

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 Goodness of God.**

BY the time this issue of the Magazine is in the hands of most of our readers the year 1930 will almost have passed away and another stage on life's journey will have been passed never to be traversed again. To all right thinking persons such occasions ought to awaken thoughts weighted with seriousness. Satan knowing full well the disadvantage accruing to his kingdom of such seriousness invented many devices to make people forget what the flight of time meant for them. Hence the New Year drinking customs which at one time disgraced our native land and though things aren't so bad in that direction as they used to be yet there is too much of unseemly revelry as the old year dies and the new is ushered in. We are no enemies to innocent joys and becoming social customs expressive of friendship and kindly neighbourliness but even in the midst of all that is becoming and allowable we should never forget that in the midst of all our joys there is a voice solemnly speaking to us and saying in words that cannot be mistaken: The years are passing swiftly away and with them the golden opportunities so often misimproved and precious privileges so often neglected. The passing of the years is a theme fitted to sober one and awaken in the mind many thoughts. The young as yet untouched by life's sorrows and trials have an outlook that is full of ardent hope; for them the days of the more sombre outlook on life have not dawned. Filled with hope and spurred on by the energy of youth they are never thinking of the evil days in which they shall say they

have no pleasure in them. To them the Word of God has a message: "Remember now thy Creator in the days of thy youth." If God has no place in our outlook for the future, whatever carnal or worldly hope we may have it is not a hope that brightens all the future for us for it is lacking in the one thing that will give that future a fulness of meaning. Happy indeed would the passing of the years be if on entering on another it was the beginning of months or years to any of our young readers. The young, strong though they may be, may die and they cannot be in heaven without a knowledge of the Lord Jesus. The Spirit of the Holy One can instruct them in the things that belong to God's glory and their own everlasting good. Many of them are far away from the places where they were brought up and from those holy influences in God-fearing homes that sanctified their daily life. In the midst of many temptations their thoughts may wander often to the places where they met at the family altar and heard the Word of God read morning and evening and His praises sung and at such a season as this, no doubt, the absent ones will have their minds wandering back to the homes of their youth. We wish our young people well both at home and abroad and pray that God would enrich them with His heavenly grace and we would kindly exhort them never to be ashamed of God, of Jesus Christ, of His Holy Spirit, of His Law, of His Day or of His people.

To those who have had a longer and deeper experience of life, who have tasted of its joys and sorrows, such a time as the passing of one year and the dawning of another often begets in them a reminiscent mood. The breaches made in the family circle or in the circle of friendship come home to one as the vacant places are recalled and the world to many is getting lonelier but it ill becomes any of us to feed on the bread of sorrow when we should be remembering the Lord's goodness. There is not one of us but has abundant reason to praise Him for His goodness in His providence. Some, during the year that is past, may have been bowed down by bodily infirmities, experiencing pain, and well nigh broken hearted by sorrow through the removal of those who were near and dear to them. Still, trying though the circumstances may be, they have good cause to see the goodness of God in many ways. Others,

again, may have been at the gates of death, expecting to see these gates opening at any moment, and were brought back again. Have they no reason to remember His goodness and give praise to His name? Let us meditate on the Lord's kindness in His providence. How manifold have His goodnesses been. In the strain and stress felt in many a home through unemployment the necessities of life must be stinted indeed and anxiety may have dogged the footsteps of those honestly seeking work in vain but still, in the worst cases, surely there is sufficient reason why God's name should be praised for His goodness. And let us never forget that to render true praise we must be instructed by His Holy Spirit.

Of all people in the world there is none who should have a more thankful song than the Lord's redeemed. Like others they are called upon to share the common lot of their fellows and in addition trials and difficulties peculiar to themselves yet they have the assurance of God's Word that all things work together for good to them that love God who are the called according to His purpose. The Scripture is full of exceeding great and precious promises for them and though they cannot always appropriate them yet their gracious God has given these promises in such rich abundance to meet a variety of cases that when the need and the promise meet they are filled with wonder that they had never noticed the precious words before—at least as they now see them. Satan may suggest that though they have not yet turned aside to him since they first made their public profession that he will be successful with them in the future. The thought of this suggestion troubles them for as the years pass by and they see a shipwreck here and back-sliding there of men and women who were carried away with hot zeal and loud profession of godliness and knowing what Satan has to work on within they pass the time of their sojourning here in fear. But they may well say with the Psalmist that this is their infirmity and that they will remember the years of the Most High. Are there no signal deliverances, no victories gained, no loosing of sackcloth and girding with gladness, no wonderful providences, no songs of joy after a night of weeping to be remembered? Surely many of the Lord's people will have to say as they think of all His goodness to them in the years that are past and during the year that is



ending—Hitherto the Lord hath helped us. And if, at the beginning of a New Year, we can erect our Ebenezer our meditation on His goodness will have borne fruit. God's kindness to His redeemed cannot be reckoned. His thoughts of mercy, as set forth in the everlasting covenant, are past finding out and whatever His people may have seen of it here yet the half of it has never been told. One day, no longer looking through a glass darkly, they shall see Him as He is and their hearts will be filled with a joy that will never cease. In that day there will be a fulness of meaning in the words as yet unrealised:—

Oh that men to the Lord would give  
Praise for His goodness then,  
And for His works of wonder done  
Unto the sons of men!

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### Sermon.

Preached at Dingwall (31st March, 1918), by the late  
Rev. D. MACFARLANE, Dingwall.

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified” (Is. lxi. 1-3).

**T**HAT it is the Lord, Jesus Christ, that speaks here is evident as may be seen in the Gospel according to Luke—“And He came to Nazareth where He had been brought up, and as His custom was, He went into the Synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written. The Spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and

\* recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book and He gave it again to the minister and sat down . . . . And began to say unto them: This day is this Scripture fulfilled in your ears (Luke iv. 16-21). This leaves it without any doubt that it is the Lord Jesus Christ that speaks. The fulfilment of Scripture is a proof that the Bible is the Word of God. There was a long interval between the time of the prophet Isaiah and the coming of Christ to the world, but what was written by the prophet was fulfilled when Christ came and preached in the Synagogue from the words of our text, and as this was fulfilled all that is predicted in Scripture shall be fulfilled without fail. "Heaven and earth shall pass away, but my words shall not pass away till all be fulfilled" (Matt. xxiv. 34, 35).

In addressing you from our text we shall notice—

I. The Preacher, and

II. His work as a Preacher.

I. The Preacher. The Lord Jesus Christ is the greatest preacher that ever spoke to men in the world. While He was in the world He was not only working out everlasting redemption for sinners but He was also preaching. He began to preach when He was about thirty years of age and He continued to preach for the space of about three years. At the end of which He was crucified. As a priest He made atonement for the sins of His people; as a prophet He preached the Gospel. Under the Old Testament dispensation there were many prophets but under the New, Christ is the only prophet in the Church. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son" (Heb. I. 1, 2). The prophets of old were called "Seers." God revealed to them His mind by visions or plain words and they declared to the people what they saw and what they heard. Christ as a prophet reveals to us God and His purpose of salvation. "No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, He hath declared Him" (John 1, 18). "No man knoweth the Son but the Father, neither

knoweth any man the Father save the Son, and He to whomsoever the Son will reveal Him" (Matt. xi. 27).

Christ was qualified or prepared for His work of preaching by the Holy Spirit. "The spirit of the Lord God is upon me because the Lord hath anointed me to preach" (v. 1). The prophets were appointed to their office by anointing them. Although they received the Holy Spirit they were anointed by literal oil, but Christ was not anointed by literal oil, but by the Holy Spirit. The Spirit was not given to Him by measure but above measure. "Thy God hath anointed thee with the oil of gladness above thy fellows" (Ps. xlv. 7). "For God giveth not the Spirit by measure unto Him" (John iii. 34). The Spirit was given to Christ above measure not only to qualify Him for His work but also that His people might receive the Spirit out of His fulness (John i. 16). If you have received the Holy Spirit it is out of Christ's fulness you received it. Not only that the Spirit of the Lord God was upon Christ to qualify Him for His work but all true ministers of the Gospel are anointed by the Holy Spirit to qualify them for their work. When a minister is ordained to his office and when the presbytery lays their hands upon his head the presiding minister in his prayer, prays that God would anoint him by the Holy Spirit, and as the anointing by which Aaron was anointed ran down to the skirts of his garment (Ps. cxxxiii.) it is through Christ's garment or righteousness the anointing of His Spirit flows to His servants. The Spirit is called the Spirit of the Lord God, as He proceeded from the Father and the Son He comes to us by Him who is the only mediator between God and men, as all other blessings come. He was thus prepared for His work. He was also prepared for His work by the temptations of the devil. Before He began His work of preaching publicly He was tempted by the devil in the wilderness an account of which we have in Luke iv. 1-13. He was tempted of the Evil One that He might sympathise with His people in their temptations. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin." (Heb. iv. 15). There is this difference between Christ's temptations and ours. The Evil One could not make Him to sin but he can make us sin. As Christ before He began to

preach went through a course of temptations so His ministering servants have in their own measure to go through a course of temptations before they are qualified to preach so that they may be able to sympathise with the Lord's people in their temptations. Christ not only sympathises with His people in their temptations but He is able to succour them; and His ministering servants are made instruments of succouring them also.

