

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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Scotland's Churchless Million.

THE Scottish Churches Council have been engaged in a statistical inquiry concerning Scottish ecclesiastical life. Recently the results of their inquiry were published. The report states that the population of Scotland is every year becoming less Scottish in blood, tradition, and religious attachment; that the balance of its population as between the urban and rural elements is unhealthy and needs to be corrected; that there are over one million (1,100,000 is the figure given) adults in Scotland who have no religious affiliation and that there are about 150,000 children of school age who are not connected with Church or Sabbath School. Of course it is to be borne in mind that denominations like our own which did not supply statistics to the Scottish Churches Council may be included among the churchless million but making due allowance for this the fact that there is in Scotland over one million adults who have no church connection is very serious. We do not mean thereby that all that have a church connection are religious people — far from it; for thousands upon thousands who are connected with churches in Scotland are as spiritually dead as the stones in the walls of the building where they worship. Again, it is to be borne in mind that multitudes, who say they have a church connection, have it only in a nominal sense — some of them only appear at church once a Sabbath without any reasonable cause for absence; others, again, only appear occasionally while a number consider they are serving God if they appear at the

communion services once or twice a year. Statistics are useful in a way but they cannot, in the nature of things, give us an idea of what place vital godliness has in the land. The numbers on communion rolls of so many of the churches in Scotland even are not an indication of the state of living religion for we need have no hesitation in saying that many of the communion rolls are like that of Uig, Lewis, when the Rev. Alexander Macleod went to the parish. As the people reached a certain age they became communicants and at the time of Mr. Macleod's induction there were eight or nine hundred names on the roll. After a year's faithful gospel preaching the communicants had dwindled down to six. The dead, lifeless communicants under the Spirit-blessed declaration of the truth realised that they had no right to sit at the Lord's Table and abstained from communicating. We have no hesitation in saying that were the Holy Spirit to work as He did in the days of old at Uig the statistics gleaned from communion rolls would be materially altered. Multitudes of communicants in Scotland are only a dead weight to the congregations to which they belong.

It is when we come to the vast number in Scotland who are in no way connected with churches that the report of the Churches Council assumes such a serious aspect as to arrest our attention. Think what it means that out of a population of 4,843,000 there are 1,100,000 *adults* who have no connection with any church or religious denomination. The total adult population with a religious connection is given as 1,986,355. This includes Presbyterians, Scottish Episcopalians, Congregationalists, Baptists, Methodists, Plymouth Brethren, Roman Catholics, Jews, Salvation Army, etc. When it is borne in mind that the churchless among Roman Catholics are proportionately not so great as among Protestants the situation is increased in its gravity. Where false doctrine is preached and discipline neglected it is the conscientious duty of all those who dread the leaven of the Sadducees and the Pharisees to give it a wide berth but how many of the churchless million are churchless because of conscientious scruples? No doubt one will find

here and there persons whose native idiosyncrasies overmaster them and who live apart from their fellowmen socially and religiously but these are so few in number that they need not enter into our reckoning in dealing with the churchless million. The question naturally presents itself to one; is there a cause or are there causes for this extraordinary state of things in a country where church agencies and organisation have reached a high stage of efficiency? To this question three causes may be mentioned as operating in producing this lamentable condition of things. (1) The real root cause of it is to be found in the natural aversion of the human heart to anything that savours of religion. (2) The professing Church itself is largely to blame. (3) The spirit of the age is, if not in name, yet essentially, powerfully materialistic.

(1) Behind the landslide indicated by the above figures we need have no hesitation in asserting that the root cause is the natural aversion of the human heart to anything that savours of religion and the more real the religion the more marked is the aversion. There is a type of religion that suits worldly-minded men. Like the colonists from Babylon, Cuthah and Ava, they fear the Lord and serve their own gods (II. Kings xvii. 33) but even this is too much for some for they have cast religion behind their backs as something that is so valueless that it would be sheer waste of time on their part to give one second's consideration to it. There is nothing in this world so utterly useless in their sight as religion. While we agree that this is true concerning every religion that is not broad-based on the rock of eternal truth the Church of the living God denies as a Satanic lie that true religion is useless. When the heart is changed we may see sinners fleeing from churches where the truth is not preached but where did one ever see a believer fleeing from a church where the gospel was proclaimed with purity. If the gospel would come with power and exercise its influence over the hearts of the churchless million the faithful preachers of the cross would have their places of worship crammed to the doors.

(2) The professing Church has, to a large extent, to bear the blame for the present condition of things. The perfection to which ecclesiastical machinery has now been brought has had

the tendency of emphasising man's efforts to the neglect of the necessity of the Holy Spirit's work. Man may galvanise the dead so as to produce movement that may appear like life but he cannot give life to the dead. The efforts on the part of the larger Churches in Scotland in recent times have been well-meant but useless to galvanise the spiritually dead. All the effort that energised the Rededication and more recently the Forward Movement in the Church of Scotland has failed in the results aimed at and the energy expended has brought about one of the most tragic failures that the Church of Scotland has ever witnessed, though this is not so loudly trumpeted as the launching of the schemes were. The spiritually dead may be galvanised by man to a kind of activity but whenever the power ceases the dead fall back as limp and cold as ever. Movements of this kind do a vast amount of mischief to religion. In reference to the danger of these human engineered religious movements Dr. Kennedy has an impressive passage in his *Hyper-Evangelism*. "I have had to endure the trial," says this Master in Israel, "of watching over a darling child, during her dying hours. Spasm, succeeding spasm, was the only movement indicating life, each one, as it came shattering the frame which it convulsed, and thus wearing out its strength. While the spasms lasted I knew there still was life, but I knew also that these must soon end in death. There was life but it was dying, and the convulsions of life soon ended in the stillness of death." We have known cases that were living illustrations of "the room empty, swept, and garnished" to which the unclean spirit returned with seven other spirits more wicked than himself (Matt. xii. 43-45). The Saviour's comment is that "the last state of that man is worse than the first."

(3) Another factor producing the churchless million is the spirit of the age, which is, if not in name, yet in reality, powerfully materialistic. Materialism of the philosophic and scientific type is not so prevalent and noisy as it once was. The increase of knowledge has silenced the vain vapourings of men priding themselves in vaster stores of knowledge than their fellows and and who blatantly declared on the house tops that there was no

God. But, if theoretical materialism is not so widespread in certain quarters as it once was there can be no doubt but practical materialism is rampant in the land. Men live, speak, and act as if this world with its passing interests and enjoyments is all that men need have any concern about. What shall we eat, what shall we drink and wherewithal shall we be clothed is in the eyes of thousands living in this gospel land the chief end of man. Naturally to such, true religion, or religion of any kind for that matter of it, makes no appeal. They scorn the institutions of religion and show their opinion of them by utterly neglecting them. The problem of changing men of this type of mind into men who fear God does not come within the sphere of human activities. It is a divine work which is required and the sooner the professing Church recognises this the better it will be for Scotland. True, we are to make use of the means placed within our reach and to exercise diligence but we are never to forget that there is a sphere beyond our province in which all human effort is unavailing. That sphere is reserved for the omnipotent work of the Holy Spirit; into it man has no right to enter or even think of entering. The forces that meet the professing Church in Scotland are more formidable than we sometimes realise. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephes. vi. 12). Truly a formidable host but Asa's God still lives and if by faith we can pray with him: "Lord it is nothing with thee to help, whether with many or them that have no power; help, us O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee" (II. Chron. xiv. 11), then the cause is not lost.

