

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.

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The General Assemblies.

THE General Assemblies of the Church of Scotland and the Free Church met at Edinburgh on 19th May under the Moderatorship of the Rev. Prof Lamont, D.D., and Rev. Peter W. Miller, B.D., respectively. The General Assembly of the Church of Scotland was shorn of much of its outward show owing to the Court mourning. The General Assembly of the United Free Church met at Edinburgh on 2nd June, under the Moderatorship of Rev. Alfred Merriweather, Edinburgh.

CHURCH OF SCOTLAND.

The Jews.—On Wednesday the reports of the Jewish Mission Committee and Women's Jewish Mission were submitted. The Assembly expressed "profound regret that the past year has brought no alleviation of the sufferings caused to the Jewish people by the inhumane political, social, and economic persecutions prevalent in Central and Eastern Europe" and protested against "the religious intolerance, the narrow nationalism and race pride on which anti-Semitic hatreds are based." The congregational contributions to Jewish Missions, it was stated, had decreased by £1514 during the year: 498 congregations gave nothing towards the Fund. A Day of Intercession was appointed for 27th September for the divine blessing on the Jewish people. The Convener in presenting his report said: "We in this country know very little of the suffering of the Jews on the Continent in recent years. There were thousands of refugees wandering about seeking new homes, and turned

away from countries which had no room for them. These men and women were dying of starvation and penury. Persecution was being pushed forward with unrelenting severity. It was a heart-breaking experience for parents to see their boys and girls treated as 'untouchables' because of their Jewish blood."

Report of the Maintenance of the Ministry Committee.—This report was submitted by Mr. William Whitelaw. The Committee were of opinion that the question of how the Church's money was invested should be examined by a Special Committee which would report to next Assembly. Dr. Weatherhead commented on the anxiety caused by the fact that the Fund had been drifting backwards so far as congregational contributions were concerned since the Union in 1929. The Assembly approved of the minimum salary remaining at £300 with a Manse.

Foreign Missions.—On Thursday the main subject of interest was the Foreign Missions Report. Dr. Taylor told of the intensive campaign in the Church to awaken interest in foreign missions. The General Fund expenditure had been met except for a deficit of £380 but there was a serious decrease in congregational contributions and also to the Women's Fund so that there was a total deficit of about £900. Taking the two funds together, there was a congregational decrease of about £8,800. Had it not been for very generous individual donations, including one of £6,000 and another of £2,500 for the reduction of debt, the position would have been still more serious.

Lapsing of Communicants.—A long discussion took place on proposals of the General Administration Committee with regard to the keeping of Communion rolls, a matter which was associated with an overture from the Presbytery of Glasgow dealing with the lapsing of church members. The draft Act proposed that a communicant's name "shall be removed from one communion roll of the church to another only by certificate of transference, and such certificate shall not entitle to enrolment after the expiry of three years from the date which it bears. It was further suggested that the names of those persons who at the annual revisal of the communion roll were found to have

been absent for three consecutive years without a sufficient reason given should be removed from the roll. It was also recommended that the kirk-session should not retain the name of any person on the communion roll without being satisfied that the person, being in other respects worthy, gave evidence of real interest in the Church's work and worship in that congregation. The Rev. Dr. James Harvey, joint senior Clerk of Assembly, said they felt there was a modification of the recommendations which came into force in 1931. The modification had the effect of lessening any difficulties which might be experienced in connection with the retention and the prevention of lapsing of church members. The Rev. Dr. J. T. Cox, joint senior Clerk, said that many had the feeling that persons whose names had been removed from the communion roll under the regulations should not be debarred access to Communion, and the idea in the minds of the Committee was that even although persons had had their names removed from the communion roll and placed on the supplementary roll, they should be allowed to go to communion any time they wished unless they were under discipline. During the discussion the Rev. H. Shirlaw, Lochee, said there were certain members of congregations who did not deserve to be members, and every minister who was doing his duty knew who they were. "We have cut out discipline," he said, "from the Church and what have we substituted? With popular attractions and devices to draw people into the Church, we have lost to a very large extent the sympathy of the cultured and educated classes, and I question whether we have not lost the respect of the poor." Mr. Shirlaw might have spoken more strongly without exaggeration. Dr. Marshall Lang, however, regarded Mr. Shirlaw's speech as jarring on one's inmost feelings and cautioned the Assembly to be careful of excluding from the privilege of communion those who did not show sufficient interest in the Church. An amendment by Dr. Bogle that the section dealing with the removal of the communicant's name from the communion roll who gave no evidence of interest in the church's work and worship be deleted. This was carried by 172 to 122. The Assembly finally

decided to send the proposed Act as amended down to the Presbyteries for an expression of their opinion. We have given considerable space to the discussion of this subject in the Assembly as it is one that not only affects the Church of Scotland but other Presbyterian Churches in Scotland; and as there is the possibility that the question of communion rolls may be raised at some time in our own Church we forbear making any further comments meantime on the matter.

National Church Extension Fund.—On Friday when the report on Home Missions was submitted it was intimated that a sum of £161,406 had been contributed to the above Fund. An All Scotland Mission was suggested to deal with Scotland's Churchless Million. One of the speakers (Dr. Morgan) pointed out that at the time of the Union there was a promise made of an effort to reclaim the Churchless Million but now at the end of seven years instead of an increase they had to record a drop in membership. The Reconstruction and Forward Movements of former years in their barrenness should not be forgotten by those who are making plans to reclaim the churchless million.

Highlands and Islands.—The report of the Committee on the Highlands and Islands was submitted on Friday when the Vice-Convenor (Rev. Donald Campbell) made reference to the conditions prevalent through depopulation, etc. The Assembly noted with satisfaction that the number of vacant charges in the Gaelic-speaking area were on the decrease. While every sympathy should be shown where there is distress and lawful means used to alleviate it it might be worth the Government's while to appoint a Commission to inquire into the question of attenuated congregations of the Church of Scotland whose ministers are drawing handsome salaries while the main work of looking after the spiritual interests of the people is done by ministers of other denominations whose attitude to the ancient standards of the Church of Scotland is more in accordance with these standards than the present Church of Scotland is. Some of the money saved might be put to better uses than it is at present.

Church of Scotland's Property.—When Mr. Robert Miller, Glasgow, Convener of the Church and Manse Building Committee submitted his report he announced that throughout Scotland the Church is in possession of property valued at £30,000,000.

Abyssinia and Italy.—In the report of the Church and Nation Committee submitted on Saturday grave dissatisfaction was expressed that the League of Nations had not been able to protect Abyssinia from the unwarranted aggression of Italy and the growth of armed forces among nations was deplored.

Finances of the Church.—In submitting the report of the Committee on General Finance Mr. J. J. Herdman said they had to admit a decline in contributions from parishes and congregations of £18,700, and in donations of £25,900. On the other hand there was a decrease in the expenditure of some of the Committees and an increase of £3,200 in the amount of legacies. The total income of the Church passing through the books of the General Treasurer was about £1,430,000. Contributions from parishes and congregations had not yet reached the half-million figure, but they were within £50,000 of that total. The total amount of Christian liberality was £1,721,000, which was a decrease of £25,000 on the figure for 1934. If they added to that amount donations, legacies, and other income, they had a grand total of about £2,700,000 which was an increase of £79,000 over 1934.

Decrease of Sabbath School Numbers and Lapsing of the Young.—The Rev. W. J. Smith, Glasgow, in submitting the report of the Committee on Religious Instruction of Youth on Monday, 25th May, made reference to the serious increase of juvenile crime in Scotland. In Glasgow alone, he said, during 1935 criminal charges against juveniles numbered 1014, as against 832 in 1934. There were nearly 15,000 fewer children in Sabbath Schools and nearly 3,000 fewer young people attending Bible classes. In view of the great array of organisations, etc., whose aim it is to keep a hold of the young these figures are a most damaging indictment and ought to make the promoters of these

new-fangled methods ask themselves the question are they on the right track in dealing with the young.

Union of Congregations.—Since the Union of 1929 there had been 329 unions of congregations said Rev. Duncan Ross in submitting the report of the Committee on Union of Congregations and Re-Adjustment of Agencies. This number went beyond the most sanguine expectations of the Committee he added. As far as the press reports were concerned no mention was made of the numerous failures to bring together congregations of the same Church nor the unseemly squabbles connected therewith.