## II. His work as a Preacher.

(1). The Spirit of the Lord God was upon Him "to preach good tidings to the meek" or to the poor as we have it in the Gospel according to Luke. In the Sermon on the Mount Christ describes His people as meek and poor. They are meek because they learned of Him "who was meek and lowly in heart." They are also poor in spirit but rich inasmuch as that the Kingdom is theirs. It is the poor in spirit that feel their need of the good tidings of the Gospel the best news ever heard in this world. It is of such a nature and efficacy as to meet all our spiritual needs however numerous and depressing these may be. The Gospel is the best news. When your neighbours meet you they ask: What is your news? We ministers are able to say that we have the best news contained in the word of the Gospel—news that is much despised in our day. The best news that worldly farmers would like to hear is high prices for cattle, corn and other things they have to dispose of. Some would like that this awful War would continue so that high prices for these things might be prolonged. The Gospel is not the best news for such.

(2). The Spirit of the Lord God was upon Him "to bind up the broken-hearted." The Lord's people are broken-hearted. "They are broken in heart and contrite in spirit." The new heart is a broken heart. It is broken by a deep sense of sin within ourselves, and by the sins of others around us in the world, but Christ binds up the broken heart, as a prophet, by preaching the Gospel. By His Word He binds up or heals the broken heart. "He sent His Word and healed them, and delivered them from their destruction" (Ps. cvii. 20). When He was in the state of humiliation the sick, were brought to Him and He healed them by His Word: Are you broken

hearted and are you shy of coming to Christ for healing because of your sinfulness? You are to remember that He was sent by the Father to bind up the broken heart. Come forward to Him for this is part of the work for which the Father sent Him: Sick people should not be shy to come to a physician to cure their malady for this is the very purpose for which He is a physician.

(3) The Spirit of the Lord God was upon Him "to proclaim liberty to the captives." Cyrus's proclamation of liberty was confined to one nation, the Jews, who were captive in Babylon, but Christ's proclamation of liberty extends to all nations throughout the world. All the human race are by nature captives or prisoners. Shut up in prison by God's law, but Christ proclaims liberty by the Gospel to all to whom the word of the Gospel comes, but before they could be delivered and set at liberty from prison He would require to pay the price on the ground on which they should be set free and having done so either in type or in reality He opened the prison door and proclaimed liberty to all to walk out of their prison as free men. The Rev. John MacRae, or "Big MacRae" as he was commonly called, made a striking supposition. He supposed that Christ pitied those in prison and came to the door of the prison and asked the key from Justice that stood at the door that He might open the door to let the prisoners out. Justice shook its head and said: "I must receive satisfaction for the wrong done to me by the prisoners before I can give the key, and when Christ satisfied Justice and came to the door again the key was willingly given to Him, and He opened the door and proclaimed liberty to all who wished to be set free. The door of the prison in which all the human race are is opened by Christ and it shall remain open till the end of time, but none of the prisoners will come out of their prison house because they are bound in prison till Christ's power is exerted towards them in loosing their bonds. They are bound by the power of spiritual death so that they cannot move. In order therefore that they should be free there is more than a price required. So that Christ delivers His people from prison by power as well as by price He makes His people willing in the day of His power. He exerts this power by the effectual work of His Spirit in quickening the dead and



working faith in them by which they accept of the proclamation made to them in the Gospel. Sinners by nature are not willing to leave their prison and to accept of the liberty which is offered them in the Gospel, hence the need of the work of the Holy Spirit, within us as well as the work of Christ in making atonement for us, a work which is much ignored by many preachers in our day. Christ as a preacher preached the Word of God as all His ministering servants do. But those ministers who are not sent of God don't preach the Word of God but the fictions of their own heart. They make a Bible of their own heart which is full of error and they go through the country and to other countries preaching it. Some go to America to deceive immortal souls though we do not think that they intend so. They are deceived themselves and they deceive others. Satan has many preachers of this stamp at the present time and as he is afraid that sinners will leave his camp he hurries on his servants to preach error in all parts of the world to which he sends them. As Christ in the Sermon on the Mount addressed His own disciples and afterwards addressed those outside and said: Strive to enter in at the strait gate. So He did in the synagogue at Nazareth. He addressed the captives or prisoners as well as those made free by Himself.

(4) He proclaimed the acceptable year of the Lord. The acceptable year of the Lord was typified by the year of Jubilee which was in every fiftieth year. In the year of Jubilee a trumpet was sounded proclaiming liberty to all in Israel who were in prison for debt or any crime they may have done. It was a happy year to which those in prison looked forward with a longing desire to be set free. The acceptable year of the Lord means also the time of opportunity, the time in which Christ is willing to receive sinners that come to Him. That time may come to an end before death and while men live in the world for some years afterwards. God swore in His wrath that many in the wilderness should not enter into His rest and He did this some years before they died. He was striving with them for forty years but because they would not submit to Him He shut the door of mercy so that they could not expect anything but everlasting perdition. Have you been forty years hearing the Gospel and are you still disobedient to it? Take heed lest the acceptable year come to an end in

your case. "My Spirit will not always strive with man" (Gen. vi. 3). Although we do not limit God's mercy towards sinners who are for scores of years under the Gospel yet we take it as a bad sign that old people should continue in a state of nature under the Gospel without concern about the salvation of their souls. The heart of the young is more tender than the heart of the old and the most that are saved are saved between the ages of twenty and thirty years. Comparatively few are saved after they pass that period of their life. This ought to appeal to the young of our congregations. "Remember thy Creator in the days of thy youth while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them" (Eccles. xii. 1).

(5) He proclaimed the day of vengeance of our God. He preached law as well as Gospel. He proclaimed vengeance to all who continued to be in enmity against Him that He would take vengeance on them. We have an example of this in the case of the Jews who are now for nearly two thousand years disobedient to the Gospel and under the power of unbelief. Oh! how many of them died in their sins during that long period, and are now suffering the vengeance of God in eternity. And when Christ shall be revealed from heaven in a flame of fire He will take vengeance not only on the heathen who know not God but also on those who obeyed not the Gospel of our Lord Jesus Christ and who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power (II. Thess. i. 8, 9).

(6) He preached comfort to all that mourn. "To appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified." The Lord's people are a mourning people. They mourn for many reasons. They mourn for sin in themselves and sin around them in the world. They mourn when the cause of God is low and when enemies try to crush it out of existence; but their comfort is that the gates of hell shall not prevail against the Church.

(7) To give them beauty for ashes and the garment of praise for the spirit of heaviness. They repent of their own sins

covered with sackcloth and ashes, but Christ gives them beauty for ashes and the garment of praise for the spirit of heaviness, and their garment is changed. He puts upon them the garment of praise and then instead of mourning they begin to praise the Lord for His goodness to them. They are a joyful people as well as a mourning people. They are called trees of righteousness inasmuch as they do works of righteousness as the fruit of grace in them. They are planted in the Church for this end. Many mourn in these evil times for sons and other relatives lost in the present War but few mourn for sin; but the Lord's people mourn for sin. When Christ comes to comfort them they rejoice with joy unspeakable and full of glory. The nature of heaven is in this joy. It is a foretaste of the joy they shall have in heaven when they leave this world of sin and misery. They had been planted in the Church that God might be glorified. To glorify God was the chief end for which God created men and when He creates men anew in Christ they begin to glorify Him, during their time in the world and they shall glorify Him for ever in eternity. If you are saved God is glorified in your salvation, and if you perish His justice shall be glorified in punishing you forever. You may lose your soul but God shall not lose His glory.

The Spirit of the Lord God was upon Christ to preach good tidings, to preach the Gospel. The Gospel is the only cure for all the evils that exist in the world. Some propose other remedies to restore peace to the nations that are engaged in the present awful conflict but the Gospel is the only remedy, so that when nations come under its benign influence they shall learn war no more. Calvin said, you may drive me away from Geneva for preaching the Gospel but if you think that you can govern Geneva without the Gospel you will find that you shall be disappointed. It is the Gospel of peace and the means of making peace between God and man, between man and his neighbour, and between nations who are at variance with each other. Let us be thankful that in the midst of all the miseries that sin brought into the world the Gospel is still left to us to comfort those that mourn in Zion and to convert sinners who are still in a state of nature so that although we have many reasons for mourning we have reason also to rejoice.

## The Apostles' Creed.

By the Rev. JAMES MACLEOD, Vatten.

SOME learned divines were of the opinion that the "Creed" was made by the Apostles, but after careful consideration, and weighing of all extant evidence, the almost unanimous conclusion reached was that the Apostles never penned the "Creed." However, it appears to have been the general creed of the Christian Church from at least the close of the second century down to the Reformation. The "Creed" itself was more for a guide to the Catechists who were authorised by the church to train the catechumens in the principles of Christianity. In the fourth century, the common form of it as used in most churches in Europe, Asia, and Africa, was the following: (we give here the English translation):—"I believe in God, the Father Almighty, and in Jesus Christ, His only begotten Son, our Lord, who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, buried, arose from the dead, and on the third day ascended to the heavens, and sits on the right hand of the Father; whence He will come, to judge the living and the dead; and in the Holy Spirit; the holy Church; the remission of sins; and the resurrection of the body."