Another serious matter touched upon in the report referred to is rural depopulation. Country congregations are being seriously affected as far as their numbers are concerned. Some are more affected than others. The people are drifting into the cities and while the city congregations are benefiting by this influx yet a considerable number of those who were regular attenders at the means of grace when in the places where they were brought up

cease to be connected with any church when they come to the cities. In 1861 the rural population as contrasted with the urban was 42.3 per cent to 57.7 per cent. In 1931 the rural population was 19.9 per cent and urban 80.1 per cent. This is an extraordinary change in so short of time. And as the years pass the decrease of the rural population will show itself more and more. The prospects of country congregations are, therefore, likely to be very seriously affected in the future. This is a situation which, it is to be feared, has not received the attention it deserves. How it can be remedied it is hard to say but the schemes of our statesmen as already operating or formulated do not seem to arrest the drift of the rural population to the industrial centres. The people feel they must go where they can get work with the result the numbers in country congregations are decreasing. We have seen this very markedly within our own memory in certain congregations in the Highlands.

Notes of Sermon.

Preached by the Rev. E. MACQUEEN, in St. Jude's Glasgow,
24th April, 1933.

I.

“For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children. That the generation to come might know them, even the children which should be born, who should arise and declare them to their children. That they might set their hope in God, and not forget the works of God, but keep His commandments. And might not be as their fathers, a stubborn and rebellious generation: a generation that set not their heart aright, and whose spirit was not steadfast with God” (Psalm lxxviii. 5-8).

WE are told at the beginning of this Psalm that it is a psalm of Asaph. Asaph was one of the singers which David had. Not only was he a singer, but he was also a man of God, and a true prophet. This psalm appears to have been composed by David himself and given to Asaph to put before the people. We are also told that it is a psalm

for instruction. You will see, my friends, how clearly it bears the stamp of divinity.

When we come to write the biography of a fellow-creature we hide what is bad in his character and anything which we do not like. I am sorry to find that some folk get quite angry if even the truth is declared regarding one's fellow. That kind of behaviour does not come from the Spirit of Wisdom, or from the Spirit of Grace, or from the Spirit of God. No, not at all. You see clearly that when God comes to write of individuals or people (and this ought to make us value the Word of God) that instead of hiding their faults, He makes them very prominent. Is it to expose them? Not at all; it is in order that they themselves may repent and turn from evil. In order in the second place that their children may shun, and escape the rocks on which their parents made shipwreck. These are the things which God had in view in writing the history of a people who have gone before us. We are like them. The things which were true about them are true about every one of us. He points out how stubborn they were. He points out very clearly not only how stubborn they were even as far as the laws of the Most High were concerned, but how vicious they were against God Himself. My friend, if you are a man taught of God, you will put your hand on your breast, and say: "That is the heart that is in me—angry and vicious against God Himself."

After bringing these things before them He accuses them of other things, and worst of all, of how they forgot God. Not only forgetting Him as the Mighty Power, but forgetting Him in His goodness in ministering to their wants. I may say that the Devil has not a more subtle dodge whereby to mesmerise, and hypnotise the children of men than to make them forget the goodness of God to them in the past. If the Devil can, he will make men and women forget the goodness of God, even those with whom the Spirit of God is striving. Yes! even those whom the Spirit of God has changed. Some

of you were at the Lord's Table yesterday and is this not the thing which is troubling you? How you forget past experiences of God's goodness to you. When the Devil succeeds in making the creature forget the goodness of God, he so works on the feelings of the creature as to bring him to a state of despair, and to fear that God will never return to him any more. Now, without taking up any more time by way of introduction, let us :—

I. First of all, consider a few things about the people who were here addressed by the Most High, and of whom the Spirit of God here speaks to us.

II. In the second place, we shall notice, what it was that God sets before them here.

He sets before them here two things especially. It can be said that if they had spiritual understanding they would have considered these two things, next to the gift of His Son, the greatest things that the God of Heaven could have given them. You will see that He brings before them the fact that He established a testimony in Jacob, and appointed a law in Israel. If God has established a testimony in Jacob, and appointed a law in Israel, has He not done it in Glasgow? Yes, He has done it in St. Jude's, and you cannot deny it. Now friends, the testimony and law were the two greatest things which God could have given next to the gift of His own Son. Indeed, I may say had we not the testimony, and had we not the law, we would not have known that He gave His Son at all.

III. Now in the third place, the command or charge which He gave in connection with that testimony, and that law.

You would think by the doings of some people that they can deal with God's Word as they like. It is evident, my friends, that a large number of men have thrown off the idea that God has anything to do with them at all, or that they have anything to do with Him.

They do not want the knowledge of His ways. Yet, the Most High has established a testimony and appointed a law. That testimony and that law took to do with the Children of

Israel, and will take to do with us, let us think about them what we like. Let us treat them as we like, they will not leave us alone. No.

IV. We find in the last place, the reasons why He gave His testimony and His law.

(1). We are told that the fathers were charged to make it known to their children. The children born of those parents were to make it known to their children, and so on. You will see that He comes down to five generations. Count for yourselves.

“ And charged our fathers it to show
to their succeeding race:
That so the race which was to come
might well them learn and know:
And sons unborn, who should arise
might to their sons them show.”

You will find if you follow it up that God did the same to the fathers in the city of Glasgow. They were charged to show God's Law to their children, and the children to their children, and children's children.

(2). He brings forward another reason. If we will not make known the testimony and laws of God to our children, how are the children to know them? How are the children to have hope in God? Truly, I am not at all a pessimist, although I feel sad at heart as I think of the thousands of children in the city of Glasgow who have never heard from their parents about God; not only in Glasgow, but in every town, and every city throughout the whole of at one time Bible-loving Scotland. They were to tell their children in order that the children might set their hope in God; set their hope in God, not in an arm of flesh, not in a priest, not in a minister, not in anything under Heaven. They were to lift up their hearts to the Lord of Heaven and earth, and set their hope in Him.

(3). He brings forward another reason; this is a most important reason:—

“ And suffer not to fall
His mighty works out of their mind,
But keep His precepts all.”

As has been pointed out already, this is what the most of the ministers, and the most of parents are incited of the Devil to do: to banish out of their minds the old idea which the fathers had about the God of Heaven, and about the gospel, and the doctrines of the Word of God. "Do not speak," they say, "about the doctrines of regeneration, or of the necessity of the New Birth." I may say that to the mass of the people in our day, doctrines such as these are like a red rag to an Italian bull. It enrages them to hear the preacher speak of regeneration, he has no right to be living at all. In these modern days they have got beyond regeneration, at least, in their own estimation. This is one of the reasons given,

"Suffer not to fall,
His mighty works out of their mind."

If you suffer to fall out of your mind the work of God in regeneration, the Devil has you in his hellish grasp, and will bring you down to everlasting destruction. Friends, keep you the truth of God out of your minds; banish out of your mind the fact that you need a change of state and nature, and you become an easy prey of the Devil.

What then? "Keep His precepts all." Keep them, and be not at all like their fathers:—

"A stiff rebellious race,
A race not right in heart."

The old idea of the Highlanders was shoulder to shoulder, but with the wicked it is shoulder to shoulder in evil, and in going astray from God. Has God commanded you to be like those fathers? Has He? If your father has been a prayerless man, are you commanded to be like him? No! but you are commanded by God not to be like him. If your father has been a Sabbath-breaker, are you to follow in the footsteps of that ungodly wretch, are you going to a lost eternity with that Sabbath-breaker? No! the Word of God is:—

"And might not like their fathers
be a stiff rebellious race;
A race not right in heart."