The Kirkmabreck Case.—Reference was made to this notorious case through an addendum put forward by Rev. M. Babington, Glamis. The addendum was objected to on the ground that the case was *sub judice* but Mr. Babington replied that his motion was designedly intended to avoid any further sad, miserable appeals to the law. The Procurator (Sheriff A. Campbell Black, K.C.) gave the ruling that the addendum was quite competent. At a later session the addendum was ruled out of order as coming in conflict with a finding of the Assembly in the case.

Sea of Galilee Agreement.—The Special Committee appointed in connection with an overture anent the desecration of the Sea of Galilee for commercial purposes submitted their report through the Rev. T. B. Stewart Thomson, Edinburgh. Mr. Thomson referred to the agreement for one year arrived at between the Government of Palestine and the Rutenberg Electric Corporation as to the maximum and minimum levels of the Sea of Galilee. The Assembly approved of a deliverance expressing the hope that on the expiry of the experimental period a final settlement would be reached which would be satisfactory to the religious sentiment of Christendom.

The League of Nations.—On Tuesday (26th May) when the report of the Church and Nation Committee was submitted by Rev. J. Hutchison Cockburn, Dunblane, reference was made to the League of Nations, that necropolis of so many unrealised hopes. After the tragic helplessness of the League in the

Abyssinian tragedy it seems strange to hear a man in Dr. Cockburn's position giving expression to the following sentiment. "One potent expression of internationalism was the League of Nations, which, in spite of its weakness and failures that might be laid to its charge, was in the end the anchor of hope for a weary world." How long will the professed followers of Christ hug the strong delusion that the League of Nations is the anchor of hope for a weary world. Surely God has shown to the civilised world that this pious dream of well-intentioned men is a delusion that has ended in a terrible nightmare to one of the smaller nations. The hope of the world is in Christ whom the League of Nations never acknowledged and whom it will continue to ignore unless a mighty change comes over it. The pacifist position was presented in an aggressive speech by Rev. G. F. Macleod, Govan, at the conclusion of which he said: "The pacifist position, he realised, was one in which they might have to give up the British Empire. Is the British Empire or the way to God to come first?"

Football Pools.—The failure of the Church and Nation Committee's endeavours to deal with the evil of football pool betting was referred to by the Rev. Dr. Archibald Chisholm. We were defeated, said Dr. Chisholm, but we are in no way dismayed. The Churches are examining the whole situation afresh with a view to securing legislation which will deal with this serious problem. An addendum was moved by Rev. F. E. Watson, Bellshill, in which he asked the Assembly "to deplore the increasing tendency in recent years on the part of successive governments to yield to the pressure and intimidation of the various sections of the socially parasitic, vested industry of gambling." Dr. Cockburn moved an alternative addendum which Mr. Watson described as "a milk and water" alternative. Mr. James Brown, M.P., a former High Commissioner, supported Mr. Watson and in doing so spoke of "the gymnastics of the Government to evade the subject." The addendum was lost by a large majority.

Still Coquetting with the Church of England.—Notwithstanding the rather indifferent reception given by the larger Church to

the advances of the Church of Scotland the latter under the mesmeric influence of the larger union idea is still endeavouring to keep in her eye the powerful Church over the Border. The whole movement is symptomatic of the drift from the old moorings and the voyage on the unknown and uncharted ocean of ecclesiastical uncertainty. Principal Martin who had a prominent share in engineering the Union of 1929 is evidently clinging with a fond hope to see closer relations established between the two Churches. The unmistakably indifferent, if not chilling, reception by the Church of England only seems to have the effect on himself and others to stir up all their ardour as wooers. Dr. Marshall Lang, last year's Moderator and brother of the Archbishop of Canterbury, made reference to happy omens of a better day to encourage any drooping of spirits that might be among the supporters of this movement. Dr. Hector Macpherson threw some cold water on the scheme by saying we do not look forward to corporate union. We want to keep our own witness for the things for which we stand. The Assembly instructed the Committee to report to next Assembly.

Religious Instruction in the Day Schools.—Principal Martin in supporting the report of the Committee on Education made reference to the 1918 Act and its amendment. The matter he said had its financial aspects and the Committee told them certain inquiries were still being pursued. It may be an easy matter to get an Act on the Statute Book; it may be another thing to have it repealed and it is within the range of possibility that even though Scotland was united to a man in demanding the repeal of the notorious section 18 of the Act that the Government would be faced by the Roman Catholic authorities as the Manitoba Government were faced with heavy financial claims when they repealed the legislation setting up the Separate Schools. The Church of Rome has arrogance enough to demand her price for the privilege so stupidly bestowed upon her by Protestant statesmen. There is general agreement that religious instruction should be given in the schools but one is face to face with the problem that, while teachers generally are in sympathy with

giving religious instruction, there are some of them who have imbibed the higher critical ideas of the Bible and whose instruction may be very detrimental to those taught by them. An amendment to the Committee's deliverance was moved by Dr. Barbour, Bonskeid, and carried to the effect that the Committee continue its efforts not only to secure adequate instruction but time for religious instruction in all Scottish schools.

Deaconesses as Preachers.—Dr. R. S. Calderwood in submitting the report of the Committee on Christian Life and Work reminded the Assembly that the Committee last year proposed that under certain conditions deaconesses might be allowed to preach. That proposal was sent down to Presbyteries and 36 were in favour and 25 against. While he believed that there was a larger body of opinion in favour of licensing than the result would indicate the Committee suggested that the licensing of deaconesses be left over meantime.

Discussion on Section 18 of Education Act.—On the forenoon of the last day (Thursday, 29th May), of the Assembly's deliberations the Rev. F. E. Watson expressed the opinion that neither the General Assembly nor the House of Commons would ever have the courage to oppose the Roman Catholic Church and amend section 18 of the Education (Scotland) Act. He moved that "in the event of the amendment of Section 18 being found impossible the Committee [on Education] take the preliminary steps to secure for the Church of Scotland similar privileges in the matter of education as Section 18 conferred upon the Roman Catholic and Scottish Episcopal Churches." The principle of subsidising religious education in the public schools of Britain had never been thought of in the English education system until the present Education Bill had been brought before the House of Commons. They found the Government accepting the principle because Scotland had been so placid and contented with it since 1918. Mr. Watson's more thorough going policy did not find much sympathy in the Assembly.

The Assembly closed its deliberations on Thursday, 28th May.

FREE CHURCH.

Welfare of Youth.—On Tuesday evening the report of this Committee was submitted by Rev. J. M. Maclellan, Laing, in the absence of the Convener. Mr. Maclellan said that the examination results showed how thoroughly the Bible and the Shorter Catechism were taught to their young people. The Assembly adopted an addendum to the Committee's deliverance moved by Rev. Kenneth A. Macrae, Stornoway, directing the attention of the Committee to the desirability of the periodical publication of a series of cheap pamphlets dealing with the Church's testimony and the various religious issues of the day.

Sustentation Fund Report.—On Wednesday Rev. W. Macleod, Dornoch, submitted the report of the Sustentation Fund Committee. In course of his speech he said that last year the liberality of their people had reached its high water mark since 1900 as far as the contributions of the people were concerned. The equal dividend of £245 to ministers on the equal dividend platform in addition to the premium of £7 paid in their behalf to the Widows' and Orphans' Fund was continued.

Delegates Received.—On Wednesday evening Mr. M. Kyriakakis, a member of the Greek Evangelical Church; Rev. Dr. J. Gibson Inkster, Presbyterian Church of Canada, and Rev. W. H. Hamilton, Pan-Presbyterian Alliance, delivered messages to the Assembly and were thanked by the Moderator.

Finance Committee Report.—Mr. Donald Macarthur, Glasgow, in submitting this report said that the Foreign Missions Committee was carrying a debt of £7039 and they had budgeted this year for a further debit of £800. The Committee had put a proposal before the Finance Committee that the debt should be cancelled by a payment from the Reserve Fund. He pointed out that the Foreign Missions were already receiving interest on some £19,000 of the Reserve Fund. There was considerable discussions as to whether the Foreign Missions Committee's proposal be adopted by the Assembly or not. Rev. William Macleod, Dornoch, pointed out that there was no Reserve Fund

for general purposes; that the purpose of the Reserve Fund was to cover depreciation and loss of capital and it could not be said that the debit balance on Foreign Missions came within that specified purpose. The deliverance of the Finance Committee was finally adopted by the Assembly after a vote—Revs. Kenneth A. Macrae, Roderick Macleod, William Fraser and Dr. Munro dissenting.

