

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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PRINTED BY N. ADSHEAD & SON, 11 UNION STREET
 AND 34-36 CADOGAN STREET, GLASGOW.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLI.

April, 1937.

No. 12.

One of John Knox's Stamp.

WHEN John Knox had passed to his rest it pleased the Lord to raise up faithful and able men who in face of much opposition unfurled the banner of Reformation truth. Among these were Andrew Melville, Robert Bruce, James Melville, John Welsh, John Davidson, etc. All these have had their story told in biographies by competent writers with the exception of James Melville but as long as we have his famous *Diary* with its graphic sketches of men and events it will keep his memory green. If Davidson may not stand beside the first three—Andrew Melville, Robert Bruce, and John Welsh—yet he has a high and honourable place among the defenders of our Presbyterian faith when a trifling and at times vindictive King endeavoured to barter the liberties so dearly won. John Davidson had to wait long for a biographer but at last he has found one* who has done full justice to his memory. It is the fashion of the day to belittle our Reformers and if now and again their work is recognised it receives but scant praise and they themselves are referred to with an air of condescension that is worse than no praise at all. Dr. Gillon belongs to another school and one has not to go very far through his book to find that he is in hearty sympathy with his subject. This does not mean that Dr. Gillon sees no fault in Davidson's words and actions for he is quite wide awake to the worthy man's failings. In his zeal for the good cause

*John Davidson of Prestonpans: Reformer, Preacher, Poet in the Generation after Knox, by R. Moffat Gillon, M.A., Ph.D. London: James Clarke & Co. Ltd., 5 Wardrobe Place, London, E.C.4. Price 6/-.

Davidson had not always Discretion and Prudence as his companions and lest any one may think we are doing him injustice attention is called to the fact that Andrew Melville had on more than one occasion to lay a restraint on Mr. John's exuberance and when "Mr. Andro's" vehement nature is remembered nothing more need be said on this subject. Dr. Gillon has given us an excellent biography and a comprehensive account of the stirring events in which Davidson figured.

The Divine Right of Kings and the Crown Rights of Jesus Christ were to come into clash before Knox was long in his grave. The insistence of the Divine Right of Kings was ultimately to smash the Stewart dynasty while the defence of the Crown Rights of Christ was to produce a noble band of men whose names will be held in memory as long as religious liberty is prized. It was a tremendous struggle and cost our forefathers tears and blood before it became the heritage of their children. Andrew Melville was Knox's successor and he proved a worthy successor of the great Reformer. He was out and out against the mongrel Episcopacy set up by Morton with his Tulchan Bishops and when James began his manoeuvres in setting up an Episcopacy of his own kind in Scotland he found in Andrew Melville a man who spoke as straight to him as ever kings were accustomed to listen to. In John Davidson Andrew Melville had one as unbending and as zealous as himself—as unbending in setting aside every pretext for Episcopacy—and as zealous for the maintenance of the Reformation cause. James's leniency to the Popish lords until their disloyal activities forced him to take action was a great grief to the Presbyterian ministers.

In 1592 the General Assembly petitioned the Scottish Parliament for the repeal of the Acts of Parliament which were against the liberties of the Church and asked that the polity of the Church should be recognised and ratified. The horror awakened in the country by the murder of the Good Regent, the Earl of Moray, made the Court party anxious by every means to conciliate the ministers and pass measures favourable to the Church. When Parliament met it passed an Act ratifying the Presbyterian