Ah! friends, this is where you may see the deadly evil of "Not being right in heart." I may say that to some of us

this gives more trouble than even the hell of eternity, the hell of our own hearts. With the late Mr. Macfarlane, of Dingwall, some of us can say, "I am not afraid of the hell of eternity, it is not the fear of the hell of eternity, but this that makes us so miserable, the hell of our own hearts."

Now, without continuing longer by way of explanation, let us first of all consider :

I. The people to whom and of whom God speaks here.

It may be said that He had a special propriety in them. A special interest in them which He had in no other people on the face of the earth. He says to them: "Ye are my people." It may be said that all people are the people of God by creation. "He has made us, and not we ourselves." Yet, at the same time, although it is true that He made all, that is not what He means when He speaks of them as being His people. They were His because He had made choice of them. Not only were they the people of His choice, they were the people of His love. He points it out Himself: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." He revealed Himself to them as He did not to any other people. As the people of His choice and the people of His love He gave them many indications of His having made choice of them, and many indications of His having loved them. Can we get away from this? I believe there are some here this Communion Monday who may be harassed in mind, but can you get away from this?—how God made choice of you. You know that it was not because of any good in you. The Most High set His heart on Israel, not because they were a greater people, or because they were better than others. As a matter of fact they were the poorest, the meanest, and least people on the face of the earth. He chose them of His own choice. The great thing, friends, is, have you a right to think that He has made choice of you? Has He revealed His choice of you in the New Birth? If He has, you are a highly favoured individual.

(To be continued.)

The late Inspector Robert Sinclair, Wick.

DURING the last two years the Wick congregation has lost several members by death; and it is with sincere sorrow that now the removal of a worthy elder, Robert Sinclair, remains to be recorded. Death is leaving many vacant places in our midst, the Lord's cause being thus left poorer and weaker in these perilous times.

Inspector Sinclair was born on 3rd February, 1866, at Bruan, on the east coast of Caithness. His fathers' name was George Sinclair. He doubtless received a Christian training and example when young, under the roof of his parents, his mother being known as a God-fearing woman.

When twenty-four years of age, he joined the Caithness Constabulary; and in 1908 he was promoted to Wick as Sergeant and served with that rank until 1916, when he was made Inspector at Thurso. On his retiral from police service in 1922, it was said of him, "a more efficient and conscientious officer was not to be found in the Constabulary."

It seems that the spiritual change wrought in him took place during his police service in Wick. Our information is, that when he came to the town he was a regular attender at the means of grace; but not till after the death of a young child in his family was he observed to be seriously impressed with eternal realities. About this time he related to his minister, that he was formerly full of ambition, anxious to get on and have a place in the world, when all of a sudden the Most High by one stroke of His hand gave him to see the vanity of all worldly honours under the sun.

Discussing his return to Wick from Halkirk (where he had been resident since his retiral until four years ago) he remarked to one of the elders regarding Wick Church — "So well might I have a love to this Church, for I could go to the very spot where I was brought to see the vanity of the world."

He became a member of Wick congregation in October, 1911. After some persuasion he consented to accept the office of the eldership in October, 1915.

In his walk and conversation, it was clear that he bore the marks of one taught of the Holy Spirit and who truly believed upon the Lord Jesus. He loved the Gospel, which meant to him the preaching of the whole counsel of God, and did not hide his appreciation of the same. In his relationships with others, he was dignified yet kindly to young and old; and was a most kind and affectionate father. In a letter to his grandson in Manchester, written a day or so before he took ill, the following occurs — "Hope you are always saying your prayers night and morning and don't forget to read your Bible." He was guarded in his speech, few being more careful than he to put a watch upon his mouth and to keep of his lips the door.

The testimony bound up with the Free Presbyterian Church was near his heart and to it he adhered faithfully to the end. Many enjoyed the hearty manner in which he lead the singing in God's house. It became increasingly evident in his exercises that sin was his burden and God's mercy his only hope.

The Lord in His all wise providence saw fit to allow sore trials to come his way, especially during the latter years of his life; and he himself began to show indications of ill-health, although he may have appeared robust to casual observers; yet he did not complain unduly, however, or cause his troubles to be burdensome to others. It was while visiting a sick relative in the country that he was struck down by the trouble which in a few days took him away. He passed away at the age of 67 years, on the Sabbath evening of 15th October, 1933, to enjoy an eternal Sabbath with his Lord and Saviour.

The Wick Congregation and the Church have sustained a great loss. May the Lord Jesus Christ, as Head of His own

Church, heal the breaches being made, in raising others by His grace to be witnesses for Himself. We would commend the sorrowing son and daughter, and other mourning relatives, to the God of all Comfort and to the Word of His Grace.—*Robert R. Sinclair.*

Carnal Fire.

MEN, even good men, often err under the idea of boldness and faithfulness; and mistake the fire of their own spirit for the fire from heaven that came down upon the altar. I have had this spirit myself, and know from experience that there is no dew nor unction of the Spirit attending it. This carnal fire dries up all such heavenly dew. And I know from experience that a tender conscience cannot go into the sanctuary of the Lord's presence with this unholy fire burning in the heart or carried in the hands. It is far better to be censured unjustly ourselves than to pass harsh and unfounded judgments on others; and it is, I believe, a part of a Christian's cross, and one branch of his inward suffering with and conformity to Christ, to be misunderstood and misrepresented.—*J. C. Philpot.*

The Habitations of Horrid Cruelty.

THE extraordinary change made by the Gospel when received by a people who were sunk in the degradation of heathenism can scarcely be realised except when the two states are brought into striking contrast. The following account of happenings at the death of a chief so gruesome in its realism is enough to produce a feeling of horror. It is taken from Dan Crawford's *Back to the Long Grass* and is the description of an eye-witness of the horrible scene. "The air," says the witness, "was filled with dust tainted with the smell of heated African bodies and a sickly odour from the log

fires. The evening breeze occasionally wafted the columns of smoke across the wild revellers, momentarily hiding them from view. By the lurid glow of the huge log fires, despite the almost fiendish appearance of the savages, I was deeply impressed with the vivid effect of the scene, with its action, and with its striking contrasts. As my eyes grew more accustomed to the surroundings I observed many natives dancing at the edge of a deep hole which had been recently dug in the ground. Whilst leaning forward to obtain a clearer view, and conjecturing upon the object of the wild proceedings, I was startled by a mighty shout uttered from hundreds of hoarse throats. Turning, I saw several men forcing their way through the multitude in the direction of the dark abyss. A jingling sound of bells heralded a procession of dancing figures, whose forms stood forth in bold relief as they passed in front of the blazing fires. A space was cleared in front of the hole and in a few moments there bounded forward the great charm-doctor, painted and bedecked with leopard skins and rattling charms, outward tokens of the absolute ruler of the destinies of heathen African savages. This hideous looking creature, with whitened eyelids and body smeared with fowls' brains and blood, commenced the dance of Death. With sinuous movements of the body he pranced around the clear space, kicking up a perfect cloud of dust, and chanting a quaint savage song. Round and round, each time faster, whirled the uncanny figure. At length he stopped, bathed in perspiration, dusty and bedraggled, and seated himself at the edge of the hole. Another hideous shout rent the air. Ten women, the former wives of the deceased chief, with hands and feet bound, were dragged forward and placed upon the ground in front of the charm-doctor. Shortly afterwards a number of young men, formerly slaves of the chief, were also brought forward to the brink of the hole. Then amidst a scene of wild confusion the corpse of the great chief, now swathed in yards of cotton and grass cloth, was borne forward. Above the heads of the swaying crowd I caught sight of dark bodies being hurled into the

hole. I could just distinguish the agonised shrieks of women, the unfortunate wives who were being sacrificed. The body of the chief was next placed in the hole. The crowd surged, swayed, and shouted even more vociferously than ever when a hundred hands commenced to heave the earth into the living tomb of the chief's wives, who were thus buried alive. Hemmed in by the crowd, I found myself unable to retire from the horrible scene. The hole was soon filled in, and crowds of natives then danced upon the spot. The first of the slaves was now brought forward. His head was fixed in a framework, suspended to an overhanging branch. A bright gleam of the executioner's knife, followed by a frantic yell from the multitude, denoted that the first of the numerous band of the late chief's slaves had been decapitated." O Africa, when shall the agonizing cry of thy daughters cease and the blessed light of the Gospel of God's dear Son, dispel the cruelties and darkness of centuries!

