciod a ni e air do shon 'san t-slighe; agus tha mi smuaineachadh gu'm bi thu ullamh air a ràdh le Maighstir Bunaiteach, mar a sheas e air bruaich Amhainn a' bhàis "Ciod 'sam bith an t-àite, am faca mi lorg a choise air an talamh, an sin mhian-naich mi mo chos fein a chur mar an ceudna. Amhairc uime sin ri Iosa do Roimh-ruith-fhear agus mar sin d'Eiseimpleir, ann an slighe a chreidimh 'sna h-ùmhlaichd, agus èigh ris mar a dh'èigh esan fein ann an latha 'fheola, Taisbeinidh tu dhomh slighe na beatha; tha lànachd aoibhneis ad' lathair-sa; tha mòr shubhacas aig do dheas laimh gu sìorruidh (Salm xvi. 11).

## XI.

"A' tabhairt glòir do Dhia."

'Nuair a fhuair a shuilbha an taoibhneas a b'airde, rinn e am feum a b'fhearr dheth a theangaidh. Is e glòir na teanga, gu'm bheil i comasach air gloir a thabhairt do Dhia (Seumas iii. 9). Air a lionadh le aoibhneas nach b'urrainn dha chumail fuidhe, bhris e mach ann an àrd-bhuidheachas, agus moladh. Thòisich e ri seinn ann an slighibh an Tighearna (Salm cxxxviii. 5), cho luath is a chaidh e stigh orra. Ràinig e an ceathramh ceum, agus an ceum is soilleire de'n t-slighe tha air a' taisbeineadh ann an Salm, I. 15; trioblaid a treorachadh a chum urnuigh, urnuigh a faighinn freagradh ann an saorsa, agus saorsa treorachadh, chum na gloire thoirt do Dhia. Mar a dh'amhairc e mu'n cuairt dha air maise na cruithreachd, agus mar a mhothaich e sruthanaibh maitheas gràsmhor Dhè a dol trid anam, bha e air a cho-èigheachadh chum a chuid fein a ghabhail de'n laoidh-mholaidh ud tha air a seinn 'san t-saoghal sin far am bheil arach obair a' chruthachaidh, agus na saorsa a' tabhairt gloire do Dhia; Is mòr, agus is iongantach, t'oire, a Thighearna Dhé uile-chumhachdaich; is ceart, agus is fìor do shlighean-sa a Rìgh nan naomh. Co air nach biodh eagal romhad, O Thighearna, agus nach tugadh glòir do t-ainm. Esan a dh'ìobras moladh, bheir e glòir dhomhsa, tha an Tighearna ag radh. Bha trì ròidean, ann an do ghlàraich Bartimeus e, agus cha'n urrainn neach 'sam bith a ghloireachadh ann an rathad eile:—agus b'iad sin, ann an smuain, ann am briathar, agus ann an gnìomh; le aoibhneas is moladh uaigneach a chridhe, le cliù a

thabhairt dha gu follaiseach, agus le e a' leantuinn Iosa 'san t-slighe. B'e a cheud dhiubh toradh an anama; an dara toradh nam bilean; an treas toradh a chaithe-beatha. Bha a' cheud aon faicsinneach do Dhia a mhain, bha an dara 's an treas follaiseach do dhaoibh. B'e a' cheud aon freumh folaichte chàich, oir is e breth-buidheachais an anama, fìor bhreith-buidheachais, agus far am bheil uireasbhuidh air, tha aideachadh a bheoil, agus oibribh a' chaithe-beatha marbh agus gràineil:—na thabhartas na ceilge. Ach mar 'eil an tabhartasan aig na bilibh is aig a' chaithe beatha mar an ceudna, tha moladh an anama a's eughmais an fhoillseachaidh, is na dearbhaidhean air am bheil feum aige, agus mar chreidimh gun oibribh tha e marbh air dha bhi 'na aonar (Seumas ii. 17). Mu tha soitheach air a chur air an t-solus trid leisg, no gealtachd ann an labhairt, no ann an oidhirp air son Dhé, agus aobhair, cha'n e 'mhain gu'm bi an solus air fhòlach, ach bithidh e air a mhùchadh. Mu tha lànachd 'sa chridhe, feumaidh gu'n labhair am beul (Mata v. 15). Am bheil thusa fathast ad' bhalbhan? Mu tha, is falamhachd an lànachd a shaoil leat a bhi 'nad chridhe. Mar 'eil freumh aig do dhiadhachd ad' chridhe, cha'n 'eil ans ach faoineas. Diadhachd sa' chridhe gun toradh ad' chleachdadh, tha sin, na ni eu-comasach. Feumaidh sinn féin a bhi 'nar solus air tùs, air 'ar soillseachadh bho Ghrian na fireantachd, agus an sin feumaidh 'ar solus dealradh, an làthair dhaoine, chum is gu'm faic iad ar' deadh oibribh. Is an mar so a mhàin, is urrainn dhuinn muinntir eile a threorachadh chum glòir a thabhairt do 'ar n-Athair a ta air neamh, agus mar sin, a ghloireachadh sinn féin (Mata v. 14-16).

