

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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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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New Year's Day Lecture.

By the Rev. N. CAMERON, Glasgow.

“Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned unto the degenerate plant of a strange vine unto me?”—Jer. ii. 21.

THERE are nearly fifty years since we began to feel quite astonished at the extraordinary liberties men took in connection with the arrangement God made and recorded concerning His Church and worship in the world. When a man decides to build a house he provides a plan and specification as to the kind of house he desires to have erected for him. Other men never interfere with his right to build his house according to his own will, and to make alterations on it as seems good to himself. As regards the Lord's House men have not kept their hands from meddling with it since He set it up among us. The only way by which this amazing practice on the part of men can be accounted for is—“The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned” (1 Cor. ii. 14). The darkness of man's mind is so great and of such a pernicious nature that he calls darkness light and light darkness. Human learning cannot remove this darkness, it can only be removed by the power of the God who commanded light to shine out of darkness to shine in the heart of man. Till that takes place man's wisdom leads him to conclude that he can

improve many things in and connected with the house and worship of God.

The portion of God's Word upon which our remarks are to be based is—"Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"

Let us consider these words under the following two heads:—

I.—The Church is God's planting, and II.—How men ruin it.

I.—*First*.—The Old Testament Church was set up at Mount Sinai. (1). The moral law, or the ten commandments, was delivered by God with awful majesty and terrors. So terrible was the sight that Moses said, "I greatly fear and tremble." (2). The doctrines concerning God's work of creation; of the covenant of works (commonly so called) made with Adam; Adam's fall and his posterity in him, and the sentence God passed upon him; the promise of a Saviour, and the way of Salvation set forth by a bloody sacrifice and the covering of skins given to our first parents. All these facts are set forth in the first three chapters of Genesis.

Secondly.—A tabernacle was built by God's command to Moses. Moses was strictly enjoined to make all things according to the pattern (plan and specification) showed him in Mount Sinai. Every thing as regards measure, length, breadth, and quality, was done by Moses as the Lord had commanded. When the workmen finished every thing in strict accordance with the pattern received by Moses from God, we read—"And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them" (Exod. xxxix. 43). This included all the material by which the tabernacle was built, along with all the internal furniture of it. Moses did not add nor deduct an inch from pin, post, cord, curtain, altar, table or board, because he realised that the house was God's, and that he was only a servant.

Thirdly.—Moses was ordered to set apart Aaron as a high priest, and his sons as priests under him. The tribe of Levi were set apart to assist the priests in all the work that was to

be done in the order of God's worship. The sacrifices that were to be offered for every species of sins were very minutely described by Moses just as the Lord commanded him. The persons who were not to be allowed to come into the tabernacle to worship God on account of any moral or ceremonial uncleanness were particularly specified, and also the method by which they could be purified and re-admitted. Also the feasts which they were to observe at their stated seasons yearly and the sacrifices they were to offer at these feasts. When all these things were written down, the book in which they were recorded was handed to the priests for their strict observance of each item set forth therein. So the Lord gave the character to Moses that he was faithful in all His house. The Church set up by God among the children of Israel is the "noble vine" referred to in our text, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry" (Isaiah v. 7).

After the children of Israel were settled in the land of Canaan, the whole of the Lord's instituted form of worship—the tabernacle and all its prescribed structure and service—was set up in Shiloh. We shall see again how and why it was removed from that place. Again, let it be observed that when Solomon was instructed by his father, King David, to build the Lord's house, that David gave Solomon the pattern, or plan of the temple; e.g., "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat. And the pattern of all he had by the Spirit of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God and of the treasuries of the dedicated things; also for the courses of the priests and the Levites, and for the work of the service of the house of the Lord" (1 Chron. xxviii. 11-13). We see that the Lord's pattern was strictly adhered to again at this time of setting up God's house and worship. The same thing was done after

their return from the Captivity in Babylon, we read—"Then stood up Joshua . . . and his brethren the priest, and Zerubbabel the son of Shealtiel and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God" (Esa. lvi. 1). This shows that the Lord's house and worship was set up, for the last time, under the Old Testament dispensation, according to the pattern showed to Moses and infallibly recorded in the Scriptures.

When we come to the setting up of the Church of God by our Lord Jesus Christ, the only begotten Son of God, we have the fulfillment of many prophecies concerning Him, and especially of this prophecy—"The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken . . . and it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him" (Deut. xviii. 15-19). We have two things observable from this prophecy (1) That the Prophet promised was to be like unto Moses (a) inasmuch as He was to be of their brethren, (b) That He was to reform the Church which Moses had by God's authority—the Son's authority—set up according to the Scriptures—"This was He that was in the church in the wilderness with the Angel which spake to him in Mount Sinai, and with our fathers; who receiveth the lively oracles of God to give unto us. . . ." "They (the fathers) have slain them who showed before the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts vii. 38-52). This aspect of the work that our Lord was to accomplish is set forth in Scripture in many places, especially in the words—"The carnal ordinances imposed on them until the time of reformation" (Heb. ix. 10). The reformation referred to here was the setting up of the New Testament Church, and the passing away for ever of all the carnal ordinance of the ceremonial law; because these carnal ordinances were done away by our Lord's one offering for sin upon Calvary's Cross. It has to be observed also that such as would not hear God's word spoken to them by that Prophet were to be cut off from His people.

The conditions of the Jews during the last nearly nineteen hundred years, since they have rejected Christ and His Gospel, and alas! do so still, is not only a proof that Jesus Christ was the Prophet promised, but also of the veracity of God's threatenings as well as His promises.

2. The New Testament Church was "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone" (Eph. ii. 20). This shows that no part of the teaching of the Prophets has been annulled, except that which referred to the types and shadows of the ceremonial law, and that the New Testament Church was built by the Apostles upon the same foundation as was the Old Testament Church; Jesus Christ being the chief corner stone of both the Old and the New. This becomes very manifest by the fact that the Lord Jesus Christ, and also the Apostles, based the doctrines promulgated by them upon the Scriptures of the prophets. The reason for this is clear when we consider that "all scripture is given by inspiration of God" (2 Tim. iii. 16). This appears also in the Scriptures—"Of which salvation the prophets have enquired . . . what manner of time the Spirit of Christ which was in them did signify when it testified before-hand the sufferings of Christ, and the glory that should follow" (1 Peter i. 10, 11). Consequently, the Church was the same from the beginning; the only change made was the removal of the types and shadows of the good things to come after the sufferings of Christ, which was "the glory that should follow."

(1). The doctrines that are taught in the New Testament Church are set forth in clear and unambiguous terms. The only difference is that the Messiah promised had now come and that He had finished all that was prophesied of Him and had fulfilled them in every detail. (2). The ministry of the Church is clearly defined in the New Testament. There were to be elders—preaching and ruling elders—and deacons. The character of the men to be appointed to these several offices in the Church is given in detail. The tribe of Levi is no longer to be the officers of the church, and the sons of Aaron are no longer priests in it. Christ

is the only High Priest of the Church, and His one offering of Himself the only sacrifice for sin. (3). The order of worship is the reading and preaching of God's Word. This appears in many places. For instance—"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" (2 Tim. iv. 1, 2). From Paul's Epistles, specially that to the Romans, it appears that law and gospel had to be preached to men. Singing of the psalms of David by the human voice was taught to be the only psalmody of the Church. No mention is made of any musical instruments in God's Worship. It was to be—"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. xiii. 15). (4). Discipline was strictly inculcated. For instance, the case of the incestuous man at Corinth (1 Cor. v.), and also—"Having a form of godliness, but denying the power thereof; from such turn away" (2 Tim. iii. 5).