The Sabbath a Friend.

1. To *Education*. Compare countries with and without the Sabbath. Its ministrations powerfully quicken and invigorate the human intellect while a vast amount of knowledge is communicated.

2. To *Government*. Where are the honoured Sabbath and despotism co-existent? It shows the nature of human rights—adapts laws to actual wants and circumstances of men—creates a conscience that sustains laws and qualifies men to make, as well as obey, laws.

3. To *Health*. By promoting cleanliness, by furnishing needful rest for body and mind—by promoting cheerfulness and elasticity of spirits through its power to produce a peaceful conscience—by its subduing influence over the hateful passions of men.

4. To *Good Morals*. By keeping in sight the character of God—by unfolding the claims of her holy law, by creating a

distaste for unlawful pleasures—by creating a public sentiment that frowns upon immorality—and, through that sentiment, causing wise and effectual laws for the suppression of vice and crime.

5. To *Piety*. By causing a right view of God to prevail—by constantly pouring on men's minds those great elements of piety, the divine truths of revelation, by thus generating all right affection toward God and man—by shadowing forth and pointing men to the Sabbath of heaven, the rest that remaineth for the people of God.

Therefore, the Sabbath is the friend of the nation—the family—every man's friend, and never fails to repay true and devoted friendship for it with the most precious blessing for time and eternity.

An under-sheriff in London mentioning the saying of a Puritan divine, "Hem the Sabbath well, and it will not ravel out all week;" adds, "My office has enabled me to confirm the value of the Sabbath, there being scarcely a criminal, whether for death or minor punishment who was not daily confessing to me in Newgate, that he considered his first fall, and subsequent misery, to be owing to the violation of that blessed day."

Whosoever.

A sailor, who had been piously trained in early life, but for many years had been the victim of all manner of profligacy, at length, while at sea in the Pacific Ocean, was awakened by the power of the Holy Spirit, and convinced of sin. One night, after turning in, his terror rose to such a pitch, that he dared not shut his eyes lest he should awake in hell; but, at length, overcome with fatigue and weakness, he fell asleep. While in this condition, he dreamed of being in India (where he had formerly been) and hearing a missionary preach on the solemn words, "How shall we escape if we neglect so great salvation?" He was so moved by the words that he tried to

run away, and, in the effort awoke. Then as he says, "the perspiration was pouring from my forehead, and, in the greatest agitation, I opened my long neglected Bible, for I had no other comforter. I read the third chapter of John and there I saw what I needed—I must be born again. I read on and came to the sixteenth verse:—"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I was deeply impressed by these beautiful words. Does that include me? Yes, I thought, "whosoever" means me. I will cast myself upon that love—that wonderful love which gave the Son of His bosom to die the accursed death of Calvary's Cross—the just for the unjust—so that He can be just, and yet justify the ungodly who believe in Jesus. And, there, at that midnight hour, far away on the stormy billows, I was enabled to cast my poor guilty soul upon the mercy of God in Christ, having no other plea but the infinite merit of the atoning death of Calvary. While pleading this precious promise I felt peace and comfort within me.—*The Christian Treasury.*

Short Gleanings.

BEHAVIOUR IN THE PUBLIC WORSHIP OF GOD.

When the congregation is to meet for public worship, the people (having before prepared their hearts thereunto) ought all to come and join therein; not absenting themselves from the public ordinances through negligence, or upon pretence of private meetings. Let all enter the assembly, not irreverently, but in a grave and seemly manner taking their seats or places without adoration, or bowing themselves towards one place or other. The public worship being begun, the people are wholly to attend upon it, forbearing to read anything, except what the minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any person present, or coming

in; as also from all gazing, sleeping and other indecent behaviour, which may disturb the minister or people, or hinder themselves or others in the service of God.—*Westminster Directory for the Public Worship of God.*

Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuin cho t.-d., 33.*)

CEANN I.

ATH-GHINEAMHUIN.

“Air dhuibh bhi air bhur n-ath-ghineamhuin, cha’n ann o shiol truailidh, ach neo-thruailidh, le focal an Dé bheo agus a mhaireas gu siorruidh.” 1 PHEAD i. 23.

‘*San treas àite*, Ann an ath-ghineamhuinn, tha atharrachadh sona air a dheanamh air na h-aigidhean: tha iad araon air an cur ‘san òrdugh agus air an cur fuidh riaghladh.

1. Tha’n t-atharrachadh so a’ cur nan aigidhean ceart, ‘gan suidheachadh air cuspairean freagarach, 2 Tes. iii. 5. “Gu seoladh an Tighearn bhur cridheacha chum gràidh Dhé.” Tha iarrtuis an duine ath-nuadhaichte air an cur ceart; tha iad air an suidheachadh air Dia féin, agus air na nithe a ta shuas. Tha esan a bha ‘g eigheach roimhe leis an t-saoghal, “Co nochdas dhuinn ni maith?” ag atharrachadh a ghuth, agus ag radh, “Tog oirne solus do ghnuise, a Tighearna,” Salm iv. 6. Bha uair ann, anns nach fhaca e maise ‘sam bith ann an Criosd, gu ‘n iarradh se e; ach a’ nis tha e ‘na “uile iarrtus, tha e gu h-uile ionmhuinn.” Dan Shol. v. 16. Tha ard-shruth iarrtuis air tionndadh gu ruith a dh’ ionnsuidh Dhé; oir is ann an sin tha’n “aon ni a ta e ag iarraidh,” Salm xxvii. 4. Tha e ‘g iarraidh a bhi naomh, cho maith ri bhi sona; agus is fearr leis a bhi gràsmhor ‘na bhi mór. Tha ‘dhòchas, a bha roimhe iosal, agus bha air an socrachadh air nithibh a ta air thalamh, a nis air an togail, agus air an suidheachadh air a ghildir a ta ri bhi air a foillseachadh. Tha dòchas aige ris a’ bheatha mhaireannaich a ta air a steidheachadh air focal a gheallaidh, Tit. i. 2. Dòchas a ta aige, mar