Dh'fheuch Doctoir Doddridge, aig aon àm ri maitheanas fhaotainn air son duine bha air a dhiteadh gu bàs. Shoirbhich leis, agus ghreas e dh'ionnsuidh a phrìosain leis an naighheachd aoibhneach, agus air dha innseadh thilg an duine bochd e féin aig cosaibh an fhir a dh'fhuasgail air, agus thubhairt e, "tha na h-uile boinne fala am' chorp a' toirt tàing dhuibh, oir shaor thu iad uile."

Bha aideachadh mar so air tàingeachd a chridhe, air a chluinntinn aig na daoine a shaor Iosa, ò am plàighibh. Thoisich am balbhan ri seinn, am bacach ri leum, agus thaisbein iad uile ann an doigh aithnichte, cia cho tàingeil is a bha iad air son trocairean cho mòr. Cha'n 'eil sinn a cluinntinn ach a màin aig aon àm a' cheisd agus an gearan, Nach robh deichnear air an glanadh, c' àit am bheil an naonar, cha'n 'eil air am faotainn a phill a thoirt gloire do Dhia, ach an coigreach so a mhàin (Lucas xvii. 17, 18).

Bha diadhachd na h-eaglais 'sna ceud linnibh de'n nàdur shuilibheir fhosgailte so. Agus 'nuair theid sinn ni's



faide air 'ar n'ais, is a dhìreas sinn, beinn Shìoin, cìod an ceol aoibhneach, tha a còinneachadh 'ar cluais!

Nach ann, a bha a mhòr-chliùth air clàrsaichean, agus fuaim nan innealaibh ciuil le guth sàlmaibh, mar fhuaim a chuain! Eisdèamaid ris: Thigibh, agus cluinnibh sibhse, air am bheil eagal Dé, is cuiridh mi an ceill cìod a rinn e air son m'anam (Salm lxvi. 16). Molaidh mi an Tighearna a ghnàth; bithidh a chliu gun sgur ann am bheul. O arduichibh an Tighearna leam; agus molamaid ainm le chéile (Salm xxxiv. i. 3). O seinnibh do'n Tighearna òran nuadh! Seinnibh do'n Tighearna. Beannaichibh ainm! (Salm xcvi. i. 2). Oir is maith an nì buidheachas a thoirt do'n Tighearna, agus cliu a sheinn do d'ainm. O Thi is airde, oir tha e taitneach, agus tha moladh maiseach (Salm xcii. i; cxlvii. i). Deanadh clann Shìoin gairdeachas 'nan Rìgh (Salm cxlix. 2).

Mo thruaighe! nach iomadh iad 'nar latha-ne tha ag aideachadh a bhi nan clann do' Shìon, is air am bheil nàire dhe'n Rìgh, Cha'n 'eil naigheachd aoibhneach aca ri inn-seadh mu a mhaitheas de'n anamaibh, cha'n 'eil clàrsach a chuir an céill a chliù aca cha'n 'eil iad air an éigneachadh chum gairm a thabhairt do neamh is do thalamh, agus do naoidh Dhé, an guthaibh a thogail maille riu ann an àrd-mholadh gràs saoraidh.