Public Questions.—On Thursday the report of the Committee on Public Questions was submitted by Rev. John Macleod, Glasgow. The failure of the League of Nations in the Abyssinian War, betting and gambling, Sabbath desecration, irregular marriages, were some of the matters that came under review. In seconding the Committee's deliverance Dr. Stewart severely criticised an Edinburgh paper's characterisation of the Moderator's opening address as "a gloomy picture." Rev. William Fraser blamed the Church of Scotland for not speaking out clearly in defence of the Sabbath Day—individual ministers might be doing so but not the Church as a whole.

Powers of the Training of the Ministry Committee.—Overtures against an Act passed by the Assembly in 1934 conferring powers on the Committee which were regarded as subversive of Presbyterian principles caused considerable discussion. The Act was described by some of its opponents in the press as a new Declaratory Act and one writer under the pen-name *Lux in Tenebris*, had a fling, as it was fashionable at the time, against the Free Presbyterian Church as the only Church in which such strange things might be permitted. However, the anonymous critic in his effort to put things right in his own Church should not have brought a false charge against a Church which with all its faults never made such an acknowledged blunder as did the Free Church Assembly in 1934 in passing this Act and the anonymous critic basking in light amidst the surrounding darkness should have been more careful of the claims of truth. The feeling caused throughout the Church was keener than Dr. Stewart would have made one believe. A motion to pass from the overtures sent up against the Act of 1934 was defeated by

a large majority. How the Assembly allowed such a piece of legislation to pass seems strange though there may be reasons unknown to us. If such an Act had been passed by the Synod of the Free Presbyterian Church we cannot imagine what the learned critics who acted as our guides in the press would have had to say. At a later session a Committee was appointed to explore the functions of the Training of the Ministry Committee and define its measure of responsibility for the admission or dismissal of students and its relations to the Presbyteries of the Church.

Vacant Chairs.—The Rev. P. W. Miller, B.D., the Moderator, was appointed to the vacant Hebrew Chair. The new Professor is a native of Olrig, Caithness. The appointment to the chair of New Testament Greek was delayed. Mr. E.K. Simpson is to carry on the work of the class for another year.

Psalmody Committee.—The report of the Psalmody Committee was presented by Rev. Dr. Munro, Rogart. Dr. Munro said that praise was the only part of the worship where the congregation could take part audibly. Where an instrument was used it sometimes happened that some merely listened to the music. But it was different in the Free Church. Heartless singing had a depressing effect on the preacher and on the congregation. No doubt the great matter was to have the heart attuned to sing the praises of the Lord, but that did not, of course, imply that discord or bad singing would add to the spirituality of the work.

Lapsing of Youth.—Various reasons were given for the lapsing of the youth of the Church: one speaker describing it as a feature of the day. It is rather striking that the stricter the Church is the less there is of the lapsing of the young. A number of years ago a Free Church minister remarked that the strictness of the Free Presbyterian Church would soon scare all our young people away. It has not been so. Now the plague has entered the Free Church itself which was supposed to be less immune owing to its wider charity and less stringent attitude.

Representative Elders for Consolidated Charges.—When the Law and Advisory Committee's report was submitted by Rev. W. A. Fowler it was mentioned that the Committee had advised that where there had been the consolidation of two charges only *one* representative elder should be appointed. The Rev. Donald Mackay moved as an amendment that there should be two representative elders where there were two sessions e.g. in Bower and Watten. This had been the practice since he had been settled minister over the joint-charges. The Assembly, on a vote, supported the Committee's view.

The Assembly closed its proceedings on Tuesday, 27th May.

UNITED FREE CHURCH.

Legacies. When the Assembly met on Wednesday (3rd June) the agreement made with the Church of Scotland at the time of the Union regarding the destination of legacies was criticised. The Rev. James Barr, Junior Principal Clerk pointed out that under the heads of agreement made and confirmed in October 1929, any gift, legacy, or bequest left, bequeathed, or made for the purposes of the United Free Church passed automatically to the Church of Scotland if the will or other document conveying it was subscribed before October 2, 1929. It did not follow that any similar document subscribed after that date passed automatically to the United Free Church. On the contrary, even though the will were in the clearest terms, should the testator belong to either the Church of Scotland or any other Church other than the United Free Church, the Church of Scotland could call in machinery to prove, if possible, through an arbitrator, that, whatever the testator did or said, he or she could never have meant to leave a legacy to the United Free Church, but that it must go to the Church of Scotland. There were other injustices the Committee would like to see redressed, said Mr. Barr. For instance, United Free Church undergraduates had now the right to compete with Church of Scotland students for certain bursaries at the University, but did not have a similar opportunity of competition in the divinity halls.

The position of the Committee was, however, that the United Free Church had made an agreement, and he did not see how they could either seek to resile from it or to have it annulled.

Foreign Missions. On Thursday, Mr. John Forrester-Paton submitted the report of the Overseas Work Committee. During the year the contributions of congregations amounted to £1328. The total sum (including contributions from the Women's Fund) gave a figure of 1/5½d. for each member of the Church which was equivalent to a penny every third Sabbath. Mr. Forrester-Paton asked: "How much missionary, is expressed by putting one penny on to the collection plate every third 'Sunday'?"

Church's Attitude to War. A recommendation solemnly renouncing War and that under no consideration recourse should be had to the sword raised considerable discussion during the last day of the Assembly (Friday) when the report of the Committee on Christian Citizenship was submitted. An amendment for deleting the "renouncing all war" clause received only four supporters.

The Kirkmabreck Case. This case which has already awakened considerable misgivings in the minds of many in the Church of Scotland was referred to by Mr. J. Rutherford Hill in submitting the above report. He said that the Church of Scotland's claim to spiritual freedom had been challenged by what had become known as the Kirkmabreck case. The Established Church leaders were far from comfortable. That the judgment was by no means acceptable to many in the Established Church was made very apparent by the very able public criticisms in the daily press. There was also the almost pathetic appeal by the editor of a well-known religious weekly and by Principal Martin that the congregation should accept the decision of the Court of Session, and waive their right of appeal to the House of Lords. The Established Church had even, in another case that might result in Court procedure, made a bargain that the decision of the Court of Session would be accepted. "They seem to think they can count on a sympathetic and friendly decision

from a Court sitting in Edinburgh, and are afraid to run the risk of an appeal to the House of Lords in London," said Mr. Hill. "It looks rather as if the position is felt to be precarious and that the wish is father to the thought, when the magazine comment says the judgment of the Lord Justice-Clerk is 'the opening of a new chapter in the relations of the Church of Christ with civil powers in Scotland.'"

Other Matters. When the report of the Committee on Temperance and Public Morals was submitted outspoken criticism was made in it on matters of public interest. We subjoin to our review a summary of the criticisms made by the Committee on matters of public interest. In certain quarters these criticisms may be characterised as sanctimonious—at least they would be so if coming from a Free Presbyterian source but probably coming from a broad-minded Church like the United Free they may be considered sane and well-timed.

The Assembly closed its proceedings on Friday (5th June).

Pointed Criticism of Modern Morals.*

The Report of the Committee on Temperance and Morals of the United Free Church of Scotland made some very pointed criticisms of modern morals and habits. The lawlessness which has entered various aspects of modern life, the Committee say, has seen a disconcerting rupture with settled modes of moral order and usage. The healthy restrictions and sanctions of moral law were being criticised, defied, and abandoned by individuals who constituted themselves their own sufficient authority. Some boldly call this disposition a 'return to savagery and jungle existence,' others blandly, 'the simple life,' and others still, 'evolutionary progress,' according as viewpoints differ. In one form, as nudism, it had overthrown all standards of decency, though, of course, this was preceded by barbarous vagaries of

*We are indebted to the *Glasgow Herald* for the summary of this Report.

female dress and so-called beauty culture. Fast life had accelerated its pace till even worldlings gasped at the promiscuous liberties it prescribed for those caught in the whirl. Police raids and court cases occasionally dragged to light, albeit with difficulty, its ugly inherent depravities.