acair an anama, a ta daingneachadh a chridhe fuidh dheuchainne, Eabh. vi. 19. Agus tha e 'g chur gu e féin a ghlanadh, eadhon mar a tha Dia glan, 1 Eoin iii. 3. Oir tha e air ath-ghin-eamhuinn a ris gu beo-dhòchas, 1 Phead. i. 3. Tha 'ghradh air a thogail agus air a shuidheachadh air Dia féin, (Salm xxviii. 1.) air a lagh naomh, Salm cxix. 97. Ge do bhuaileas e an aghaidh an ana-miann is ionmhuinn leis, a deir e, "Tha 'n lagh naomh, agus cothromach, agus maith," Rom. vii. 12. Tha gradh aige do orduighean Dhé, Salm lxxxiv. 1. "Cia so-ghradhach do phàilliuna, a Thighearna nan slogh?" Air dha dol thairis o bhàs gu beatha, tha gradh aige do na braithrean, (1 Eoin iii. 14.) do phobull an Tighearna, mar a deirear riu, 1 Phead. i. 10. Tha gradh aige do Dhia air a shon féin; agus do no nithe a 's le Dia, air a sgathsan. Seadh, air dha bhi 'na leanabh do Dhia, tha gradh aige d' a naimhdeibh féin. Tha Athair neamhaidh iochdmhor agus maitheasach: "Tha e tabhairt air a ghrein féin cirigh air na droch dhaoineibh, agus air na deadh dhaoineibh, agus a' cur uisge air na fireanaibh, agus air na neo-fhireanaibh." Agus uime sin, tha esan de 'n inntinn cheudna, Mat. v. 44, 45. Tha 'fhuath air tionndadh an aghaidh a' pheacaidh ann féin agus ann am muinntir eile, Palm ci. 3. "Is fuathach leam obair luchd-eusaontais; cha lean i rium." Tha e 'g osnaich fuidh fhuigheall na truaidheachd, agus tha e gabhail fadail air son saorsa, Rom. vii. 24. "Och is duine truagh mi! Có a shaoras mi o chorp a' bhàis so?" Tha aoibhneas agus a thlachd anns an Tighearna Dia, ann an solus a ghnùise; 'na lagh, agus 'na phobull, a chionn gu bheil iad cosmhuil ris. 'S e 'm peacadh an ni roimh mó am bheil 'eagal, tha e nis 'na thobar bròin da, ged bha e roimhe 'na thobar toilintinn da.

2. Tha 'n (t-atharrachadh so a') stiuradh nan aignidhean, air dhoibh a bha air an suidheachadh air cuspairean freagarach. Tha ar n-aignidhean, air an suidheachadh air a' chreutair, gu nadurra ro laidir; 'nuair a ta sinn a' deanamh aoibhneis ann, tha sinn ullamh air tuilleadh 's a choir a dh' aoibhneas a dheanamh;

agus an uair a ta sinn ri bròn air a shon, tha sinn ullamh air tuilleadh 's a choir do bhròn a dheanamh: ach tha gras a' cur srian ris na h-aignidhean sin, a bearradh an sgiathan, agus 'gan cumail an taobh a stigh de chrìochan, chum as nach sruth iad thar an uile bhruachan. Bheir gras air duine 'athair agus a mhathair, agus a bhean-phosda, agus a chlann; seadh, agus a bheatha féin mar an ceudna fhuathachadh ann an coimeas ris; 'se sin ri radh, gradh ni 's lugha thabhairt dhoibh, no bheir e do Dhia, Luc. xiv. 26. Naomhaichidh e mar an ceudna aignidhean laghail: a' toirt orra sruthadh o 'n ghné cheart, agus 'gan treorachadh gu crìochaibh ceart. Feudaidh iarrtuis mi-naomha bhi as deigh Chrìosd agus a ghràs: Mar an uair a ta daoine ag iarraidh Chrìosd chan ann air son graidh 'sam bith dha, ach a mhain air son graidh dhoibh féin: "Tabhraibh dluinne cuid de bhur n-ola," ars' na h-oighean amaideach, "oir a ta air lochraim a' dol as." Mat. xxv. 8. Feudaidh bròn mi-naomh bhi air son peacaidh: Mar an uair a ta neach a' deanamh bròn air a shon, chan ann do bhrìgh gu bheil e neo-thaitneach do Dhia, ach a mhain do bhrìgh na feirge a ta ceangailte ris, mar a rinn Pharaoh, Iudas, agus muinntir eile. Mar sin feudaidh duine gradh a thoirt d' a athair agus d' a mhathair, o fhonn nadurra a mhain, gun mheas 'sam bith a bhi aige air àithne Dhé a ta 'ga cheangal gu sin a dheanamh. Ach tha gràs a' naomhachadh nan aignidhean 'nan leithide sin de choraibh, a' tabhairt orra ruith ann an claothan nuadh graidh da Dhia, speis d' a àitheantaibh, agus meas d' a ghlòir. A ris, tha gras a' togail suas nan aignidhean, far am bheil iad tuilleadh as iosal: Tha e tabhairt àrd-chaitir nan aignidhean do Dhia; agus a' spionadh a nuas na h-uile bha togail an aite co dhiubh as daoine no maoin iad, a' tabhairt orra luidhe aig a chosaibh, Salm lxxiii. 25. "Cò th' agam anns na neamhaibh ach thusa? Agus an coimheas riut chan 'eil neach air thalamh air am bheil mo dheigh." Tha e air a ghràdhachadh air a shon féin; agus muinntir agus nithe eile air a shon-san: Is e na nithe a ta taitneach anna, do 'n eiridhe ath-nuadhaichte, an dealradh de mhaitheas Dhé a ta air fhaicinn anna; oir do

anama gràsmhor, tha iad a' dealradh le soluis iasaid a mhain. Tha so a' feuchainn cionnus a tha gràdh aig na naoimh do na h-uile dhaoine, agus gidheadh fuath aca dhoibhsan aig am bheil fuath do Dhia, agus a' deanamh tàir air na h-aingidh, mar dhaoine suarach: tha fuath aca dhoibh agus tha iad a' deanamh tàir orra, air son an aingidheachd, chan 'eil ni bhuineas do Dhia ann an sin, agus air an aobhar sin, chan 'eil ni gradhach no urramach ann; ach tha gradh aca dhoibh, air son an deadh gime, no am buagha, co dhiubh nadurra no beusach; do bhrìgh, co 'sam bith anns am bheil iad, gu bheil iad o Dhia, agus gu 'm feud iad a bhi air an lorgachadh da ionnsuidh-san mar an àrd-thobar.

Fadheoidh, Tha gràs na h-ath-ghineamhuinn a' suidheachadh nan aignidhean cho daingean air Dia, as gu bheil an duine air a dheanamh deonach air àithne Dhé, gu ghreim a leigeadh dheth de na h-uile ni eile, a chum gu 'n gleidh e a ghreim air Crìosd; "athair agus a mhathair fhuathachadh," ann an coimeas ri Crìosd, Luc. xiv. 26. Bheir e cadhon air comhfhurtachdan laghail, cosmhuil ri falluing Ioseiph, crochadh fuasgailte mu dhuine; a chum gu 'n dealuichte riu 'nuair a ta e an cunnart a bhi air a ribeadh le 'n gleidheadh. Mur robh sruth ar n-aignidhean riamh mar so air a tionndadh, tha sinn gun teagamh a' dol sìos leis an t-sruth do 'n t-slochd. Ma tha aig ana-miann nan sul, ana-miann na feola, agus aig uabhar na beatha, an ard-chaitheir 'nar eridheachan, a bu choir a bhi 'na ionad-comhnuidh de 'n Athair, de 'n Mhac, agus de'n Spiorad Naomh; mur robh riamh urrad graidh againn do Dhia, as a th' againn dhuinn féin: Ma bha peacadh ann an cuid searbh dhuinn, ach nach robh e riamh cho searbh 'sa bha fulangas, nach robh e riamh cho searbh 'sa bha pian a bhi air ar sgaradh uaithe, tha sinn gu cinnteach 'nar coigrich do 'n atharrachadh shlainteil so; oir tionndaidh gràs nah-aignidhean bun os ceann, cho luath 'sa thig e do 'n chridhe.