government and discipline and abrogating the Acts in favour of Popery. This Act was recognised as the Magna Charta of the Scottish Church. But it was not long until the Church was in deep waters and without referring to the events in which Davidson played an important part we pass on to the eventful Assembly of 1596. This was one of the most remarkable Assemblies ever held mainly in view of the extraordinary confession of sins made by the ministers and the signs of contrition and sorrow that accompanied the confessions. The Presbytery of Haddington had sent up a proposal to the Assembly that the gross sins of all Estates should be inquired into. A memorial was accordingly drawn up probably from the pen of Davidson himself. When the Assembly met in St. Giles a resolution was agreed to that Davidson be asked to "give up the particular catalogue of the chief offences and corruptions in all Estates" and as one reads it in the *Booke of the Universal Kirk* it certainly was a black enough indictment. King, ministers and people all had their sins set before them. It was decided that all the ministers meet on a certain day to make confession. Davidson was the preacher and the chapters read were the 13th and 34th of Ezekiel. Unfortunately we have only scraps of his sermon as recorded by Calderwood. When the preacher pressed home his message in his own effective way and called upon his hearers to confess their sins with promise and purpose of amendment a wave of emotion passed over the audience and for a quarter of an hour the building resounded with weeping. Calderwood says: "There were sighs and sobs, with shedding of tears among the most part of all Estates that were present, every one provoking another by their example, that the kirk resounded, so that the place might worthily have been called Bochim; for the like of that day was never seen in Scotland since the Reformation, as every man confessed. There have been many days of humiliation for present or imminent dangers, but the like for sin and defection was there never seen" (*Hist. of the Kirk of Scotland*, V. 407). After public confession was made, prayer was engaged in, and Davidson preached again; this time with the purpose

of "building up" as his first sermon aimed at "casting down." He called upon his hearers to enter into a new covenant with the Lord and with uplifted hands they did so. As many of the ministers were not present on the occasion the Assembly enjoined the Synods to engage in a like solemn humiliation. Some presbyteries also and congregations met for a like purpose.

Notwithstanding all this dark clouds were gathering for the Kirk in high places. James was scheming to have Episcopacy set up in Scotland and his plans were all the easier to accomplish inasmuch as, according to Hume Brown, "there was not a single noble of ability and authority who took his stand on the side of the Presbyterian party." By a series of cunningly devised questions which were meant to entrap the ministers the King asked the Assembly's answers to the same and received answers from the Assembly which, though not quite satisfactory to him, were stepping stones to his objective. When the next Assembly met James found that the ministers resented his encroachments on the laws and liberties of the Kirk. Notwithstanding the cunning plausibilities of James there were some among the ministers who saw clearly enough his objective; among these was John Davidson. The Scottish Parliament passed an Act decreeing that such ministers as the crown provided to the place and dignity of a bishop should have a place in Parliament. When the matter came before the Synod of Fife James Melville and others argued against the proposal on the ground that ministers could not have a place in Parliament without first being made bishops. Davidson also followed in the same strain and in doing so gave utterance to one of those deliverances so characteristic of leading Scottish ministers at this date and so full of meaning. He laid bare the King's cunningly devised plan and in doing so he exclaimed with cutting irony: "Busk [dress], busk him, busk him as bonnilie as ye can and bring him in as fairlie as ye will, we see him well enough, we see the horns of his mitre." Davidson faithfully opposed the schemes of the King to the end and for his faithfulness received the King's hate as a return. James never forgave Davidson but that did not turn John

Davidson from doing his duty. His closing days were clouded and troubled. Ill health hindered him from taking part in the Church's work. The royal restraint also kept him from being heard in the church courts though he still continued to address letters to the General Assembly. He died in 1604.

It is well that such men who fought nobly for the truth should be remembered and it is gratifying, as in the biography before us, to know that the story of their lives and work should be appreciatively told. There is a school of writers risen in Scotland who seem to consider it their bounden duty to throw a stone at these worthy men instead of adding it to their cairn. What if they said and did things at times which might have been better not said and not done who among us is so perfect that we may cast a stone at them?

Sermon.

Preached by REV. N. MACINTYRE at the Induction of the
Rev. John P. Macqueen, London.

“But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God which is the Church of the living God, the pillar and ground of the truth” (I. Tim. iii. 15).

THIS is one of the Epistles known as Pastoral Epistles.