Home life, the report continues, had been rashly invaded. Eugenics and birth control, sponsored at first by science and medicine, and now foisted affrontingly on a defenceless public by an upstart trade, had inaugurated a period of national decline, evidenced by the progressive fall in the birth rate, and predicted by biometrists to be crowned with disaster at a calculable date.

The same lawlessness had entered the ranks of social workers, public health authorities, and legal administrators. These professed to see nothing but good in so-styled voluntary sterilisation of various physical and mental defectives—as if that could eliminate from society the oft incalculable antecedent causes of mental deficiency.

Again, subjects of incurable disease, it was advocated, should be presented with the legal right to die—in strictly truthful language, to commit suicide. The complement, of course, was that doctors or other persons who administered the fatal dose must be legally authorised to kill—in plain words, to commit murder.

The palpable immorality of such ideas could not be altered or ameliorated, nor, on the other hand, could the advocates of these ideas escape the responsibility of being found in alliance against the principles of Divine revelation.

Referring to the increase in Britain's "drink bill" the committee state that, putting it graphically, the expenditure on liquor could be represented by placing on every single letter of the Bible a sum of over £67.

In a criticism of gambling and lotteries, the committee state that what concerns them is—"How a church member can profess to believe that God sees the end from the beginning, as well as causes all things to work together for good to them that love Him, and yet can organise bran tubs and lucky dips and raffle

sales and such like shows to raise money for the work of God." Such tricks pandered to, and stimulated, the gambling lust, and were utterly unworthy of a moment's consideration, far less usage. "The Church's authority against gambling," it is added, "will become convincing and paramount when her domestic financial methods are unworldly and irreproachable—not till then. Thus there is still a call to action; still Scotland is in danger; and still everyone must help."

Sermon.

PREACHED BY REV. JAMES MACLEOD, MODERATOR, AT MEETING OF SYNOD, HELD IN GLASGOW, ON TUESDAY, 19TH MAY, 1936.

"I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye have entered into their labours."—John, iv. 38.

AS the Lord may be pleased to enable me to speak from these words at this time, I desire to point out (1) first the labourers that the Lord had sent out; they were the Lord's labourers and laboured for Himself in His own vineyard. We may also bring before you how they laboured. (2) In the second place we have Christ addressing His Apostles and Disciples thus, "I sent you to reap that whereon ye bestowed no labour." They were sent to reap in the time of harvest and they did reap. (3) In the third place, they were sent, or you are sent—that is, those who are now sent by the Lord Jesus Christ as the Head of the Church, are being sent in the same manner, by the same authority, same Spirit and power as they were sent by on this occasion, to reap in Christ's harvest in the world.

I. First of all, let us consider the labourers. You know that the hardest part of the work is that of the labourer. Everyone does not like to be a labourer. Why? Because it is the hardest part of the work. Let us notice the Lord's servant, Noah, who was sent out by Him. What could Noah see or do? There was nothing before him but a ruined world, miserable and wretched, ruined by the fall of Adam and nothing left of the original state of man. Noah was enlightened by the

Holy Spirit, and what a terrible and solemn sight, when the wide field of ruined souls loomed before his vision like a burned down forest! Instead of being heirs of Heaven, they became heirs of everlasting death, and had to be redeemed from the curse that came on the whole human race, or be lost eternally. The foundation that Adam had in a state of innocence was lost for ever. Noah could not build on that foundation, neither could his children, for it was gone eternally; not only did Adam ruin himself by his fall but he ruined everyone of his family that should enter upon the stage of time after himself. Oh! we ought to praise God and praise Him without ceasing, that He, in His infinite wisdom and eternal love and mercy, laid another foundation which was to last and which could not be changed world without end. Let us always remember that it was not in man this foundation was laid for it is written, "I have laid help upon One that is mighty; I have exalted One chosen out of the people." Who was He? "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon Him; He shall bring forth judgment to the Gentiles" (Isa. xlii. 1).

The Lord Jesus Christ, the co-eternal, and co-equal with His Father—the second person of the ever-adorable Trinity, who became the Substitute and Surety and Redeemer of an innumerable number of our lost and ruined race. That is the foundation laid in Zion, and the foundation upon which everyone that shall escape must build, as Christ Himself puts it, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John, xiv. 6).

Now, as the Substitute, Surety, Redeemer and Saviour of His people He was sending out His labourers. His purpose in so doing was the salvation of souls. They were to labour for the salvation of perishing men and women. Noah laboured faithfully for a long period of time in this world. He was a preacher of righteousness and that implies that he was preaching to the unrighteous, for it would be needless to preach to a righteous generation. He was a preacher of righteousness, declaring on

the one hand, man's ruined condition by his walk and conversation in the world; and on the other hand, pointing out the way that souls may escape for eternity. Oh, well! he saw very little fruit of his labour. But he had this satisfaction, and bear this in mind, that at the Great Day of Judgment, he shall be rewarded. Men may have mocked him as God's labourer in his day and generation—they may have considered him the greatest buffoon on the face of God's earth, but that did not change or deter him in his labour—he went on to the end of his day. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. xi. 7).

Again, we have the case of Moses. He was a labourer and a faithful one—the saint of God! "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. xi. 25, 26). What a faithful, honest labourer! Faithful in all the house of God as a servant, and God gives him a character which is written under the inspiration of the Holy Ghost, and which shall endure unto eternity, that he was a faithful labourer in the vineyard of God in the world. What was Moses saying in his own day and generation? He was crying out to his beloved Israel that they were a stiff-necked and rebellious people—"for thou art a stiff-necked people," "Ye have been rebellious against the Lord" (Deut. ix. 6, 7).

He was faithful to the souls of men, and his very calling demanded that he should be faithful to his trust; it was not to the crowds or masses he had to give an account of his stewardship at last, but to the King eternal, immortal, invisible, the living and true God, at the great White Throne. His eye was on eternity—his eye was on the Judge of all—through the revelation of God the eye of faith penetrates beyond the regions of time—it looks into eternity, believes God and takes Him at His

word. That is the nature of true faith which is the gift of God (Eph. ii. 8).

Besides Moses and Noah we have many more labourers. We come now to the prophets. They were all labourers, and at the end of their day when looking back, the dear men of God, even the most wonderful of them all in the person of Isaiah, had to say, "Who hath believed our report and to whom hath the arm of the Lord been revealed?" Yet they went on in their labour and they laboured faithfully in the vineyard of the Lord to the honour and glory of Him who sent them to preach the Word of God, being inspired by the Holy Ghost, not only to preach but to write it. "But holy men of God spake as they were moved by the Holy Ghost" (II Peter, i, 21). You find that all the prophets had their own grief, pain, and trouble. All the prophets you read of in the Old Testament had their own peculiar complaints. They might have different causes and reasons for their trouble but none of them ever passed through without having their share of trials and persecutions; as the Apostle said to Timothy in connection with the gospel—"Be thou partaker of the afflictions of the gospel." Nevertheless they went on and laboured faithfully to the end of their day.

I am now to mention part of their labour. Not only did they preach to men and women, some of whom alas! it is to be feared, according to the Word of God, are at this moment in a lost eternity: but many, on the other hand, in everlasting glory to be forever with Christ. But they laid the foundation, as it is written, "and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. ii. 20). The foundation on which they built was Christ in the promise of the gospel. Christ was before them. Moses never took his eye off Christ, neither did the prophets. He was the object of their faith and apart from Him they could not preach: they directed men and women, boys and girls, kings and peasants to look to Christ as the only way by which sinners may escape the wrath to come. See how plainly that was set before them even on the great day of Atonement in

Israel. What was set before them? Christ, in the types and figures. What was the Paschal lamb? Christ. The blood of the lamb was a type of Christ. To whom did the prophet Isaiah wish men to look? Not to himself. God forbid. But he called to men to look to Jesus Christ as the only way for them to escape eternal death, as it is written, "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." That is the call of the gospel and that is what they declared. They preached, prayed and pleaded with men to repent and turn from their evil way. They could not do otherwise, seeing by faith, the doom that awaited all who should continue in the ways of sin impenitent, reckless and indifferent to the claims of God and conscience. "Enoch, the seventh from Adam, prophesied of these saying, behold the Lord cometh with ten thousand of His saints to execute judgment upon all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude, 14).