3. At the Reformation in the sixteenth century, the Reformers took the Word of God as their infallible guide as to doctrine, form of worship, government, and discipline of the Church. The Reformers in Geneva and Scotland, etc., held that nothing should be allowed in the Church but what is *commanded* in the Word of God; while the Reformers of the Church of England, etc., held that any thing that was *not forbidden* might be held in the Church. From this arose the difference between England and Scotland as regards office-bearers and form of worship. Episcopacy, the use of instrumental music in worship, the form of government, and many other things have caused that the Church of England has held, and holds still, many of the limbs of the papacy, or Anti-christ; and that many of her ministers and too many of her people are halfway over to Rome.

In Scotland, the Westminster Confession, the Order of Church Government, the Directory of Worship are in your hands. So you can see how they are all bottomed upon the Word of God, and agreeable thereto. Thus our godly ancestors left us a legacy more valuable than all the gold of Sheba. We will have to say

something under the next head as to the way we have dealt with this most precious inheritance. But let us observe that the Church of Scotland was set up according to the pattern—God's Word.

II.—How men ruin it. (1). Under the Old Testament dispensation we see that immediately after the death of Joshua and the elders who outlived him, the people departed from God to idols, and from the order of worship, etc., set up by Moses at God's command in the wilderness. Their priests defiled God's tabernacle and worship in Shiloh. The unfaithfulness of Eli, the high priest was severely rebuked by the Lord through the mouth of the child Samuel. In a short time the symbol of the Lord's presence amongst them—the ark of the covenant—was captured in war and taken to the land of the Philistines, no more to be set up in Shiloh. This did not cause Israel to learn wisdom, so as to adhere steadfastly to Jehovah and His worship. As time will not allow us, let us notice that ten of the twelve tribes set up idolatry and persisted in it, in spite of all God's warnings by His prophets as to the terrible evils which they would compel the Lord to bring upon them, they persisted in their idolatry and evil practices till the Lord decimated them by sword, famine, and pestilence, and banished the rest to the south end of the Caspian Sea. Before He brought all these evils upon them, He testified that they had made themselves more defiled and abominable than the Amorites, whom the Lord destroyed in order to set the Israelites in their place. One would think that the other two tribes—Judah and Benjamin—would learn from this, that it is an evil and bitter thing to forsake the Lord. But no. In Judah, the Lord raised up godly Kings who repeatedly brought the people back from idolatry to the worship of the true God. But no sooner were these godly kings taken away than the majority of the people went back to idolatry. God warned them seriously as to the consequences by His prophets from time to time, but they persisted in their own ways till the Lord destroyed the temple and the nation with sword, famine, and pestilence, and sent the few that were left of them captives to Babylon—the country of

idolatry—to learn their lesson as regards the abominations and cruelties of idolaters and their own folly in having forsaken Jehovah, Israel's God. Those of the Jews that returned, after being seventy years in captivity, were thoroughly cured of idolatry ; for their off-spring will not look upon an idol but with abhorrence till this day.

After they returned they refrained certainly from idolatry, but they added glosses of their own invention, as you can see from the Sermon on the Mount (Matt. v., vi., vii.), and an accumulation of traditions of the elders which were the cause of the animosity of the priests, scribes, and Pharisees against our Lord Jesus Christ; because He warned the people concerning their soul-ruining doctrines. That He took upon Himself to scourge, on two occasions, out of the temple such as turned the temple to be “a house of merchandise” and “a den of thieves,” caused these leaders of the people to demand His authority for so doing. In the Gospel by Matthew, twenty-third chapter, He made the following pregnant statement—“Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is He that cometh in the name of the Lord.” They had made the temple, which was the Lord's house to be no longer His but their own. So He “went out, and departed from the temple,” never to enter into it any more. Notwithstanding this is recorded in God's infallible Word, men have not taken the warning, but are to this day bringing in to God's house their own carnal inventions. This was the end of the Jewish Church.

The New Testament Church as we have seen was set up by Christ and the Apostles. We read that even before the Apostle John was removed to his everlasting rest he left on divine record that “The spirit of Antichrist, whereof ye have heard that it should come ; and even now already is in the world” (1 John iv. 3). This spirit of Antichrist began to bring in damnable heresies, which were strenuously opposed by the faithful servants of the Lord. But one step after another was gained by this spirit ; by setting up bishops and innovations in doctrine and

worship till the Man of Sin—Antichrist—had been developed. The Apostle Paul gave, by inspiration of the Holy Spirit, a most remarkable pen picture of this awful apostasy—"Let no man deceive you by any means ; for that day [the day of final judgment] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, shewing himself that he is God " (2 Thess. ii. 3, 4). The Book of Revelation reveals by the symbols of seven seals and seven trumpets the full development of this terrible system, called Antichrist, and by the seven vials that were to be poured upon the seat of the beast, its destruction as a system out of the world.

Thus the Church set up by the Apostles, which never came to an end really, step by step became the greatest curse that ever yet appeared in this world. For nearly a thousand years it tyrannised over the consciences of men, and murdered millions of men, women, and even children, for no other cause but that they would not bow to this Man of Sin. This period of history is called the Dark Ages, and dark they were with a vengeance. Still, there are millions of men believing in this pernicious system. The greatest mystery is that the descendants of men and women who suffered terrible persecutions and even death under the power of the Papacy are showing signs that they are willing to go back to the spiritual and civil slavery from which they were set free. Such men deserve to be made slaves.

At the Reformation (I must confine my remarks now to Scotland) men were enlightened by the Holy Spirit, so that they took the Word of God as "the only rule given us whereby we may glorify and enjoy Him." As we have seen already, they went straight to that Word and built their faith and practice religiously and civilly upon it. They were not like the ecclesiastics of our day, who hold that the Civil Magistrate should have nothing to do with religion ; they bound themselves as well in their civil capacity as in their spiritual capacity to do all within their power to sustain and maintain the cause of Christ.

The first great trial and bloody persecution after the second Reformation took place when the two Kings—Charles I. and Charles II.—made a desperate effort to set up Episcopacy in Scotland. They would have succeeded had it not been for the heroic men and women who endured a bloody persecution for twenty-eight years ; living in caves and holes of the earth in cold and hunger and nakedness. Why did they endure such tortures? Because they were convinced that Episcopacy was not the order of ministry set forth in God's Word, but that it was a part of the mark of the beast. At last, they were under God victorious, and Presbyterianism was placed on its own basis as the order of church government in Scotland. Were it not for these men and women we would have been Episcopalians. It was not only such as were Episcopalians before that time that had the foremost hand in traducing, persecuting, and putting to death these noble men and women ; but such as had bound themselves on oath to God and man that they would suffer the loss of all things and even their lives sooner than betray the Creed and Constitution of the Presbyterian Church of Scotland. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Is. ii. 22). Let us not be ashamed of our ancestors who jeopardized their lives on the high places of the fields of Scotland for Christ's crown and covenant.

The next great trial the Church of Christ in Scotland endured was from Erastianism. The power to choose ministers for congregations was taken from the people and placed by the civil law in the hands of heritors. These heritors, who were for the most part men of the world, made choice generally of ministers who would attend suppers, balls, and plays or sports along with themselves. When the people opposed the settlement of such careless men over them, they were forced upon them by the power of the law. Neither the Court of Session nor Parliament would grant any relief. This was the cause of the Disruption in 1843. By taking the drastic step, forced upon them by the Government of the country, of separating from State connection and giving up all the benefits accruing from it to them ; but holding

firmly the principle of the establishment of religion by the State in Scotland, they freed the Church from Erastianism. Those who remained under Erastianism were left, especially in the Highlands of Scotland, with very few adherents.

In the year 1863 a movement was set on foot to form an incorporating union between the Free Church and the United Presbyterian Church. The negotiations for this union brought to light that the Free Church had changed, in twenty years, so much that she was resolved to abandon the principle of establishment of religion, and the doctrines of election, of man's total depravity by the fall, the necessity of regeneration by the Holy Ghost, and the doctrine of the inspiration and absolute infallibility of the Scriptures of the Old and New Testaments. All this became evident by the large majorities that voted for union, and for men who denied the inerrancy of the Bible, in her General Assemblies from year to year. Those who opposed the above changes were in the minority from the beginning of this controversy. They were becoming fewer every year till at last they almost vanished. Uninspired hymns and instrumental music were introduced into the worship of the Free Church as an open question, i.e., such as desired to use them were left at liberty to do so.