'*Sa cheathramh àite*, Tha a' choguis air a nuadhachadh. A nis, air do sholus nuadh a bhi air a chur suas anns an anam ann an ath-ghineamhuinn, tha choguis air a soillseachadh, air a teagasg, agus air a fòghlum; tha coinneal sin an Tighearn (Gnath-fhoc. xx.

27) a nis air a smaladh agus air a reanamh soilleir, air chor as gu bheil i a' dealradh, agus a' cur a mach a soluis do na h-àitibh is iomallaiche de 'n chridhe, a taisbeanadh pheacanna, mu nach robh an t-anam air fhaicill roimhe; agus air dhoigh àraid, a' nochdadh truailidheachd no gràineileachd an nàduir, an siol agus a' ghin o 'm bheil gach uile pheachaidh gnìomh a' struthadh; tha so a' toirt a mach a' ghearain nuadh sin, Rom. vii. 24. "Och is duine truagh mi! cò a shaoras mi a chorp a' bràis so?" Tha choguis sin a luidh roimhe 'na codal ann an uchdan duine, a nis air a dusgadh; agus a' tabhairt air guth a bhi air a chluinntinn tre 'n anam uile! Agus air an aobhar sin, chan 'eil tuilleadh fois aige ann an leabaidh an lundaire; is eiginn da eirigh agus a bhi deanamh, "greasad, agus teicheadh air son a' bheatha!" Tha i gu cumhachdach a' brosnachadh gu umhlachd, eadhon anns na gnìomhara is spioradail e, nach d' thainig roimh fuidh bheachd na choguis nadurra: agus tha í gu cumhachdach a' cur bacadh a pheacaidh, eadhon o na peacaidhean sin nach 'eil fosgailte do shealladh an t-saoghail. Tha i a' sparradh air àrd-uachdranachd Dhé, ris am bheil an cridhe a nis ann an réite, agus a ta e gu toilichte ag aidmheil: agus mar sin tha i cur an duine gu dhleasdanais ciod 'sam bith cunnart a bhios o'n t-saoghal: Oir tha i lionadh a chridhe le eagal Dhé, air chor as gu bheil neart eagail an duine air a bhriseadh. Thug so air moran am beatha chur 'nan laimh, agus a' chreidimh a leantuinn, air an robh iad aon uair a' deanamh tareuis, agus ag imeachd gu dian anns an t-slighe d' an robh grain aca roimhe, Gal. i. 32. "An ti anns an àm a chaidh seachad, a bha 'gar geur-leanmhuinn, tha e nis a' searmonachadh a' chreidimh a bha e a' sgrìos roimhe so." Tha eiont a nis a' toirt air a' choguis gu mothach i; tha enuimh shearbh innte air son peacanna a chaidh seachad, a ta lionadh an anam le saruchadh, le bròn, agus féin-ghrain; agus tha na h-uile smuain nuadh mu na peacanna sin, ullamh gu thoirt air lotaibh sìleadh as ùr le doilghios. Tha i air a' deanamh maoth do thaobh peacaidh agus dleasdanais, air son an àm ri teachd; air dhi a bhi aon uair air a losgadh, tha eagal aice roimh an teine,

agus tha i fuidh eagal leum thar a' ghàradh, far an robh i roimhe air a lot leis an nathair. *Fadheoidh*, Tha choguis ath-nuadhaichte ag iomain a' pheacaich a dh' ionnsuidh Iosa Criosd, mar an aon leigh a mhain is urrainn gath a' chionta tharruing a mach; agus is i 'fhuilsan a mhain as urrainn a choguis a ghlanadh o oibre marbh, (Eabh ix. 14) a' diultadh gach fois a ta air a thairgse dhi o laimh 'sam bith eile. Agus tha so 'na dhearbhadh soilleir, nach e 'mhain gu bheil teine air a chur ris a' choguis (mar a dh'fheudas i bli an staid neo-impachichte,) ach mar an ceudna gu bheil ola air a chur orra le gràs an iompachaidh.

'Sa chuirgeadh àite, Mar nach robh a cuid féin do'n truailidheachd a dh'uireasbhuidh air a' chuimhne, tha i mar an ceudna air a deanamh ni 's fearr le gràs an iompachaidh. Tha chuimhne air a lagachadh, do thaobh nan nithe sin nach fhu àite innte; agus tha daoine air an teagasg gus na h-uile a rinneadh orra a dhi-chuimhneachadh, agus gu'n corruich a leigeadh dhiubh, Mat. v. 44, 45. "Deanaibh maith do na daoine air am beag sibh, agus deanaibh urnuigh air son na muinntir a ta buntuinn ribh gu naimhdeil. A chum gu 'm bi sibh (sin ri radh, gu 'm bi e soilleir gu bheil sibh) 'n ur cloinn aig bhur n-Athair a ta air neamh." Tha i air a neartachadh air son nithe spioradail. Tha ughdarras Sholaimh againn air son droch cuimhne, Gnath-fhocail iii 1. *A Mhic*, a deir e, *na dì-chuimhnich mo lagh*. Ach cionnus a bhios e air a chumail an cuimhne? Gleidheadh do chridhe m' àitheanta. Ni gràs cuimhne-cridhe eadhon far nach 'eil deadh cuimhne cinn. Salm eix. 11. "A' m' chridhe choimhid mi t'fhocal." Air do 'n chridhe bli da rìreadh air a ghlacadh le millseachd chumhaichdach na firinn, euidichidh e a chuimhne a ghleidheadh nan nithe air am bheil a leithid de bhlas, Nan luidheadh frinne diadhaidh ni bu doimhne air ar eridheachan, dheanadh iad leis a sin luidhe ni bu doimhne air ar cuimhne Salm. eix. 93. "Gu brath cha dì-chuimhnich mi do reachdan; oir leosan bheothaich thu mi." Tha gràs a' naomhachadh na cuimhne. Tha cuimhne fharsuinn ach mi-naomhaichte aig moran; a ta 'mhain a' cruinneachadh colais, leis am bheil an dìteadh air

an-tromachadh : ach tha a' chuimhne ath-nuadhaichte "a' cuimhneachadh 'aitheanta-san a chum an deanamh," Salm ciii. 18. Is tigh-tasgaidh naomh i, anns am bheil na nithe a dh'fheumas an Criosduidh 'na shlighe gu Sion air an gleidheadh : Oir tha creidimh agus dòchas gu tric a' faotainn comhnadh uaipe, ann an uair dhorecha. Is i tigh-tasgaidh faireachdain na h-aimsir a chaidh seachad i : agus is iad sin comharan slighe a' chreidimhich ; leis an tig e gu thoirt fainear c' àit' am bheil e, eadhon ann an am dorchas, Salm xlii. 6. "O mo Dhia, leagadh sìos m' anam an taobh a stigh dhìom : uime sin cuimhnichidh mi ortsa, mo Dhia o thìr Iordain." Cuidichidh i leis an anam mar an ceudna gu bròn diadhaidh agus féin-ghrain ; a' cur sean chionta as ùr am fianuis na coguis, agus a' tabhairt air a fuil bhì ruith a rìs ged tha'm peacaidh air a mhaitheadh cheana, Salm xxxv. 7. "Na cuimhnich peacanna m' oige." Agus far am bheil cionta gun mhaitheadh 'na luidhe air a' choguis a tha tuiteam 'na codal, tha i gu tric air a deanamh 'na meadhon gu focal a thabhairt a stigh, a ni ann am mionaid, an t-anam uile chur air ghluasad ; mar an uair a chuimhnich Peadar briathran Iosa, chaidh e mach agus ghuil e gu goirt, Mat. xxv. 75. Tha focal Dhé, air bhì dha air a thasgaidh suas ann an cuimhne naomhaichte, feumail do dhuine a chur an aghaidh buairidhean ; cuiridh e'n claidheamh 'na laimh an aghaidh naimhde spioradail, agus tha e 'na sholus a stiuradh a cheuma ann an slighe a' chreidimh agus na fireantachd.