Ach cìod uime an labhrainn mar so? Tha daoine is mnathan ann tha 'gaideachadh bhi air an leigheas leis an Tighearn Iosa ò ghalar bàsmhor an anama, agus gidheadh aig nach 'eil do mhisnich aon fhocal a' labhairt air a' shon 'sna cuideachdan 'sam bi iad. Am bheil a' labhairt gu h'olc uime. Cha seas iadsan aobhar. Am bheil cliù maith air a' thabhairt air? Cha'n 'eil focal aca-san leis am mol iad e. Am bheil e gun iomradh idir air? Leanaidh a' chùis mar sin, air an sonsan. Cha leir a' mhaise, no oirdheirceas, no glòir, a phearsa, a dhreuchdan, agus obair; irioslachd, a ghràs, agus a chaomhalachd, uil'eachdraidh a bheatha, uil fhulangais a bhàis; àrdachadh, a rioghachadh, agus ath-theachd, a chum an teanganna a chuir air ghluasad, no nì 'sam bith a thoirt dhoibh ri ràdh uime.

Cha'n e sin a mhain; tha iad a faicinn an coimhears-naich dhalla a smeurachadh air an t-slighe a chum oidhche neochrìochnach, ach cha'n urrainn dhoibh a dhol da'n ionnsuidh a mholadh an Lìghiche neamhaidh dhoibh.

## Christ Our Example : In His Intercourse With The World.\*

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### I.

THE path of life is said in Scripture to be a narrow way. A narrow way is easily departed from, and may be difficult to regain; it requires a watchful eye and steady step; a careless walker will be always swerving to the right hand or the left. But a narrow way is not necessarily an indistinct one, intricate, and easily mistaken; nor is it necessarily a rough one, on which, while he keeps it, the traveller finds it difficult to walk. What, then, is the fact with respect to the path of everlasting life? It is worth while to study the scriptural account of it, contrasted with the broad road that leadeth to destruction. For it does appear to me that men have by some means found a third way, which answers to neither one nor the other, and which, if less narrow and exclusive than the former, and less broad and well-peopled than the latter, is more difficult than either. And I think, besides, that it is the children of the kingdom who are toiling on this difficult and dangerous road, mistaking it for the way that is appointed them. But sure I am that it is not there we shall find traces of the Saviour's footsteps.

Jesus tells us of two ways only; and throughout the Scriptures there is no mention made of any other. He says that one is broad, full; because the gate is wide, easily entered; and because the way is wide, not easily departed from without design. Some have thence concluded that this path is smooth, pleasant, unobstructed. Jesus does not say so; He speaks only of the largeness of the entrance, the plenitude of space, the multitude that walk there, and the destruction in which it terminates. Other Scriptures have described it. They speak of it as

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\*This extract is taken from Miss Caroline Fry's notable book, "Christ Our Example." Miss Fry was a gay young lady of the world when God's Spirit began to deal with her. Her one aim was to get pleasure out of this world's fleeting vanities. In the previous chapters of her book Miss Fry makes it plain that ere we can follow Christ as our example we must be born again, and taught daily by His Spirit.—Editor.

a "crooked way," a "dark way," a "miry way." David calls it a "dark and slippery way." Solomon says that "thorns and snares are in it"; and Isaiah, that "they who go therein shall not know peace." Add to this the testimony of those who have tried it, and we need be in no mistake about it. For what is the history of every man but a record of the toils, the dangers, the difficulties, the sufferings he has found upon this crowded path? Who walks in peace upon it — who treads it fearlessly and stumbles not—who finds a shelter in it from the wind and storm—who gathers on its banks the medicinal herb and everblooming flower? No: let not the inexperienced deceive themselves about this road; it is easily found and easily kept, but an easy walk it is not. It is full of difficulties, and there is no light to walk by; it is full of enemies, and there is no balm for the wounded; the blight of sorrow is there, but no place of shelter from its keenness. It is a dark way, for the light of truth is not upon it; it is a cold way, for the warmth of heaven is not in it; it is a crooked way, where no man sees before him, nor knows whither the next turn may bring him; it is a perilous way, where no man lies down in safety, nor knows that he shall rise in peace. Such is the broad road that leadeth to destruction.