A few centuries after the fourth, verbal discrepancies were added to the original "Creed," and it attained in the Roman Catholic Church its ampler forms:—"I believe in God the Father, Almighty; Maker of heaven and earth: And in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, He descended into hell; the third day He arose again from the dead, He ascended into heaven, and sitteth on the right Hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

In the Confession of Faith the latter form is given, only that on the margin—"He descended into hell" is explained as follows:—"continued in the state of the dead, and under the power of death till the third day." That means that the

human body of our Lord remained under the power of natural death till the third day. The Church of Rome teaches that the souls of the saints before the coming of Christ descended into Hades, or the underworld, and that they remained there until Christ died, and that He (Christ) descended into Hades, and that He delivered them from their captivity, carrying them up to heaven.

What absolute nonsense! Abel was in heaven thousands of years before Christ suffered, so was blessed Abraham, Moses, and the Prophets, at their everlasting rest. It was in virtue of Christ's atoning death that Abel, and Paul were saved, both entered into heaven in the moment that their souls were severed from their bodies.

The Church of Rome held, and wickedly taught, that the Sacraments were the only means for conveying grace to the soul, so that the souls of the Old Testament Saints had to remain for thousands of years in "Limbus" or Hades, and in order that their wicked theories should be confirmed and error established, they say that Christ descended into Hades! The only use the Church of Rome made of the sacraments was means to enrich herself with the gold of Europe at the expense of immortal souls! The Churches to-day lay far more stress on the sacraments than on the doctrines of the new birth. The Jewish nation acted in the same way when they were in a state of declension from the worship of God. The Church under the present dispensation followed the Jewish Church in that respect, especially after the fourth century down to the Reformation.

At the Reformation in the sixteenth century the great fundamental question was not sacraments but the salvation of the soul, and for a considerable time after Luther and Calvin passed to their rest. When declension began to take deep root after the Reformation, the Protestant Churches developed the old error that the essentials were the sacraments. We have the same thing to-day in Scotland and elsewhere, not only among the Romanists, but among Protestants. The Word of God is neglected, churches deserted, creeds cast away, the preaching of Christ crucified ignored, and considered uncouth by the learned and, even by many, considered utterly unnecessary for man's



salvation, but sacraments and outward morality taught to be the most essential elements in man's life. The new birth explained away as meaningless and unnecessary. The Holy Spirit is not needed! This declension is more or less universal and the natural results are obvious. Millions of men and women on the way to hell, and many so deluded that they think if a man will say to them, that they have nothing to fear, that this is sufficient warrant to die at ease! However, in the midst of the great darkness there are some who abide by the old paths, by the doctrines of repentance towards God, faith in Christ, firm belief in the Word of God, in every chapter and verse of it, and who adhere faithfully to all the doctrines of the Bible. They are the salt of the earth and the light of the world.

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### The Religion of Miscalling.

A Gaelic article by Rev. Ewen MacRury, M.A., of Glen Urquhart, appeared in last month's (November, 1930) Record of the Free Church of Scotland. A paragraph of this article under the sub-heading "The Religion or Godliness of Miscalling" lies before me having been correctly translated into English. From this paragraph I have extracted four definite charges which have been levelled at certain preachers or ministers whose names and denomination are not given. The charges are these: 1. "Seeking a great name by miscalling those they do not like." 2. "Miscalling with nothing higher in view than putting a wall between themselves and others." 3. "Going outside the Bible for substance for a sermon on a Communion Sabbath night" (presumably to miscall others). 4. "The fear that people will go to hear the Gospel in another Church in their midst causes ministers to turn to miscalling, and that the Free Church gets a blow this way."

Now anyone conversant with and interested in the position of the Free Presbyterian Church since 1893—regarding the Word of God and all that it enjoins upon the Church of Christ—as distinct from the position of other Churches and peculiarly the Free Church, can easily perceive that the above charges are

directed mainly, if not wholly, against certain Free Presbyterian ministers. The fact of openly stating here, who they are that are obviously charged is no admission of guilt, as there are two types of charges which may be formulated against upright men. First—a charge embracing offences against God or man, which is foundationless and cannot be justly proved. Secondly—a charge of acting or speaking in a way which may be offensive to worldly wisdom in men, but said acting and speaking in harmony with Scripture example and precept and the duty assigned to true Watchmen on the walls of Zion.

Now why did not the writer of the paragraph discover openly to his readers the targets, the ministers, at which he was firing—so that they might defend themselves as those immediately related to these charges, should they feel inclined to do so; to the end that the Church or the World would not be asked to suspect or condemn them merely on the ground of statements from the pen of one man, and without any substantial or incriminating evidence whatsoever. Questions concerning justice may be asked here. It is evident that we have here unearthed and disclosed to our view an outstanding example of the nature of “The religion of miscalling” in the conduct of the writer of the aforementioned paragraph.

Let it be noted that the bounden duty of those who have been called of God to the ministry of the Word, is that they should be as His mouth in taking forth the precious from the vile, by stating the condition, state, conduct and standing before God and His Word, of Churches as well as of individuals in their teaching and preaching among those to whom they have been sent in divine providence and to all who may come within range of their tongue or pen. Now this duty applies to F.P. ministers as fully as it did to Timothy when the Apostle in the Spirit *charged* him before God to—“Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine” II. Timothy, iv. 2. Here the Apostle does not address these words merely as an advice but gives a definite and solemn *charge* to Timothy because the time was to come when men would not endure sound doctrine, II. Timothy iv. 3. What would Scribes and Pharisees think of our Lord’s criticism in the Sermon on the Mount? Would they term it “The Religion of Miscalling?” Faithful preaching of

the whole counsel of God during Christ's sojourn on earth and during the Apostolic age for the defence of true religion and the destruction of the works of the devil was received and treated as "The Religion of Miscalling" by many of all classes but specially by those who made the greatest profession of serving God. For example, consider briefly the history surrounding Stephen as recorded in the 6th and 7th chapters of the Acts. Certain of the synagogue disputed with Stephen. They were not able to resist the wisdom, and the Spirit by which he spake. They set up false witnesses against him. They charged him thus—"This man ceaseth not to speak blasphemous words against this holy place, and the law; for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" Acts vi. 13, 14). Stephen's defence, in which is embodied further condemnatory truth of the Jews, was listened to by them up to a point, when they were cut to the heart—and so proceeded to the dastardly work of stoning the saint of God. Among varied reasons for this awful conduct there stands out prominently the fact that they considered the doctrine and preaching of Stephen "The Religion of Miscalling." So when this remarkable history is reviewed it may be consoling to some F.P. ministers to consider their measure of likeness to Stephen—inasmuch as they have to meet the charge of "Miscalling" others because they conscientiously and faithfully point out the serious defects of faith in the affairs of God and His kingdom on earth, to inform and enlighten their own people as to the truth and nature of the backslidings of churches in the land and to warn those so engaged in departing from the "old paths."

The four definite charges may be considered now. 1. "The seeking of a great name."—It seems that the man who writes thus concerning others, arrogates to himself the ability of seeing and knowing what are the inward and heart motives of his fellows in the exercise of their Gospel duty. "For what man knoweth the things of a man, save the spirit of man which is in him" (I. Corins. ii. 11). There is here imputed to ministers the motive of desiring the exaltation of self in the Church to which they belong by miscalling others. No proof is given to support this charge, so it must be concluded by fairminded people that Mr. MacRury himself is truly guilty of "Miscalling" others.

He has fallen into the ditch where he has endeavoured to throw others.

2. "Nothing higher in view than putting a wall between themselves and others."—This clearly means that F.P. ministers are endeavouring to keep a wall of separation between their own Church and the Free Church. This wall has been standing between the two Churches since 1893, and is not becoming lower by process of time—but is gradually being built higher and higher by the Free Church herself. What the F.P. Church is engaged in regarding this wall of separation is casting light upon it for the sake of those on both sides thereof. It is dutiful here and now, in face of the said charge, to cast light upon several "stones" which are part of this wall and have been built into it by men in the Free Church, thereby continuing to make it abundantly plain that there can be no Union between true Free Presbyterians and the present Free Church.

(1). Some months ago Rev. Professor Donald MacLean, D.D., Free Church College, Edinburgh, addressed "Ceilidh nan Gaidheal," Glasgow—Subject "Wit and Humour of Gaelic Bards." The Ceilidh meetings open and end with prayer—the world, the flesh and the devil dancing in between. The lecturer waited till 9 o'clock on Saturday night. He would have served the cause of Christ better by coming to Glasgow to warn young men and women from the Highlands to avoid the pathway down to Hell. Other Free Church ministers are known to have presided at local branches of "An Comunn Gaidhealach" which is certainly a Society that will not encourage young men and women to become serious as to their outlook in view of Eternity.