Ri leanuinn.

Literary Notices.

HEROES OF THE CROSS : David Livingstone, Robert Moffat, and Apolo. London : Marshall, Morgan & Scott, Ltd. Price, 1s.

This is the first of a series of missionary biographies for the young. The story of the lives of David Livingstone and Robert Moffat is full of the deepest interest for old and young, and the

publishers are to be congratulated on producing these interesting biographies at such a low price. The books are illustrated and this will make an additional appeal to the young. The life-story of Apolo, the converted African from Uganda, whose work in Pygmyland earned for him the name of Apostle of Pygmyland, is one which reveals the power of the gospel when applied by the Holy Spirit. We do not agree with everything in the book; for instance, the Jesus-loves-you sentiment, applied universally and indiscriminately, so common nowadays, is not in keeping with the careful statements of Scripture on the divine love; again, where the writer says: "Of course we have many stories of the Fairy Folk. If you like you can believe them!" he should have warned his young readers of the untruthfulness and foolishness of these fairy stories as it is evident he regards them as such himself.

A LITTLE BOOK OF VERSE, by J. Alexander. London: Thynne & Co., 28 Whitefriars Street, E.C.4. Price, 1s.

This little booklet of verses is from the gifted pen of Miss J. Alexander, Bristol, daughter of the late Mr. George Alexander, Birkenhead, who took a warm interest in our Church. Her articles in the *Gospel Magazine* under the pen-name of "Follower-on" are an interesting feature of that periodical. Miss Alexander's verses indicate a deeply exercised heart in spiritual things and it is in a complimentary way we say that she has drunk "more deeply of Jordan than of Helicon." In the preface Miss Alexander says: "I have been happy in singing the verses, although so many of them are pitched by Babel's streams. I know that like the flock in Mesopotamia they are spotted and speckled, but it was God who gave Jacob the inheritance and with it He said: Fear not."

AN SAGART CEARR LE UILEAM WILEMAN. This is a translation into Gaelic by one of our ministers of Mr. William Wileman's tract, *The Wrong Priest*. It may be had from Mr. Wileman, 44 Caddington Road, Cricklewood, London, N.W., 1s. 6d. per 100.

Notes and Comments.

Centenary of C. H. Spurgeon's Birth.—The centenary of C. H. Spurgeon's birth is to be commemorated on the 19th June. The extraordinary popularity of Spurgeon's sermons is one of the wonders of modern times. His first weekly sermon was published in 1855 and the last on 10th May, 1917 — a total of 3563. The War which held up many publications was responsible for the cessation of these sermons. These sermons were read throughout the English-speaking world. Their simplicity appealed to the common people. The preacher's command of a very virile English style made them very readable. The centenary of his birth has called forth quite a number of books — most notable up to date being *The Treasury of the New Testament* being four handsome volumes in beautiful binding at the price of 3 guineas. The price, no doubt, is heavy but the publishers (Marshall, Morgan & Scott, London) offer the volumes on the instalment system. These volumes contain some of Mr. Spurgeon's choice sermons on New Testament texts. Perhaps Spurgeon's greatest work was his *Treasury of David* one of the most valuable commentaries ever written on the book of Psalms. His name will go down in history as one of the greatest preachers in the Church. In a short notice like this we cannot enter on a discussion of his theology and his faithful contending against error except to say that he fearlessly denounced all doctrinal movements that led away from the teaching of the Scripture.

Spurgeon's Greatest Sermon.—Opinions may differ as to what was Mr. Spurgeon's greatest sermon but it is generally admitted that the one with the title "Supposing Him to be the Gardener" is the favourite. The text is John xx. 15. The thoughts came to him while sitting in a lovely garden, in the midst of all kinds of flowers blooming in delightful abundance. His thoughts went out first to the gardener whose care had made this delightful garden and from this he turned to meditate on the Church of God as a garden. "Supposing *Him* to be the gardener" he conceived of a paradise where all sweet things flourish and all evil things are rooted up."

The whole train of thought is worked out with consummate skill and thousands have read this discourse with joy. This sermon was reprinted in our Magazine (Vol. xxxvii. p. 456) by the kind permission of the publishers, Marshall, Morgan & Scott, Paternoster Buildings, London. It may still be had from them.

The Roman Catholic Population of Scotland.—The statistical inquiry by the Scottish Churches Council has the following statement—"The continued increase in the Roman Catholic community. This community totalled 130,000 in 1851, or $4\frac{1}{2}$ per cent. of the population; 327,239 in 1881, or $8\frac{3}{4}$ per cent., and 645,000 in 1931, or $13\frac{1}{2}$ per cent. Since only 10 per cent. of this community is of Scottish blood, this large increase is to be explained by the immigration of Roman Catholics from Ireland, and by their large birth-rate. The 1881 Census revealed the record number of 218,745 Irish-born immigrants settled in Scotland. In 1931 they had fallen to 124,296, of whom 44,235 had been less than twenty years in the country. The ratio of the Roman Catholic community to the whole population has been further raised by the large number of those who have emigrated from Scotland. Leaving out of our reckoning the 100,000 Scottish lives which were lost in the war, we observe that in the period 1901-1931 the net emigration from Scotland to various parts of the Empire was 884,531. Add to these the 366,486 persons born in Scotland and now resident in England and Wales. In Irish immigration and Scottish emigration we find sufficient explanation for the increase in the Roman Catholic community."

"Re-statement of the Church's Faith."—The Church of Scotland General Assembly in 1930 had the matter of Creed Revision brought before it but owing to doubts as to the advisability of tackling such a difficult subject the proposal was partially shelved and the Assembly agreed to the appointment of a special committee to investigate the lines upon which

Creed Revision might most profitably be conducted. Next year, the Committee, in reporting progress advised against Revision of the Confession of Faith and recommended "A Brief Popular Statement of the Faith" based on the Statement presented to, and commended by the Assembly of the United Free Church in 1921. This was approved of generally by the Assembly of 1932. The following year the Committee reported that it was busy on its task. The Brief Statement is now ready. It seeks to be "a public expression of the Church's Faith, suitable to the times, and affording an authorised basis for the instruction of catechumens." The Committee ask for general approval in order that the Statement may be submitted to the Presbyteries. The Catechism is to wait until the approval of the Statement. Criticism of this document is reserved until we see what treatment it gets from the Assembly and, meantime, we dismiss the subject with the remark that the Committee made a serious blunder on basing its Statement on that of the U.F. Assembly of 1921.

Britain's Drink Bill.—We have been favoured, says the *John o' Groat Journal*, by Mr. George B. Wilson, B.A., consulting secretary to the United Kingdom Alliance, with a print of his notes on Great Britain's Drink Bill in 1933. He finds that the consumption of beer in England and Wales during 1933 showed an increase of 3.4 per cent., and in Scotland a decrease of 5.9 per cent., giving a net increase for Great Britain of 1.8 per cent. The amount expended on alcoholic liquors in Great Britain in 1933 is estimated at about £224,845,000, as against about £232,500,000 in 1932—a decrease of approximately £7,600,000, or about 3¼ per cent. The expenditure per head is calculated at £4 19s. 4d. for Great Britain, £5 2s. 3d. for England and Wales, and £3 15s. 6d. for Scotland. The special features in 1933 were:—1. A substantial increase in the consumption of beer, due to a reduction in price under the 1933 Budget. 2. An increase in

the consumption of spirits and wine. 3. A substantial increase in the consumption of absolute alcohol, but 4. A reduction of nearly £10,000,000 in the actual expenditure on beer—notwithstanding the increased consumption. 5. The people of England and Wales still drink more beer than milk—beer 700,000,000 gallons, milk 650,000,000 gallons. 6. A great increase in the market value of brewing securities and considerable improvement in profits during recent months. 7. A substantial increase in drunkenness during 1933—coinciding with the increased consumption of beer.