The United Presbyterian Church passed a Declaratory Act in the year 1879 in order to define her position in relation to the Westminster Confession of Faith, which revealed how far she had drifted from the doctrines and principles of God's Word as set forth in the authoritative standards of the Second Reformation. In the Free Church a claim was put forward to the effect that there were promising young men aspiring to the ministry of the Church who had scruples of conscience concerning expressions in the Confession of Faith, on account of which they could not enter into the ministry of the Church for whom some modification should be made on the terms of the Confession seeing the Church could not brook the idea of losing the labours of these young men. But none of those scruples were brought to light either by those who advocated their case before the courts of the Church or by

the young men themselves. At last a committee was appointed by the General Assembly to consider what changes were desirable, if any, on the statements of the Confession of Faith; but that they were to be careful that no change should be made which would affect the strict adherence of the Free Church to her doctrinal standards. At last the mask was thrown away and a Declaratory Act was presented to the General Assembly in 1891. It became then apparent to all concerned that the doctrines and principles of the Confession of Faith, which were hitherto nominally, at least, held by the Free Church, were to be cast over board. This Act was sent down, under the Barrier Act, to the Presbyteries of the Church. It received the approval of a large majority of the Presbyteries, so at the General Assembly of 1892 it was passed to be "a binding law and constitution" in the Church. The relation of the Free Church to her subordinate Standards was thereby changed absolutely. A protest was tabled against it by the minority, which contained a statement to the effect that they would not license or ordain any who answered the questions or signed the formula with a view to the relief it gave. To this statement they did not adhere; but they, on the contrary, continued to license and ordain men without asking them the question referred to above. So men ruined the Free Church of Scotland.

At the General Assembly of 1893, the Rev. D. Macfarlane tabled a protest thereby separating himself and such as would adhere to his protest from this new Church, and that in order to adhere to the Free Church as settled in 1843 in accordance with his ordination vows. Steps were immediately taken to revive the Free Church upon her original basis, so a Presbytery was formed on the 24th day of August, 1893. Thus the Free Church of Scotland was saved from destruction, and all the doctrines and principles for which she stood in 1843. For taking this necessary step, if the doctrines and principles of God's Word as set forth in the subordinate Standards of the Church of Scotland at the Reformation were to be preserved, we were branded as schismatics, etc., by none more vehemently than by those who protested, when

the Act was passed, notwithstanding they had bound themselves to separate in 1893 if the Assembly would not take steps to repeal this Declaratory Act. Their slogan was "that the Declaratory Act was not truly a Declaratory Act, and that it was not binding on them."

This was a very humiliating and false position, especially after all they spoke and wrote to the contrary; for it was truly binding on them.

Negotiations were begun again for union with the U.P. Church. This union was consummated in the year 1900. The minority contested in the civil courts the right of the majority to the property and funds of the Free Church under the law of Trusts. The case was decided in their favour in the House of Lords. The two main points in their contest were the principle of establishment of religion and the doctrine of predestination. The majority acknowledged that they ceased to hold these, so they lost the case, as they truly should have done. But they got the most of the property back by an Act of Parliament. This union was consummated by worldly policy without any regard as to whether it was based upon the infallible Word of God. So far as the people of the two Churches were concerned they were quite apathetic, being led blindly by their equally blind leaders. But instead of any apparent union, it was truly a disunion. It split the Free Church into three parties. This is always the effect of unscriptural unions, which are based, not upon truth and conscience, but upon worldly policy. This is the way men ruined the Church of Christ in past ages. It is quite evident that men are ruining it still by introducing their own inventions into it. "When wise will ye be?" (Psalm xciv. 8).

Another union negotiation was begun soon after the above events. This time it was with the view of bringing the Established Church of Scotland and the U.F. Church together. There were, to begin with, insuperable barriers supposedly between them. But in 1921 an Act of Parliament was passed by which the Established Church of Scotland was disestablished and her creed handed absolutely over to the will of men who did not

value the safeguards, in more ways than one, of the fact that the creed and constitution of that Church were based upon God's Word and were on the Statute Books of both the Parliaments of Scotland and England, thereby making them an integral part of the civil law of this nation. The endowment of religion still stood in the way, but in 1925 this barrier was also removed by an Act of Parliament by which the endowments were placed in the hands of Ecclesiastical Commissioners, who, with the Sheriffs of Counties, were to judge in all the cases which might arise ; their decisions in every case being final. This is a very unrighteous Act, seeing a man, or body of men, cannot appeal to any higher court however contrary to justice such decisions may be. The leaders of this movement for union, on the Established Church side, repeatedly declared that they were now as free from State control as the U.F. Church. This was truly the case. So, after a good deal of carnal policy and after they had broken down absolutely the settlement of the Reformation in Scotland, a union was consummated between the two Churches in 1928. This proved to be only a union of the most of the ministers of these Churches ; for as regards the people, with very few exceptions, they are as separate as they were before the union. This nominal union has been consummated by handing over for nothing the precious heritage which our forefathers handed down to us at the cost of great sufferings, even unto the shedding of their blood. If the people of the so-called Church of Scotland were to realise what injustice has been done to them and their children's children they would not remain one day in the fellowship of that Church or of the men who have been responsible for ruining the Established Church of Scotland. The General Assembly of this Church appointed at its sitting last May a large committee to revise the Confession of Faith or to make a new Confession. Have the people decided that they are prepared to abandon the Confession, which is solidly based on God's Word, to follow men who, many of them, do not believe in the inspiration of the Bible nor in its doctrines and principles? Many of the sons and daughters of the Church of Scotland in the past have been saved

and are now in eternal glory who were converted by the doctrines of the Confession of Faith ; but the doctrines now taught by men who abandoned these are making the people vain.

The present Free Church made several efforts to form a union between that Church and ours since they refused to enter into the union consummated in 1900 as above. On two occasions in the past—in 1905 four ministers went over to them, again in 1918 three ministers went over—but very few of the people followed them on either of these occasions. Several motions were brought up in our Synod between 1900 and 1905 for and against this movement for union, always with the result that only the ministers who left and two or three elders voted in favour of it. In 1917, when a movement for union was projected, a statement of differences was passed by our Synod and sent to the Free Church for her serious consideration. The differences pointed out were (1). That “The Free Church has never explicitly condemned the views advocated by Dr. W. M. Alexander, one of her professors, in a book named ‘Demonic Possession,’” etc. (2). “The Free Church, in the Act of 1906, rescinding the Declaratory Act of 1892, inserted a clause in the preamble of the said rescinding Act, namely, ‘as she has always adhered,’ which bears the construction that the Free Church in her corporate capacity had always adhered to the Confession of Faith—as adopted by the Free Church in 1846, which clause may be reasonably construed as a censure of the position of the Free Presbyterian Church relative to the Declaratory Act of 1892, etc.” (3). The Free Church since 1900 has thrown open the door of admission to her ministry very indiscriminately to men out of a great variety of Churches, and this latitudinarianism has also raised a barrier between her and the Free Presbyterian Church.” (4). “The Free Church has been lax in her general discipline and practice, and differs from the Free Presbyterian Church in such matters as Church bazaars, sales of work, church soirees and social meetings, prayers at the grave, the failure of her Assembly to remove a Popish symbol from one of her Church buildings” (The Free