(2). At the last sale of work held in Daviot Free Church the opening ceremony was performed by the Provost of Inverness, who a few weeks previously presided over a meeting held at Inverness on the occasion of Dr. Cronin's departure to take up a professional position in Blair's (Roman Catholic) College, Aberdeen (to teach 200 divinity students). Therefore men who walk arm in arm with the R.C. Church are asked to "honour" functions in the Free Church with their presence. The last sale of work held at Urray Free Church was opened by Mrs. Stirling of Fairburn, an Episcopalian, occupying a high social status, and thus served the purpose of gathering the crowd. Next year the same lady performed the ceremony of opening

the annual sale of work in the Free Church, Dingwall. In this the Free Church is following the example of the world—when some social function is to be well patronised—by getting some personage of high social distinction whereby success is guaranteed as far as gathering the multitude is concerned.

(3). The "Oban Times" of 1928 contains a report of the annual Christmas treat on Christmas day held in the Free High Church Hall, Oban. Surely this is what the young especially ought to be warned against by the Church of Christ and her ministers.

(4). The Boys' Brigade has been encouraged in the Free Church. Whatever may be said in favour of that organisation in training boys it must be asked of the Free Church as well as other Churches—"What has the professing Church of Christ to do with training boys largely by methods and means which are purely military?" viz., clothing them in uniform comprised of cap, belt and haversack—and until recently a rifle for drill purposes only was issued to every boy who joined. Military drill, signalling for military purposes and ambulance are main departments of training—and all under the supervision of the Church. Of course, it is contended that the Bible Class associated with every company of the Boys' Brigade is the chief thing to which the boys are being attracted. But it may be asked further—"What Scriptural authority has the Free Church for having her hands steeped in army methods for the moral and spiritual training of her boys?"

These points are only four "stones" in the wall separating the F.P. Church from the Free Church, and they are not by any means the most prominent as the recent controversy over certain passages of Scripture will testify to any right thinking person.

The wall of separation between the two churches is the work of the Free Church. The work of F.P. ministers therefore most certainly includes the duty of pointing out that such a wall exists, and more especially when the existence of this wall is denied from time to time.

(3). "Going outside the Bible for substance for a sermon" etc.—Whether this was done on a Communion Sabbath evening or at any other time does not remove the vague nature of this charge. Of course it is implied that the substance introduced



into the sermon was with a view to miscalling others. Mr. MacRury calls the man so charged by him a fool. Justice demands that before men are cited as fools at the bar of public opinion on the above charge—the term “substance” ought to be explained by nothing short of quotations from sermon or sermons referred to. But it does not become the Free Church to attack along these lines, as can be shown from the Monthly Record of the Free Church, March 1927, page 57; where in a sermon by “R. M. K.” on Rom. xv. 29, he in dealing with forgiveness writes as follows.—“But to such as know themselves condemned of God, the hope of forgiveness seems too good to be true. Burns, in his poem ‘To a Mouse’ aptly describes the distress of mind which, on serious reflection, he himself experienced:”—then four lines of this poem are given and all with the definite purpose of casting light upon the inward experience of a distressed sinner. This is a sample of sailing far away from the Bible for substance for a sermon and no mistake. Further comment is unnecessary.

(4). “The fear that people will go to hear the Gospel in another Church causes ministers to turn to ‘The Religion of Miscalling.’”—Such as already are members or adherents of a Church in which the preaching, worship and *practice* are fully in harmony with Scripture should consider it unnecessary to favour another Church which is guilty of much in her practice that is contrary to the spirit of the Gospel. Perchance there may be an individual here and there in the F.P. Church who may pass the door of their own Church for the Free Church or any other for that matter of it—then all honour to ministers who are over them in spiritual matters when they point out faithfully that there *are* reasons for the existence and distinctive position of the Free Presbyterian Church in Scotland to-day—and that coming and going at pleasure between the Churches only seeks to make a farce of the F.P. position; which was, and is, and which shall be, precious to a goodly number in our land and in foreign lands.

These notes may be concluded by reminding those F.P. ministers assailed by Mr. MacRury, of the words in II. Timothy i. 12 “For the which cause I also suffer these things; nevertheless I am not ashamed.”—Robert R. Sinclair.

## The Nature and Import of Evangelical Repentance.

By the Rev. JOHN COLQUHOUN, D.D., Leith.

(Continued from page 301.)

### III.

*Fourthly*, The exercise of true repentance, includes *shame and confusion of face* before the Lord.—The remembrance of his innumerable, and heinous provocations, fills the true penitent with holy shame and blushing before God. “O my God,” says Ezra, “I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens” (Ezra ix. 6). Shame was never felt in the world, till our first parents had lost their *reputation*, by sinning against God. It is in consequence of a true sense of sin, and of a fiducial apprehension of pardoning mercy, that the true penitent is filled with shame, before a holy and gracious God, for the deep depravity of his nature, and the aggravated transgressions of his life. Spiritual *nakedness* also occasions shame. Accordingly Adam, after he had sinned, said to the Lord, “I heard thy voice in the garden; and I was afraid, because I was naked, and I hid myself” (Gen. iii. 10). Sin has taken away the comeliness of human nature. It has stripped the sinner of his beautiful garments; so that, the shame of his nakedness does appear. The believing sinner sees that, and has this great promise fulfilled to him; “That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God” (Ezek. xvi. 63). *Reproach* causes shame. “Sin is a reproach to any people” (Prov. xiv. 34). That knowledge of sin which is by the law, may produce worldly sorrow; but it is the province of the gospel only, to paint sin in such colours, as to make the true penitent ashamed, yea, even confounded, because he does bear the reproach of his youth (Jer. xxxi. 19). A true sense especially of base *ingratitude*, when it is accompanied by the faith of redeeming mercy, fills him with shame: “We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God” (Jer. iii. 25). *The disappointment* also of his former

hopes from sin, fills the penitent with holy shame. During his unregenerate state, he expected satisfaction and happiness, in a course of disobedience; but now that his views of sin are changed, he sees that he was all the time procuring for himself, nothing but present misery and endless destruction. His reflection upon this, fills him often with shame. Accordingly, the apostle Paul puts this question; "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death" (Rom. vi. 21). A spiritual discovery also of the *pollution* of his sin, fills the penitent with shame. Sin defiles, as well as deforms the soul, in the sight of God. The true penitent sees this and is ashamed. "We are all as an unclean thing," says the ancient church, "and all our righteousnesses are as filthy rags" (Isa. lxiv. 6). And Daniel, "O Lord, righteousness belongeth unto thee, but unto us, confusion of faces, as at this day" (Dan. ix. 7).

In the *fifth* place, The exercise of true Repentance, implies *ingenuous and unreserved confession of sin*, to the glory of that God who has been dishonoured by it.—Thus Joshua exhorted Achan, "My son, give glory to the Lord God of Israel, and make confession unto him" (Josh. vii. 19). This is the way, in which the true penitent vents his godly sorrow, self-loathing, and shame. "I acknowledged my sin unto thee," says the Psalmist, "and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Psal. xxxii. 5). If the sin has been committed in secret, confession to God in secret will suffice. If it has been a private offence, given not only to God, but to a fellow-creature, the confession is to be made not merely to God, but to that fellow-creature in private (James v. 16). If it has been a public offence, the confession should be public likewise (1 Tim. v. 20). Accordingly, David published his confession to the church (Psal. li.), and so did Paul (1 Tim. i. 13). As the secret confession, is to be made to God only; so the private and public confessions, are to be made to Him chiefly. Ingenuous confession of sin, is so necessary in the exercise of true repentance, that in Scripture it is put for the whole of repentance. Thus saith the Lord, "I will go and return to my place, till they acknowledge their offence" (Hos. v. 15). The true penitent, by his unreserved confession of his crimes,

*accuses* himself. With sorrow and shame, he confesses to the honour of his God and Father, that times without number, he has transgressed His holy and righteous law. "I acknowledge my transgressions," says David; "and my sin is ever before me" (Psal. li. 3). He also *condemns* himself. When he looks into the holy law, and considers the infinite malignity, and demerit of his innumerable crimes, he reads his doom, and passes sentence on himself. "Father," said the returning prodigal, "I have sinned against Heaven and before thee, and am no more worthy to be called thy son" (Luke xv. 18, 19). He sees and confesses, that he deserves, for his great, his aggravated provocations, to sink through eternity, under the overwhelming wrath of Almighty God. And he says with the afflicted church, "It is of the Lord's mercies that I am not consumed" (Lam. iii. 22). He sees that it would have been just with God, to have punished him, considered as in himself, with everlasting destruction. Instead of covering his transgression as Adam, the true penitent knows not, where to find expressions strong enough, to set forth the extreme malignity of the very least of his crimes. He lays his hand upon his mouth, and his mouth in the dust, as being unable to declare, either the multitude of his iniquities, or the greatness of their aggravations. His confession, accordingly, is free, sincere, particular, and habitual.

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## Biographical Sketch of John Eliot.

THE APOSTLE OF THE INDIANS.

(Continued from page 306.)

### III.

The next object to which Mr. Eliot turned his attention, was the formation of a Christian Church among the Indians. For this purpose, he continued to visit them weekly—to catechise their children—and to instruct all, both young and adults, in the elements of divine truth. At first his wish to form a Church among them was frustrated; but at length, he had the happiness, with the approbation of the New England ministers, of seeing a Church formed at Natick. The individuals composing it having first dedicated themselves to the Lord, and then to one



another in a holy covenant, were baptized and admitted to the Lord's Supper. About this time, the charter of the Society for Propagating the Gospel in New England having expired, strong exertions were made to prevent its renewal; but by the divine goodness, these unhallowed efforts were frustrated, and a new charter was issued by Charles II., bearing date the 7th February, 1661. At the head of the new corporation thus appointed stands the celebrated name of the Honourable Robert Boyle.

