

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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Free Presbyterian Magazine
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Church Authority.

I.

THERE are two main kinds of authority of a public kind known in the world and the organs through which they are respectively expressed or represented are the State and the Church. This authority demands obedience and wherever it operates it limits the extent of the individual's liberty. We live in an age when the liberty of the subject is set in the forefront to the detriment of the claims of authority. It is this modern movement that is throwing out of balance the divine order of things and by the introduction of political principles of a man-made origin and often based on insecure foundations is causing confusion and disorder alike in the thinking and actions of multitudes. The great questions of Authority and Liberty have called forth a voluminous literature since the time of Augustine down to our own time and the theme is far too vast to enter on here. But we may be permitted to refer to the carefully expressed views of the Westminster Divines on these subjects as set forth in Chapter xx. of the Westminster Confession—"Of Christian Liberty, and Liberty of Conscience." After asserting that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith and worship" (*section ii.*) they add: "And because the powers which God hath ordained, and the liberty which

Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose *any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical*, resist the ordinance of God (*section iv.*).” The Divines assert in this carefully worded and well-balanced paragraph that Christian liberty has limits and that it was not intended to destroy “the powers which God hath ordained, but mutually to uphold and preserve one another.” It is significant that the Chapter on Christian Liberty follows that on the Law of God for behind Law there is Authority. No doubt the Westminster Divines had in view the outrageous excesses and claims of the Anabaptists of Luther’s time and many in their own time whose opinions ultimately came to fruition in the views of the Fifth Monarchy Men of the Commonwealth period.

From whence is the authority of the State and Church derived? This is a question of the utmost importance and the answer to it is plainly set forth in Scripture—all authority is from God. And it is this delegated authority, as expressed in righteous laws in Church and State, which requires obedience to the powers ordained of God. The importance of the subject under discussion need not be stressed. In the Church to-day as in the State there are disintegrating forces at work flouting authority and asserting the liberty of the subject—a liberty which should be more correctly termed licence. At the root of this war against divinely constituted authority there is a Satanic principle at work. It is the ill-concealed attempt under a beautiful name to overthrow the throne of the Highest and wreck His Government. It is this which gives the tremendous urge to Communism in its many forms. The same principle which is striking at the divinely constituted order in the State as a political principle is invading the Church and delivering a blow at the divinely constituted order delegated to it. Satan is never at a loss to cover the ugliness of destructive principles by beautiful names. It is not necessary for us to point out to our readers that the battle front is extended from one end

of the world to the other and wherever divinely constituted authority meets it it is its aim to set it at defiance and overthrow it if it can. In other words it is open rebellion against the Sovereignty of God.

In this series of articles we purpose to limit ourselves in a discussion of the subject to Church Authority. Christ as the Lord and Master of His Church to whom all power (or *authority*, *Exousia*) has been given in heaven and in earth (Matt. xxviii. 18), has delegated authority to His Church such an authority as demands obedience. This authority is to be exercised under certain restrictions for the spiritual good of its members. The Church is the divine and public organ through which God exercises His sovereign and absolute authority over the inward and spiritual state of man. Two questions arise here: I. What is the nature or character of this authority? II. What is the kind of power which is administered and enforced within the Christian Church?

I. *What is the Nature of the Church's Authority?*

In dealing with this question the old and well-established division may be followed. (1) There is the authority which the Church possesses in regard to articles of faith. The Church is not only a witness for God's truth to those who are without, she is a witness and teacher to those who are within. It is her office to publish the truth to the world and *ministerially* to declare, *under reservation of an appeal to the Word of God*, what men are to believe and practice; to preach the gospel to every creature; and to frame and exhibit a summary or confession of the faith in opposition to error. The Church has exercised this privilege of framing articles of belief or confessions of the faith and she has demanded of her office-bearers obedience to these by most solemn promises and subscriptions thereto. These solemn promises are demanded not because the articles are man-made but because *they are truths revealed in the Word of God* and therefore binding on the consciences of those who voluntarily accept and sign them. No compulsion is to be used;

any such procedure would be highly improper in view of the object to be attained. Time and again in the history of the Presbyterian Church men arose who objected to the subscription of creeds drawn up by the Church and spoke of them as man-made and therefore not binding on the consciences of the signatories. It was usually with men who were at war with the truth expressed in the Bible and who wished more freedom than the trouble arose. This was notably the case in the Presbyterian Church of England* when many of the ministers became infected with the Arian heresy in the eighteenth century. There was at that time a movement to cast off the yoke of subscription to the Westminster Confession. The same was true in the Irish Presbyterian Church. It was the Arians who were Non-Subscribers and who were at war with creeds and creed subscription. In the Church of Scotland in the eighteenth century a similar movement† was at work which called forth Professor Dunlop's able defence‡ of "Uses of Creeds and Confessions." It was published as a Preface to his *Collections of Confessions of Faith*, now difficult to be had. It was issued separately in various editions (1720, 1724 and 1775). The latest edition was printed under the editorial supervision of Professor James Buchanan. It is only right to point out that some of the most orthodox

*For an account of the Subscription Controversy in the English Presbyterian Church see Drysdale's *History of the Presbyterians in England*, pp. 499 *et seq.* and in the Irish Presbyterian Church see Reid's *History of the Presbyterian Church in Ireland*, iii. 140-211. Wodrow's *Correspondence* (see Index, vol. III.) has many references to the Subscription Controversy in England, Ireland, Scotland and America.

†See Taylor Innes's *Law of Creeds in Scotland* (1st edit.), pp. 106-113 and Lee's *History of the Church of Scotland*, i. 145-148.

‡Dr. Taylor Innes in the above quoted work describes it "As the most respectable book in Scotland and perhaps in the English tongue on the 'Use of Creeds and Confessions.'" Dr. Mitchell is no less laudatory when he refers to it as "A memorable preface in defence of Confessions of Faith." Wodrow mentions some of the objections offered in the Assembly to the Preface (Wodrow's *Correspondence*, iii. 201, 202). Perhaps the fullest and best defence of the lawfulness and use of Creeds and Confessions is that of Dr. Bannerman in his *The Church of Christ* (i. 277-321).

found fault with some of the arguments; it was charged with omitting the best arguments for the use of the Confession and trusting too much to carnal reasoning rather than to proofs drawn from the Word of God. The most formidable attack made on it was by one of the leading Non-Subscribers, Mr. Lowman, a man of some standing in the Presbyterian Church of England.

"The character of Dunlop's Preface," says Dr. Lee in his *History of the Church of Scotland*, "was strongly pressed on the attention of the General Assembly at a time when the majority of members did not possess the entire confidence of the more serious part of the community. After the matter had been several years under the consideration of committees and of the Commission of Assembly, the General Assembly virtually disclaimed the Preface, declaring that though it was written in general for an excellent design, it was not compiled or prefixed by the order of a judicatory of this Church" (Vol. i., pp. 147, 8). We have dwelt on this controversy at some length for a two-fold reason. (1) It will be seen that it was those who were departing from the received faith who wished to get rid of creeds and subscription to them. (2) It was they who characterised creeds as man-made and denounced them as an interference with Christian liberty. They did not hesitate to assert that the formulating of creeds was an arbitrary act and did not come within the compass of that authority which Christ delegated to His Church. If the Church has not this authority then creeds and confessions lose their significance and the Church has no right to ask her office-bearers to subscribe these creeds on the high ground that has hitherto been recognized in creed subscription. It will thus be seen that the subject is one of the greatest importance for the Church of Christ. It is not simply of academic interest and at the present time it is of live interest in connection with the Modernism controversy.

(To be continued.)

Sermon.*

By the Rev. JAMES GUTHRIE.

(Continued from page 256.)

“ And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up into a mountain apart to pray; and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.”—Matt. xiv. 22-25.