Presbyterian Magazine, May, 1918, p. 16). To the above statement the Free Church returned a very evasive reply, which caused the Synod of the Free Presbyterian Church to put an end to any further proceedings. To prove that the F.P. Church had not misconstrued the import of their reply, the Free Church has not taken any steps till this day to remove any of the foresaid differences, but instead she has gone farther on her way of raising other differences, some of which we are compelled to point out on account of the fact that some of the leading men in the Free Church are persistently declaring that there is no difference between the two Churches. Along with the differences above stated, there are several others, which seem to be so right as regards the consciences of Free Churchmen, which makes the prospect of union between the two Churches an impossibility while these practices are carried on with a high hand by some, and tolerated by others who make it quite plain that they do not approve of them. Let it be noticed here that I do not write nor speak about the private affairs of individuals, neither do I judge any man's state before God, but I have God's Word for judging man's conduct—"Ye shall know them by their fruits" (Matt. vii. 16). We are considering just now "how men ruin the Church of God" by their own inventions in as much as there are strenuous efforts made to cause light and darkness, Christ and Belial to agree. Satan is too subtle and too strong for men to thrust him out, but Christ can thrust him out of doors—"When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, he taketh from him all his armour wherein he trusteth, and divideth his spoils" (Luke xi. 21, 22). Satan has got strongly entrenched in the Churches of Scotland—the Free Church not exempted—so it will take the Almighty power of the Holy Ghost to cause men and churches to cast out of their hearts, practice, and worship all the carnal innovations introduced by them. The year before last an article appeared in "The Evangelical Quarterly," from the pen of the late Professor W. M. Alexander, D.D., in which it was repeatedly stated that the last twelve verses of Mark's Gospel were an

appendix. This statement was made public in our lecture on New Year's Day last year, and previously made at Plockton in July of the year before last. The Rev. Professor J. R. MacKay, D.D., took in hand to maintain that Dr. Alexander was right, which position he was absolutely unable to make good, because the evidence against him was overwhelming by scholars of the highest attainments and who had examined the original MSS. for themselves. In his first letter on this subject to the "Northern Chronicle" and "The John o' Groat Journal" he stated that 1st John, v. 7, was not a part of the inspired Word of God. His exact words were—"No one would at this time of day say that the Apostle John wrote the words of 1st John, v. 7—although the doctrine is not touched—unless he should with the Roman Church be prepared to prefer the Latin Valgate to the Greek Verity. I do not believe that F.P.M. would affirm that John wrote those words"—(John o' Groat, 14/2/30). He claimed Calvin and others as holding his view. Calvin held quite the contrary as you will have seen in our Magazine, and as you can find in his "Commentary on the Catholic Epistles" (pp. 257, 258, 259). Professor J. R. MacKay gives the opinion of Rev. John Owen (not the famous John Owen) who edited this part of Calvin's works, but a dean of the Church of England and fathers it upon Calvin. I trust he did this unknowingly. He charged the Free Presbyterian Church with being as bad as the Roman Catholics because we adhere to the Authorised Version of the English Bible, and advised us to take the Revised Version of the Bible instead, which is faulty in many ways. He wrote during that correspondence that I wished to place him among destructive critics, so I wrote charging him with being a destructive critic seeing he was for cutting out of the Bible the above verse, after it had been so ably defended by the Rev. D. Beaton, and that on solid grounds, and after such a phalanx of witnesses had been brought forward as to the last twelve verses of Mark's Gospel as being Mark's. He suggested that the following phrase should be inserted between the 8th and 9th verses—"Although they were silent by the way, they did run, as

they were commanded, to report the empty grave to the disciples" ("Northern Chronicle," 19/3/30). What is this but adding to the words of God's Book?

It seems the Free Church are of the same mind with Professor J. R. MacKay, for we have not heard or seen that their Assembly took any steps in a way of dealing with this very serious matter, notwithstanding these views were made very public in the two newspapers referred to above. It seems that the Professor intends to hold the position in the Free Church College held hitherto by Professor W. M. Alexander, D.D. If Professor MacKay had remained in the Free Presbyterian Church he would certainly have been brought to task for his anti-scriptural views, but in the Free Church he will be applauded as very orthodox, as his predecessor had been.

Professor Donald MacLean, D.D., has been at *Ceilidh nan Gaidheal*, held in Glasgow, at which he was reported as having delivered a lecture on "Wit and Humour of the Gaelic Bards." In the "Daily Record" of 4th February, 1931, it is reported that "Professor MacLean laughed when he was asked if he had any comment to make on the comments which appeared in the Free Presbyterian Magazine with regard to his address to *Ceilidh nan Gaidheal*." "There is very little to say," he remarked. "I found the meeting very well conducted in every way, and the discussion was intelligent. If there was anything of the world, the flesh and the devil, I certainly did not see it." A correspondent in a letter to the "Daily Record" of 11th February, 1931, wrote as follows—"I would like to ask Dr. MacLean a few questions, seeing he holds such a prominent and conspicuous position in the religious life of Scotland, particularly amongst those who maintain that they are the direct followers of Knox, Henderson, and Chalmers. Did he see or hear anything there that would benefit a soul for eternity? Where did he find his authority for attending? Why did he not take his text from the Holy Scriptures? Was he afraid that it would not suit the appetite of his hearers? Surely discipline is at a very low ebb in the present Free Church of Scotland when they would tolerate

such actions by one of her Professors." The above letter should cause the Professor and the Free Church to consider their respective duties. On the part of the Professor: was he doing his duty, as a teacher of Divinity students, to the souls placed under his charge, to the cause of Christ, to the example he ought to set before these young men who are under his tuition, and to his ordination vows as a Professor of the Free Church? On the part of the Free Church: is she doing her duty in allowing her Professors to go clean out of their way to lecture on "Wit and Humour of the Gaelic Bards," or to quote in sermons, etc., the poetry of that licentious and adulterous man, Robert Burns? Is she allowing this for popularity's sake, or because she wishes to be considered learned, not narrowminded but broadminded and charitable by the carnal world? There is a scripture which says—"Ye cannot serve two masters." Such conduct lowers her even in the eyes of sober, worldly-minded men, who despise inconsistency in such as profess to be godly.

Professor J. K. Cameron has written a booklet which shows the kind of union which he desires to bring about. He writes—"The real danger is that matters may be raised into the position of principles, and a demand made for uniformity along these lines. It is to be sincerely hoped that such a matter as the uniformity that is insisted upon in the Church of Rome may not be aimed at, but that unity, and not uniformity, be our aim, as it has hitherto been in the Reformed Church" (p. 52). Which Reformed Church does the Professor mean that aimed at unity without uniformity? Was not uniformity the very reason why the Westminster Assembly of Divines sat and laboured during the best part of five years? If their aim had been unity without uniformity, they could have unity in a few months. But they wanted unity in the truth, so they laboured hard to have it based upon God's Word and not upon unscriptural compromise. Professor Cameron endeavours to defend the Free Church as regards her discipline—"We are not aware of any special failure in this direction," the Professor writes, "especially if her actions be judged by the Standard of the recognised Moral Law of God"

(p. 64). Does he acknowledge the fourth commandment as forming a very prominent part of the Moral Law? If he does not that explains a part of the practice of the Free Church; if he does, how are men who work on the Lord's Day or who travel by tramcars, etc., received to Church privileges in the Free Church? What is the difference, in God's sight, between a man working on his croft or farm on the Lord's Day in Ross-shire or Lewis, etc., and a man working in Glasgow? Will the Free Church give baptism or admit to the Lord's Table a man in the south who works (except works of necessity and mercy) and refuse the same privileges to a man say in Lewis? The fourth commandment is—"Remember the Sabbath day to keep it holy . . . on it thou shalt not do any work," etc. The practice of the Free Presbyterian Church as to discipline is consistent with God's Moral Law, but that of the Free Church is a glaring breach of the Moral Law of God as regards their laxity as to Sabbath rest. To make a noise in public against laxity on the part of Railway Companies and to connive at Sabbath desecration in her congregations goes very near to hypocrisy in our opinion.