In September, 1661, Mr. Eliot had the high pleasure of seeing an edition of the New Testament completed in the Indian language, and printed at the expense of the Society in England. This was followed in two years by an edition of the Old, published under the same benevolent patronage. Thus, was at length accomplished, after much labour and unwearied exertion, an entire version of the Bible, in the language of the North American Indians; and when we reflect that John Eliot was among the first that ever completed such a work, we cannot but regard it as reflecting the highest honour upon his Christian zeal and diligence, in the cause of missions. The translation of the Bible was followed by that of the Psalter, several copies of which were bound up with the Bible, and then by several smaller religious works, which were extensively circulated among the Indians.

That the great work in which Mr. Eliot was engaged might be carried forward with still greater efficiency, he endeavoured, by all possible means, to induce others to embark on the same holy enterprise. He was soon joined, accordingly, by several able and successful ministers; but what more than all other things tended to strengthen and encourage the heart of the apostolic Eliot, was the high privilege which he enjoyed of seeing his eldest son enter upon the same work. "He bore," says Dr. Mather, "his father's name, and he had his father's grace." He laboured much, both among the English and the Indians; but his labours were of short duration, for he was cut off in early life, and in the midst of his usefulness.

About two years before his son's death, Mr. Eliot published an Indian Grammar, which he dedicated to the honourable Robert Boyle as President, and to all the other office-bearers and members of the Society in England for Propagating Christian



Knowledge in New England. With the view of still farther improving the understanding of the Indians in general, and of the teachers and rulers in particular, Mr. Eliot, about this time, established a lecture at Natick, in which he explained the leading doctrines of theology and logic. Keeping ever in view his grand object, the conversion of the Indians to the knowledge, the belief, and the obedience of the truth as it is in Jesus, he made use of all the means which Providence placed in his power to promote the mental cultivation of the converts. On this point, a striking lesson may be learned from the unwearied efforts of this devoted missionary. The delusion has been too prevalent in the Christian world, that the work of a missionary must be almost exclusively limited to preaching the Gospel. He ought to be a man armed at all points, and ready to adopt expedients of all kinds, as well for the eradication of prejudice and error, as for the communication of truth.

Mr. Eliot's labours, however, were considerably retarded by a war which the colonists of New England had waged against Philip, the principal chief of the Indians. The converts naturally attached themselves to their benefactors, and some of them even took up arms against their infidel countrymen. Yet the fact, that a few of the professors of religion had been induced to join Philip's forces, was sufficient to excite the prejudices of the colonists against the converts. They viewed them with abhorrence and distrust; they subjected them to severe persecution, and judged them even worthy of death. Mr. Eliot exerted himself to protect the persons and interests of his spiritual children; and in doing so, exposed himself to much calumny and reproach. An event occurred, which showed the malignity which rankled in the bosoms of some of the colonists towards this devoted servant of the Most High. "On a certain occasion, during the war, Mr. Eliot went to sea in a small boat, which happened to be upset by a larger vessel. When about to sink, without the expectation of rising again, he exclaimed, 'The will of the Lord be done!' He was happily rescued from the imminent danger in which he was placed; but his deliverance, instead of being a matter of joy to all his acquaintances, led one of them to remark, that he wished he had been drowned!"

At length, after a severe struggle and much loss, the war was terminated by the slaughter of Philip and many of his warriors,

on the 12th of August, 1676. On the conclusion, Mr. Eliot found that several of the towns, inhabited by the Indian converts, had been destroyed; some of them had perished in the contest, while others had fallen away from their Christian profession. Trusting, however, in Him whose ambassador he was, he went forward with alacrity and vigour in his labours among the heather; and the Lord was pleased to accompany his exertions with no small success." "The Eastern Indians," he remarked in a letter dated 4th November, 1680, and addressed to Mr. Boyle, "do offer to submit themselves to be taught to pray unto God. A chief, Sachem, was here about it, a man of a grave and discreet countenance. Our praying Indians, both in the islands and on the main, are (considered together) numerous: thousands of souls, of whom some are true believers, some learners, and some are still infants. All of them beg, cry, and entreat for Bibles, having already enjoyed that blessing, but now are in great want."

Mr. Eliot now directed his efforts towards the publication of a second edition of his translation, first of the New, then of the Old Testament. This important work he was enabled to accomplish by the remittances which from time to time he received from England; and it appears to have been one of the last public employments of this indefatigable missionary. He had now reached the advanced age of fourscore years, and was so weakened by the extent and variety of his labours, that he was unable to preach to the Indians oftener than once in two months. An Indian pastor, named Daniel, presided over the Church at Natick, and almost all the other Indian Churches listened studiously to the instructions of pastors from their own tribes. Such a state of matters it had been Mr. Eliot's great wish to see, and the time had come when he was ready to say, like Simeon of old, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Feeling himself no longer capable of discharging his pastoral duties, Mr. Eliot wished to resign his charge at Roxbury. To this, however, his congregation would by no means consent. In suggesting the election of a colleague and successor, his conduct was truly disinterested.—"'Tis possible," he said, when addressing them on this subject, "you may think the burden of maintaining two ministers may be too heavy for you, but I

deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix that upon any man that God shall make a pastor for you.' His Church, to their immortal honour, assured him, that they would count his very presence among them worth a salary, when he should be altogether unable to do them any further service." The choice of the congregation having fallen upon Mr. Nehemiah Walter, a graduate of Harvard College, a young man of great piety and worth, the venerable pastor readily received him, and like another Elijah, threw off his robe and gave it to his successor. So completely satisfied was he, in fact, with his youthful brother, that he could scarcely be prevailed upon to perform any public service for a year or two before his death. The last occasion on which he appears to have preached, was on the day of a public fast, when, after expounding with his wonted clearness and simplicity the eighty-third Psalm, he concluded with an apology to his hearers for "the poorness, and meanness, and brokenness of his meditations," and adding, "My dear brother here will, by and by, mend all." When at last compelled to abstain from his public duties in the Church, he would say with a tone peculiar to himself, "I wonder for what the Lord Jesus lets me live,—he knows that now I can do nothing for Him." But even when unable any longer to preach to the English, he still continued once a week to catechise and instruct the Indians. At length it was evident, that, in the ordinary course of nature, his end could not be far distant. "But having been attacked with a considerable degree of fever, he rapidly sunk under his disorder. While he lay in the extremity of his sufferings, seeing Mr. Walter come to him, and fearing that by petitioning for his life, he might detain him in the vale of tears, he said, 'Brother, thou art welcome to my very soul. Pray retire to thy study for me, and give me leave to be gone.' Having been asked how he did, he answered, 'Alas! I have lost every thing; my understanding leaves me,—my memory fails me,—my utterance fails me; but I thank God my charity holds out still:—I find that rather grows than fails.' When speaking about the propagation of the Gospel among the Indians, he remarked, 'There is a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead.'

It is a work which I have been doing much and long about. But what was the word I spoke last? I recall that word, *my doings!* Alas! they have been poor and small and lean doings; and I'll be the man that shall throw the first stone at them all.' He used many similar extraordinary and precious expressions in his dying moments. Among the last words he uttered were, 'WELCOME JOY;' and his voice for ever failed him in this world, while he repeated, 'PRAY, PRAY, PRAY.' He departed from this life in the beginning of 1690, and in the eighty-sixth year of his age."

The fall of such a man as Mr. Eliot could not fail to excite a strong sensation, not only in New England, but also in Britain, the land of his fathers, and the land, too, which had fostered and encouraged him in his holy labours among the Indians. The language of Dr. Mather, who knew him well, shows the feeling prevalent at his death. "Bereaved New England, where are thy tears at this ill-boding funeral? We had a tradition current among us, that the country would never perish as long as Mr. Eliot was alive! But into whose hands must this Hippo fall, now that the Austin of it is gone? Our Elisha is gone, and who must next year invade the land? I am sure that it is a dismal eclipse that has now befallen our New English world. If the dust of dead saints could give us any protection, we are not without it. We cannot see a more terrible prognostic, than tombs filling apace with such bones as the renowned Eliot's: the whole building trembles at the fall of such a pillar. We hope that all true Protestants will count it no more than what is equal and proper, that the land which has in it the grave of such a remarkable preacher to the Indians, as our ELIOT, should be treated with such a love, as a Jerusalem uses to find from them that are to prosper."

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Oh, if I could praise Him! Yea, I would not rest content with a heart submissive and dying of love for Him. And, howbeit I never win personally in at heaven's gates, oh, would to God I could send in my praises to my incomparable Well-beloved, or cast my love-songs of that matchless Lord Jesus over the walls, that they might light in His lap, before men and angels!  
—Samuel Rutherford.

## Nadur an Duine 'na Staid Cheithir Fillte.

### MU THRUAILLIDHEACHD NA TUIGSE.

(Continued from page 314.)