I. We would now speak somewhat of the use we should make of it. And, first, it says this to us, that we of this Church and nation should be looking for a storm: the Lord hath been graciously pleased to make glorious discoveries of His power and mercy in His Word and works amongst us, now these many years, and even on that account, we should be looking for a storm; and we shall give you these few reasons wherefore we should look for it. (1). Because (as I told you) it is ordinary with God in His dispensations to His people, to knit these two together, with great manifestations of His mercy, to bring troubles, tempests, and trials, as ye will find frequently in the word. (2). A second reason wherefore we should look for a storm, is, because we are guilty of these sins that bring on storms on the Church and people of God. We have told you what storms came on Israel in the wilderness after their coming out of Egypt; and we have told you their sin that brought them on; unstedfastness in the Lord's Covenant, murmuring against God, tempting of God, diffidence and unbelief; despising and loathing of the precious manna, their rebelling against God, their corrupting of the worship and ordinances of God, &c. See if we be not guilty of all these sins. Have we not been unstedfast in the Covenant? Is not the obligation thereof in great measure forgotten? And who has remembered

*This was James Guthrie's last sermon, preached at Stirling before his martyrdom in June, 1661. Cromwell referred to him as the “ little man who would not bow ” and his adherence to the Covenanted cause brought him to the scaffold. The sermon was first printed by the Rev. Ebenezer Erskine in 1733.—*Editor*.

to perform his vow unto the Lord, almost in any thing, either in the National, or Solemn League and Covenant? Are we not guilty of lusting, and not satisfied with the things that God hath given us, but the heart is carried away with the lust of the eyes, the lust of the flesh, and the pride of life? Are we not guilty of repining against God? Are we not guilty of despising and loathing the precious manna of the gospel? Are we not guilty of unbelief and tempting of God? Are we not guilty of corrupting the ordinances of God, and spoiling many of His precious truths? And are there not many speaking of making a captain to return again to Egypt, and to involve themselves in the bondage of all these corruptions which have been formerly cast out, and engaged against in the covenant? And if for these things God brought storms on them, how shall we avoid them? (3). A third thing that says there is a storm coming, is, because these amongst whom He doth eminently manifest Himself He doth also eminently try them, that He may bring forth their faith and patience. We have had trials, but none of us have resisted unto blood, they have been but fresh-water trials: The trials are not answerable to these eminent dispensations enjoyed. We have but run with the footmen, and have not yet contended with the horsemen; we have not yet swimmied in the swellings of Jordan (Jer. xii. 5). (4). A fourth thing that says there is a storm coming, is, because that there is among us a huge multitude of hollow-hearted men joined in the Covenant with treacherous hearts. The Lord hath brought forth many of these already, but it is like there will be more visible discoveries, that will make men disown and disavow the Covenant of God. (5). Another thing that says ye should look for a storm, is, because that it is already begun. The wind of the Lord's fan is already begun to blow; several who were eminent in the work of the Lord are imprisoned; several ambassadors of the Lord's house cast out: and doth not this say that there is a storm coming? (6). And lastly, This says that ye should look for a storm, because all the wicked, and these that have been enemies to the people of God,

are already lifting up the head; and that is aye the prognostic of a storm.

II. The second Use is, as we should look for a storm, so we should not stumble at it when it comes, because it is the work of our God; it is the ordinary path-road that the Lord uses to take or give in His dispensations to His Church. There are several sorts of stumblings that folk fall in, when the Lord is pleased to bring storms on His Church and people, all of them we should beware of. (1). First, the stumbling of the children of Israel that we read of. When storms were like to rise, they stumble so far as to speak of quitting the work of the Lord, and not marching on further to take possession of the Promised Land: and they speak of making a captain to return back again to Egypt. We should fear that that shall be the stumbling of many in these times; that they shall take a resolution to quit all the work of God, and the work of reformation, and be content to be carried back to these corruptions from whence they were (by the mercy of God) delivered. That is a most dreadful stumbling: we warn you of it, and we beseech you in the name of the Lord to take heed to it. (2). A second sort of stumbling that we should beware of, is, the stumbling of Doeg the Edomite (1 Sam. xxii.). When a storm was like to arise upon the Church and people of God, he stumbles so far at these things, as he falls to be an accuser of those that had been employed in the work of God and walked in their integrity; to accuse honest holy David, and from an accuser came to be an open persecutor of the people of God. We should take heed, that for currying of favour to ourselves, we be not accusers of others. This is the way of many in these nations; they know no other way of currying of favour to themselves, but by becoming accusers of the saints of God. Look to it, for in a while ye will turn open persecutors. When none would fall on the priests of the Lord, Doeg the Edomite (ere he lost the favour he had gotten) would fall on them. (3). A third sort of stumbling that we should beware of, is, the stumbling of Shebna, treasurer or scribe (Isa. xxii.).

When Sennacherib invaded Judah, though he pretended friendship, yet he in a secret way complied with Sennacherib, and so far as lay in him supplanted good King Hezekiah, and the people of God; we should take heed of that. (4). Another sort of stumbling that we would beware of, is, that stumbling of Demas (2 Tim. iv. 10), who when a storm arises, he thought it meet to shift for himself, and embrace this present world. "Demas has forsaken us (says Paul), having loved this present world, and is departed unto Thessalonica." Look we pray you in this place, to that which is most like to be your temptation, viz., the lust of the things of the world, if ye will prove stedfast in the cause that ye have owned; and therefore we should study to have our hearts loosed from these things that will make you stumble in a stormy day. (5). Another sort of stumbling that we should beware of, is the stumbling of Baruch (Jer. xlv. 3). When he and Jeremiah were like to be put to death, for the cause that they were engaged unto, he fainted and was afraid. "Wo is me (says he), for the Lord has added grief to my sorrow, I fainted in my sighing, and I find no rest." We should take heed that we faint not, neither be of a fearful heart, to own the cause of God, and interest of Jesus Christ. Yea, that carnal fear carries Peter so far as to deny his Lord and Master. (6). We should beware of the stumbling of Judas, who (when he got not the thing he would have been at, by the following of Jesus Christ) resolves to betray his Master. Look that disappointments in following the cause of Christ, make you not turn treacherous unto it. (7). And, lastly, We should beware of the stumbling of the men of Judah (Jer. xlv.). Jeremiah would have had them staying in the land of Judah, and they would not, but would go down to the land of Egypt. And they tell him, "It was better with us (say they) when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, for then had we plenty of victuals, and were well, and saw no evil." We should take heed that nothing make us to call in question the cause of God, that we have been engaged in.

III. A third Use; if it be so, that tempests and storms are like to blow, then we should be careful to prepare for them. A few things we would name, that we should look to for preparing of us. (1). We should study to have our ship as light of all unnecessary burdens as we can. I mean all things of a present world, all things beside God and our precious soul; we should have as little weight of these things on our spirits as we may, for they will sink our ship in a storm. (2). We should be careful to make friendship with Jesus Christ, that blessed pilot, that we may get Him in the ship with us, for we are not able to steer our ship in a storm. (3). We should be careful to keep a low sail, to have our spirits humble and low before the Lord, for the humble soul is most like to hold out when the wind and storm blows. (4). We should be careful to get the knowledge of the cause that we profess; for indeed a dark night is ill to sail in when the wind blows, and when there are quicksands before us. (5). And, lastly, We should be careful to have our ship well ballasted with the faith and patience of the saints.

IV. We would consider what grounds of consolation we shall have for strengthening of our hearts, if we bide fast by the cause of Jesus Christ, for the biding out of a storm, if so be God be pleased to bring it on us. We might name many, only at this time take these few. (1). The first ground of encouragement, is, that you have a good cause, I mean the cause of God, and the interest of Jesus Christ. Speak against it who will, forsake it who will, reproach and persecute it who will, doubtless, good is the cause, the cause is worth the contending for, worth the suffering any thing that can come for it. (2). Another thing to be a ground for comfort to us, is, as we have a good cause, so we have a good Captain too, Jesus Christ the Lord, who is the Captain and Prince of salvation, who was never put to the worse, and who sits at the right hand of the Father, and will reign there till he make all His enemies His footstool. (3). Another thing to be a ground of consolation to us is, as we have a good cause, and a good

Captain, so we have good company too; all in whose hearts the fear of the Lord is in these three nations; yea more, we have all the saints that have lived since the beginning of the world; for all the cause they have owned and suffered for, is one and the same, though there be sundry branches of it: we have also the blessed promises of God, and we have the experience of all the saints; we have also our own experiences, and many things more of that kind. Oh that we knew our privileges, for strengthening of our hearts to be sincere and stedfast in His work! And so we close.

The Present-day American Dance, etc.

By the Rev. Dr. WALTER A. MAIER, Ph.D., St. Louis, U.S.A.

ONE of the most persistent and devastating assaults on the ideals of morality and marriage is captained by the *promiscuous* dance. Ask one hundred earnest evangelical clergymen for their opinion on the effects of the promiscuous dance, and one hundred pastoral voices will unite in branding it as one of the most insidious oppositions to their best efforts. If you think that this type of clergyman is biased and out of touch with modern trends, ask a group of experienced social workers for their verdict, and again many will agree that there is no single social factor that has led more girls to ruin than the temptations of the public dance-hall. Interview girls who have dropped so far below the minimum of morality demanded by complacent society that they have been segregated in institutions of correction; ask them what factors have contributed to

*This article, though dealing mainly with the public-hall dances of America, throws a lurid light on the evil results of dancing in general. The Satanic-suggested jibe that it is only men of impure minds that think ill of dancing while its supporters have minds of virgin purity will not do. The testimony of those whose experience has brought them face to face with its evils is not to be ignored and is too damaging to be set aside by such a flimsy defence. The fact that thousands indulge in it and delight in it does not make it a force working for righteousness nor for the good of those who indulge in it.—*Editor*.

their delinquency, and with tell-tale frequency the dance-hall and tragedies subsequent to the sensual dance will figure decisively in their answers.

Now, all this may sound bigoted and puritanical in this day of Terpsichore's rule in gilded pomp and lavish circumstance, when her devotees do honour to her in dance palaces that recall the luxury of the Trianon or mimic rococo of the most lavish Louis. It may appear futile to raise a dissonant voice or to lift a protesting pen, yet the fear of futility should never be a deterrent. The masses have committed many mob mistakes.