Jesus tells us of but one other; and because it is narrow, men have concluded it is difficult. But again I observe that Jesus does not say so. I could fancy I see it in the white path that skirts that mountainous cliff; the precipice on the one side, on the other the broad greenward, seeming smooth at a distance, but really impracticable. Mile beyond mile it lies distinct before us; broken by the undulations of the cliff, but reuniting as we advance upon it. It is easily departed from, and lies very near to danger; he would be at great risk who should walk there in the dark, with blinded eyes or an inebriated brain; but if he be sober, be vigilant, the solid rock must give way beneath his feet before he can be endangered. How speak the Scriptures of this heavenward path? One who has tried it speaks thus of it:—"Then shalt thou walk in the way safely, and thy foot shall not stumble; when thus liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet." Another says, "The way of the righteous is made plain." The Lord by Jeremiah saith, "Walk therein, and ye shall find rest to your souls." "Walk ye in all the ways that I have commanded you, that it may be well with you." Isaiah says, the way of holiness is

plain, a fool shall not err therein; and Solomon, that it is a way of pleasantness, and all its paths are peace. Luke alludes to it as the way of peace, lighted by the dayspring from on high, and applies to it the prophetic words, "The crooked shall be made straight, and the rough places smooth." These are not definitions of a path so difficult to distinguish, that the most willing cannot tell whether they are on it or beside it; they do not signify something so obscure that he who is upon it cannot see his way, and must go forward at a venture; so very intricate, that the most watchful is at risk to lose himself. There must be some mistake in this; and if I feel that I cannot appeal with as much confidence as before to those who have tried it, the thought again occurs that we must have lighted on some other path, or made crooked for ourselves what God has said is straight.

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### The Blood of Christ in the Bible.

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1. How is the Church described in the Bible? "The Church of God, which He hath purchased with His own blood" (Acts xx. 28).

2. How is the central ordinance of the Church of God described? "As often as ye eat this bread and drink this cup ye do show the Lord's death," and of the cup the Lord says, "This cup is the new covenant in my blood" (1 Cor. xi. 23-26).

3. How does the Saviour describe what is involved in saving faith? "Whoso eateth my flesh and drinketh my blood hath eternal life. . . . He that eateth my flesh and drinketh my blood dwelleth in me and I in him. . . . Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you" (John vi. 53-56).

4. How does forgiveness come to the believing sinner, according to the Scriptures? "We have redemption through His blood, the forgiveness of sins" (Eph. i. 7; Col. i. 14).

5. How is the believing sinner justified before God? "Being justified by His blood, we shall be saved from wrath through Him" (Rom. v. 9).

6. What is the ground of such justification and salvation? "Christ Jesus whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness . . . that He might be just and the



Justifier of him which believeth in Jesus" (Rom. iii. 24-26).

7. What is the guarantee given in Holy Scriptures that the sinner who believes in the Lord Jesus Christ is saved? "The God of peace . . . brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. xiii. 20).

8. How is fellowship between God in His holiness and the believer in His life on earth maintained? "If we walk in the light as He is in the light we have fellowship with one another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). "Obedience and the sprinkling of the blood of Jesus Christ" (1 Peter i. 2).

9. How is the believer's right of entry into Heaven, and his assurance of it, set forth? "Having boldness to enter into the holiest by the blood of Jesus" (Heb. x. 19).

10. What is the ethical ground of this distinctively Christian assurance? "Christ . . . by His own blood entered in once into the holy place, having obtained eternal redemption for us. . . . How much more shall the blood of Christ purge your conscience" (Heb. ix. 11-14).

11. What is the theme of the new song sung before the throne of God in Heaven? "Thou wast slain and has redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. v. 9).

12. How do sinners of mankind come to that blessed position before the throne of God? "These are they which came out of great tribulation, and washed their robes and made them white in the blood of the Lamb" (Rev. vii. 14).

13. What is the ground of the eternal security of the believer? "Now in Christ Jesus ye who once were far off are made nigh by the blood of Christ" (Eph. ii. 13).