*San dar àite*, Theid mi air m' aghaidh a dh' fhios rachadh mu thruaillidheachd na nàduir, 'na ceumaibh fa leth. Ach co's urrainn a thuigsinn? Co's urrainn fhior-thomhas fhaotainn a mach, 'na fhad, 'na leud, 'na àirde, agus 'na dhoimhne? "Tha an eridhe cealgach thar na h-uile nithe, agus do-leigheas! Co's urrainn a thuigsinn?" Ier. xvii. 9. Gidheadh feudaidh sinn gu h-eallamh urrad dheth a thoirt fa'near, as a dh'fhoghnas gu bhi 'na aobhar mor-irioslachaidh, agus feudaidh e nochdadh dhuinn an dearbhfheum a ta air ath-ghineamhuin. Tha duine 'na staid nàduir, gu h-uile truailidh mar tha'n corp agus an t-anam araon air an truailleadh, mar tha'n t-Abstol a' dearbhadh gu farsuinn, Rom. iii. 10—18. A thaobh an anama, sgaoil an truailidheachd nàduir so i féin air feadh a cheutfaidhean uile; agus tha i ri faotainn anns an tuigse, san toil, sna gneibh, sa' chogais agus anns a' chuimhne.

1. Tha'n tuisge, air call a comas, air a creachadh da ceud ghloir, agus air a comhdachadh thairis le aimhreite. Thuit sinn an lamhan ar namhaid mhòir, mar Shamson ann an làmhan nam Philisteach, agus chaill sinn ar da shùil "Cha'n 'eil neach ann a thuigeas," Rom. iii. 11. "Tha'n inntinn agus a' choguis air an salachadh," Tit. i. 15. Tha beachd an duine nadurra mu nithe diadhaidh truailidh, Salm I. 21. "Shaoil thu gu'n robh mi gu tur mar thu féin." Tha a bhreithneachadh truailidh, agus cha'n urrainn dhi bhi air dhoigh eile, a chionn gu bheil a shuil ole. Agus uime sin, tha na Scriobtuirean, air dhoibh a bhi nochdadh gu bheil daoine a' deanamh uile gu h-ole, ag ràdh, "Rinn gach fear an ni sin a bha ceart 'na shùilibh féin," Breith xvii. 6. xxi. 26. Agus is eigin gu'm bi a smuaintean, no a reusanachadh air an tilgeadh sios le cumhachd an fhocail; air dha sin a bhi co-fhreagarach r'a bhreithneachadh, 2 Cor. x. 5. Ach, a chum truailidheachd so na h-inntinn, no na tuigse, a nochdadh ni's àraide, bitheadh na nithe a leanas air an tabhairt fa'near.

*Air tùs*, Tha laigse nàduir ann an inntinnibh dhaoine, do thaobh nithe spioradail. Tha'n t-Abstol a' dearbhadh mu na h-uile neach aig nach 'eil grasan an spioraid. "Gu bheil e



dall, agus gearr-sheallach,” 2 Pead. i. 9. Uaithe so tha Spiorad Dhé anns na Scriobtuiribh, a’ comhdachadh firinn diadhaidh mar gu b’ann le samhlachaibh talmhaidh; eadhon mar phàrantan a theagaisgeas an clann le bhì gnathachadh cosamhlachdan, Hos. xii. 10. Ni ged nach ’eil e leigheas, gidheadh tha e taisbeanadh laigse nàduir ann an inntinnibh dhaoine. Ach cha’n ’eil sinn gun dearbhadh air an nì so o fhiosrachadh. Mar, (1.) Cia doillich a ta e a’ chuid mhòr am measg dhaoine a theagasg ann an cinn chumanta ar creidimh naoimh; agus firinn a dheanamh co soilleir as gu’n tuig siad iad? Ann an so is eigin gu’m bi “àithne air àithne, àithne air àithne; rann air roinn, rann air roinn,” Isa. xxxviii. 10. Feuch ris na daoine ceudna ann an nithibh eile, is gheibhear iad “ni’s glìce, ’nan ginealach féin, na clann an t-soluis.” Tha tuisge agus eòlas aca mu’n obair agus mu’n gnothuichean anns an t-saoghal, co maith ri’n coimhearsnaich; ged tha iad ro neo-mhothachail agus do-theagasg ann an nithibh Dhé. Innis dhoibh cionnus a mheudaicheas iad am maoin shaoghalta, no cionnus a shàsaicheas iad an an-mianna, agus air ball tuigidh iad na nithe sin; ged tha e ro chruaidh a thoirt orra thuigsinn, cionnus a bhios an anama air an tearnadh, no cionnus a dh’ fheudas an cridheachan fois fhaotainn ann an Iosa Criosd. (2.) Gabh beachd orrasan aig am bheil ioma sochair os ceann muinntir chumant’ a chinne-daoine; aig an robh cothrom deadh fhoghlum agus deadh oilean, seadh, agus a ta air am beannachadh le solus grais, san tomhas anns am bheil e air a roinn do na naoimh air an talamh; gidheadh cia beag a’ chuibhrionn colais a ta eadhon acasan air nithibh diadhaidh! Nach mor an t-aineolas agus an aimhreit a ta fathast a’ mairsinn ’nan inntinnibh! Nach tric a ta iad air an truailleadh, eadhon do thaobh nam firinnean gnathaichte; agus a’ labhairt mar leanabh sna nithibh sin. Is truagh an laigse a ta annainn, nach urrainn sinn na nithe a dh’ fhoillsich Dia dhuinn a thoirt fa’near: agus is eigin gur laigse pheacach i, o na tha lagh Dhé ag iarraidh oirnn an creidsinn agus an aithneachadh. (3.) Ciod na mearachdan cunnartach a ta ri’m faotainn am measg dhaoine anns na gnothuichibh is eudthromaiche i. Ciod na meallaidhean truagh a ta buadhachadh orra i. Nach ’eil sinn gu tric a’ faicinn na muinntir sin a ta ann an nithibh eile ni’s glìce na chuid is

mò do dhaoine, gur iad na h-amadain is follaisiche do thaobh coir mhòr an anama, Mat. xi. 26. “Dh’ fholaich thu na nithe sin o dhaoineibh eagnuidh agus tuigseach.” Tha moran a ta mar shùil-iolaire ann an nithibh suarach an t-saoghail so; a that mar chaillich-oidheche agus ialtagan, ann an solus na beatha. Cha’n ’eil gu cinnteach beatha na h-uile duine nadurra ach mar aon bhruadar mealltaireachd; as nach urrainn da e féin gu brath a dhusgadh, gus an dara cuid an tig e d’a ionnsuidh féin le soluis nuadh a dealradh air anam o nèamh, (Luc. xv. 17.) no gu’n tog e suas a shùilean ann an ifrinn, (Luc. xvi. 24.) Agus uime sin, tha e ann am beachd an Scriobtuir, air a mheas mar amadan, agus mar aon gun chiall, ciod air bith co glie as a ta e ann an nithibh eile.

*San dara àite*, Tha tuigse an duine gu nadurra air a lionadh le tiugh-dhorchadas ann an nithibh spioradail. Air do’n duine, le comhairle an diabhuil, oirpeachadh air solus nuadh a chur suas ’na inntinn, (Gen. iii. 5.) an àite sin dh’ fhosgail e dorsan an t-sluichd gun iochdar; air chor an leis an deataich sin, gu robh e air adhlacadh ann an dorchadas. An uair a rinn Dia an duine air tùs, bha ’inntinn ’na lochran soluis; ach a nis an uair a ta e teachd gu dheanamh thairis a rìs ann an ath-ghineamhuin, tha e g’a faotainn ’na dorchadas, Eph. v. 8. “Bha sibh uair-eigin ’nur dorchadas. Dhùin am peacadh uinneagan an anama; Tha dorchadas thar an fhearann sin uile! Is tìr dorchadais, agus sgail bàis e, far am bheil an solus ’na mhor dhorchadas: Tha prionnsa an dorchadais a’ riaghladh an sin; agus cha’n ’eil ni sam bith ach oibre an dorchadais air an dealbh ann! Tha sinn air mhodh spioradail air ar breth dall, agus cha’n urrainn sinn a bhi air ar n-aiseag as eugmhais miorbhuil gràis. Is i so do staidse, co sam bith thu, nach ’eil air do bhreth a rìs. Agus a chum gu’m bi mothachadh agad mu’n ni so, gabh na dearbhaidhean a leanas.