In surveying the dangerous influences of the modern dance, it should be admitted, as scientific observers have conceded, that dancing is a stimulus to certain physical impulses. The *Medical Review of Reviews*, which cannot be impugned on the charge of bias, declares: "There can scarcely be any doubt that dancing came about as an adjunct to sexual stimulation. As such it still exists, undisguised among primitive peoples of antiquity. It still retains this original purpose among us to-day, but it is not avowed as such openly." Dr. A. H. Bigelow finds this consequence of dancing: "Sex stimulation may be consciously recognised by normal men, but probably is not identified as other than general excitement by most women."

Professional dancers, whose opinion is particularly noteworthy have assailed the sensual dance on this score in outspoken criticism. Irene Castle, as quoted by the Associated Press, declares: "I am horrified at the manner of dancing, not alone in New York, but in the Central West. It is simply unspeakable. It is a shame and disgrace that police have to be retained by hotels to supervise dancing, yet that is what is being done nightly in New York." Dancing-master William P. Rivers says: "The modern dances are nothing but public petting parties." Raymond Duncan told the readers of the *Detroit Times*: "Modern dances are merely sensual exhibitions, devoid of taste. Many people no longer dance for the joy of dancing; they dance because it is an excuse for hugging each other in public."

Visitors from foreign parts stand aghast at the liberties licensed by some of our dances. Maude Taylor Sarvis, in the *Christian Century* (October 31, 1931), presents a quotation from a letter written by a Chinese student who had just come to America to study: "Last night I went to first American dance. I got very great shock. In China, as you know, all students very much admire Western methods of courtship and free mingling of young people, so they can choose their own mates without interference of parents or middle-man. But as I watched the young men and young ladies tightly hugging in one another's arms, and moving about the room to distracting music playing loudly, I must feel very strongly that the psychology produced could not be in the least suitable for the state of mind in which to choose a life-companion. For the first time I felt our Chinese method of arranging marriages is superior to America one."

It is not a delectable commentary on the American dance when our newspapers bring these dispatches:—"Moscow, January 3rd. The American dances were forbidden to-day by the Soviet Supreme Council for Physical Education as unfit for Russia's proletariat youth. Dr. Semashko, Commissar of Health, denounced the dances as indecent products of the fat American bourgeoisie." "Tokyo, 16th March. American dances have aroused the local police. These dances are now barred in all except licensed dance-halls, and in the latter none of the American steps are allowed after ten o'clock. The police claimed the dances tended to be immoral."

This suggestiveness of the dance, so protruding that self-respecting Reds and Confucianists have thrown up their mental hands in horror, is no where more evident than in the shocking influence of the dance-hall, whether this be of the garish, blatant type or the select club that caters to a private restricted clientele. Particularly obnoxious are the roadhouses just outside of the city limits. A "United-States Children's Bureau Bulletin," after an investigation of dance-halls in twenty-five States, calls these resorts "our greatest menace" and describes the dangers that lurk there, where everything prohibited in the city runs its

unrestricted course. This does not exonerate the larger halls governed by municipal regulations of course, and a graphic picture of the moral hazards found in these breeding places of impurity is presented in the "Twenty-sixth Annual Report of the Committee of Fourteen," New York City, published on July 19, 1931. After showing that commercialised vice is "now greater in volume and more brazenly open" in the nation's metropolis than at any other time within the last fifteen years, the bulk of the report, which predicts that conditions will get worse before they improve, deals with the chain dance-halls operated by a syndicate. The report claims:—"This chain is rumoured to have the protection of certain licence inspectors and other employees of that department, certain plain-clothes policemen and women, and a city magistrate. The magistrate was rumoured to have an indirect financial interest. He has a consistent record of discharging defendants in dance-hall cases prosecuted by the police." With this vile corruption of justice, these halls are described in the report as "acute moral hazards." "Dancing of the most lascivious type is permitted. There seems to be no supervision at all. What happens after liquor has flowed freely, as it regularly does?" But there is no question as to the occurrences in the taxi dance-hall or at the hostess dances, which doubtless represent the lowest level in the degeneration of the dance.

Now, it may be contended that the cheap dancing-halls come under the condemnation from which the more refined and fashionable amusement-place escapes. But listen to Mrs. Nina C. Van Winkle, Washington, D.C., police-matron and President of the International Association of Police-women: "Visit a roof garden or cabaret. There you will see boys and girls drinking and dancing in a way to arouse thoroughly all the sexual impulses. By the time the dance is over many of the girls, as well as the boys, are drunk. Then you see them in their automobiles, driving out into the country, where there will be no interruption to anything they may do."

If the circle is drawn more closely and the protest is raised that at least the more selected dance socials are innocent, then listen to Mrs. Henrietta Hunt, Superintendent of the Springfield, Illinois, Redemption Home: "Dancing drags down more girls than anything else. Fully half of those who came to us last year went wrong at the *public school dances* right here at Springfield. I believe it is high time some one was coming out against the evil."

Clara J. Jones, field worker for the North Dakota House of Mercy, declares that:—"Seventy-five to ninety per cent. of those who have slipped over the edge and slid into the pitfall of sex sin and entered unmarried motherhood at the North Dakota House of Mercy tell one story—the *dance*." In her recorded experiences, entitled:—"Shall we dance," she submits the following case material from her files, each an actual statement, of course under an assumed name—Lucy:—"My mother used to warn me, but we think of our mothers as old-fashioned. I smoked to be sociable, and the reason I drank I cannot say. I started to dance at sixteen, and used to dance almost all Saturday night. If I only had not gone into that company in my small home town I am sure things would have been different. I am the only one in the family who has gone astray, and it is going to be hard to face it all. I am glad now that my mother is old-fashioned," she said with tears in her eyes. Teckla:—"I think the biggest reason for fallen men and women is the dance. Most of them go wrong at the dance. I have been called 'a stick-in-the-mud' many times for not smoking and drinking, but I danced and that had much to do with my downfall." Jane:—"I met the father of my illegitimate child at a dancing and drinking party, I am ashamed to say. I used to say that a nice dance, well chaperoned, was all right, but I have changed my mind." Nancy:—"I resent any familiarity on the part of a stranger, but when I dance with some one I like, the feelings come. The modern wild dances are more likely to do so than the old-fashioned ones, except the waltz. Jazz just stirs me up so I am ready for almost anything, but

the soft, dreamy, gliding waltz, affects me the most." Susie:—"There is too much drinking being done, especially at small town dances, and there is an atmosphere of looseness and the I-don't-care attitude. It will affect the dancers on the ride home, and when parking in the yard, if not before. It takes so little at times to let you slide into sin."

Now, many will readily grant that the dance-hall is a public menace, and that the *promiscuous dance* wherever it is *danced* deserves censure. But it will be urged that the statements of fallen girls present only a very lurid side of a situation in which others have had entirely different reactions. These rescue-home girls, it may be asserted, are of the type which would have succumbed to other temptations in different forms. For, we are told, to the pure all things are pure, and Christians may be trusted to dance without the danger of suggestiveness.

Yet, even if a woman may dance for the sheer joy of the rhythm, this pastime, naturally innocent perhaps for her, may have an altogether different appeal to her dancing companion. I believe that the postures, the seductive appeal of much of the modern dance music, the concomitants of many dances, make every dance a danger. Young people who know the repeated warnings of Scripture will hear their Saviour's voice raised in this warning that condemns even sinful glances and carnal desires:—"I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew, v. 28). Impressed by their own weakness and susceptibilities, they should, above all, be open and honest with themselves and face squarely the moral dangers which few intelligent advocates of the dance will deny. They should ask themselves whether their prayer: "Lead us not into temptation" can be spoken with the hope of a divine answer when they deliberately lead themselves into the most dangerous of modern foolish amusements, where concessions to unholy desires are repeatedly demanded.

The dance causes the Church much heartache. Because Christ has put the souls of His children on the conscience of the Church,

and because the line of demarcation that separates the Christless world from the Christ-blessed Church must be conspicuously drawn, the Church cannot escape its divinely-imposed duty. Even though modern Churches throw open their parlours for dances (disappointing though they invariably are); even though it is true that "more than a million were estimated in 1931 to be studying, more or less seriously, ball-room dancing" (quotation in *Leisure*, p. 298), even though the White House issues appeals for more dancing centres, the Church's voice of firm friendly warning dare not be silenced.

The Demoniac of Gadara.

BY CHRISTMAS EVANS.

I IMAGINE that this demoniac was not only an object of pity, but he was really a terror to his country. So terrific was his appearance, so dreadful and hideous his screams, so formidable, frightful, and horrible his wild career, that all the women in that region were so much alarmed that none of them dared go to market, lest he should leap upon them like a panther on his prey. And what made him still more terrific was the place of his abode. It was not in a city, where some attention might be paid to order and decorum (though he would sometimes ramble into the city, as in this case). It was not in a town or village, or any house whatever, where assistance might be obtained in case of necessity; but it was among the tombs, and in the wilderness—not far, however, from the turnpike road. No one might tell but that he might leap at them, like a wild beast and scare them to death. The gloominess of the place made it more awful and solemn. It was amongst the tombs—where, in the opinion of some, all witches, corpse-candles, and hobgoblins abide.