There are four of them, two to Timothy, one to Titus and one to Philemon. They were written by Paul under the inspiration of the Spirit to these ministers as a directory as to how they were to rule the house of God. They are, therefore, the inspired directory to the end of time as to how the house of God should be ruled. Paul by this time had left the city of Ephesus and had gone to Macedonia, after the tumult caused by Demetrius, the silversmith, but he left Timothy at Ephesus that he “might charge some that they teach no other doctrine.” Paul knew from his past experience that emissaries of Satan would appear with their false teaching in an endeavour to undo all the beneficial effects of the gospel. He sends, therefore, this epistle to Timothy to exhort him how he ought to behave himself in the house of God.

In considering this passage of God's Word we shall notice :
I. The description given of the Church : "The house of God, etc." II. The place assigned to her : "The pillar and ground of the truth." III. The purpose for which the exhortation was given : "That thou mayest know how thou oughtest to behave thyself, etc."

I. The description given of the Church : "The house of God."

1. What are we to understand by "the Church of the living God." Some might be inclined to say we all understand what is meant by the "Church." In my opinion there are very few things which have been so much confused and misunderstood in these days as what is really meant by the "Church of God." Some have taken it to mean a certain denomination called by a particular name. Others, again, think that it consists of stone and lime. These erroneous ideas which prevailed in many quarters and especially in the Highlands led many astray. Many were obsessed with the idea that if they worshipped in a denomination under a certain name and in a particular building that they were in the Church of their fathers. They never seriously inquired as to whether that body held intact the Word of God and its original constitution or not but blindly followed the dictates of men. This was the case particularly when the Free Church so grievously departed from the doctrines of God's Word and her subordinate standards by passing the Declaratory Act of 1892 into a binding law and constitution of the Church. Now the Church of God does not consist of any particular name or buildings. For instance if we take the early Christian Church they had no material buildings to meet in. They usually met in private houses or in the open field and they prospered there better than we do in our comfortable buildings. We find Paul sending greetings "to Priscilla and Aquila and to the Church which was in their house." Not to the house but to those who were worshipping there. They were the Church. "Where two or three are gathered together in my name there am I in the midst of them."

2. The word "Church" is a translation of the word "Ecclesia" which means "called out" or "separated." We use the word in a double sense. The visible and the invisible Church. (1) The "visible Church" includes all who are baptised with water in the name of the Trinity. Such are members of the visible Church and are called Christians. This is what we are to understand by the question in the Shorter Catechism. "To whom is baptism to be administered?" . . . "The infants of such as are *members* of the visible Church are to be baptised." Baptism separates or distinguishes us from Jews and Mohammedans, etc. At the same time to be members of the visible Church will not save our souls. There is no such thing revealed in the Word of God as baptismal regeneration. We are called Christians and we enjoy the outward privileges of the Church but alas! how true that the majority are utter strangers to the saving operations of the Spirit.

(2) We use the word in the sense of the "invisible church." The word in this sense takes in the whole election for whom Christ died. They were "called out" or "separated" in the past eternity and they are called out in the day of their effectual calling. "They are not of the world even as I am not of the world." This separation ought to be manifested by them in a life and conversation becoming the gospel. The cause of Christ to-day is low and despised but may we not ascribe the reason at least to a large extent to the loose and inconsistent conduct of professing men and women and no less to ministers.

The invisible church is not confined to one generation. They were in every age down from the days of Adam. They are not of one age, there are babes and sucklings, young men and old. They are not in one country or of one colour. There are black, white and yellow among them. "He gathered them out of the lands from north, south, east and west." They were not of the same social standing. Among them were kings and beggars. Neither had they the same moral character while in their natural state. Some lived moral lives while others of them were thieves and murderers. That was God's purpose in building His house in the world that they should be gathered from all parts of

the earth. Free Presbyterians have been often accused of holding that there are no godly people in any denomination but their own. The charge is false and should be treated with the contempt it deserves. At the same time we endeavour to hold and hope we shall hold by the infallibility and inerrancy of God's Word and a distinct testimony as a Church.