14. How are Satan and all the powers of evil overcome in this present evil world by saved sinners? "They overcame him by the blood of the Lamb and by the word of their testimony" (Rev. xii. 11).

15. How is the power of the law of Adamic heredity in the life of the saved sinner broken? "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [manner of life] received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-

ordained before the foundation of the world, but was manifest in these last times for you who by Him do believe in God that raised Him up from the dead and gave Him glory, that your faith and hope might be in God . . . being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Peter i. 18-23).

16. How is the believer's separation from the world secured? "Jesus, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him without the camp, bearing His reproach" (Heb. xiii. 12, 13).

The whole Bible resounds with the voice of God saying, "Without shedding of blood is no remission" (Heb. ix. 22).

Therefore "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen" (Rev. i. 5, 6).

May the writer of this and all his readers be enabled by grace to join in every word of this ascription of praise to Him concerning whom God's Word declares: "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John iv. 10), and "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John ii. 2).—Rev. R. WRIGHT HAY.

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## Thoughts in Affliction.

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Let the dear children of God see to it they "acknowledge Him" in all His providences, and never lose sight of Him in His chastisements. Not to feel the rod, or not to suppose chastening to be grievous, would be unbecoming; and not to inquire into the causes of the Lord's affliction, would be to forget the improvement intended to be made from it; and not to pray for a deliverance from it, would be unsuitable to our circumstances. But to bless the Lord for His sending the affliction—to justify Him in the appointment of it—to acknowledge that He is righteous in all His ways and holy in all His works; and while the Lord is correcting, we are cleaving closer to Him; and to lean upon His promises when things are most dark and discouraging; this will be neither to despise His chastening, nor faint under its pressure.—Dr Hawker.

## Literary Notice.

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THE FIRE OF GOD AMONG THE HEATHER, by the Rev. Alexander Macrae, Tongue. Inverness: "Courier" Office. Price 1s 6d (paper covers).

Mr Macrae, in this interesting booklet, has given an informative account of the noble work done by the S.P.C.K. (Society for the Propagation of Christian Knowledge) and the Society for the Support of Gaelic Schools. Only in the Great Day will it be revealed what a blessing these societies proved to the Highlands, and it is well that a brief record like this should be issued to the public of the North. Mr Macrae also gives short accounts of some of the great revival movements in the Highlands. He has told his story well, and no one can read his interesting pages without feeling a debt of gratitude to the above-named societies that did so much for the Highlands of Scotland.

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## Notes and Comments.

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**Dr Barnes in Trouble.**—Dr Barnes, Bishop of Birmingham, whose notorious modernistic utterances we have time and again criticised, is a thorough-going anti-Ritualist. He has set his face against encouraging Anglo-Catholicism or the Romanising movement in his diocese. For this he has got into trouble. A four years' warfare has culminated in an extraordinary crisis. A service of writ was served on him at the suit of the trustees of the the patronage of St Aidan's, Small Heath, whose nominee, the Rev. G. D. Simmonds, to the vacant benefice he has refused to institute. Mr Simmonds refused to give the Bishop an assurance that he would accept the regulation of the Prayer Book or, alternatively, of any revised Prayer Book which might become lawful, etc. Mr Simmonds refused to give the assurance, and so Dr Barnes refused to institute. We wish Dr Barnes well in his battle with the Romanisers, and especially in this case in which his fellow-bishop of Truro, a rank Romaniser, is one of the pursuers. At the same time, owing to his Modernism, we feel Dr Barnes is like a man going into battle grasping a sword of lead in a wooden hand.