One day, however, Mary was determined that no such nuisance should be suffered in the country of the Gadarenes. The man must be clothed, though he was mad and crazy. And if he should at any future time strip himself, tie up his clothes in

a bundle, throw them into the river, and tell them to go and see Abraham, he must be tied and taken care of. Well, this was all right; no sooner said than done. But, so soon as the fellow was bound, although even in chains and fetters, Samson-like he broke the bands asunder, and could not be tamed. By this time the devil became offended with the Gadarenes, and, in a pout, he took the demoniac away, and drove him into the wilderness. He thought the Gadarenes had no business to interfere, *and meddle with his property*, for he had possession of the man. And he knew that "a bird in the hand is worth two in the bush." It is possible that he wanted to send him home; for there was no knowing what might happen now-a-days. But there was too much matter about him to send him as he was; therefore he thought the best plan would be to persuade him to commit suicide by cutting his throat. But here Satan was at a non-plus—*his rope was too short*. He could not turn executioner himself, as that would not have answered the design he has in view, when he wants people to commit suicide; for the act would have been his own sin, and not the man's. The poor demoniac must go about for a sharp stone, or anything that he could get. He might have been in search of such an article when he returned from the wilderness into the city, whence he came, when he met the Son of God.

Jesus commanded the unclean spirit to come out of the man. "And when he saw Jesus he cried out, and fell down before Him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most High? I beseech thee, torment me not!" Here is the devil's confession of faith. The devils believe and tremble, while men make a mock of sin, and sport on the brink of eternal ruin. To many of the human race, Christ appears as a root out of dry ground. They see in Him neither form nor comeliness, and there is no beauty in Him that they should desire Him. Some said He was the carpenter's son, and would not believe in Him; others said He had a devil, and that it was through Beelzebub, the chief of the devils, that He cast out devils: some cried out, "Let Him be crucified," and others

said, "His blood be on us, and on our children." As the Jews would not have Him to reign over them, so many, who call themselves Christians, say that He is a mere man; as such, He has no right to rule over their consciences, and demand their obedience, adoration, and praise. But the devils know better—they say, Jesus is the Son of God most High. Many of the children of the devil, whose work they do, *differ very widely from their father* in their sentiments respecting the person of Christ.

Jesus commanded the legion of unclean spirits to come out of the man. They knew that out they must go. But they were like Irishmen—very unwilling to return to their own country. They would rather go into hog's skins than into their own country. And He suffered them to go into the herd of swine. Methinks that one of the men who fed the hogs, kept a better look-out than the rest of them, and said: "What ails the hogs? Look sharp there, boys—keep them in—make good use of your whips! Why don't you run? Why, I declare, one of them has gone over the cliff! There, there, Morgan, goes another! Drive them back, Tom." Never was there such a running, and whipping, and halloing; but down go the hogs, before they are aware of it. One of them said, "They are all gone!" "No, sure not all gone into the sea!" "Yes, every one of them, the black hog and all. They are all drowned! The devil is in them! What shall we do now? What can we say to the owners?" "What can we say?" said another, "we must tell the truth, that is all about it. We did our best—all that was in our power. What could any man do more?" So they went their way to the city, to tell the masters what had happened. "John, where are you going?" exclaimed one of the masters. "Sir, did you know the demoniac that was among the tombs there?" "Demoniac among the tombs! Where did you leave the hogs?" "That madman, sir——" "Madman! Why do you come home without the hogs?" "That wild and furious man, sir, that mistress was afraid of so much——" "Why, John, I ask you a plain and simple question—why don't you answer me? Where are the

hogs?" "That man who was possessed with the devils, sir——" "Why, sure enough, you are crazy! You look wild! Tell me your story, if you can, let it be what it may." "Jesus Christ has cast the unclean spirits out of the demoniac; they are gone into the swine; and they are all drowned in the sea; for I saw the tail of the last one!"

The Gadarenes went out to see what was done, and finding that it was even so, they were afraid, and besought Jesus to depart from them. How awful must be the condition of those men who love the things of this world more than Jesus Christ!

The man out of whom the unclean spirits were cast besought Jesus that he might be with Him. But He told him to return to his own house, and show how great things God had done unto him. And he went his way, and published throughout the whole city of Decapolis, how great things God had done unto him. The act of Jesus casting so many devils out of him was sufficient to persuade him that Jesus was God as well as man. I imagine I see him going through the city, crying: "Oh, yes! Oh, yes! please to take notice of me, the demoniac among the tombs! I am the man who was a terror to the people of this place—that wild man who would wear no clothes, and that no man could bind. Here am I now in my right mind. Jesus Christ, the Friend of sinners, had compassion on me. He remembered me when I was in my low estate—when there was no eye to pity, and no hand to save. He cast out the devils, and redeemed my soul from destruction."

Most wonderful must have been the surprise of the people, to hear such proclamation. The ladies running to the windows, the shoemakers throwing their lasts one way and their awls another, running out to meet him, and to converse with him, that they might be positive that there was no imposition, and found it to be a fact that could not be contradicted. "Oh, the wonder of all wonders! Never was there such a thing," must, I think, have been the general conversation. And while they are talking, and everybody having something to say, homeward goes the man. As soon as he comes in sight of the house, I

imagine I see one of the children running in, and crying, "Oh, mother! father is coming—he will kill us all!" "Children, come all into the house," says the mother. "Let us fasten the doors. I think there is no sorrow like my sorrow!" says the broken-hearted woman. "Are all the windows fastened, children?" "Yes, mother!" "Mary, my dear, come from the window—don't be standing there." "Why, mother, I can hardly believe it is father! That man is well-dressed." "Oh, yes, my dear children, it is your own father. I knew him by his walk, the moment I saw him." Another child stepping to the window, says: "Why, mother, I never saw father coming home as he comes to-day. He walks on the foot-path, and turns round the corner of the fence. He used to come towards the house as straight as a line, over fences, ditches, and hedges, and I never saw him walk as slowly as he does now."

In a few moments, however, he arrives at the door of the house, to the great terror and consternation of all the inmates. He gently tries the door, and finds no admittance. He pauses a moment, steps towards the window, and says in a low, firm, and melodious voice, "My dear wife, if you will let me in, there is no danger. I will not hurt you. I bring you glad tidings of great joy." The door is reluctantly opened, as it were between joy and fear. Having deliberately seated himself, he says: I am come to show you what great things God has done for me. He loved me with an everlasting love. He redeemed me from the curse of the law, and the threatenings of vindictive justice. He saved me from the power and dominion of sin. He cast the devils out of my heart, and made that heart, which was once a den of thieves, the temple of the Holy Spirit. I cannot tell you how much I love my Saviour. Jesus Christ is the fountain of my hope, the object of my faith, and the centre of my affections. I can venture my immortal soul on Him. He is my best Friend. He is altogether lovely—the chiefest among ten thousand. He is my wisdom, righteousness, sanctification, and redemption. There is enough in Him to make a poor sinner rich, and a miserable sinner happy. His flesh and blood is my

food—His righteousness my wedding garment, and His blood is efficacious to cleanse me from all my sins. Through Him I can obtain eternal life, for He is the brightness of the Father's glory, and the express image of His person; in whom dwelleth all the fulness of the Godhead bodily. He deserves my highest esteem, and my warmest gratitude. Unto Him who loved me with an eternal love, and washed me in His own blood, unto Him be the glory, and dominion, and power for ever and ever! For He has rescued my soul from hell. He plucked me as a brand from the burning. He took me out of the miry clay, and out of a horrible pit. He set my feet upon a rock, and established my goings, and put in my mouth a new song of praise, and glory to Him. Glory to Him for ever! Glory to God in the highest! Glory to God for ever and ever! Let the whole earth praise Him! Yea, let all the people praise Him!" How sweet was all this, the transporting joy of his wife! It is beyond the power of the strongest imagination to conceive the joy and gladness of this family. The joy of sea-faring men delivered from ship-wreck; the joy of a man delivered from a burning house; the joy of not being found guilty at a criminal bar; the joy of receiving pardon to a condemned malefactor; the joy of freedom to a prisoner of war—is nothing in comparison to the joy of him who is delivered from going down to the pit of eternal destruction. For it is a "joy unspeakable and full of glory."

A Letter of the late Rev. Neil Cameron.