3. The Church is here spoken of as a house. "The house of God." How may the Church be compared to a house?

(1) A house does not grow of itself. It is not like a tree which one would plant. A house must be built by some one. "Every house is builded by some man, but he who built all things is God" (Heb. iii. 4). It is God who builds this house. Whatever efforts men may make unless He builds, all will be useless. "Except the Lord build the house they labour in vain that build it" (Ps. cxxvii. 1).

(2) When a house is to be built, plans and specifications are drawn out and the builder must go according to these plans. If he does not keep to these his work is condemned and he is liable to a penalty. Now God, whose house the Church is, gave a plan and specification as to how His house is to be built and ruled and if builders go not according to these their work will be condemned and they themselves punished. As He said to Moses: "See that thou make all things according to the pattern shewed to thee in the mount" (Heb. viii. 5). There are many in these days of blasphemy and rebuke, who are professed builders, but who have cast aside God's plan which He has given in His Word and who build according to their own carnal fancies. But when the Chief Inspector will come to examine their work He will condemn it; however, beautiful these erections may appear in their own eyes.

(3) A house must have a foundation and the larger the house the stronger the foundation must be for if the foundation gives way the whole building will collapse. We may notice that there was another house which God built or rather created and that was Adam and all the human race dwelt in him as their first

covenant head. The covenant was made with Adam not only for himself but for his posterity. The foundation on which that house rested was man's obedience but when man sinned that foundation gave way and the building fell and all the occupants died—"As in Adam all die."

Now God purposed to build another house, the one spoken of here which is the whole election of grace. But what was to be the foundation of this great magnificent building "the house of God." Every stone to be laid on this foundation was so heavy, "a people laden with iniquity," that it "would break the axle of the universe" as Mr. Lachlan Mackenzie said. But God the Father laid help on One who was mighty—His own Eternal Son. "Behold," He says, "I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. xxviii. 16). On this Rock He is to build His Church and the gates of hell shall not prevail against it. Unless we build for eternity on this the only foundation our house will fall and great shall be the fall thereof.

(4) In building a house a site must be chosen. Now the foundation of the first house, Adam, was laid on the site of God's law and the foundation of the second, "the house of the living God," was laid on the very same site but the foundation was different. The first foundation was man's obedience, the second is the obedience of a Divine Person—God in our nature. He was made under the law, obeyed all its precepts, exalted it and made it honourable. There can be no salvation for a guilty sinner apart from the claims of law and justice being satisfied.

(5) A foundation laid and no building erected on it would be meaningless, but God laid this foundation in Zion for the very purpose of building His house on it. But whence were the stones to be got? We notice in the case of Zerubbabel in building the second temple that he took all the stones from the ruins of the first. He did not take all the stones in that ruin but selected those whom he thought fit. Now when God purposed to build His house He chose the stones from the ruined race of Adam. He did not choose all men but "Out of His

mere good pleasure from all eternity He elected some unto everlasting life." They were buried in the ruined heap like others, under the wrath of God, "dead in trespasses and sins," but the Holy Spirit in a day of His power awakened them to a sense of their lost condition, and enabled them to accept of Christ as their only foundation for eternity. He made them "lively stones built up a spiritual house" (I. Peter ii. 5). However base and unsightly they may appear in their own eyes and in the eyes of the world yet they are fair and beautiful in the sight of the Builder. He will carve and polish them and make them fit for the temple above where there will be "neither hammer nor axe nor any tool of iron heard" (I. Kings vi. 7).

All the stones on the foundation have not the same prominence. There are pinnings in the inner wall and larger stones in the outer but each occupies the place assigned to it by the Builder. Such is the case with the house of God, each stone large or small has its place and function according to God's purpose. "For the body is not one member but many."