**Intellectual Dishonesty.**—Mr Alfred Noyes, the poet, who recently apostatised to Popery, has written a letter to the "Times" castigating Dr Barnes for his defence of Modernism while waging war against Anglo-Catholicism. Dr Barnes, writes Mr Noyes, "has suggested, in a sermon at Westminster Abbey, that young men of intelligence (as a consequence of the scientific annihilation of the creeds) may now be ordained in his Church without scruple as to the formulated doctrines which they are solemnly pledged to maintain. The implication is clear. This is the position, then. A man who accepts all the essentials, and believes in the Godhead of the Founder of his religion, may be punished and driven out of his Church for an excess of devotion. On the other hand, a man who disbelieves in those essentials may become a Bishop and punish those who do believe in them. He may wear his lawn-sleeves, and make any mental reservations he likes along the road of negation; and he is still to be credited with a monopoly of the desire for truth." This, rightly adds Mr Noyes, "is the appallingly illogical position to which intellectual dishonesty has brought England." So far so good, but Mr Noyes, as the "Christian" points out, does not seem to realise that Dr Barnes has not a monopoly of intellectual dishonesty. The Anglo-Catholics, working from an opposite angle, are as intellectually dishonest as the Modernists. Both are attacking the Protestant faith, while carefully clinging to the emoluments. Both merit the contempt of all honest men.

**A Bad Record.**—In the January issue of the "Expository Times" Prof. J. M. Powis Smith, of the University of Chicago, has an article entitled "The Contribution of the United States of America to Old Testament Scholarship." It deals with the contributions of scholars of the Higher Critical School, and ignores the splendid contributions made by such American scholars of the Conservative School as Profs. W. H. Green, Dick Wilson, Allis, and others. This method of meeting foemen worthy of their steel is a recognised rule of their school when they are confronted with the facts of real scholarship. One would have thought that such men also as Prof. Kyle and Prof. Keyser might have received mention in a paper dealing with the contribution of the United States of America to Old Testament Scholarship.



**The King's Message to the Pope.**—The list of greetings, says the "Morning Post," sent by European Sovereigns and Ministers to the Pope on the occasion of his jubilee includes a message from King George, dated from Buckingham Palace. The King's message, translated from the Italian text of the "Osservatore Romano," reads: "I learn with great pleasure and interest that the 20th of this month marks the fiftieth anniversary of your ordination, and I feel that I cannot let that happy occasion pass without offering to your Holiness my sincerest congratulations on so happy an event, together with my best wishes for your well-being and happiness. I ask your Holiness to accept these felicitations as a new assurance of my sincerest friendship and of the respect and esteem which I hold for the person and character of your Holiness." That a professedly Protestant Sovereign should send such a message to the Pope is almost incredible, and the only explanation is that the Scriptures are being fulfilled in this unseemly haste on the part of Protestant sovereigns to send congratulations to the Pope on the slightest pretext.

**The Paisley Calamity.**—Not since the Tay Bridge Disaster in 1879, which some of our older readers remember, has there fallen on Scotland such a heart-rending calamity as the news of that which was received with stunning effect at the end of the year of the tragedy at Paisley, when seventy children lost their lives. The story of how the disaster happened has been told in the press of the country, and need not be repeated here. The Home Office has with commendable promptitude instituted an inquiry as to how the tragedy occurred. The law authorities have also taken action and placed the manager under arrest. All this is in the right direction, and we must await the decisions of these authorities as to where the culpability lies. We are among those who, on religious grounds, believe that the cinema is not the place for grown-ups, to say nothing of children, yet the heart-rending nature of the tragedy moves the heart to its depths as one thinks of the little company whose lives were so suddenly and tragically cut short. There are mothers in Paisley who will never look on a picture-house without a pang of sorrow.

**The Beatification of the Jesuit, John Ogilvie.**—Rome long ago learned the fine art of advertising, and of late, with impressive ceremonies, she has been making

her appeal to the faithful and to sentimental Protestants in the beatification of Roman Catholic English so-called martyrs. These "martyrs" suffered not for their faith but for their disloyalty to Queen Elizabeth. Much has been made of the execution of the Jesuit, John Ogilvie, who was put to death for treason in the reign of James VI. A gallant effort has been made by his Roman Catholic apologists to make out a case for martyrdom, but in this they were successfully countered by a series of well-informed letters in the "Glasgow Herald." Notwithstanding the real facts, Ogilvie was beatified, and to the faithful in the Church of Rome he is now the Blessed John Ogilvie. If he went to Heaven it does appear somewhat ridiculous that Rome should be so long in recognising his beatification, but if he did not the ceremony held recently in Rome with magnificent splendour will not help him much.