12 ROSE STREET, Garnethill, Glasgow; 27th August, 1895.

My dear Mrs. Macbeth, I regret to learn from Miss M.'s letter that your health is not much improved. You are and have been very often before my mind, especially since I heard of your indisposition. It is the Lord; and what seems good in His sight He will do. If it will be to His glory and your good, He is quite able to restore you to health again; if not,

you are in his own hand. He enabled others to long for their departure out of this sinful state to be with Himself. Grace is not given but as it is required. It is such a precious thing that it will not be given to be squandered on self nor on anything; but—"Let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire"—is the Spirit's advice. "Grace and truth came by Jesus Christ" and it will come to the soul by Him also. A word from His precious lips spoken to the fainting heart would enable the soul to mount up upon the wings of faith to His very bosom; there to enjoy the sweet love, which is better than wine, and to hope for an eternity of sweet communion with Him. I am, says Christ, the Rose of Sharon and the Lily of the Valleys. I think the sweetest moments you have had in this valley of tears were those spent with Him both in public among His dear people and in private with your Bible in your own closet. Christ never broke the heart of a true lover by breaking the covenant, No, No. The mountains shall depart and the hills shall be removed but His kindness shall not depart from them, neither shall the covenant of His peace be broken says the Lord who had compassion on thee. Think of such a mediator; of such an atonement for guilty sinners—even the chief; of such an invitation from the very heart of God accompanied with such great and precious promises; of the power of the Holy Ghost to awaken the dead; of the faithfulness of the Father in calling sinners to Christ and of His power to draw those whom He loved—with a three-fold love, and a cord of three plies is not easily broken, and of the hold the Father and Christ keep of the sheep. Along with all this "the blood of Jesus Christ His Son cleanseth us from all sin." What will an evil heart of unbelief, along with a roaring lion say to all this free grace. They will say it is all true but how do you know that this is meant for you? You say on the authority of His Word: "Come unto me all ye that labour and are heavy laden and I will give you rest," etc. Labouring to conquer corrupt nature, unbelief, pride, self, etc.;

heavy laden with guilt upon the conscience. You are just the very one He calls. He also says: "He that cometh unto Me I will in no wise cast out." Pray for me. Your sincere friend, *Neil Cameron.*

The late Mr. Charles Landels, Missionary, Stoer.

CHARLES LANDELS was born at Garmony, Mull, on 10th February, 1866. His mother dying while Charles was only eight years old he was brought up with his grandparents. In his schooldays he was under the instruction of Mr. Murdo Macaskill, afterwards the Rev. Murdo Macaskill, Dingwall. At the age of fourteen he came to Glasgow and began his apprenticeship as a ship-wright in the London and Glasgow Engineering and Iron Shipbuilders Company, Govan. After finishing his apprenticeship he went to sea as a carpenter on board a ship bound for Australia. He continued at sea for a number of years but latterly he got a job on shore and worked with Barclay & Curle, Whiteinch. Before his marriage (1902) his future wife took him to St. Jude's to hear the Rev. Neil Cameron. Mr. Cameron did not make much of an impression upon him as he appeared in the pulpit. He seemed to him to be too stern but as he went on in his discourse the sermon impressed him; the impression, however, does not appear to have been lasting. The means used by the Lord to make him think seriously about eternity was the sudden death of two of his workmates. One had gone to his work the worse of drink and was killed, the other died suddenly. These solemn happenings preyed upon his mind and he got very depressed. He often said that by the life they lived that he was afraid they were in a lost eternity. Charles now began to attend the means of grace and to conduct family worship. About twenty-one years ago he made a public profession but this was soon followed by his mind being greatly troubled. He became very nervous. Mr. Cameron advised him

to work as hard as he could and gave him some books to read that might prove helpful to him. He was, in God's time, taken out of this trouble and all his experiences proved useful when he came to declare the truth as a missionary. He was naturally of a bright, cheerful disposition. He had a strain of originality which gave interest to his speaking to "the question" and in preaching. Like so many of his fellow-elders in St. Jude's, who have been so helpful to the cause in this respect, he was sent out during week-ends to supply different places. For a time he had supplied Stoer and ultimately he was appointed missionary there in 1932. He was elected an elder of the Lochinver and Stoer congregation in 1934 but owing to his ill-health he was not inducted to the office. The illness from which he suffered at this time was to prove to be his last. During its continuance, which he himself recognised to be the end, his mind was much exercised in the truth. He found the Book of Psalms, as Ruth found the fields of Boaz, excellent fields for gleanings and especially Psalm xxxiv. In a letter to the Rev. N. Macintyre he says: "The Most High has been pleased to give me strength to answer your kind inquiries in regard to my health. I am now letting you know that sweet Jesus is precious to me by night and by day. He tells me I love them that love me and those that seek me early shall find me. I have found Him whom my soul loveth. My Beloved is mine and I am His. It is a long time since He told me woe to them that are at ease in Sion and this made me afraid. Then He came to me with His blessed truth—Your thoughts are not my thoughts nor your ways my ways, and so forth. I was greatly refreshed by getting from Him one Sabbath night, in private after coming from St. Jude's, the comforting news: I have graven thee on the palms of my hand. Here I am now saying: Even so; come, Lord Jesus. I am wonderfully kept from the Enemy who takes advantage in weakness. The everlasting Arms are around me and He is giving me the true manna from heaven and I do love His road. I can say with David: This is my rest here still I'll stay for I do like it well.

Yea, my own God is He. My dear friend, I am fading away and I cannot hardly keep anything on my stomach. The earthly tabernacle shall soon be dissolved but we have a house not made with hands eternal in the heavens. When Christ ascended up on high the Holy Ghost came from God the Father to convince the world of sin, of righteousness and of judgment Pray for me. With best and sincerest love to all in Christ Jesus. I now say goodbye till we meet in glory where there shall be no more sorrow nor crying."

He endeavoured to walk carefully going in and out among the people as is evidenced by a story told of him. He was visiting somewhere in the south and the person on whom he was calling began to tell something unpleasant about the neighbours. Mr. Landels quoted the words: "I am determined not to know anything among you, save Jesus Christ and Him crucified." This at once put an end to the fault-finder.

He died on the 27th May, 1935, aged 69, and was buried at Dundonnell. We extend our sympathy to his widow who lost an affectionate and worthy husband.

Nadur an Duine 'na Staid Chèithir Fillte.

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS
CREIDMHICH.

(Air a leantuinn bho t.d., 275.)

Is mise an fhìonain, sibhse na geugan.—EOIN xv. 5.

'S an àite mu dheireadh, Dèanaibh cleachdamh, do òrduighean Dé, chum gu 'n ruig sibh air na nithibh sin. Is iad cuirte ar Dé, an t-àite anns an tig craobhan na fireantachd fo bhlàth, *Salm* xcii. 13. 'S iad uisgeachan an ionaid naoimh na meadh-onnan a chaidh orduchadh le Dia, a thoirt air a shluagh fàs suas mar gheugaibh seilich ri taobh nan sruth-chlaisean. Uime sin òlaibh a stigh le "h-iarrtus bainne fìor-ghlan an fhocail a chum as gu fàs sibh leis," 1 *Phead.* ii. 2. Thigibh a dh'ionnsuidh

tobraiche na slainte; chan ann a mhàin a dh'amharc orra, ach a tharruing uisge asda. Tha sacramaid suipear an Tighearna, air dhoigh àraidh, air a comharrachadh chum na criche sin: chan e mhàin gu bheil i 'na h-aidmheil fhollaiseach, agus 'na seula air ar n-aonadh agus co-chomunn ri Crìosd; ach tha i 'na mheadhon a chum co-chomunn dluth ris, agus a neartachadh ar n-aonadh ris, ar creidimh, ar gràidh, ar n-aithreachas, agus gràsan eile, 1 *Cor.* x. 16. “Cùpan 'a bheannaichidh a ta sinne beannachadh, nach e comunn fola Chrìosd e? An t-aran a ta sinn a' briseadh, nach e comunn cuirp Chrìosd e?” Agus caib. xii. 13. “Thugadh deoch r' a h-òl duinn uile chum aoin Spioraid.” Thugaibh sibh féin gu-h-urnuigh; fosglaidh bhur beòil gu farsaing, agus lionaidh e iad: leis na meadhonnan sin feudaidh na geugan a ta ann an Crìosd a bhi na 's mó air am beathachadh, fàs suas, agus mór-thoradh a thoirt a mach.