The Church of Scotland passed a resolution in 1643 to this effect—"The General Assembly declares that the Acts made against salmon fishing upon the Sabbath, or against any other labour upon the Lord's Day, to be not only against servants who actually work, but also that the same should be extended against masters whose hired servants they are." (Acts of the General Assembly of the Church of Scotland, p. 79.) This was the mind of Henderson, Rutherford, Gillespie, etc. Thus, the F.P. Church can appeal to God's Law, and also to many Acts based upon that Law by the Church and Parliament of Scotland concerning Lord's Day observance; but no evidence will have any weight with a man like the learned Professor, whose aim has been and still is to keep the Free Church from reforming herself by casting away all the above carnal policy and practices. Indeed, the Free Church was being destroyed by her Professors during the last sixty years and by such as followed their pernicious ways, and I regret to have to say that she suffers from the same yet.

These inventions of men brought into the Churches of Scotland have been their ruin as sure as it was the ruin of the Jewish Church, the Apostolic Church which turned her, with the exception of a remnant, to become antichrist, and the Church of Scotland to become an anti-scriptural Church. Let the Free Church and also the Free Presbyterian learn from the fate of other churches in the past to keep close to God's Word in heart sincerity as regards doctrine, worship, government, and discipline, and refuse to follow any men except in so far as they follow Christ.

In conclusion, it causes amazement to some how intelligent people follow men who have publicly overthrown the order of doctrine, worship, government, and discipline of the Church of the Reformation in Scotland, as the present Church, calling herself "the Church of Scotland," has done. The steps taken by the majority of the congregation of Uig, Lewis, reveal that they are not prepared to give up the position taken by the Church of Scotland at the Reformation to follow men who have overthrown it. Why should not other congregations show these men and their pseudo-church that they are not under any obligation to continue in church fellowship with them, but on the contrary that for truth and conscience sake they are bound to separate from them. Schism is to separate from a Church which holds to God's Word in doctrine and practice. It is not schism to separate from a Church which ceases to hold to God's Word in doctrine and practice.

The Scriptures.

By the Rev. JAMES MACLEOD, Glendale.

DR. OWEN was one of the greatest divines the Church of God possessed since the days of the blessed Apostles. He was a pious, humble, learned servant of Christ. He was a constant student of the Word of God. He drank deeply out of the fountain of divine Revelation. The Bible was his Text-book. It was not his habit to raise doubts in the minds

of men concerning the Word of God. He was not a destructive critic of the Holy Scripture. But on the contrary, he was a constructive critic of the blessed Scripture from Genesis to Revelation. It is the devil's work to traduce the character of God's servants, and people while alive, and after they pass on to their eternal rest. Satan will always get ready instruments to do his work.

Let us hear what Owen had to say about the Word of God:—
“What is necessary unto the interpretation of difficult places and passages in the Scripture, and what measure of understanding of the mind and will of God as revealed therein is required of persons in their conditions, as they are teachers of others or among the number of them that are to be taught, shall, among other things, be afterward spoken unto. My principal design is, to manifest that every believer may in the due use of the means appointed of God for that end, attain unto such a full assurance of understanding in the truth, or all that knowledge of the mind and will of God revealed in the Scripture, which is sufficient to direct him in the life of God, to deliver him from the dangers of ignorance, darkness, and error, and to conduct him unto blessedness. Wherefore, as unto the belief of the Scripture itself, so as unto the understanding, knowledge, and faith of the things contained therein, we do not depend on the authoritative interpretation of any church or person whatever. And although ordinary believers are obliged to make diligent and conscientious use of the ministry of the church, among other things, as a means appointed of God to lead, guide, and instruct them in the knowledge of His mind and will revealed in the Scripture, which is the principal end of that ordinance; yet is not their understanding of the truth, their apprehension of it and faith in it, to rest upon or to be resolved into their authority, who are not appointed of God to be lords of their faith, but helpers of their joy.

And thereon depends all our interest in the great promise, that we shall be all taught of God; for we are not so unless

we learn from Him and by Him the things which He hath revealed in His Word. And there is not any truth of greater importance for men to be established in; for unless they have a full assurance of understanding in themselves, unless they hold their persuasion of the sense of Scripture a revelation from God alone, if their spiritual judgment of truth and falsehood depend on the authority of men, they will never be able to undergo any suffering for the truth or to perform any duty unto God in a right manner. The truth of the gospel and the ways of religious worship, for which any believer may be called to suffer in this world, are such as about whose sense and revelation in the Scripture there is a great difference and controversy among men; and if there be not an assured, yea, infallible way and means of communicating unto all believers a knowledge of the mind and will of God in the Scripture concerning those things so controverted, the grounds thereof are fixed in their own minds, but that they do wholly depend on the expositions and interpretations of other men; be they who they will, they cannot suffer for them either cheerfully or honourably, so as to give glory to God, or to obtain solid peace and comfort in their own souls; for if a man under his sufferings for his profession can give himself no other account but this, that what he suffers for is the truth of God revealed in the Scripture, because such or such for whom he has in veneration or esteem do so affirm and have so instructed him, or because this is the doctrine of this or that Church, the Papal or Reformed Church, which it has prescribed unto him, he will have little joy of his sufferings in the end. Yea, there is that which is yet worse in this matter, as things are stated at this day in the world. Truth and error are promiscuously persecuted, according unto the judgment, interest, and inclinations of them that are in power; yea, sometimes both truth and error are persecuted in the same place and at the same time, upon errors differing from both. Dissent is grown almost all that is criminal in Christian religion all the world over. But in this state of things, unless we grant men an immediate understanding of their own in the

mind and will of God, yea, a full assurance therein, there will be nothing whereby a man who suffers for the most important truth of the gospel can in his own soul and conscience distinguish himself from those who suffer in giving testimony unto the most pernicious error; for all outward means of confidence which he has, they may have also. It therefore behoveth all those who may possibly be called to suffer for the truth in any season, or on any occasion, to assure their minds in this fundamental truth, that they may have themselves a certain undeceiving understanding of the mind and will of God as revealed in the Scripture, independent of the authority of any church or person whatsoever; the use of whose ministry herein we do yet freely and fully allow.

Nor, indeed, without a supposition hereof can any man perform any duty to God in an acceptable manner, so as that his obedience may be the obedience of faith, nor can upon good grounds die in peace, since the just shall live by his own faith alone" (Works, iv. 122, 3).

Paul said to Timothy—"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers," 2 Tim. ii. 14. There is only one thing needful in this life. If we shall find Christ as our own Saviour; or if we have Christ by faith as our Saviour all other things are as nothing. But we need not look for Christ outside the Bible. If we can, or shall accept a Higher Critical Bible, then we have no Bible at all. The Bible, the destructive Critics shall leave with us can neither save a soul, nor condemn a sinner. Dr. Barnes, the Bishop of Birmingham, is one of the ablest destructive critics of the age, and just listen to his recent attack on one of the most essential doctrines of the Bible. "St. Paul imagined that evil and death resulted from Adam's fall. We have learned, on the contrary, that evil and good are equally likely to arise at every stage of the evolutionary process. Hundreds of millions of years before man appeared on the earth mutations both good and bad were arising. The notion

that evil was due to a fall, to some act of spiritual rebellion against God must be abandoned. We need not grieve over the loss of such a theory, as it cannot really relieve God of ultimate responsibility for His creation."

It has been said by some that the destructive critics have their difficulties, and that we poor "mutations" must sit at their feet, and dare not shun their profane and vain babblings, although they would increase unto more ungodliness! Oh, the infinite value of the holy Scriptures, for therein God revealed His will towards fallen man, and how beneficial it is for this life itself, and invaluable for Eternity. Let us never part with a jot or tittle of it. From the day Moses wrote the book of Genesis the Holy Ghost kept it safe, pure, and holy, until the Amen of the book of Revelation and the same blessed Spirit kept it from being adulterated by the hands of wicked men ever since, and we have no doubt at all but that He shall keep it as pure in the future ages of the Church of God as He has kept it in the past, and our present duty is to abide by it absolutely, and to hand it to our children as the infallible Word of God.