(6) We may notice that many attempts have been made and are still being made by enemies to destroy both the foundation and the building, but "the gates of hell shall not prevail against it." The nations, kings and rulers may take counsel together against the Lord and His Anointed, but He that sits in heaven shall laugh at them and will go on building His Church as if they were not there. He laid the foundation of the house and He shall also finish it. "He shall bring forth the headstone thereof with shoutings, crying: Grace, grace unto it." All the living stones that day will acknowledge that their whole salvation from beginning to end was of His free and sovereign grace; and they will ascribe to Him the glory.

II. The place assigned to the Church—she is "the pillar and ground of the truth." What are we to understand by her being "the pillar, etc.?" While the salvation of sinners and the prosperity of the cause of Christ in the world depend entirely on Him and not on the strength or efforts of any man, yet God saw proper to use weak instruments to uphold and defend

His truth and cause in the world. He often took men who were very insignificant in the eyes of the great men of the world, "God hath chosen the weak things of the world to confound the things that are mighty" (I. Cor. i. 2-6). This was very clearly seen in the beginning of the history of the Christian Church. Christ did not choose as His disciples great men such as kings, Rabbis and lawyers, etc., but He took a few fishermen and sent them forth as lambs among wolves to set up His Church among the nations. "Go," He said, "and teach all nations" and "lo, I am with you alway even unto the end of the world." They were to teach them to observe whatsoever He commanded them. They were to be "the pillar and ground of the truth." They had no social standing among men and all the powers, Church and State were against them and though they could do nothing in their own strength yet because Christ, in the power of His Spirit, went with them they turned the world upside down. Their weakness only proved that the excellency of the power was of God and not of man.

This was also seen in the history of the Free Presbyterian Church. During the controversy which took place at the time of the passing of the Declaratory Act of 1892 into law there were many who boasted that should that Act be passed they would suffer the loss of their manse and salaries rather than remain under it. But when the day of trial came like the children of Ephraim "they turned back in the day of battle" (Ps. lxxviii. 9), God did not honour these men to be "the pillar and ground of the truth" in upholding and defending it when it was fallen in the street. He took two humble, gracious men, Revs. Donald Macfarlane and Donald Macdonald who never aspired to be leaders, nor did they sound their trumpets as to what they would do but when they saw the interests of God's truth, which was dearer to them than life, at stake, they fearlessly stepped forward and raised a testimony on its behalf in face of much persecution and the loss of all their earthly comforts but "they took joyfully the spoiling of their goods." They became "the pillar and ground of the truth" in this land.

Now, many are of the opinion that unless the cause of Christ has great men as leaders and plenty of money that it cannot prosper. Well, the Free Presbyterian Church could not boast of any of these things. There were many who prophesied that because we had no leaders nor money we could not exist more than two years but these proved to be false prophets for we are now nearly forty-three years in existence and there are no signs of us dying out.

2. She is "the pillar and ground of the truth" because she is "exhorted to contend earnestly for the faith which was once delivered unto the saints." A pillar is for the purpose of supporting a thing. Now the Church of the living God is the pillar to uphold the truth and to earnestly contend for it in the world. She is not the truth, nor does the authority of Scripture depend on her as the Confession of Faith very clearly points out—"The Authority of Holy Scripture dependeth not upon the testimony of any man or Church but wholly upon God the Author thereof and, therefore, it is to be received because it is the Word of God." She is to receive it wholly from Genesis to Revelation. She is not to sit and judge which part is to be accepted and to be refused. Many in this generation sit in judgment upon God's Word to cut and carve it according to their own fancies. But what does the Author say: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God, shall take away his part out of the book of life" (Rev. xxii. 18).