“S i 'n *seachdamh sochair*, Measan na naombachd aca bhi air an dèanamh taitneach am fianuis an Tighearna. Ged tha iad neo-iomlan, tha iad air an dèanamh taitneach, a chionn gu bheil àileadh Chrìosd diubh, an stoc beannaichte sin air am bheil na geugan a' fàs; 'n uair a tha measan dream eile air an cur air cùl le Dia, *Gen.* iv. 4, 5. “Agus bha meas aig an Tighearn air Abel, agus air a thabhartas: ach air Cain, agus air a thabhartas, cha robh meas aige.” Coimeas, *Eabh.* xi. 4. “Tre chreidimh, thug Abel suas do Dhia iobhart na b' fhèarr na Cain.” O cia cho-fada 's a ta dleasnais nan naomh goirid an sùil an lagha! Tha 'n creidmheach é féin a' toirt fainear iomadh peacaidh 'na dhleasnais as fhearr, gidheadh tha 'n Tighearn a' gabhail gu gràsmhor riù. Chan 'eil gràs a ta air a shuidh-eachadh anns a' chridhe, aig nach 'eil luibh de thruaillidheachd dlùth dhi, fhad 's a tha na naoimh 's an t-saoghal iosal so: chan 'eil am fìor threibhdhireas gun choimeasg de mhealltaireachd no de cheilg, *Gal.* ii. 13. Uaith so tha fàilinn ann an cleachduinn nan h-uile ghràs, ann an coilionadh gach uile dhleasnais: Tha nàdur truailidh a ghnàth a' sìleadh ni-éiginn a ta cur smal air an oibre as fèarr. Tha fathast coimeasg de dhorechadas an cois an t-soluis as dealruichte: gidheadh chan 'eil so 'na bhacadh

ann an gabhail riù, *Dan-Shol.* vi. 10. “Cò ise a chithear mar a’ mhaduinn? no mar bhriseadh na fàire?” Feuch mar a ta céile Chrìosd measail agus taitneach le a Tighearn, eadhon an uair a ta i ’g amharc a mach mar a’ mhaduinn, aig am bheil a maise air a choimeasg le duibhre na h-oidhehe! ’N uair a bha ’mhaduinn ag amharc a mach, mar tha’m focal a’ ciallachadh, *Breith.* xix. 26. Sin ri radh, ann an sgarthanaich an là, mar a tha sinn a’ leughadh. Mar sin tha ceud-thoiseach a’ ghràis, agus deadh-ghean do Chrìosd, an gràs a ta dearsadh a mach tre mheall dorchadais, ann an creidmhiach, tha i ionmhuinn agus taitneach dha-san, mar a ta briseadh na fàire do’n fhear-turuis sgìth. Ged tha fuigheall an ana-creidimh a’ toirt air làimh a’ chreidimh aca crith agus criothnachadh, gidheadh tha’n Tighearna cho toilichte leatha, as gu bheil e dèanamh feum dhi a ghiùlan maitheanas agus còmhnaidh gràis, o chaithir nan gràs agus o thobair nan gràs. Bha ’chreideamh-san éifeachdach, a ghlaodh a mach agus a thubhairt, le deòir. “A ta mi creidsinn a Thighearn; cuidich thusa le m’ mhi-chreidimh,” *Marc.* ix. 24. Ged tha fuigheall nan aignidhean feòlmhor a’ dèanamh lasair a’ ghaoil aca annhunn agus ceòthach, tha e tionndadh a shùilean o ’n cheò, agus ag amharc air an lasair, cia cho sgiamhach as a ta i, *Dan Shol.* iv. 10. Cia àillidh a ta do ghràdh, a phiuthar a chéile! Tha fàile an trusgain naomhachd ’s an taobh a stigh, ged tha e neo-iomlan, mar fhàile eubhraidh Lebanoin, rann 11. agus sin do bhrìgh gu bheil iad air an còmhachadh le éididh am Bràthar as sine, a ta toirt air cloinn Dhé a bhi cur fàile eubhraidh dhiubh, mar fhàile fearainn a bheannaich an Tighearna. Tha ’n deadh-oibre air an dèanamh taitneach: an cupain de uisge fuar, a bheir iad seachad do dheiseiobuil ann an ainm deiseiobuil, cha bhi gun duais. Ged nach urrainn doibh, òr, airgid, agus umha, agus clachan onics, a thoirt leò mar thabhartas chum an teampuill, thigeadh iad air an aghaidh leis na th’ aca, ged nach bitheadh ann ach fionna-ghabhar, cha dèanar tàir air; ged nach bitheadh ann ach croicinn ritheachan, gabhar gu caoimhneil riù, oir tha dath dearg orra, air dhoibh a bhi tre chreidimh, air an tumadh ann am fuil an Eadar-mheadhonair,

agus mar sin air an tabhairt suas an làthair Dhé. Obair bheag air a dèanamh ann an creidimh, agus o chreidimh, ged nach, biodh innte ach togail balla mu 'n bhaile "is obair mhór i," *Neh.* vi. 3. Ged nach bitheadh ann ach bocsa de ola ungaidh air a bhuileachadh air Criosd, cha téid gu bràth a dhi-chuimhneachadh, *Mat.* xxvi. 13. Eadhon, "cupan a dh' uisge fuar a mhàin r'a òl a thabhairt a dh' aon de mhuinntir bhig Chriosd, ann an ainm deiseiobuil, gheibh e dhuais," *Mat.* x. 42. Seadh, chan 'eil focal maith a thig o'm beòil air son Chriosd, nach bi air a chur sìos ann an leabhar-cuimhne Dhé, *Mal.* iii. 16. 'S cha mhò a shileas deur o'n suilibh air a shon-san, "nach cuir e 'na bhuideal," *Salm* lvi. 8. Gabhar r' an toil an àite a ghniomh; r' am bròn air son uireasbhuidh na toile, an àite na toile féin. *2 Cor.* viii. 12. "Oir ma bhios air tùs inntinn thoileach ann, gabhar ris a reir mar a ta aig neach, agus ni h-ann a reir nan nithe nach 'eil aige." Tha 'n osna, 'n uair nach urrainn doibh cainnt a chur air an iarrtuis, air an éisdeachd ann an nèamh; tha aithne mhaith air suim an osna an sin, agus bithidh iad air am pilleadh cosmhuil ris a' choluman le duilleach de chraoibh ola na sìth, 'na beul. Faic *Rom.* viii. 26, 27. 'S fèarr am peighinn acasan, no tàlanna muinntir eile; tha 'm mabaireachd agus am briathran briste, na 's taitniche, d' an Athair air nèamh na na briathra as àluinne agus as deas-fhoclaiche a ta aca-san nach 'eil ann an Criosd. Tha 'n guth binn, eadhon an uair a tha nàir orra gu 'm biodh e air a chluinntinn; tha 'n aogas maiseach, eadhon an uair a tha iad fo ruidheadh gruaidh, agus a' cur sgàile air, *Dan Shol.* ii. 14. Tha 'n t-Eadar-mheadhonair a' gabhail an atheuinge, a' dubhadh a mach cuid diubh, a' cur cuid eile dhiubh ceart, 'gan cur an làthair an Athar; an lorg sin, gabhar riu ann an èirt neimh.

Tha na h-uile fìor Chriosdaidh 'na theampull do Dhia. Ma sheallas sibh airson iobairtean chan 'eil iad folamh dhiubh an sin; tha iad ag iobradh iobhairt molaidh, agus tha iad a' dèanamh maith; a ta an leithide sin de iobairtibh taitneach do Dhia," *Eab.* xiii. 15, 16. 'S e Criosd féin an altair a ta 'naomhachadh an tiodhlaic, rann 10, ach ciod a thig ris na croicinn agus ri aolach

an iobairtean? Tha iad air an giùlan air falbh an taobh a mach de 'n champ. Ma sheallas sinn air son tùise, tha e an sin mar an ceudna: tha gràsan an Spioraid air am faotainn 'nan cridheachan; agus lasaidh Spiorad Chrìosd air a cheusadh iad, agus cuiridh e an cleachdamh iad, cosmhuil ris an teine a thugadh o altair na h-iobairt loisgte, a chur na tùise 'na lasair; an sin tha iad ag éirigh suas gu nèamh, mar stuadhaibh deathaich, *Dan Shol.* iii. 6. Ach fàgaidh an tùis as fhèarr luaith 'na deigh: Fàgaidh gun amharus; ach, mar a thug an sagart air falbh luaith na tùise ann an soitheach òir, agus a thilg e mach i; mar sin tha ar n-Ard-shagart mór a' tabhairt air falbh na luaithre, agus gach ni tàireil do sheirbhis naomh le eadar-mheadhonaireachd as an leth.

'S i 'n t-ochdamh sochair a ta sruthadh o aonadh ri Crìosd, daingneachadh, (no buan-mhaireannachadh). Chan urrainn do'n Chrìosdaidh tuiteam air falbh, ach is éiginn da buanachadh gus a' chrìoch, *Eoin* x. 28. "Cha sgriosar iad am feasd, ni mò a spionas neach air bith as mo làimh iad." Gun amharus mur bi geug ceangailte ris an stoc, tuitidh i air falbh, 'n uair a dh' éireas gaothan crathaidh; ach seasaidh na geugan a ta ceangailte ris an stoc daingeann, ciod 's am bith gaothan a shéideas. Air uairibh éiridh gaoth dhoinionnach buairidh o ifrinn, agus luaisgidh i na geugan ann Crìosd, an fhìonan fhìor; ach 's e 'n aonadh ris-san an tèaruinnteachd: feudaidd iad a bhi air an gluasad, ach bhi air an gluasad air falbh chan fheud iad; "ni an Tighearna maille ris an deuchainn, slighe dol as mar an ceudna," 1 *Cor.* x. 13. Cha mhair cìdine fada, tha gaoth eiginn a' séideadh gach uair; agus, air an aobhar sin, is ainmic a tha geugan gu h-uile aig fois. Ach, tha air uairibh, gaothan ainneartach ag éirigh, a ta bagradh an reubadh o'n stoc; 's ann eadhon mar sin a ta chùis maille ris na naomh; tha iad gach là air an cur chuige, a chumail an ceuma an aghaidh buairidh. Ach, tha air uairibh, gaoth o ifrinn ag éirigh cho àrd, agus a' séideadh cho ro gharg, is gu bheil i tabhairt eadhon air na geugan-mullaich a bhi 'sguabadh an talmhainn; gidheadh, air dhoibh a bhi ceangailte ri Crìosd an stoc, tha iad ag éirigh an