Nadur an Duine 'na Staid Cheithir Fillte.

MU THRUAILLIDHEACHD NA TUIGSE.

(Continued from page 433.)

Sa' chuigeadh àite, Tha ann an inntinn an duine clonadh nadurra gu breugan agus mealltaireachd; a tha treorachadh gu comhnadh le ana-miannaibh; "tha iad a' dol air seacharan o'm breith a' labhairt bhreug," Salm lviii. 3. Tha so againn, maille ris a' chuid eile do thruaillidheachd ar naduir o ar ceud pharantaibh. Dh' fhoillsich Dia an fhìrinn dhoibh, ach tre mealltaireachd a' bhuaradair chuir iad an teagamh air tùr i, an déigh sin mhi-chreid iad i, agus ghabh iad ri breig an àite na fìrinn. Agus mar dhearbhadh cinnteach air so, feudaidh sinn a' cheud earrann sin do chreud an diabhuil fhaicinn, "Gu

cinnteach cha'n fhaigh sibh bàs," (Gen. iii. 4.) ni a bha air a sparradh leis air ar ceud pharantaibh, agus ris an do ghabh iad; agus ris an do ghabh an sliochd gu nadurra, agus a chumas iad daingean, gus an èignich solus o neamh iad gu dealachadh ris. Tha e ga sgaoileadh féin tre chaitheamh beatha dhaoine nadurra, a tha, gus am bi an coguisean air an dusgadh, a' siubhal a réir an ana-mianna féin; do ghnàth a' gleidheadh an ceud phuine, "Nach fhaigh iad gu cinnteach bàs." Agus tha so gu tric air a chleachdadh gu leithid a dh' àirde is gur urrainn an duine a radh os ceann a mhallachd a chaidh a bhagradh, "Bithidh sìth agam, ged ghluais mi ann an an-miann mo chridhe féin, a chur misge ri pathadh!" Deut. xxix. 19. Ciod sam bith barrachd a th' aig firinnean Dhé os ceann mearachd a thaobh foghlaim, no air sheol sam bith eile; tha bhuaidh so do ghnath aig mearachd air an duine nadurra an aghaidh na firinn, eadhon gu'm bheil ni-eigin an taobh a stigh dheth, a ta 'g ràdh, O nach robh e fìor! air chor as gu bheil an inntinn reidh ri co-aontachadh leis. Agus is e so an t-aobhar. Gur e'm fìor-theagasg, "an teagasg a ta a reir na diadhachd," Tit. i. 1. Is e mearachd an teagaisg a ta a réir mi-dhiadhachd: oir cha'n 'eil uair sam bith mearachd anns an *inntinn*, no mi-fhireantachd air a sgaoileadh anns an t-saoghal, a thaobh a' chreidimh, aig nach 'eil daimh ri aon truailidheachd, no truailidheachd eile sa' chridhe, a réir mar tha'n t-abstol ag ràdh, 2 Tesa. ii. 12. "Cha do chreid iad an fhirinn, ach bha tlachd aca anns an eucoir." Air chor as mar nach ann air an aon doigh a ghabhar ri firinn agus mearachd, mar sin gu'm bheil aig mearachd toiseach air a bhi air a gabhail ann an inntinnibh dhaoine 'nan staid nadur. Air an aobhar sin cha'n iongantach, ged tha daoine a' cur cul ri firinnibh soilleir agus orduighean follaiseach an t-soisgeil, agus a' gabhail gu h-eallamh ri mearachd agus ri sgeimh mhaiseach o'n taobh a mach ann an nithibh a' chreidimh; do bhrìgh gu bheil iad sin co taitneach do ana-miannaibh a' chridhe, agus do dhìomhanas *inntinn* an duine nadurra. Agus is ann uaith so mar an ceudna tha e tachairt, gu bheil co lionar a' gabhail ri teagasg Dia-aicheadh;

oir cha'n 'eil a h-aon ga dheanamh sin ach ann co-aontachadh ri'n ana-miannaibh neo-cheannsaichte, cha'n 'eil a h-aon, ach iadsan d' am bitheadh e 'na shochair nach robh Dia ann.

San àite mu dheireadh, Tha'n duine gu nadurra ard-innt-inneach: Oir, an uair a tha'n soisgeul a' teachd le cumhachd d'a ionnsuidh, "tha e air a ghnathachadh ann an tilgeadh sios reusonachaidh, agus gach ni àrd a dh' àrdaicheas e féin an aghaidh eolais Dé," 2 Cor. x. 6. Cha'n ann an lios naduir a tha blàth na h-iriosalachd inntinn a' fas; ach tha e air a phlanndachadh le meur Dhé, ann an cridhe nuadhaichte; agus tha e air fhoghlum o'n Iosa mhacanta. Is nadurra do dhuine, smuaineachadh gu h-àrd uime féin, agus mu na nithe is leis an leagadh sealladh mearachdach dha; leis am bheil taisbeanadh mu'n cuairt dha enuic mar bheanntaibh; agus leis am bheil mìltean do mhaisealachda faileasach 'gan taisbeanadh féin d'a bharrail mhearachdaich! "B' àill leis an duine fholamh a bhi glie" (is ann mar sin a ta e g'a mheas féin, agus is ann mar sin bu mhaith leis meas a bhi aig daoine eile air,) "ged is ann mar loth asail fhiadhaich a bheirear duine," Iob xi. 12. Tha shlighe ceart a chionn gu'r i a shlighe féin i: oir "Tha uile shlighean duine ceart 'na shùilibh féin, Gnathfhocail xxi. 2. Tha 'staid gu maith, do bhrìgh nach aithne dha na's fearr; "tha e as eugmhais an lagha," Rom. vii. 9. agus uime sin tha 'dhòchas laidir, agus earbsa daingean. It tùr Bhabeil eile e air a thogail an aghaidh nèimh; agus cha tuit e co fhad agus is urrainn cumhachd an dorchadais a chumail suas. Tha'm focal a' cur seisdeadh ris, gidheadh tha e seasamh; tha bearnan air uairibh air an deanamh air, ach tha iad gu luath air an caradh. Aig uair eile tha e uile air a chreathnachadh; ach tha e fathast a' cumail suas: gus an aon chuid an dean Dia féin le spiorad crith-chridhe a thogail an taobh a stigh do'n duine, a ta 'ga thilgeadh a sios, agus nach eil a' fagail clach air muin cloiche, (2 Cor. x. 4, 5.) no gus an tilg am bàs sios e, agus an tilg e a bhunaite bun os ceann, Luc. xvi. 23. Agus mar a tha aig an duine nadurra smuainte àrd uime féin, mar sin tha smuainte suarach aige mu Dhia, ciod sam bith mar tha e 'g aideachadh, Salm. i. 21. "Shaoil