**The Trouble in Palestine.**—Dr W. M. Christie, the Scots Kirk, Haifa, has recently contributed to the "Glasgow Herald" a series of well-informed and informative articles on the troubles in Palestine. The real agitators, according to Dr Christie, are those belonging to immigrant communities from Morocco. He says in his early days at Safad (1889-1895) he often heard it stated that "these 10,000 Moghrabiyeh (Morocco) Arabs in that Moslem quarter, living in a state of barbarism, constitute a real danger to the town." It was members of this community that attacked the Conder-Kitchener party in 1877, and left Kitchener (afterwards the famous soldier) for dead among brambles with a scalp wound, and it was they who in August massacred the Jews, looted their houses, and burned their quarter. Other forces at work are thus indicated by Dr Christie: "Then there is the 'effendi' class, which has not been sufficiently distinguished from the 'Arabs' during the recent events. They claim to represent the followers of the Arab invaders who came into Palestine in 636 A.D., and although they have no valid evidences perhaps the claim is on the whole correct. They possess much land themselves, and have an interest in most of that occupied by the Arab peasantry. They reside mainly in the cities, and, having something of education, are able to influence and control the illiterate toilers on the soil for either good or evil. They are all "politicians" of a kind, but their every purpose is associated with personal

gain. It is mainly through their making themselves real estate agents that the Jews have been able to acquire so much land."

**Papal Influence at Work in Palestine.**—In his third article Dr Christie makes a very significant statement, which we quote at length: "But the movement owes more to outside influence than even to the 'effendis.' They themselves are being encouraged and supported from outside. We indicated some months ago the attempt that was made in 1918-19 to get the Jews to throw the mandate for Palestine into the hands of France. We also showed how there was a propaganda in favour of its transfer to Italy. It is more and more becoming an open secret that there is a section of the Papacy behind the whole movement. Palestine is, if possible, to become an appendage of the Papal State. 'The Pope is a king, he ought to have some place. He has great possessions in Palestine; why should he not have a leading interest there?' That is the plausible logic. Then it was publicly stated in Jaffa at the beginning of November: 'In a month there will be peace, for the Pope will be the man in authority.' In full agreement with this position there has been founded a 'Moslem Catholic Society,' which is said to be in opposition to a Jewish-Protestant Association, which latter, however, does not exist. The badge of this society is a Latin Cross inserted in the Moslem crescent. It is made into scarfpins and other ornaments, which are never used by the peasantry, but form part of the equipment of the city European-clothed Arab." Dr Christie is not the first to attribute to the Vatican such a policy, but coming from one so thoroughly conversant with the condition of things in Palestine his statement is of the greatest importance.

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## Church Notes.

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**Communions.**—February—First Sabbath, Dingwall; third, Stornoway; fourth, Breasclete. March—First Sabbath, Ullapool; second, Portree, Ness, and Tarbert (Harris); fourth, Kinlochbervie; fifth, North Tolsta. April—First Sabbath, Stoer; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dum-

barton; third, Edinburgh. 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 alteration of, the above dates of Communion should be sent to the Editor.

**Collection for this Month.**—The Collection for the Jewish and Foreign Missions' Fund is to be taken up this month.

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## Acknowledgment of Donations.

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

**SUSTENTATION FUND.**—J. W., Blacksboat, Morayshire, 10s; Miss C. S., P.O., Kinlochiel, £1; Mrs C., Purley, Surrey, 10s; a Young Wellwisher, Inverness (Anon.), £1; Mrs C., Kingussie, 10s; Mr R. W. A., St Vincent Place, Glasgow, £5; Mr M. G. A., of China Inland Mission, per Mr R. Wodrow Anderson, £5; "B. K. T.," per Rev. N. Cameron, £20. Rev. N. Cameron thankfully acknowledges the following donations o/a St Jude's Sustentation Fund:—K. K., Montana, £2; N. G., Parys, £3; Abrach, £5; M. M., Tisbury, £4 10s.

**HOME MISSION FUND.**—J. McL., Muir of Ord, per Mr Hugh Munro, 10s; R. W. A., Glasgow, £10; M. G. A., of China Inland Mission, per R. Wodrow Anderson, £5; Friend, Toronto, £1.