1. *Dearbhadh*, A dorchadas, a bha san t-saoghal roimhe, agus aig an àm san d’ thàinig Criosd, ag eirigh mar ghrian na fireantachd air an talamh. An uair a chiall Adhamh le ’pheacadh, an ceud sholus leis an robh e air a sgeadachadh ’na chruthachadh, thoilich e Dia ’na dheadh-ghèan dha, foillseachadh gràs-mhor a dheanamh air inntinn agus air a thoil féin dha, do thaobh staid na slàinte, Gen. iii. 15. Bha so air a thoirt a nuas leis-san, agus le aithrichibh diadhaidh eile, roimh an

tuil, gidheadh bhuadhaich dorchadas nadurra inntinn an duine, co mor an aghaidh an fhoillseachaidh sin, as gu'n d'thug e air falbh na h-uile mothachadh air fìor dhiadhachd o'n t-seann saoghal, ach na mhair dheth ann an teaghlach Noah, a bha air an sabhaladh anns an àire. Mar a mheudaich daoine air an talamh, an déigh na dìle, mheudaich dorchadas nadurra na h-inntinn a rìs, agus bha'n solus a' caitheadh as, gus an do bhàsaich e am measg a' chuid mhòir do'n chinne-daoine, agus bha e mhain air a choimhead am measg ginealaich Shem; agus, eadhon 'nam measgsan, bha e dluth air dol as, an uair a ghairm Dia Abraham o sheirbhis dhée eile, Iosua xxiv. 15. Thug Dia do Abraham foillseachadh is soilleire agus is laine: agus cho-pairtich esan sin r'a theaghlach, Gen. xvii. 19. Gidheadh, tha'n dorchadas nadurra ga chaitehamh air falbh an ceann aimsir; ach na bha air a ghleidheadh am measg sliochd Iacoib. Air dhoibhsan a bhi air an toirt sìos do'n Eiphit, bhuadhaich an dorchadas co mòr, as nach robh ach ro-bheag mothachaidh 'nam measg air fìor-dhiadhachd: agus b' fheudar gu'm biodh foillseachadh nuadh air a thoirt dhoibh san fhasach. Agus is iomadh neul dorchadais a chaidh thairis air an fhoillseachadh sin, an drasd agus a rìs, o àm Mhaois gus an d'thàinig Crìosd. An uair a thàinig Crìosd, bha'n saoghal air a roinn do Iudhaich agus do Chinnich. Bha na h-Iudhaich agus am fìor-sholus maille riu, an taobh a stigh do reachdan, Salm cxlvii. 19, 20. Bha eadar iadsan agus an saoghal Geintileach balla eadar-dhealaichte do dheanamh Dhé, is e sin lagh nan deas-ghnathan; agus, air sin, bha balla eile air a thogail, do dheanamh an duine féin, eadhon naimhdeas domhain eadar an dà chuideachd. Ma dh' amhairceas sinn an taobh a mach do'n bhalla, (agus, ach a mhain na proselitich sin do na Cinnich a threig iodhal-aoradh, tre shoillseachadh cuid do'n t-solus a bha briseadh a mach orra o'n taobh a stigh do'n bhalla, a rinn aoradh do'n fhìor-Dhia, ach nach do cho-aontaich ri deas-ghnathan Mhaois,) cha'n fhaic sinn ni sam bith ach "àitean doreha na tìre lan do ionnadaibh comhnuidh an fhoirneirt."

Chomhdaich tiugh-dhorechadas aghaidh an t-saoghail Ghentilich; agus cha robh eolas na slàinte idir aithnichte 'nam measg. Bha iad air am bathadh ann an saobh-chrabhadh agus ann an iodhal-aoradh; agus mhèudaich iad an iodhalan gu àireamh co mor, as

gu'n robh os ceann deich mìle fichead dhiubh san Roinn-Eorpa d'n robh iad a' toirt aoraidh. Ciod air bith gliocas a bha'm measg am Feallsanach, "cha b' aithne do'n t-saoghal leis a' ghliocas sin Dia," (1 Cor. i. 21.) agus cha robh 'nan uile mhìnn-rannsachadh mu chreidimh, ach màgradh anns an dorchach, Gnìomh. xvii. 27. Ma dh' amhairceas sinn an taobh a stigh orrasan aig an robh na reachdan, (ach ro-bheag a bha 'g osnaich agus a' feitheamh ri comhfhurtachd Israel,) chi sinn tiugh-dhorchadas air aghaidh a' ghinealaich sin. Ge do thugadh Oracla Dhé dhoibhsan, bha iad gidheadh ro thruaillidh 'nan teagasg. Bha'n gnathan air am meudachadh; ach bha eolas mu na nithibh sin anns am bheil beatha na diadhachd a' co sheasamh, air chall; cha robh aithne aig maighstirean Israeil air nadur no air feum na h-ath-ghineamhuin, Eoin iii. 10. B'e 'n creidimh-san a bhi togail air an sochairean-breith, mar chloinn Abraham, Mata iii. 9. a bhi deanamh uail 'nan timchioll-ghearradh agus orduighean follaiseach eile, Philip. iii. 2, 3. agus le bhi a' cur doigh san lagh, (Rom. ii. 17.) an déigh dhoibh, le'n sgàile feallsach a ghearradh co ghoirid, as gu feudadh iad dol dluth air a choimhlionadh, Mata v.

Mar so bha dorchadas air aghaidh an t-saoghail, an uair a thàinig Crìosd, an solus fìor d'a ionnsuidh. Agus mar sin tha dorchadas air na h-uile anam gus an éirich Eisan, mar reult na maidne anns a' chridhe. Tha cheud dhorchadas 'na dhearbhadh air an dara dorchadas. Ciod, ach an dorchadas nadurra a tha air inntinn dhaoine a b' urrainn, mar so solus follaiseach an fhocail a chaitheamh air falbh, ann an gnothuch air an robh sonas sìorruidh an crochadh? Cha do dhìchuimhnich daoine an seol air an coimhheadh iad am beatha; ach cia grad a chaill iad an eolas air slighe na slainte air son an anama, a tha gu mor ni's luachmhoire agus ni' cudthromaiche? An uair a bha teagasg Aithriche agus Fhàidhean gun eifeachd, b' fheudar gu'm biodh daoine air an teagasg le Dia féin, an ti a mhain is urrainn sùilean na tuisge fhosgladh. Ach a chum gu' faicte gu soilleir gu'n do luidh truailidheachd-inntinn an duine ni bu doimhne na gu biodh i air leigheas le foillseachadh o'n taobh a mach a mhain; cha robh ach ro-bheag air an iompachadh le sear monachadh Chrìosd, "a labhair mar nach do labhair duine riamh," Eoin xii. 37, 38. Cha d' rinneadh an leigheas mor air a' ghinealach,

gus an d'thainig an Spiorad Naomh an co-chuideachd searmanachaidh nan abstol; a bha do réir a' gheallaidh, Eoin xiv. 12. ri oibre mor a dheanamh. Agus ma dh'amhairceas sinn ris na miorbhuile a dh'oibricheadh le'r Tighearna beannaichte, chi sinn gu'n do thaisbein e gu soilleir, le co-chur na cungaidd ris an anam air son leighis eucailean a' chuirp, (mar ann an cor an duine bha tinn leis a' phairilis, Mata ix. 2. gu'm b'e ghnathuch mor do'n t-saoghal a leigheas eucailean an anama. Chi sinn gu robh miorbhuil' air oibreachadh air aon a bha air a bhreith dall, air dheanamh air dòigh a bha mar gu b'ann a' nochdadh do'n t-saoghal mar ann an sgathan, an staid agus an leigheas, Eoin ix. 6. "Rinn e criadh, agus sgaoil e chriadh air suilibh an doill." Ciod an ni a b'fhearr a' b'urrainn doill'-inntinn dhaoine a thaisbeanadh, no suilean a bhi air an druideadh le talamh? Isa. vi. 10. "Druid an sùilean:" Druid a suas iad, le ungadh, no le ceangal, mar a dh' fheudadh am focal a bhi air a mhìneachadh. Agus caib. xlv. 18. "Dhruid e an sùilean." Mar bha'n tigh anns an robh an luibhre, bha e gu bhi air a chomhdachadh thairis, Lebh. xiv. 42. Mar so tha focal an Tighearn a' nochdadh an ruin a bh' aig an obair iongantach sinn; agus leis an fhocal sin a' nochdadh dhuinne, gu bheil sùilean ar *tuigse* gu nadurra duinte. An sin is èigin do'n duine dhall dol agus a' chriadh so ionnlaid dheth ann an lochan Shiloaim; cha dean uisge sam bith eile an gnothuch so. Mar biodh an t-uisge sin sa' ciallachadh an ti a chuir an t-Athair a dh'ionnsuidh an t-saoghail,, "a dh' fhosgladh nan sùilean dalla," Isa. xlii. 7. is e mo bharail nach d'thugadh an soisgeulach dhuinn mìneachadh an ainm, a' deir e a ta ciallachadh "Air a chur," Eon ix. 7. Agus mar sin feudaidd sinn fhaicinn gu bheil dorchadas nadurra ar n-inntinn co mòr as nach 'eil leigheas air a shon; ach o fhuil agus Spiorad Iosa Crìosd, aig am bheil a mhàn an sabh-shul, is urrainn a thoirt oirnn gu'm faic sinn Taisb. iii. 18.

*Ri leantainn.*

God send me no more happiness in heaven, or out of heaven, than Christ! For I find this world, when I have looked upon it on both sides, within and without, and when I have seen even the laughing and lovely side of it, to be but a fool's idol, a clay prison. Lord, let it not be the nest that my hope buildeth in!  
—*Samuel Rutherford.*



## Notes and Comments.

**Romish Church Aggressiveness.**—Recently a Pilgrimage of Roman Catholics to the Shrine of the so-called St. Margaret, Queen of Scotland, took upon themselves—at least their priests did—to conduct a service in Dunfermline Abbey. It appears from answers given by Mr. Lansbury that permission was granted by the authorities for visiting the Abbey but once there the R. C.'s took full advantage of their opportunities. On the attention of Mr. Lansbury, the First Commissioner of Works, being directed to the matter he informed a Dunfermline correspondent who wrote him that permission had been given to the Catholic Truth Society to visit the Abbey but the official who granted this permission had no reason to believe that religious services were to be held. One can understand the anxiety of Rome to get the ancient abbeys and cathedrals in Scotland and one can only regret that those in possession of them are not showing that virile Protestantism which one would like to see in the religious leaders of Scotland. The barefaced effrontery of the Romanists caused quite a stir and may help to awaken sleeping Protestants to realise that an aggressive and vigilant enemy is at work in Scotland.