thu gu robh mise gu tur mar thu féin.” Tha teagasg an t-soisgeil, agus diomhaireachd Chrìosd ’nan amaideachd dha ; agus ’na chaithe-beatha tha e ’gan gnathachadh mar sin, 1 Cor. i, 18. agus ii. 14. Bheir e focal, agus oibre Dhé, ann an riaghladh an t-saoghail, an lathair caithir a reusoin fheolmhoir féin ; agus ann an sin tha iad gu h-an-dana air am masluchadh agus air an dìteadh, Hos. xiv. 9. Tha ceannsachadh gnathaichte an fhreasdail air uairibh air a thoirt dheth, agus tha comas air a thoirt do Shatan an inntinn fheolmhor a bhrosnachadh ; agus anns an staid sin, tha e cosmhuil ri nead seangain, air a rusgadh agus air a chur troimhe cheile ; tha amharusan, aicheadhan, agus reasonachadh ifrionnach a’ domhlachadh ann, agus cha’n urrainn iad a bhi air an cur a thaoibh le aon reuson a dh’fheudar a thoirt ’nan aghaidh, gus an tarruing cumhachd do’n àird an inntinn, agus gus an ceannsaichear ceanaire nam mearachdan truailidh. An urrad so mu thruaillidheachd na tuigse ; ni ged nach d’ innseadh a leth a dh’ fheudas a nochdadh dhuibh am fìor-fheum a ta air gràs na h-ath-ghineamhuin. Thoir a nis mar ainm air an tuigse Ichabod ; oir dh’ fhalbh a’ ghloir uaipe. Smuainichibh air so, sibhse a ta fathast ann an staid nàduir, agus caoidhibh bhur co am fianuis an Tighearna, chum gun éirich grian na fireantachd oirbh, mu’m bi sibh air bhur glasadh suas ann an dorchadas siorruidh. Ciod am feum a ta ’nur gliocas saoghalta ? Ciod an tairbh a ta ’nur n-aidmheil air a’ chreidimh am feadh a ta ’ur tuigse fillte suas ’na dorchadas agus ’na h-aimhreite nadurra, gu tur as eugmhais soluis na beatha ? Ciod air bith gibhtean no airde gus an d’rainig an duine nadurra, (is éigin duinn mar ann an staid an duine aig an robh an luibhre, Lehit. xiii. 44.) a ghairm neo-ghlan gu h-iomlan, tha phlàigh ’na cheann. Ach cha’n e so uile, tha i ’na chridhe mar an ceudna ; tha ’thoil air a truailleadh, mar a nochdas mi air ball.

MU THRUAILLIDHEACHD NA TOILE.

Tha’n toil an t-ard cheutfadh sin, (a bha aon uair frinneach agus fuidh riaghladh Dhé,) a nis air fàs ’na brathadair, agus tha i air a riaghladh leis agus air a shon ! shuidhich Dia i anns an

duine, gu h-iomlan 'na siol ceart ; ach tha i nis air caochladh 'na geig chrionaich na fionain coimhich ! Bha i, air tùs, air a suidheachadh ann an umhlachd iomchuidh do thoil Dhé : mar a nochd sinn roimhe : ach tha i nis gu h-iomlan air dol a thaoibh. Ciod sam bith mar a tha cuid ag àrdachadh cumhachd saor thoil, bheireadh sealladh do spioradalachd an Lagha, (do nach freagair air doigh sam bith cleachdanna deadh bhèusan,) agus beachd domhain air truailidheachd naduir air a thabhairt le oibreachadh spioraid Dhé air an taobh a stigh a' toirt mothachaidh mu pheacadh, mu fhìreantachd agus breitheanas, air daoine gu mothaicheadh iad am fìor-fheum air cumhachd saor ghràis, a dh' atharrachadh cuibhrichean na h-eucorach o'n t-saor-thoil. A chum plàigh so a' chridhe fhosgladh suas, bheir mi fa'near na nithe a leanas.

Air tùs, Tha anns an toil neo-nuadhaichte, neo-chomas iomlan air an ni sin a ta maith agus taitneach ann am fianuis Dhé a dheanamh. Tha toil an duine nàdurra ann an gèimhlichibh Shatain ; air a glasadh a stigh, agus air a cuairteachadh le h-ole, agus cha'n urrainn i gluasad a mach á sin, ni's mò na's urrainn duine marbh e féin a thogail as 'uaigh, Eph. ii. 1. Cha'n 'eil sinn ag àicheadh dha comas roghainn a deanamh, agus a bhi leantuinn, agus a' gnathachadh, ann ni a ta maith, ach, ged is urrainn e toil a bhi aige anns an ni sin a ta maith, cha'n urrainn e toil cheart agus mhaith a bhi aige. Eoin xv. 5. As m' eugmhais-sa, (sin ri ràdh dealaichte uamsa, mar gheig o'n stoc, mar tha'm focal agus am bonn-teagaisg a' ciallachadh) cha'n urrainn sibh aon ni a dheanamh, eadhon aon ni a ta da rìreadh gu spioradail maith. Tha cheart roghainn agus iarrtuis an déigh nithe spioradail, fèolmhor agus fèineil, Eoin vi. 26. “A ta sibh ga m' iarraidh, a chionn gu'n d' ith sibh do na builinnibh, agus gu'n do shàsaicheadh sibh.” Cha'ne e mháin nach tig e dh' ionnsuidh Chrìosd, ach cha'n urrainn neach a dheanamh do Dhia, nach 'eil a' creidsinn annsan a chuir an t-Athair uaithe ? A dhearbhadh an neo-chomais so air maith a dheanamh, leis a' mhuinntir neo-iompaichte, thugaibh fa'near an dà ni a leanas.

Ri leantainn.

Notes and Comments.

Krishnamurti.—Some of the newspapers out for anything sensational have been giving a good deal of attention to this young Hindu mystic dreamer. The "Daily Record" (Glasgow), in announcing meetings to be addressed by Krishnamurti gives him the most prominent place in its front page under the heading: "New Messiah for Scotland." Scotland certainly needs an arousing from her deep spiritual sleep but an Indian mystic cannot make the dead hear. He will get plenty to listen to him but it would be well to remember the words of the Lord's Messiah: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." Were it nothing but his early association with Mrs. Besant, the theosophist, it ought to be enough to put people on their guard against his teaching. We call attention to this matter because in the most unexpected places we have come across Krishnamurti literature.

The Continuing U.F. Church.—As far as its doctrinal position and practice is concerned we are out and out opposed to it. Its progress is not for the good of the religious life of Scotland but we cannot help noticing the protest some of its leading men are making against the alleged injustice of the Church of Scotland in handing over churches and manses where the U.F. Church claims they have a right to them. This is invariably the ways with majorities and were it not for the sharp and bitter lesson taught the undivided U.F. Church by the House of Lords we make bold to say that the majority would have taken all the churches and manses with them into the union. The threat of going to law may make the great Church of Scotland change their tactics. It is well the law has a wholesome dread for law breakers.

The Papacy.—Notwithstanding the desperate bid Rome is making for world dominion all things do not seem to be going so satisfactorily at the doors of the Vatican City as Romanists could wish. The new move in the Pontiff's use of the wireless is significant and indicates that for its own ends the most

conservative institution in the world will not hesitate to use the most modern methods to accomplish the great end it has in view. While Protestants are rightly alarmed at the progress the Papacy is making in the United Kingdom it would appear that a like concern is felt by the Romish ecclesiastical authorities in Italy. The "Glasgow Herald" in its Rome letter devotes a great deal of space to an incident in the progress of Protestantism in Italy which has received the attention of the Vatican organ "Osservatore Romano." The pages of the papal organ it seems have been rather lively of late. The Pope himself seems to be perturbed for in an address to the parish priests of Rome he denounced "the danger and menace" of present day "Protestant proselytism" in Italy. The troublers of the papal peace it would appear are the Wesleyan Methodists. The Wesleyan Church began in 1862 on the initiative of a monk who had left the Church of Rome. It is now an extensive institution with about one hundred churches and schools. In the Villa San Sebastiano a mass movement to Protestantism took place. The papal authorities were alarmed and did their best to get the people back but it seems they have bade a final farewell to the Church of Rome.