3. She is to be "the pillar and ground of the truth" in declaring the whole counsel of God to a perishing world. She is to "say to the righteous that it shall be well with him, and to the wicked that it shall be ill with him." It is sad to think that in our own day as in the days of Isaiah many who profess to be leaders of the people, cause them to err, and destroy the way of their paths. They cry: "peace, peace, when there is no peace" (Jer. vi. 14). But it is the duty of the Church of God to declare the whole Word of God to fallen sinners

whether they will hear or whether they will forbear. It is also her duty to do her utmost to have the Scriptures sent to those who sit in darkness and in the shadow of death.

4. She is to be "the pillar, etc.," in transmitting the truth pure and entire to coming generations. The oracles of God were committed to the Jewish Church and she carefully preserved them, for thousands of years. "His testimony and His law in Israel He did place, and charged their fathers it to show to their succeeding race" (Ps. lxxviii. 5). These oracles have now been committed to the Church under the gospel and woe betide her if she fails in this duty of transmitting them to future generations. We should, therefore, as a Church, however small and despised, seek in the strength of grace to hand down this inestimable blessing to our children which our fathers purchased for us with their blood.

5. As a "pillar" in upholding the truth the Church had recourse to framing a Confession of Faith in which she stated clearly what she believed to be the doctrines of God's Word. This was done by the godly Divines in framing the Westminster Confession of Faith. That precious book is founded on God's Word and it also bears witness against prevailing errors and serves as a mutual bond between her faithful members. Much fault has been found with our Confession of Faith in these days. Many hold that its doctrines are antiquated and out of date in this so-called enlightened age, but what was truth 300 years ago is truth still. The Bible was completed about 2000 years ago but it is as true and valuable and unchangeable now as when written—"The word of the Lord endureth for ever."

It is by contending faithfully even unto death for these doctrines that she can claim to be "the pillar and ground of the truth." It is by adhering to them that we as a Church may expect His blessing, and may we have grace and wisdom to do so whatever it may cost us.

III. The purpose for which the exhortation was given "That thou mayest know how thou oughtest to behave thyself." I

intend but to make a few remarks on this head. The exhortation was in the first place addressed to Timothy as a servant in the house of God; but it is applicable, especially to ministers of the gospel, to the end of time. We see in the 4th chapter and last verse the Apostle giving a double exhortation to Timothy—"Take heed," he says, "unto thyself, and unto the doctrine." (1) He was to take heed unto himself which we take to mean, that he was to take heed to his walk and conversation among the people. There is no higher or more responsible office under the sun than the office of the ministry. "We are ambassadors for Christ" says Paul. We ought, therefore, as professing ambassadors to adorn our office with dignity in speech and behaviour. If our speech and conduct contradict our doctrine who will give us credit to be what we profess. It was the unbecoming conduct of professors that brought the cause of Christ so low in our day.

(2) He was to "take heed unto the doctrine." We see in II. Tim. iv. 2, what these doctrines were—"Preach the Word." He was to preach the doctrines contained in God's Word. He was to preach Christ crucified as the only Saviour for guilty, perishing sinners. But he was also to "reprove, rebuke, and exhort." This was to be done "with all longsuffering and doctrine." Sinners are to be reproved and rebuked but it must be done in all longsuffering and doctrine. There ought to be a certain dignity and solemnity in rebuking sin. I have found in my own experience that if I rebuked sin in a temper, as alas one is too ready to do, instead of the rebuke having a salutary effect on the person reproved it only stirred up a bad spirit. It ought to be done lovingly and in pity to the offender. I heard of two gracious men who quarrelled and one said to the other: "Let us stop; for, I find the devil in you stirring up the devil in me."

The great and momentous question for us all is have we been called effectually to be members of the Church of the living God who shall be eternally with Him in glory? If not we shall perish forever.

Two Notable Sermons by J. C. Philpot.