I must leave this part of my discourse, but verily the more you look at these extraordinary men of God, the more you are bound to love and admire them, if you are a follower of the Lamb of God, and not only to admire and love them, but to imitate them by the grace of God bestowed upon you, in your life, walk and conversation in the world. We may say to-day in our own land Oh! for a Samuel Rutherford! Oh! for a Robert Bruce of Edinburgh! They might call for an Isaiah, but these dear men of God had finished their course, and when their day was over, like tired labourers, sleep was sweet to them. "The sleep of a labouring man is sweet" (Eccles. v, 12). Blessed be God, that they do rest from their labours in everlasting glory for eternity!

II. In the second place, Christ in our text, addresses His Apostles, under the present dispensation and directs them to those who have gone before them. Others laboured unto death, and under all circumstances and now I am sending you out, not to labour, but to reap the fruit of their labour. We do not

mean that the Apostles did not labour; all the servants of Christ since do labour, but not in the sense of laying the foundation of truth and righteousness as the Patriarchs and Prophets who went before them did. The Apostles and Evangelists unfolded what was declared and implied by the patriarchs, seers and prophets which laboured for about four thousand years before this time. I can assure you that none of the Apostles would take from or add to what was written under the Old Testament dispensation. They were constructive critics not destructive, so called "higher" critics. They were not sent out to tear the Old Testament dispensation to pieces. No, they were not as many are in our generation, for they were sent out to reap. Christ sent them out, and you find the first indication of this in the Day of Pentecost. That was an extraordinary day. You find the Holy Spirit stating in the Word of God, that, at least, three thousand were added to the Church in one haul. What a beautiful harvest day for Peter and John!—to see three thousand souls, by the infinite power of the Holy Ghost, brought by the everlasting gospel out of the kingdom of the devil and now in the kingdom of Christ. What a reformation and transformation! What an extraordinary thing it was to see a day of Pentecost! My dear friends, this is what we, as a land, stand in need of. This is what Scotland needs—what Britain needs—what the whole world needs—that we would be caught in the net of the gospel, as they were on the Day of Pentecost—the first day that the net was cast down on the right side of the ship—Christ's finished work. That is the right side, and there you would see them in thousands flocking to the banner that was now raised, and men and women crying out, "Men and brethren, what must we do to be saved?" Was it by the power of Peter and John? No, but by the power of the Spirit—the power of the Holy Ghost. The Apostles knew by divine experience that the Holy Ghost alone can call the things which are not, as if they were. It was their duty to sow the seed of divine truth. You would think in our day that we can do marvellous things—we make such a noise about what we can do. But ask any

of the great men in our generation to create a blade of grass. It is impossible to do it. They are as weak as midges and as helpless as babes.

It was not by their own wisdom, power or graces that these labourers were instrumental in reaping such a glorious harvest. It was by the power of the Holy Spirit accompanying the Word, and until the Holy Ghost comes back to Scotland, to our congregations and families, we can rest assured of this, we shall not have a harvest, for it is He alone who can do it, and that is why we ought to examine ourselves most carefully in the sight of God, and our own consciences—are we instrumental in grieving the Holy Ghost? That is what we must examine, and we ought to do it as individuals on our knees in our closets, and in our studies, and be open to the searching of God by His Word and Spirit, and not by our own partial stupid searching. We are so lenient to ourselves!

The labourers went out to reap and they continued to reap as long as they were left in the world. Paul was one of those who did reap, and he continued to labour and reap to the end, and oh! dear friends, how many shall be with him at the Great Day of Judgment, as the children that were brought to Christ through his instrumentality by the Holy Ghost. What a reaper! What an army they will be on the right hand of the Lamb at the Day of Judgment. Ah! well, I think we can say, without hypocrisy and guile I hope, if so, glory eternally be unto Christ and joy eternally to Paul. They were labourers, and they were reaping. It was a time of harvest—thousands were added to the Church from north, south, east and west—a wonderful harvest. The people of God were living in a fearful generation—my brethren are well-versed in the history of the Church at this period and we see clearly what extraordinary sufferings they had in reaping the glorious harvest of Christ. We read of some of the early settlers in Canada that they had to have a rifle with them at their work in the fields defending themselves against wild beasts, but although the Apostles did not take a rifle in the literal sense, they had to contend with such as the

wild beasts of Ephesus. They knew they were up against a cruel, wicked, and malicious enemy. Did they not feel it even unto death? Look at Stephen, the first martyr under the present dispensation. What about the rest of them? Were they not despised, persecuted, stoned and sawn asunder? Why? Because they were reaping the harvest. They would not be put to death in a dancing hall. The world loves its own; hates God, His truth and people. If they went on in the ways of the world the world would praise them, but that was not their object. Christ came to this world to destroy the kingdom of the devil to the very roots. These men were out in the same spirit and with the same purpose—that the kingdom of the devil should be utterly destroyed in the heart of kings, nobles, magistrates and peasants, yea, in the heart of young boys and girls. It was their desire that the whole world would turn unto Christ, not a mere handful of men and women.

You remember that they continued under the most fearful trials and difficulties until the year 315 when Constantine the Great gave them liberty. During the two preceding centuries they were being persecuted unto death, and no historian could have left on record the countless numbers that suffered unto death contending for the faith, and following the Lamb at all costs. They suffered nameless cruelties, and yet they went on reaping, until at last the whole Roman Empire was converted to Christianity, an edict being passed by His Imperial Majesty, Constantine, granting liberty to all Christian Churches in the Roman Empire. What a blessed work! It was the work of patience—the work of faith, and grace sustaining and strengthening the tried labourers of the Lord during the painful persecutions they had to encounter from pagans, heathen, Jews and religious bigots. The Church grew and multiplied under the hand of the Lord, even in the midst of the fires of persecution. The period that soon ensued after the above liberation is historically called the “Dark Ages.” Superstition, idolatry, and immorality was the order and religion of the ages until the Reformation in the 16th century.

Before the Reformation, matters were very low. One could hardly meet with any of God's people anywhere except in obscure corners. They could not openly show themselves. They were being persecuted unto death and the Waldenses came to the conclusion that God's people were exterminated out of the world, but no. When the Reformation came, men, such as Luther, Calvin and Knox began to reap in the field of Boaz—the field of Christ, the everlasting gospel of the grace of God being preached in purity, love, and faith to our perishing men and women, and immediately one could see a harvest coming in view again, so that in our own beloved country as well as in various parts of Europe, thousands of men and women were liberated by that glorious gospel of the sovereign grace of God, being born again by the power of the Holy Spirit. That continued for a long period. But did they set up new foundations? Did Knox set up a new foundation? Did Calvin? Did Luther? No! They had no foundation but the foundation of the apostles and prophets—the foundation that was laid before they were in existence and they built on the same foundation as the apostles and prophets—"Other men laboured, and ye have entered into their labours."

III. That brings me to the third part. I am addressing just now the Synod or preaching a sermon to the Synod—that is the meaning of this service, as far as I understand it. My dear brethren, you have been called by the Spirit of God to reap that upon which you have bestowed no labour, for everything was ready before we could differentiate between our left hand and our right. We had an inspired Bible placed in our hands, but time will not declare what that cost our fathers and the Covenanters of Scotland. It shall never be fully known here. We had the Confession of Faith based upon the Scriptures of the Old and New Testaments—we had the Shorter and Larger Catechisms put into our hands from our childhood. Did we bestow any labour upon that great work? No! What an inestimable privilege and mercy that these great blessings were put within our reach in the kind and good providence of God!

Must we not confess that God was good and gracious to us?

“In our low state who on us thought:

For He hath mercy ever,

And from our foes our freedom wrought,

For His grace faileth never.”