àird a rìs, a dh' aindeoin uile ionnsuidhean gairg nachdarain cumhachd an athair, *Salm* xciv. 18. " 'N uair a thubhairt mi, tha mo chos air sleamhnachadh uam, eum do thròcair, a Tighearna, suas mi." Ach tha 'n Crìosdaidh a' dèanamh feum maith de 'n deuchainn so; agus tha e cho fada o chialldach fhaotainn uaith, is gu bheil buannachd aige leis, cho fad is a tha e 'nochdadh cìod an greim a th' aig an anam de Chrìosd, agus cìod an greim a th' aig Crìosd de 'n anam. Agus amhaire, mar tha 'ghaoth a th' anns a' bhuilg-shéididh a chuireadh as a' choinneal, a' fadadh suas an teine; 's ann mar sin eadhon a ta e gu tric a' tachairt, gu bheil an leithide sin de bhuairidhean a' beòthachadh an fhìor Chrìosdaidh, a' dùsgadh gràsan an Spioraid ann; agus, leis a' mheadhon sin, a' nochdadh dha araon cinnt agus neart a' ghràis ann. Agus uaith so, tha Luter, an duine mòr sin le Dia, ag ràdh, "gur fèarr aon Chrìosdaidh a fhuair faireachdainn air buaireadh, na mìle de mhuinntir eile."

Tha air uairibh gaoth dhoinionnach de thrioblaid agus de gheur-leanmhuinn o dhaoine an t-saoghail, a' séideadh air an fhionain, 's e sin Crìosd diomhair: ach tha aonadh ris an stoc, 'n a dhion gu leòir do na geugaibh. Ann an àm sith agus soirbheachaidh o'n taobh a mach 's an eaglais, fhad' 'sa tha na h-aingle a' cumail nan gaoth a chum nach séid iad, tha móran de gheugaibh air an gabhail agus air an cur 's an stoc nach 'eil idir air an aonadh ris, no air am beathachadh leis, ged tha iad air an ceangal ris, ceanglaichibh òrduighean o 'n taobh a mach. A nis, feudaidh iad sin seasamh ear aimsir air an stoc, agus seasaidh iad le socair mhór, fhad 's a mhaireas a' chùine: ach, an uair a dh' éireas an doinionn, agus a shéideas na gaothan; tòisichidh iad air tuiteam dheth, aon an déidh a chéile; agus mar is àirde dh' éireas a' ghaoth, 's ann is mò bhios an t-àireamh a thuiteas. Seadh, bheir cuid de na geugan làidir a ta de 'n t-seorsa sin, le 'n cudthrom, 'nuair a thuiteas iad, air geugan eile, a ta d' an seòrsa féin, tuiteam sìos eum na talmhainn maille riu; agus bruthaidh agus pronnaidh iad sìos cuid de fhìor gheugaibh air a leithid de dhòigh, is gu 'n tuiteadh iad-san dheth mar an ceudna, mur bitheadh iad dlùth-cheangailte ris, togaidh

iad an cinn a rìs, agus chan urrainn doibh tuiteam dheth, a chionn a' ghreim feann a th' aig an stoc dhiubh. 'S ann an sin a tha e tachairt, gu bheil móran gheug, a ta air uairibh àrd agus uachdrach air am faotainn air an talamh seargta, agus iomchuidh air a bhi air an cruinneachadh suas agus a bhi air an tilgeadh do 'n teine, *Mat. xiii. 6.* "Agus air éirigh do'n ghréin, dhothadh e, agus do bhrìgh nach robh freumh aca, shearg iad as." *Eoin xv. 6.* "Mur fan neach annamsa, tha e air a thilgeadh a mach mar ghéig, agus a' crìonadh; agus tionailidh daoine iad, agus tilgidh iad 's an teine iad, agus loisgear iad." Ach, ciod air bith cho doinionnach 's a shèideas na gaothan, cha bhi aon de na geugaibh a chaidh a shuidheachadh da rìreadh, eadhon iadsan a tha dlùth-cheangailte ris an stoc air chall, 'nuair a bhios an doinionn air a tionndadh gu càine, *Eoin xvii. 12.* "Ghleidh mi a' mhuinntir a thug thu dhomh, agus cha do chailleadh a h-aon diubh." Seasaidh am meangan as lugha ta fàs ann an Crìosd ris, agus beathaichear e, 'n uair a bhios na seudair as àirde, a ta fàs air am freumh féin, air an leagail cho iosal ris an talamh, *Rom. viii. 35.* "Cò sgaras sinn o ghràdh Chrìosd? an dèan trioblaid, no àmhghar, no geur-leanmhuinn, no gorta, no lomnochduidh, no cunnart no claidheamh?" Faic rann 36—39. Ciod air bith cho teann 's a dh' fheudas Israel a bhi air a chriathradh, gidheadh cha tuit an gràinne as lugha, no mar a ta e 's a' cheud chainnt, clach bheag air an talamh, *Amos ix. 9.*

Air a leantuin.

Literary Notices.

CONVENT LIFE UNVEILED by EDITH O'GORMAN. London: Protestant Truth Society, 31 Cannon Street, E.C.4. Price, 1s. 2d. post free—paper covers.

The Protestant Truth Society has reprinted this well-known book which tells the experiences of Edith O'Gorman, the Escaped and Converted Nun, at the low price of one shilling (1s. 2d. post free). It has had a remarkable circulation. It is now in

its 36th Edition (330,000 copies). The book is a terrible indictment of Convent life in the Church of Rome.

CHINA CALLING by Rev. FRANK HOUGHTON, B.A., Bishop-Designate in East Szechwan. London: Religious Tract Society, 4 Bouverie Street, E.C.4. Price 1s. 6d.—paper covers.

This is an interesting and informative book on the conditions prevailing in China. It gives a bird's eye view of that mighty land with its teeming millions. Of its four hundred millions only five hundred thousand are professed Protestants and alas! many of these in name only. Unfortunately Modernism with its death bringing effects on spiritual life has invaded the ranks of the missionaries and infected many of the converts who have come under its influence. The Church of Rome was first in the field and the Jesuits worked hard to bring over the natives to their corrupt religion. They claim to have over 2½ million converts. These with the Modernists will all need to be converted again before they can be reckoned among the true followers of Jesus Christ. The blood of martyrs has been freely shed in China and when one remembers that on its roll of missionaries there are such consecrated men as Robert Morrison, William C. Burns, Hudson Taylor and a host of others whose names are written in the Lamb's book of life how can one help but being impressed with this mighty nation which had a civilization when the Western nations were wild savages? The book is worth reading for the clear view it gives of the present condition of things in China and for its brief summary of events in the past. In speaking of the Nestorians (p. 103) the author, referring to their heterodoxy, uses a phrase—"which clings not altogether justifiably to the name Nestorian"—which is open to misunderstanding. Mr. Houghton, we are sure, would not accept Nestorianism even in the modified sense in which historians, such as Loofs, have presented it to the world. Besides, Nestorianism has a definite, accepted meaning ecclesiastically. It may be mentioned that the author is a son of the Rev. Thomas Houghton, Editor of the Gospel Magazine.

THE CHRISTIAN FAITH IN THE MODERN WORLD by J. GRESHAM MACHEN. London: Hodder & Stoughton Ltd. Price, 6s.

This is no ordinary book. It is the work of a theologian of eminence, a deep thinker and real defender of the faith. Dr. Machen's simplicity of diction and the clearness with which he handles some of the great doctrines and profound mysteries of the Christian faith are apt to leave the impression on the mind of the reader that the book is not out of the run of ordinary books but this is an entirely superficial view. Its very clarity, like that of a limpid lake, misleads as to its real depth. The manner in which the case against Modernism is put is not a verbal volley against some of its outposts, though that is not wanting, but it is a masterly presentation of Bible truth, concerning the Scriptures, God, the Trinity, the Deity of the Lord Jesus Christ and the Holy Spirit so that when Dr. Machen reaches the end of his argument no doubt is left in the mind of the ramshackle state of the Modernist Citadel—its whole foundations are undermined and one sees it coming down with a crash. Dr. Machen has done a noble piece of work in defence of the faith once delivered to the saints and it is of special interest at a time when he is fighting as the leader of the new Presbyterian Church in America a determined battle against the Modernism that is honey-combing the Presbyterianism of the Presbyterian Church in the U.S.A. While we thus pay this tribute to this excellent defence of the faith we are not to be understood as agreeing in one or two sentences used by Dr. Machen in reference to the A.V. and manuscripts of the New Testament.

THE HEART OF MODERNISM by LEONARD J. DUNNE. London: Christian Loyalty Foundation, 29 Paternoster Row, E.C.4. Price, 1s. 6d.