In Bad Religious Company.—The Oxford Group “team,” says “Layman” writing in the *English Churchman* (London), which is touring the United States and Canada was welcomed at New York by Bishop Manning, one of the leading Anglo-Catholics in the American Episcopal Church, and by ex-Governor Al. Smith, whose membership of the Church of Rome probably cost him the Presidency. Among the members of the team is the Rev. R. G. Legge, Vicar of St. Mark’s, Victoria Park. Mr. Legge recently organised a large Group campaign in his parish, which was extensively reported in “The Church Times.” One of the latest converts to the Movement is the Bishop of Hankow, who sees in the Oxford Group “a kind of modern Franciscan Adventure, full-time members of a team corresponding to the friars, with all of us summoned to be members of the third order—to be troubadours of God and to catch men.”

“Death Cannot Sever.”—We called attention to this notorious book (see Magazine, xxxvii., 321, 370) by Dr. Norman Maclean some time ago. We then expressed the opinion that if the Church of Scotland had any fidelity to the truth still left it would not allow the book to pass unnoticed but as far as the courts of the Church of Scotland are concerned a silence as complete as that which reigns in the graveyard of St. Cuthbert’s has fallen upon them. We are glad to see, however, that here and there, voices have been raised against its notoriously unscriptural

teaching. Recently a searching criticism appeared in the *Bible League Quarterly* (London) from the pen of that veteran and valiant defender of the Bible, Dr. Baxter, the author of *Sanctuary and Sacrifice*. Dr. Baxter's criticism has been reprinted in a small pamphlet which may be had from the Secretary of the Bible League, 45 Doughty Street, Bedford Row, London, W.C.1. The price is not mentioned in the copy received but we presume it will not be more than 2d.

Helping the Enemy.—Recently the Perth Presbytery of the Church of Scotland decided to urge share-holders of Craigie Hill Golf Club to reverse the decision to have golf on Sabbath. This decision has caused a good deal of controversy and a meeting is to be held on 1st June to take a vote of the share-holders on the matter. At the meeting of Presbytery two ministerial members made statements as reported in the public press that ought not to go unnoticed. The Rev. P. R. Landreth, St. Mark's, Perth, said in moving that the Presbytery take no action that, "Apart from the fact that the question had been sprung on them, he thought it was inappropriate for them to advise shareholders who had yet to meet. He had never understood it as any function of the Courts of the Church to advise business men as to what action they should take. His reading of the history of the Church of Scotland had been that all the blunders that had been made had been due to the interference of ministers and elders in matters with which they had nothing to do. He explained that recent figures had shown that 35 per cent. of the population of Scotland had nothing to do with the Christian Church. He thought that it was foolish to imagine that it would injure the ethical outlook of any sensible man or woman if, instead of sitting in a stuffy church on a 'Sunday' afternoon, they found entertainment for the mind and body in striking the gutta ball with the cleek. If recreation such as 'Sunday' golf fitted those persons who engaged in it for better work, they were perfectly entitled to golf if they pleased, so

long as their liberty did not interfere with the liberty of other individuals, and was not a menace to the State. If they were to deal with the question of 'Sunday' observance, he felt that it was a matter which should be dealt with generally. Why should they not also deal with people who played 'Sunday' bridge and other things instead of concentrating on individuals who found harmless pleasure in striking a little ball?"

The Rev. T. H. Keir, Bridgend Church, Perth was of the opinion that in any letter which was sent they should make it clear that the Presbytery was not condemning the general principle of 'Sunday' golf, but that their view was that under the present conditions 'Sunday' golf was not in the best interests of the community. "I do not think," he said, "Anyone can say definitely that 'Sunday' golf is wrong. St. Paul I am sure, would not have said so, and I am prepared to follow St. Paul against any Presbytery. If the rulers of the Church are to besuch bigoted religious maniacs as to insist that on 'Sunday' people should only go to church, I cannot agree with them that that is for the good of the community." It is gratifying to know that both these gentlemen found no seconders for their motions. During the War any of the King's subjects who helped the enemy either by pen or speech had a hot time of it and if their disloyalty came to the ears of the authorities these friends of the enemy found themselves in serious trouble. One wonders in reading the above speeches if the speakers ever honestly considered what they were doing in accepting the Confession of Faith even in the loose way it may now be accepted in the Church of Scotland. Our reading of Scottish Church history differs very widely from Mr. Landreth's; to us, if one thing stands out more prominently than another on the page of that history it is that the greatest blunders the Church of Scotland ever made was when some of her ministers were helping the devil they were allowed to do so with impunity by her church courts. Mr. Keir in trying to shelter under the wings of Paul is as far astray in his exegesis as Mr. Landreth is in his history.

Glorying in their Shame.—The following advertisement appeared recently in one of the dailies: "Southsea for Sundays. Southsea is the resort of no restrictions. On Sundays, golf courses, tennis courts, bowling greens, croquet lawns, cinemas, etc., are open to all." The devil has resorted to many devices to further his kingdom but we were not aware that he had entered on the advertising business until our eye caught the above advertisement.

Church Notes.

Communions.—June—First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shielraig; third, Helmsdale, Lochcarron, Glendale, Dornoch, and Uig (Lewis); 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, Stratherick and Bracadale; fifth, North Uist. August—First Sabbath, Dingwall; second, Portree; third, Laide, and Bonar-Bridge; fourth, Stornoway. 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 alteration of, the above dates of Communions should be sent to the Editor.

Induction in Raasay.—The Western Presbytery met in Raasay Church on Thursday, the 19th day of April, for the Induction of the Rev. M. Morrison, Lochinver, to the pastoral charge of Raasay Congregation. There was a large gathering present the weather being favourable, and the proceedings were throughout harmonious. The Rev. A. Beaton, Gairloch, preached an appropriate discourse on I. Cor. iii. 9, and the Clerk gave a narrative of the proceedings in connection with the Call and also put the usual questions to Mr. Morrison. The Rev. D. Macleod, Shielraig, addressed the new pastor and the Rev. John Colquhoun the congregation, both dwelling in suitable terms on the respective duties of pastor and people.

Our congregation in Raasay have been without a minister for thirty years and are to be commended for their unity and faithfulness to the principles of the Church during that long period. May the Lord of the harvest bless abundantly both pastor and people and may His power be manifested through the Holy Spirit in turning off many from death unto life that the Lord Jesus may be glorified in their salvation!—D. M. M.

Collection for June.—The collection for this month is for the Fund of Infirm Ministers, Ministers' Widows and Orphans.

Acknowledgment of Donations.

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

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Wick Manse Purchase Fund.—Rev. R. R. Sinclair, Wick, acknowledges with grateful thanks a donation of 10s from A Friend, Stoer.

South African Mission Clothing Fund.—Mrs Miller acknowledges with sincere thanks the following:—250 yards material and one parcel of surgical dressings sent direct to Ingwenya from friends in London Congregation per Miss Sansum. Parcel of garments and material from Miss J. Mackenzie, Newmore, Invergordon.

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