How men ought to praise Him! We have all these great mercies that even some of our godly fathers had not—we had liberty of conscience—we had the right of private judgment from our earliest infancy, and can we estimate the infinite value of that? We were not better than those to whom those privileges were denied, but it was the providence of God towards us—“Other men laboured, and ye have entered into their labours,” and it is our duty to reap. To reap what? Well, first of all, they were to preach the unsearchable riches of Christ, and we cannot in the short space of time at our disposal even touch the hem of that garment, but it is our privilege and duty to preach to men and women, old and young, “Repent and believe the gospel.” It is our privilege to offer this glorious gospel of the grace of God to black, white, red and yellow—to all and sundry. I sometimes think and perhaps some of my brethren do so also, that I wish I could preach to all the people in India, yea, to all the teeming masses of China, this everlasting gospel of the grace of God. You would wish this seed sown north, south, east and west. Now, my dear brethren, if you are circumscribed, if you are so limited, so hemmed in, in the providence of God, still, you are not hemmed in, in your spirits. How far do you go? You go north, south, east and west—not only to the City of Glasgow and the three or four millions of Scotland but the whole length and breadth of the world; and your prayer is this, “Let thy will be done on earth, as it is in heaven.” I hope that will be the prayer on the lips of your soul as long as God leaves you in time. It is to be feared that we will not see the world converted in our time to the Saviour, the most wonderful Master that ever any was called to serve, yet we have the warrant of God’s truth in our consciences and understanding that it will come in His own good time.

How we would wish to see this nation of ours under the banner of the King Eternal, King Christ, but although we may not see it, let us go on sowing the seed, the seed of the kingdom, for as sure as He sent you out to sow His precious seed, so sure it is that His adorable purpose shall be fulfilled. It may be very dark to you at times, and sometimes you may be very discouraged—very much cast down in your mind—you see as it were, the terrific power of the spirit of evil in various aspects and ways unnamable, but you must not be discouraged when you see that—the kingdom of the devil, as it were, prevailing everywhere and as if the kingdom of David were getting smaller and weaker. The darkest hour is before the dawn. He ruleth ever by His power. His wisdom cannot be searched out for it is infinite, eternal and unchangeable. We live in dangerous times. Let us keep to our closets and Bibles more closely and attentively than ever. We are getting many warnings, but by faith, let us lean, look and wait upon the Lord.

What struck me very forcibly this evening was when the Lord Jesus was going up to the accursed Cross of Calvary, you see men following Him to a certain extent, but they had their limitation. You also see an Angel in the garden strengthening Him, but, dear friends, the moment came when no Angel or human creature could stand where the Lord of Glory stood for us poor sinners, in order that we might be delivered from everlasting death. Was it easy for the blessed Saviour? No! for it is recorded in the Word of God that He was in agony. You may even be in agony of soul seeing no conversions in your congregations and not seeing the people of Scotland turning to God, His truth and worship but your constant prayer is for their conversion. Who taught you that prayer? The Lord Himself. Therefore, go on sowing the seed as long as He will leave you in time, telling the wicked that it shall be ill with him, and the righteous that it shall be well with him, and let us be faithful to our trust at all costs. Do not look for friendship or comfort from the world, for the Lord declares that its love is enmity against God. "If any man love the world, the

love of the Father is not in him." We are not of the world although in it, and blessed be the Lord, we hope, that shall be our experience to the full, when time is no more.

In conclusion He demands of us to be faithful—"Be thou faithful unto death." Dear friends, the Cause of Christ is low in Scotland in our day and generation, but that is no cause or reason why we should be slack in connection with that cause. Let us go on, looking unto Jesus, the author and finisher of our faith. Our prayer is for the conversion of our people as a land, yea, our whole nation, every man, whether black, red or yellow, from the rising of the sun to its going down. It is said of our own Empire that the sun never goes down on it. Would to God we would see the day when the Sun of Righteousness would never go down for a thousand years on all the continents and nations and kingdoms of the world. "I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye have entered into their labours." Let us go on reaping then, and sowing to the end of our day and may the Lord bless us in that most honourable and noble work till we close our eyes in death. May the Lord bless each and all of you.

The late Mrs. Mackenzie, Udrigle, Laide.

THIS worthy follower of the Lamb was born at Strath, Gairloch, in the year 1851. Her parents did not make a public profession, but, according to what Mrs. Mackenzie used to relate of them, they were such as felt it their duty to bring up their children in the fear and admonition of the Lord.

It is not known when the Holy Spirit began the work of grace in Mrs. Mackenzie's soul; but that she was His workmanship no one who knew her could doubt. She was "light in the Lord." Her light so shined before men that she was widely known as one whose heart the Lord had opened. She felt it to be her duty to make a public profession when she was comparatively young, which profession she adorned for a period

of over fifty years. The journey through the wilderness was long but she was coming up from it, leaning upon her Beloved.

When the Declaratory Act was passed in the Free Church in 1892, it was a time when Mrs. Mackenzie was greatly exercised, but eventually, after prayerful consideration, she took her place, with her husband, in the ranks of those who made a stand to preserve the Bible intact—and never wavered. Many of our ministers will have happy memories of Udrigle House, where they met with real Christian hospitality at the hands of Mrs. Mackenzie and her husband at communion seasons and other times. Their home was a place where many of the Lord's people met; to receive and minister to those was labour of love to Mrs. Mackenzie.

For a considerable time before she reached her eighty-third year, in which she died, she was confined to bed. The tabernacle of clay was beginning to fall. Towards the end her memory in a measure failed her, but in spiritual matters it was practically normal—the words of Christ dwelt richly in her. Even in these days of weakness one remembers her warm handshake and parting blessings which were always seasonable. On the 10th of September, 1934, she entered into the rest that remaineth for the people of God. Her dust lies in the Gairloch Old Cemetery beside that of her husband.

Besides her husband one daughter (Mrs. Mackenzie) predeceased her. There remain five daughters to mourn the loss of an exemplary mother, one of whom (Kate) lovingly nursed her mother to the end. May the Saviour of their parents be a Saviour to them all. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."—*A. Beaton.*

The late Miss Kate Macrae, Laide.

CEIT A' MHUILLEIR, as she was affectionately called, was born, as far as can be ascertained, at Lochcarron, in the year 1860; but her parents originally came from Kintail. Kate lost her mother when she was but a child and for a time she

was brought up with her grand-parents. It is not known how long she remained with them, but she was old enough, before she left, to remember the godliness that was exercised in that home.

In the providence of God her father removed to Isle Ewe to be employed as a miller. It is not certain what age Kate was then. It was at Laide, however, where she was better known, that she was born again. She spent the first forty-three years of her life walking according to the course of this world, but when the change came it was evident. She was awakened to a sense of her lost state, under the preaching of one of our missionaries, who is still with us, in the year 1903. She was for a long time faced with the terrors of the Lord. She could relate times, while in this distress, when she had temptations to cease altogether going to the public means of grace, being afraid that she would bring the curse of God upon the congregation. Hell was such a reality to her then that she for many nights paced the floor till morning. The time to favour her was appointed, God spoke to her through the words: "Deliver him from going down to the pit; I have found a ransom," Job. xxxiii. 24. In the day of her espousals she rejoiced at His Word as one that found great spoil. Her deliverance was made very clear to her, but she had her dark days after, in which she was constrained to ask such questions as: "Hath the Lord forgotten to be gracious?" "Is His mercy gone for ever?" But the times of her extremity were the Lord's opportunities to relieve her. It was when she rejoiced in the days of her youth that she made a public profession. Her life was most exemplary. Her mind was continually on Christ and His cause. Nothing made her rejoice more than to do any little thing for the cause of Christ. Her little house used to be filled with people at communion seasons.

The last ten months of her life on earth was full of intense suffering; acute neuritis set in, which eventually caused her death. While she was laid aside in her own home the neighbours showed no little kindness to her, but five months before her

end she was tenderly cared for by Mrs. Mackenzie, Sand, who took her to her own house, and ministered to her needs. Kate saw the Lord in this provision. She patiently bore with all her pains. She was particularly fond of the 12th chapter of Isaiah when in her last illness; it seemed to have been a well of water to her weary soul. The end came in September, 1935, when in her 75th year. In her death the cause of Christ lost a praying friend. She was interred in the old cemetery at Gairloch. Kate will undoubtedly be among those who will rise first on the resurrection morning.—*A. Beaton.*

Mrs. Maclellan, Melon-Udrigle, Laide.

MRS. MACLENNAN departed this life, to be with Christ, on Tuesday, 17th December, of last year. She was born at Melon-Charles over 93 years ago. Both her parents feared the Lord. Her mother was noted for her piety. It is said concerning her that so careful was she for the honour of Christ's cause that she always committed herself to the Lord in a special manner before setting a foot on the public road for fear she would disgrace that profession which she adorned. By the blessing of God, the influence of such pious parents must have made an impression on her in her young days.