**Important Decision of the High Court (England).**—By a decision of the High Court cinema opening on the Lord's Day is illegal under an Act of Parliament of 1781. As was to be expected the cinema exhibitors have been thrown into a state of consternation. Talks of appeals and new legislation are the order of the day among them and their supporters in evil. The London County Council, a conscienceless sinner in this matter, has decided to appeal against the decision of the High Court. Already at the time of writing this note a Bill has been drafted and read the first time in the House of Commons to save the cinema exhibitors from the consequences of their lawlessness. The Anti-Sabbatarian forces in the press and in the world of pleasure are out to have the Act of 1781 wiped off the Statute Book. The god of pleasure has a large following in the land and these are determined to have their way whatever pain it may give to the best, and law abiding, citizens of Britain.

**Sabbath Cinemas in Edinburgh.**—A large deputation of leading Scottish churchmen appeared before the Edinburgh

magistrates pleading with them to reverse their decision permitting the Cinema Exhibitors' Association to open cinemas on any one Sabbath in aid of the funds of the Royal Infirmary Extension Appeal Fund. The magistrates refused to reverse their decision by a vote of nine to two. We do not know if the Act referred to above applies to Scotland but without professing to be expert in legal matters we have no hesitation in saying that the laws on the Scottish Statute Book on Sabbath observance are much stricter than those of England. Why are they not put in force? A stiff fine might work wonders in the minds of the Edinburgh magistrates and make them, at any rate under restraint, keep God's law. The same salutary treatment might also indicate how much the cinema exhibitors and their clients were willing to pay for the privilege of extending the Royal Infirmary. One grieves to think that a city which at one time had so many faithful preachers of the Cross should have fallen so low in her magistracy.

**A Strange Application.**—At a meeting of the Fife Police Committee held at Cupar an application was made by St. Ninian's Church, Cardenden, for permission to hold a cinema exhibition on Sabbath afternoon. Bailie Melville, Tayport, unlike his Edinburgh brethren, in protesting against the application "asked what the Church was coming to? Was it to be a place of entertainment or a place to which to go to worship God on the Sabbath day? If a minister could not find something else to raise funds for his church except a "Sunday" cinema entertainment it was high time he was sending in his resignation and giving some one else a chance." Dr. Low, Blebo, also spoke strongly against the application. By a vote of ten to five it was refused. A similar application by Gleneraig Roman Catholic Church, strange to say, was granted permission through the casting vote of the chairman. Bailie Melville said it was ridiculous to grant permission to the Roman Catholic Church while refusing it to the Parish Church. It was then discovered that burgh members had voted on both motions and were not entitled to do so. On the vote being re-taken St. Ninian's Church application was turned down by six to four and that of the Roman Catholic Church by six to three.

**Mixed Marriages.**—An interesting passage at arms between the Roman Catholic Archbishop of Liverpool and Dr. David, Bishop of Liverpool, has been fought out in the columns of the "Manchester Guardian" on the attitude of Roman Catholic priests to mixed marriages. Dr. Downey, the R.C. Archbishop, denies that priests in Liverpool had said that mixed marriages were invalid and the children of such marriages illegitimate in English law. The Anglican Bishop, Dr. David, took up the challenge and says in a letter that he had sent the R.C. dignitary extracts from six letters, specifying occasions, since the time the *Ne Temere* Decree was promulgated in this country, on which such statements had been made. The writers of the letters were willing to allow Dr. David to give their names to Dr. Downey. Dr. David then adds:—"It is pitiable to realise the terror revealed in many letters I have received, and interviews I have held, and the extent and depth of the misery so caused. 'My husband will lose his job.' 'Our windows will be broken.' 'He says he will put us out of salvation.' 'He is going to send the ghost of my mother to curse me all my life.' 'The priests will make my life a worse hell than ever.' I am not surprised to hear this autumn of several cases of nervous breakdown among defenceless women (it is the women who suffer most) subjected to such a strain. It is to be noted that the Roman Church reserves this weapon of fear for the unlearned and the poor. I have recently learned of mixed marriages among the well-to-do (who are not so readily frightened) in which the parties have made their own arrangements, and the situation has been tacitly accepted by the priests, who remain on friendly terms with the family and leave it in peace. But these cases are mostly in the South of England. It is upon the industrial population in the Roman Catholic dioceses of Liverpool, Lancaster, and Glasgow that the Roman Catholics are concentrating these methods of force and fear, so alien to the mind and spirit of Christ, with a pitiless rigour which the author of the decree could never have contemplated as a result of it."

**Bishop of Liverpool's Indictment of the Romish Attitude to Mixed Marriages.**—In continuation of the able letter referred to above Dr. David adds:—"Lastly, I have submitted to his grace quotations from documents carrying at

least some Roman authority which seem to render evidence from private conversations almost superfluous. Thus, a printed advertisement of a mission in Everton last month contains this statement: 'How greatly in need of God's special graces to save them from hell are . . . . men and women whose life is a continual scandal . . . . sometimes they start life by running to the registry office or the Protestant church to contract a mock marriage that is neither ratified in Heaven nor blessed by Jesus Christ.' Again in a Roman Catholic magazine called 'Stella Maris' the editor, in answer to a correspondent who complains that a Roman Catholic had left his non-Roman Catholic wife because she would not join his Church, writes: 'As the marriage from his point of view was no marriage, he was evidently not a married man, and not being so he was free to contract a marriage.' And in a Catechism of Christian Doctrine, approved by the Archbishop and bishops in New Zealand the following answer (No. 313) occurs:—'A Catholic and a non-Catholic presuming to go through a form of marriage before a non-Catholic minister or before the civil registrar do not contract a valid marriage—that is to say, they are not married at all.'"

### **Blasphemy from a Professed Minister of the Gospel.**

—The Rev. H. S. McClelland, Trinity Congregational Church, Glasgow, to whom we have made reference in these Notes before is evidently out of place as a professed minister of the Gospel. In the "Glasgow Evening News" (8th December) among other foolish and daring things he says about our Lord is the following:—"Jesus was absolutely ignorant of the natural laws of the universe. He thought the sun went round the earth. Copernicus, Newton, Darwin—they all knew far more than Jesus did of the working of the universe." We have no hesitation in saying that Mr. McClelland is "absolutely ignorant" of the "great God and our Saviour Jesus Christ." He may have a Saviour but He is not the Christ of God to whom all the prophets bore witness and to whom apostles and saints bore testimony that He was God in whom there dwelt all the fulness of the Godhead bodily. It seems almost incredible that any one professing to be a minister of Jesus Christ would dare to give utterance to such blasphemy. Were not all things created



by Him and can the greatest of His creatures claim to be on an equality in knowledge with God? Yet this professed servant of Christ says:—"Every school teacher is less ignorant than He. The world He knew was a very little world." If this is the fruit of Modernism then it is already true of its advocates:—"Their rock is not our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons and the cruel venom of asps" (Deut. xxxii. 31-33).

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### Church Notes.

**Communions.**—Last Sabbath of January, Inverness; February, first Sabbath, Dingwall; third, Stornoway. March—First Sabbath, Ullapool; second, Portree, Ness and Tarbert (Harris); third, Lochinver; fourth, Kinlochbervie. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

**Student Received.**—At a meeting of the Southern Presbytery held in Glasgow, on 2nd December, Mr. Angus Mackay, student in Arts, was received as a student studying for the ministry of the Free Presbyterian Church of Scotland.

**Death of Mr. Malcolm Macewan, Missionary, Tain.**—We regret to learn that Mr. Malcolm Macewan passed away on the 18th of December. We extend our heartfelt sympathy to his widow and their little daughter, to his relatives, and to the Tain congregation to which he ministered for years.

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### Acknowledgment of Donations.

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

**Sustentation Fund.**—Miss M. M., Easter Fearn, Ardgay, 4s 6d; Mrs McL., Aviemore, £1; A. McP., Scotstown, Strontian, £1; A. R., Mamore, Fort William, £1; Mrs. H. N., Fort William, Ontario,



8s 2d; D. McK., Fort William, Ontario, 8s 2d; Mrs H. C., Kingussie, 10s.

**College Fund.**—Friend, Glasgow, per Rev. N. Cameron, £1.

**Home Mission Fund.**—Anon, Glasgow, per Rev. N. Cameron, £5; Miss M. H., Tobermory, per Rev. N. Cameron, 5s; Friend, Lochcarron, per Mr. Wm. Chisholm, 5s; Received from Rev. D. Beaton the sum of £154, being the profits to date on sale of the late Rev. D. Macfarlane's Memoir.

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