This is one of the most extraordinary books we have read for some time. It is an exposure of Modernism in the Church of England. Its sub-title—"A Startling Disclosure of the Truth concerning the Modern Churchmen's Union"—correctly describes it. The traitors who are betraying the faith, unless they are

past all feeling, must wince under the sledgehammer blows of the author. He does not spare the Modernists and though we do not agree with every statement he makes and may feel out of sympathy with the American style of his onslaught at places yet we thoroughly agree with the sound pounding he has administered to the traitors. There are two thoroughly traitorous movements in the Church of England—Modernism and Ritualism—but while working along two distinct lines they both have this in common—that their promoters are anything but honest men. One could wish that some one would do for the Church of Scotland what Mr. Dunne has done for the Church of England. This is a book really worth reading and circulating even though as already said one cannot agree with everything in it.

WILLIAM TYNDALE, Theologian and Translator. London :
Sovereign Grace Union, 31 Imperial Buildings, Ludgate
Circus, E.C.4. Price, 2½d.

This booklet is issued in commemoration of the Quater-Centenary of Tyndale's martyrdom. In addition to the story of the martyr's life it gives extracts from his writings. As a frontispiece there is a photographic reproduction of a page of Tyndale's translation of the New Testament in quarto (1525). Altogether it is an excellent booklet and well worth the price charged for it.

Church Notes.

Communion.—*November*—First Sabbath, Oban and Dingwall (note change of date); second, Glasgow; third, Edinburgh and Dornoch; fifth, Halkirk. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Mr. Bentley, Newcastle.—The Southern Presbytery regretfully announce that in terms of its decision of 18th August,

1936, Mr. F. Bentley has ceased to be a student of this Church and that in consequence he is no longer authorised to hold services in name of the Free Presbyterian Church of Scotland.—*Neil Macintyre*, Clerk of Southern Presbytery.

Canadian Deputies.—The Rev. D. Urquhart, according to the Synod arrangements, sailed for Canada on the "Letitia," 16th October. He is to conduct the services at Winnipeg and to labour among the Jews in that city. The Rev. J. P. Macqueen, after the Communion at Winnipeg, proceeded to Detroit to conduct services there. He sailed from Montreal for home on the 16th October by the "Duchess of York." The Rev. Donald Macleod proceeded to Detroit after Mr. Macqueen left to conduct services there for a few Sabbaths.

Meeting of Synod.—The Synod will (D.V.) meet at Inverness within the Free Presbyterian Church at 6.30 p.m., 17th November. The retiring Moderator will (D.V.) conduct divine worship at the stated hour.—*Robert R. Sinclair*, Clerk of Synod.

Notes and Comments.

Spain.—The fierce struggle is still going on in Spain. Like all Civil Wars it is of a very bloody nature and is awakening the worst passions of our fallen nature. The British press is divided in its sympathies and it is difficult to get unbiassed accounts. At present the insurgents or the Franco party are making progress. They belong to the Fascist wing in world politics and are supporters of the Church of Rome. The Government party belong to the Socialists and include the Reds in this struggle—indeed it is said that the driving power on the Government side is coming from the Reds—they of course are strongly opposed to the Church of Rome. It has been said in the favour of the Government party that they represent the democracy of Spain. That, of itself, is no reason to say that they are right. The world powers are evidently arranging themselves into two camps—Fascism and Sovietism and there

is bound to be a clash some day. The present attitude of Russia towards the Spanish Government cause is a portent of the deepest significance and to which it would be folly to shut our eyes.

Serious Condition of Things in Palestine.—At the time of writing this note the condition of things in Palestine are of a grave nature. The British military forces in the Country have taken over the management of affairs as it is seen that a firm hand is required to put down the disturbances between the Arabs and the Jews. Already since these disturbances began a considerable number of lives have been lost, including a number of soldiers. Britain's management of the mandated territory has been rather severely criticised at Geneva and a demand made that an inquiry should be instituted into the whole matter. It is an unfortunate situation but it is always easy to criticise and all the more so when the critic is not face to face with the difficulties of the situation. Since the former part of this note was written an official communication announces that quietness has been restored.

"Pin-Pricking Criticism" of Roman Catholicism.—These words were used by the Rev. T. F. Harkness Graham, who was applauded at the monthly meeting of the Hamilton Presbytery when he used them. The criticism was aimed at the Rev. F. E. Watson, Bellshill, and other members of the Court. He further added: "There is little to be gained by this constant criticism of Roman Catholics. After all there is only one religion in this world which is worth fighting for, and it is neither Protestant or Roman Catholic." Mr. Graham did not enlighten the Presbytery as to what this religion is: probably it was the religion of the Rev. T. F. Harkness Graham. The cause of this unwise and disloyal speech to our common Protestantism was a motion brought forward by Rev. F. E. Watson. Mr. Watson's proposal was that the Presbytery should communicate with the Committee of the Council on Education in Scotland for the purpose of obtaining information respecting the use of transferred schools by the Scottish Episcopal and Roman Catholic Churches,

and with the object of ascertaining (1) what rights and privileges were conferred by the Education (Scotland) Act, 1918; (2) what payment, if any, was made by the authorities of these churches to public funds; (3) what amount, if any, was paid to Lanark County Council, or to public authorities in Scotland; and (4) if any payment was made, what form did it take? An amendment by the Rev. Dr. A. Andrew, Baillieston, that the course suggested by Mr. Watson was inadvisable in view of the Assembly inquiry into R.C. Education costs, was carried. We hope the Assembly's inquiry will be thorough and if so we are sure it will be an eye-opener to many sound Protestants of the extent to which they are helping the Roman Catholic Church in Scotland and the Scottish Episcopal Church these last 18 years back.

The Jews in Poland.—The situation in Poland is becoming more threatening, says *The Hebrew Christian*. An official communique has been issued advocating Jewish emigration from Poland. Following this the Polish Foreign Office has issued a statement which has alarmed the Jews pointing out that the number of Jews who must emigrate reach 100,000. The Polish Foreign Office is now at work to formulate a scheme to put this plan in operation. *The Hebrew Christian* asks where are they to go? And what country is prepared to receive them. From the same source we learn that the Jews in their trouble "are flocking in ever increasing numbers to listen to the Christian message."

World Jewish Population.—The Jewish population of the world is reckoned at 16,291,000 as compared with 4,200,000 in 1850. The Jewish population of Great Britain according to the survey made by the noted Jewish statistician, Dr. Erwin Rawicz, is 340,000. In Germany the population is 400,000 as compared with an estimated 550,000 at the time of Hitler's advent to power. Palestine is estimated to have a Jewish population of 395,000 in 1935. Europe has a Jewish population of 9,736,000 (including Russia and Turkey in Asia); there are 560,000 in Africa; 936,000 in Asia; 5,031,000 in North and South America; and 27,000 in Australia and New Zealand.

The Presbyterian Church of America.—The newly formed denomination has been taken into the law courts by the Presbyterian Church in the U.S.A. for using the above name. We make no comment meantime on this action of the Presbyterian Church in the U.S.A. The controversy has a regrettable element as the conservative forces are split and the breach evidently is widening and as is usual in such cases strong things are being said on either side. The apologists for the new denomination are charging the Presbyterian Church in the U.S.A. with being an apostate Church, that it is hopelessly corrupt, and that it is a sin to remain in it any longer. Dr. Samuel G. Craig, Editor of *Christianity To-Day* challenges the accuracy of this charge. He, as one of the leading conservatives remaining in the Church, maintains that the above charge is bearing false witness against that Church. At the same time he candidly admits that "Modernism, indifferentism, and bureaucracy are rampant in its councils and boards and must needs be firmly opposed by all who value their Presbyterian heritage. Reform is imperatively needed and every true Presbyterian should gird himself for the task." The split in the conservative ranks looks uncommonly like what took place between the Free Church Constitutionalists and the Free Presbyterians in that the former believed it right to remain in the Church and fight against the new views while the latter deemed it their duty to clear out.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs G., Coneyhurst Court, Billingshurst, £2; R. McL., Arrina (o/a Applecross), £2.

Organisation Fund.—Vancouver Congregation—Vancouver share of Rev. D. McLeod's expenses, per Mr Hugh Mackay, £21.

Canadian Mission Fund.—Mr & Mrs MacD., Vancouver, per Rev. D. MacLeod, £2 19s.

Jewish and Foreign Missions.—From the Family, in memory of the late Mrs MacCuish, Leacklee, Harris, o/a North Harris' Congregation, £20; Friend, North Tolsta, per Rev. N. McIntyre, £5; Mrs M., East Linton, for provision of English Bibles for

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Portnalong Mission House.—Mr D. Morrison, 7 Portnalong, acknowledges with sincere thanks a donation of 10s from "A Friend," per Mr. D. MacSween.

St. Jude's Congregation, Glasgow.—The Honorary Treasurer, St. Jude's Congregation, begs to acknowledge with sincere thanks receipt of £100 received from the Executor of the estate of the late Mrs Macfadyen, 89 Grant Street, Glasgow, being the amount of a legacy bequeathed by Mrs Macfadyen to the St. Jude's Congregation.

A number of *Acknowledgments* and *The Magazine Subscriptions* for this month have been held over owing to lack of space.