With Mrs. Maclellan the Lord was, evidently, striving from her youth. She was, however, well on in her pilgrimage before she knew it was the Lord. There came a time in her life when she took herself to self-examination more seriously; it was then that the words: "Hold fast that thou hast lest any man take thy crown" melted her heart and confirmed that her former impressions were the Lord's work. She bore witness on the side of her Saviour, whose word was sweet to her taste, for well-nigh fifty years. Her hope in Him was firm to the end and her light shined before men.

Some years ago, she was so ill that she and others thought that the time of her departure was at hand, and when faced,

as she thought, with death her mind was filled to overflowing with II. Cor. v, 1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, etc." There was yet, however, a part of the wilderness before her through which the Lord had not taken her then.

In this world she had her trials. She lost her husband many years ago and also several of her family. The most distressing was the death of her youngest son, Kenneth. This young man, who was a member in full communion, was a victim of the Loch-maree poisoning tragedy.*

Mrs. MacLennan retained all her faculties to the last, but by reason of infirmities of old age she was unable to attend the house of God for a considerable time before the end came. Her end was peaceful. She was buried in the Laide cemetery where many of the redeemed are awaiting a glorious resurrection.

She is survived by a family of one son and four daughters to mourn her loss, one of whom, Johanna, lovingly nursed her mother to the end.—*A. Beaton.*

Short Gleanings.

WHAT CHRIST IS TO THE BELIEVER.

Lord Jesus, Thou art my justice, and I am Thy sin; Thou hast taken what is mine and given me what is Thine. What Thou wast not Thou didst become, to the end that I might become what I was not.—*Martin Luther.*

THE STUMBLING OF DOEG, THE EDMITE.

A second sort of stumbling that we should beware of, is, the stumbling of Doeg, the Edomite (II. 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 who had been employed in the work of God and walked in their

*This distressing tragedy took place in 1922 when a number of persons were poisoned by *botulism*.

integrity; to accuse the 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.—*James Guthrie*, the Martyr.

Beachd Gràis air an t-Saoghal.

I.

'S mìle marbaisg ort, a shaoghail,
 'S carach, baoghalach, do chleachdadh,
 'S gar nach 'eil mi sean no aosmhor,
 'S lìonmhor caochladh tha mi faicinn;
 'S tric am bàs le shaighdibh dùbhlanaich
 A tionndaidh mùirn gu airtneal,
 'S a foirt aoibhneis mhóir gu bròn,
 'N uair bhios ar suil ri sòlas fhaicinn.

'S tha gach là a teagasg iùil dhuinn
 Chum ar cùp a ghiùlan faic'leach,
 Ma's e's gu faigh sinn làine chuimseach,
 'S cuibhrionn iomchuidh e gu'r n-astar;
 'M fad 's a bhios sinn anns an fhàsach,
 Gheibh sinn aran's pàirt ri sheachnadh,
 'S cuim am biodh ar gearan uaibhreach,
 Bho nach lìon e suas ar beairteas.

Gar na ghlac mi móran stòrais,
 Cha do chrìon mo chòir gu airceas,
 An t-aran lathail fhuair mi 'n còmhnuidh,
 'S math gu leòir gun stòr chur seachad;
 An tì rinn taodhal mór 's an fhàsach,
 Cha do thàrr e maoin a thasgaidh
 'S fèarr am beagan buain le gràs,
 Na oighreachd 's achanna chaich thoirt dhacaidh.

'S gàbhaidh bhuaidh a th' air cloinn dhaoin',
 A h-uile h-aon air saod a bheairteis,
 'M fad 's am fagus 'falbh g'a fhaotainn,
 'S cogadh 's caonnag g'a thoirt dhachaidh;
 'S lionar neach tha 'cosd a shaothrach,
 Nach do bhlais a mhaoin letaitneas,
 'S mairg a ghlacas creach nam feumnach
 Chum e féin dhèanamh beairteach.

An tì a thaisgeas siol na truail'eachd,
 Cha bhi 'stòras buan gu mairsinn,
 Ged a dhuin e glaiste suas e,
 Gheibh e sgiathan luath chum astair:
 Mar an iolair 'shiubhlas bhuainn,
 Chum nan nèamh le fuaim 's le elapraich,
 'S amhlaidh beairteas thig le foill,
 Ge mór a shraighblich, 's faoin a' mhairsinn.

'S tric tha'm beairteas na chùis-dhìtidh
 Dha na mìltean tha g'a ghlacadh,
 'Carnadh suas le cruadh 's droch-innleachd
 Cuid an dilleachdain gun taice:
 Bi'dh a bhantrach dhoibh fo chis,
 'S tric a dhiobair i'n t-each-toiseach.
 'S cruaidh an eridh' a bh'aig an linn
 A dh'orduich lagh cho mìlteach crosda.

Chuir iad cas air reachd na firinn,
 'S ghluais iad dìchiollach 's an droch-bheart,
 'Claidh nam bochd's ga'n lot le mìorun—
 Banntraich 's dilleachdain gun choiseachd—
 B' uamhasach an cleachdadh tìre,
 Croich a's binn air aird gach cnocain,
 Cùirt nan spleagh gun lagh, gun fhìrinn,
 'Strie a dhìt an tì bha neo-chiont'.

'N uair bhios gràs ann an luchd-riaghlaidh,
 Bi'dh na h-ìochdarain làn aiteis,
 'S bi'dh gach prionnsa, 's diùe, is iarla,
 'Seasamh na eòir fo sgiath a' cheartais;
 Cha bhi duine bochd gun phòrsan,
 'S cha bhi deòiridh truagh gun taice,
 'S bi'dh gach cealgair air am fògradh,
 'S chan fhaigh luchd-an-fhoirneirt fasgadh.

—Mrs. Clark.

Ri leantuinn.

Notes and Comments.

Another Step in the Wrong Direction.—Sheriff-Principal Mercer has confirmed the Glasgow Corporation's by-law allowing the playing of golf on the Sabbath on Glasgow's public golf courses and also on Linn Park and Deaconsbank which are under municipal control though outwith the City. The Sheriff recalls what he said last year when he pointed out that the ratepayers could make their will known in a constitutional way. "That opportunity, so far, has been disregarded by the objectors," he adds, "but, if their averment that the amended by-law runs counter to the convictions of the vast majority of the citizens of Glasgow be well-founded, the by-law need not be long-lived." Unfortunately those who would wish to see it otherwise are faced with the chilling indifference of the masses. Still it is to be hoped that the citizens of Glasgow will bestir themselves and make the new by-law short lived. At one time Glasgow looked in other directions than pleasure for prosperity when her noble motto was: "Let Glasgow flourish by the preaching of the Word."

Another Blasphemer.—In this world of sin and rebellion God is too often openly defied to His face but at times that defiance reaches a height that is almost incredible. This was brought home to us in reading an account of the life of an American negro who daringly claimed to be God the Father. The

poor blasphemer has a large following and his cult has got a footing even in England. He and his poor dupes were evidently given over to a strong delusion so that they might believe this lie.

The Australian Presbyterian Heresy Case.—The notorious Dr. Angus case is likely to be re-opened in the Presbyterian Church in New South Wales, Australia. Previously it had been before all the church courts without satisfaction. The matter has now been brought before the Sydney Presbytery in the form of a definite charge of heresy against Dr. Angus by the Rev. A. J. Carter. The Presbytery of Sydney must now squarely face the issues and we await the decision with interest though, if we are guided by what so often happens in such cases in these days, not without misgivings.

Is it actually so?—What is described as the Presbyterian Fellowship Party composed mainly of Scottish ministers paid a visit recently to Canada and the United States. In an interview given by the Rev. Alexander Spark, St. Matthew's-Blythswood Church, Glasgow, to R. E. Knowles of *The Toronto Star Weekly* (11th July), the following is reported—"Has the Church of Scotland," I renewed, "retained its old place, of separate distinction and pre-eminence, in the life of the people?" "Yes, I think so. But we are making a distinct effort to develop closer relations to the other churches." "Like the Anglican Church?" I queried. "Yes. But more especially, with the Catholic church. Not with any 'union' designs at all—but to foster the fraternal relationship that ought to prevail. And, so far, we have been delightfully successful. The chief undertow, that holds us back, is the influence of the Irish element; there are tens of thousands of Irish in Glasgow." How many, we wonder are making this "distinct effort" in the Church of Scotland to develop closer relations "more especially with the Catholic Church?" That there should be even one ordained minister making such an effort to develop closer relations with the Church of Rome at one time would be incredible.