Is Culture the Chief End of Man?—We put this question in view of a very foolish speech made by the Editor of the "Modern Scot" at Aberdeen recently. One would think from Mr. Whyte's remarks that the great aim of a young Scot's existence was culture. Culture carried along the right lines is good enough in itself but after our titanic struggle with the most cultured nation of modern times and not forgetful of its methods on sea and land we could scarcely believe that there were any alive who came through that struggle who would speak as the Editor of the "Modern Scot" does. His side-thrust at Calvinism and his wail over the departure of the culture of the Highlands as expressed in the ceilidh shows a mind incapable of understanding what made Scotland revered at home and respected abroad. It was the Calvinism of Scotland that gave

moral backbone to her sons and made them pioneers in traversing the trackless forests and blazing a way for others to follow them. What did the so-called culture of the ceilidhs ever do for Scotland? If Mr. Whyte's sentiments are a specimen of the views held by members of the Scottish National Movement the sooner that movement gets a knock on the head the better, for Mr. Whyte's views as expressed in his Aberdeen speech are neither Scottish nor national. Mr. Whyte might do worse than ask himself the first question in the Shorter Catechism: What is the chief end of man? and repeat the answer whenever he is tempted to make such a foolish speech as he did at Aberdeen.

Church Notes.

Communion.—April—Second Sabbath, Lochgilphead; third, Greenock; fourth, Glasgow (St. Jude's, West George Street, off Blythswood Square), and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh; fifth, Broadford. June—First Sabbath, Applecross and Coigach; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, and Dornoch; fourth, Gairloch and Inverness. July—First Sabbath, Raasay, Lairg, Thurso, and Beaul; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, North Uist, and Bracadale. August—First Sabbath, Dingwall; second, Portree; third, Laide, and Bonar-Bridge; fourth, Stornoway. 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.

Deputies to Canada and United States.—The Rev. D. J. Matheson, Lairg, sailed on the 20th of March on his way to Winnipeg. Rev. Ewen Macqueen left on the 24th March en route for Detroit. He expects to preach there on the second

Sabbath of April and for a number of Sabbaths in the Bricklayers' Hall in the city. Thereafter he proceeds to Calgary, which he expects to reach early in May, on his way to Vancouver. This information reached us too late for insertion in last issue.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries, under whose jurisdiction their congregations are. We are requested to point out that there has been remissness on the part of certain congregational treasurers in paying attention to this notice of late years. On their attention being now called to the matter we are sure it will be put right.

Home Mission (Missionaries and Catechists) Fund Collection.—The Synod appointed the second annual collection for this Fund to be taken up in April. The usual circular will be sent out to congregational treasurers by the General Treasurer.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1931-32 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription, owing to the double July number, is now 3/9 post free, paid in advance. The subscription to the United States and Canada is 90 cents. Subscribers are requested to read the instructions on p. ii. of the cover and to state whether they are new or former subscribers to the Magazine when sending their subscriptions.

Short Obituaries.—It is with sincere regret we record the deaths of Mr. Duncan Mackinnon, Bracadale, and Mr. Alexander Ross, Liverpool (latterly of Southport). Mr. Mackinnon's removal is a great loss to our Church. He was a lovable Christian with sterling qualities as a man and loyal to the core as a Free Presbyterian. Mr. Ross was a warm-hearted friend and gave most generously of his means to the different funds of our Church. To the widows and families of both we extend our heartfelt sympathy.

London Communion Services.—The services in connection with the Communion (Sabbath, 5th April) will (D.V.) be held as follows:—Thursday (2nd April), 7 p.m. (English). Friday, 3.30 p.m. (Gaelic); 7 p.m. (English). Saturday, 3.30 p.m. (English). Sabbath, 11 a.m. and 7 p.m. (English); 3.45 p.m. (Gaelic). Monday, 7 p.m. (English). The services which are held in the Conference Hall, Ecclestone Street, Buckingham Palace Road, Victoria, S.W., will (D.V.) be conducted by the Rev. D. A. Macfarlane, M.A., Dingwall.

Appeal.—The Rev. Neil Cameron, as Interim-Moderator of Dunoon Congregation, brought before the Presbytery the desirability of having the debt on the Dunoon Church paid off which is about £114 so that the Dunoon Congregation could use their collections in paying for pulpit supply which they cannot do while this burden rests upon their shoulders. The Presbytery unanimously agreed that this appeal should be published in the Magazine so as to give an opportunity to friends to come to their aid. Subscriptions to be sent to Rev. Neil Cameron, 216 West Regent Street, Glasgow.—Neil Macintyre, *Clerk of the Southern Presbytery*.

Advice to a Christian in Trouble.—Go thy way, Christian, to thy God; get thee to thy knees in the cloudy and dark day; retire from all creatures, that thou mayst have thy full liberty with God, and there pour out thy heart before Him, in free, full, and broken-hearted confessions of sin; judge thyself worthy of hell, as well of this trouble; justify God in all His smartest strokes, and beg Him in this distress to put under thee the everlasting arms; entreat one smile, one gracious look, to enlighten thy darkness, and cheer thy drooping spirit. Say, with the prophet Jeremiah, “Be not thou a terror to me; thou art my hope in the day of evil:” and try what relief such a course will afford thee. Surely, if thy heart be sincere in this course, thou shalt be able to say, with that holy man, “In the multitude of my thoughts which I had within me, thy comforts delighted my soul.”—*Flavel*.

Acknowledgment of Donations.

John Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—Friend, Ross-shire, 5s; Mrs. H. N., Fort William, Ontario, 4s 1d; Mr. D. M., Fort William, Ontario, 4s 1d; Miss C. S., Kinlocheil, £1; Abrach, per Rev. N. Cameron, £5; Wm. McK., per Rev. N. Cameron, 10s.

Home Mission Fund.—Friend, Ross-shire, 5s.

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Organisation Fund.—Friend, Ross-shire, 5s.

Achmore (Stornoway) Church Building Fund.—Capt. K. K. MacLeod acknowledges with grateful thanks the following donations:—St. Jude's retiring collection, per Rev. N. Cameron, £25 2s; Mrs. McL., Finsbay, 5s; Friends, per D. G. MacKenzie, £2 2s; Friend, 2s; R. G., 2s 6d; C. M., 10s; B. M., 10s; Friend, 2s; Miss U. £5.

Bonar Bridge Church Building Fund.—Rev. D. J. Matheson, Lairg, acknowledges with sincere thanks the following donations:—Friends, Edinburgh, £2; Friends, Aviemore and Kingussie, £2; Friends, Drumbeg, £1, per Mr. D. J. MacKenzie, Ardgay.

Braes (Portree) Church Building Fund.—Rev. D. M. MacDonald, Portree, acknowledges with sincere thanks the following:—Collecting Card, per Miss K. Nicolson, £4 7s; Anon., Greenock, £1.

Elgol (Skye) Church Building Fund.—Mr. James MacKinnon, 21 Elgol, Broadford, acknowledges with grateful thanks the following donations per Mr. A. MacAskill, Missionary:—Mrs. M., Drumuie, 5s; R. McL., Drumuie, 10s; Mrs. M., Drumuie, 3s; D. N., Drumuie, 2s; Mrs. N., Drumuie, £1; A. N., Borge, 10s; Mrs. B., Borge, 3s 6d; H. McL., Borge, 2s 6d; J. B., Borge, £1; W. McP., Borge, 5s; D. McL., Borge, 5s; Portree Congregation, £4 14s 3d; Rhumore, 10s.

Sollas (Lochmaddy) Church Building Fund.—Mr. Lachlan MacDonald, Treasurer, acknowledges with sincere thanks the following:—Collecting Card, per Mr. James Campbell, £4; Collecting Card, per Mrs. McKiernan, Dumbarton, £1 14s 6d; Collecting Card, Miss MacDonald, Ardvonlie, £2 10s (not £2 as previously acknowledged); Collecting Card, Mr. John Campbell, Applecross, £5, per Mr. D. McSween, Missionary.

Staffin Church Building Fund.—Mr. A. MacKay, Missionary, acknowledges with sincere thanks the following donations:—Miss R. M. I., London, £1; Miss M. McD., Bedford, £1.

Vatten Church Extension Fund.—Mr. John MacKay, Dunvegan, acknowledges with sincere thanks the following donations:—J. C., Eleanshorn School, £2; Friend, Dunvegan, £1.

The Magazine.

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