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**ORGANISATION FUND.**—Mrs C., Russell Hill, Purley, Surrey, 10s.

**LEGACY FUND.**—Received from the Executors of the late Miss Alexina Kennedy, of Stromecarronach Cottage, Rhudue, Lochcarron, the sum of £387 19s 8d, being amount of the residue of her estate bequeathed to the Free Presbyterian Church of Scotland for behoof of the Sustentation Fund, per Messrs Anderson, Shaw, and Gilbert, Solicitors, Inverness.

The following lists have been sent in for publication:—

**ACHMORE (STORNOWAY) CHURCH BUILDING FUND.**—Captain K. K. Macleod, 41 Chalmers Street, Edinburgh, acknowledges, with sincere thanks, the following donations:—Clydebank Mission, £4; J. M., £1 5s; K. M., £1 1s; Mrs J. Mackenzie, £1; Mrs A. Mackenzie, 10s; Friend, 10s 6d; C. Maclellan, 10s; Wayfarer, 10s; Mrs J. Mackay, 10s; N. Macraill, 10s; M. Mackay, 5s; Mrs Maccaskill, 5s; Mrs Macpherson, 5s; Friend, 2s 6d. Glasgow—E. M., £2; N. C., £1; A. F., £1; R. S., 10s; C. Landells, 10s; D. Macdonald, 10s; J. Mackenzie, 10s; C. Mackay, 7s; A. Macleod, 7s; M. Macdonald, 5s



6d; C. Morrison, 5s; H. Maclean, 2s 6d. Edinburgh—K. Macleod, £5; N. Macleod, £1; C. A. Macleod, £1.

**BONAR-BRIDGE CHURCH BUILDING FUND.**—Rev. D. J. Matheson, Laig, acknowledges, with sincere thanks, the following donations:—Per Rev. Jas Macleod—Mrs T. C. Calgarry, \$4; Mrs MacK., do., \$2; Mrs C., do., \$2; Mrs B., do., \$5—£2 13s.

**EDINBURGH CHURCH BUILDING FUND.**—Rev. N. Macintyre acknowledges, with sincere thanks, the following:—A. McD., Oban, 10s; Wellwisher, Hawick, £1, per Mr A. Maclean.

**HELMSDALE CHURCH BUILDING FUND.**—Rev. Wm. Grant, Halkirk, gratefully acknowledges receipt of £2 from Thurso, and £3 from Halkirk.

**NEWCASTLE CHURCH PURCHASE FUND.**—Mr F. Bentley, 35 Buston Terrace, Newcastle, acknowledges, with sincere thanks, the following:—Friend, Newcastle, 10s; Friend, Ardersier, 5s; Carald. Newcastle, 10s; a Young Friend, Glasgow, 10s; Friend, Yorkshire, per Mr D. Macdonald, Glasgow, 5s; Friend, Clydebank, per do., 5s; T. McD., Brock, Canada, \$10.

**STORNOWAY F.P. CONGREGATION.**—Mr N. Macleod, Treasurer, acknowledges, with grateful thanks, the sum of £5 from Mr J. Bain, Chicago, towards the funds of the Stornoway congregation.

**STAFFIN CHURCH BUILDING FUND.**—Mr A. Mackay, Missionary, Staffin, acknowledges, with sincere thanks, the following donations:—Mrs C., Balquhidder, £1 10s; Wellwisher, Raasay, £1; Two F.P. Friends, Vatten, £1; Collecting Cards, per Miss K. M. Matheson, Kènsaleyre, £1 15s 6d; do., per John Macdonald, Crianlarich, £2 12s 6d; do., per Nurse Martin, Inverness, £7 16s 6d.

**SOUTH AFRICAN MISSION—CLOTHING FUND.**—Mrs Millèr, Westbanks Terrace, Wick, acknowledges, with sincere thanks, the following donations:—Miss L., Glasgow, 10s; Mrs S., Tofingall, 5s; the sum of £1 and parcel from Miss R. McR., Inverness, per Miss J. Grant.

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## The Magazine.

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