A Strange Way of Raising Church Funds.—The following appeared recently in the press and as no contradiction has

appeared, as far as our knowledge goes, we may take it for granted that it is correct: "A garden party in aid of the funds of Oban Free High Church was held last week by Miss MacDonald, Craig House. Rev. A. M. Ross presided, and the proceedings opened with the singing of the 100th Psalm by the assembled company, this being followed by prayer, offered by Rev. Joseph Whyte. After tea which was served at little tables on the lawn an interesting programme was rendered. The vocalists were Mrs. Loynd, Mrs. Morrison, Mr. MacNicol and Mr. Neil MacLeod; there were violin selections by Rev. John MacDonald, Baptist Church; piano selections were played by Miss Bayne, L.R.A.M., a niece of Miss MacDonald; and young pupils of Miss Margaret Mair, in fancy costumes, gave a number of picturesque dances. Miss Munn provided the accompaniments for the various performers. The function proved a great success and a sum of about £30 was realised." In a subsequent issue of the paper from which the foregoing was taken the following advertisement appeared: "Kilmelford Parish Church. A Sale of Work, Cake, and Produce (in aid of the Fabric and Congregational Funds) will be held in the Kilmelford Hall. . . . Concert and Dance on Friday, 28th August, at 8 p.m., for the same object."

Vimy Ridge Memorial.—The unveiling of the memorial to the Canadians who fell in the War was carried through by His Majesty the King on a recent Sabbath. It is but becoming that the King should pay this tribute to the noble sacrifice made by the Canadians but it is most regrettable that it should have taken place on a Sabbath. The amount of Sabbath breaking involved which even the most careless Anti-Sabbatarian could scarcely find an excuse for on the ground of necessity and mercy went beyond all bounds. This is the second public occasion on which our King has grieved many of his most loyal subjects by using the Sabbath in a way that neither the claims of mercy nor necessity demanded. It is as far as we know a break in the public conduct of British sovereigns of recent years in peace times at any rate.

Church Notes.

Communion.—*September*—First Sabbath, Ullapool; second, Strathy; third, Tarbert (Harris), and Stoer. *October*—First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Lochinver, Greenock and Wick. *November*—First Sabbath, Oban and Dingwall (note change of date); second, Glasgow; third, Edinburgh and Dornoch. 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.

Death of Mr. Finlay Macdonald, Shieldaig.—We regret to record the death of Mr. Finlay Macdonald, Elder, Shieldaig. A fuller notice will appear later on. Meantime we extend our sincere sympathy to his widow.—*Angus Mackay.*

Winnipeg Communion.—The services in connection with the above will begin (D.V.) as intimated in our last issue on Thursday, 17th September. Revs. D. Macleod and J. P. Macqueen are expected to officiate at the services. Further information as to hours of services, etc., may be had either from Rev. D. Macleod or Rev. J. P. Macqueen, 1174 Dominion Street, Winnipeg.

Collection for September.—The Collection for this month is for the Organisation Fund.

An Appeal.—In order to provide homesteads in South Harris to enable the people to take their living from the ground, the large farm of Borge, about four miles from Northton, has been portioned out to about 20 or more families, most of whom are Free Presbyterians from other districts in South Harris. The people are busily getting up their houses, and it is desirable that a modest meeting house be erected at the same time, or as soon as possible, where services could be held in conjunction with Northton. As the people are poor in their circumstances and loaded with personal burdens they cannot do much more presently than give their labour free. Contributions will be gratefully acknowledged by Mr. Murdo Macaulay, Geo Crab.

At a meeting of the Outer Isles Presbytery on 22nd July, permission was given to the South Harris Congregation to appeal for financial help towards this object, in the pages of the Magazine.—*D. J. Macaskill*, Mod. pro. tem., *Malcolm Gillies*, Clerk of Presbytery.

Acknowledgment of Donations.

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

Sustentation Fund.—F. M., 30 Charlton St., Granville, N.S.W., 5s 6d; Miss J. McP., Seaview, Ardrishaig, 10s; K. McL., Otangiwai, New Zealand (o/a Shildaig), £4; Mrs H. N., Fort William, Ontario, 11s 6d.

Colonial Fund.—K. McL., Otangiwai, New Zealand, 8s.

Jewish and Foreign Missions.—Calgary Friend, per Rev. J. P. Macqueen, 19s 8d; English Friends, Halkirk, 1936, per Rev. Dr. R. Macdonald, £6; Anon., Lochinver, £1 4s; J. McL., 14 Sinclair Road, Torry, Aberdeen, 10s. The following donations and collections received on behalf of the S.A. Mission "Well Sinking Fund" Mrs M. McK. R., Grange Hotel, Carmangay, Alta, £2; J. R. M., Simcoe, Ontario, 19s 9d; Friend, Bridge of Weir, 7s 6d; Wick Congregation (collection) per Rev. Dr. R. Macdonald, £4 6s.

London (Mission) Congregation.—A Calgary Friend, per Rev. J. P. Macqueen, 19s 8d.

The following lists have been sent in for publication:—

Daviot Church Building Fund.—Mr. A. MacBean, Tordarroch, acknowledges with grateful thanks a donation of 10s from a Friend.

Dingwall Church Building Fund.—Mr S. Fraser, Timaru House, Strathpeffer, acknowledges with sincere thanks the following donations:—Two Beaulay Friends, £3; A. F. S., Glasgow, 10s.

Edinburgh Manse Purchase Fund.—Mr A. Macaulay, 20 Leamington Terrace, Edinburgh, acknowledges with grateful thanks a donation of 5s from M. M., Greenock, per Rev. N. McIntyre.

Greenock Manse Purchase Fund.—Rev. J. McLeod, acknowledges with grateful thanks a donation of £1 from Mrs M. M., Stornoway.

Plockton Church Building Fund.—Mr. A. Gollan, acknowledges with sincere thanks the following donations:—S. McL., Kyle, £1; I. McL., Glasgow, £1; Anon., Plockton, £1; Friend, Raasay, £1; J. F., Gairloch, 10s.

Islivig (Uig) Mission House Fund.—Mr M. McLeod, P.O. Islivig, acknowledges with grateful thanks the following donations:—J. M. R., Mangersta, 4s; D. M., Mangersta, 5s; D. B., Mangersta, 6s; Mrs McA., Islivig, 10s.

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Talisker Mission House Fund.—Mr. D. Morrison, acknowledges with sincere thanks a donation of 10s from A. McL., 3 Portnalong.

South African Mission—Clothing Fund.—Mrs Millar, 7 West Banks Terrace, Wick, acknowledges with grateful thanks a donation of 19s 8d from A Calgary Friend, per Rev. J. P. Macqueen.

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Other Subscriptions.—Donald McLean, 10 Woods Avenue, Woollahra, Sydney, £1 2s 6d; Angus Munro, Culag Square, Lochinver, 11s 3d; Mrs J. Munro, 5 Lower Breakish, by Kyle, 5s; D. MacAulay, Oldney, Lochinver, 7s 6d; Don. Morrison, Inverliever, Tayniult, Argyll, 3s; Murdo McLean, Colony III., O.H.S., Bridge of Weir, 2s 8d; H. E. Carr, Netherspring, Sheldon, Chippenham, Wilts., 3s 6d; Alex. Murray, Baker, Quey Brae, Portree, 17s 6d; Wm. MacPherson, Migdale, Bonar Bridge, 3s 6d; Miss Joan Macdonald, R.R.1, Ailsa Craig, Canada, 3s 6d; Mrs Andrew Clark, R.R.7, Parkhill, Canada, 3s 7d; Murdo MacKenzie, Annat, Torridon, Ross-shire, 11s 3d.

Free Distribution.—D. MacLean, 10 Woods Ave., Woollahra, Sydney, 5s 3d; Mrs H. Newington, 206 Heron Street, Fort William, Canada, 1s 9d.