THE late Mr. Philpot is well known in Free Presbyterian circles through the excellent sermons he left behind him. He was a clear and able experimental preacher. He laid all emphasis on the sovereign grace of God in Christ in saving ruined sinners from sin, death, and hell. We do not accept his views on baptism, but on the cardinal doctrine of justification by faith, and faith alone, Mr. Philpot, probably, resembles Rev. Archibald Cook more than any we ever read, on the absolute sovereignty of God in justifying a sinner through the righteousness of Christ. He was not a great theologian, like Calvin, John Owen, Charles Hodge, and Thomas Chalmers, but as an experimental preacher, he was second to none. Philpot's sermon on Isaiah xviii. 5, 6, entitled "Winter afore Harvest," is truly a masterpiece in experimental theology, depth of thought, pathos, faithfulness to the truth of God, in spirituality, simplicity of language, gospel flavour, scriptural logic, we have read few, if any, on the same lines that equal the above sermon. There are other most excellent sermons by the same author, but we may mention another famous sermon of his, entitled, "The heir of Heaven walking in darkness," which is also a most refreshing sermon for tried souls, "who hunger and thirst after righteousness."

There is a pamphlet by the same author entitled, *Review of "Apocalyptic Sketches," "Signs of the Times," and "The Coming Struggle,"* price 3d. post free. The above pamphlet is on the book of Revelation. We read it long ago, but after re-reading it recently we were struck with its applicable reasoning to present-day conditions. It is very instructive indeed, and suitable for old, and young people. Philpot is more like Rev. Lachlan Mackenzie, of Lochcarron, in his cautious analogies, and reasoning than any one we have read on the events that may take place before the Millennium; only Philpot does not go so far as Mackenzie in propounding the opinion that the Pope shall remove his seat to Jerusalem before its final overthrow.

We do not advocate experimental preaching on all occasions, but the objection of modern preachers to experimental doctrines arises from another quarter. They cannot preach what they never experienced, unless it be "stolen water" to suit the occasion, which if the Lord's people drink of such 'water' they must spew it out again! We advise all who love the gospel, and rejoice in its scrutinising light to secure copies of the above sermons, which are to be had in booklet form at the nominal price of 6d. each, post free, from Farnecombe and Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C.4.—*James Macleod.*

The late Mr. John Macleod, Elder, Tarbert, Harris.

SUCH has been the depletion which has taken place from time to time in the ranks of those who were properly styled the "Men" and who were prominently identified with the witness made for the Truth in Scotland in 1893 that very few of them survive amongst us to-day. Some there have been whose affected and trumpeted zeal at the beginning of things has been seen to end otherwise than to the honour of the cause which at one time they would make it appear they espoused with such fervour and heat. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us" (I. John ii. 19).

The situation which emerged as a result of the passing into law of the notorious Declaratory Act of 1892 by the Free Church of Scotland caused grave anxiety to those whose convictions were based in the firm belief that a change so serious had been effected in the constitution of the Church as to warrant distinct separation from that body. It was while the decisive step of separation was being taken by a goodly number of people throughout the Highlands and elsewhere and which eventually culminated

in the formation of the Free Presbyterian Church of Scotland that the subject of this notice being one of a number of office-bearers and members called upon the Free Church Minister at Tarbert—Rev. John Maclean—to inform him of their intention of severing their connection with the Free Church. On that occasion it appears that our departed friend seemed somewhat to waver as apparently he was impressed with the gloss which the minister put on the Declaratory Act and the reasons which prompted the Rainyite party in sponsoring this piece of legislation. His attitude on that occasion, as we have heard from his own lips, caused him a few sleepless nights until on the following Sabbath he joined company with those who for the first time assembled together in public worship outside the pale of the Free Church. From that day onwards there was no wavering nor regret for the stand then made. At that time there were not wanting, among professors, false prophets who unblushingly predicted the speedy downfall, if not the immediate extinction, of the newly-formed denomination whose avowed determination had been that they would not brook the violation of principles dearly held by themselves and their forefathers as the abandonment by them of those principles were believed to be subversive of the doctrines contained in the Confession of Faith as founded on the Word of God. About this time on a Sabbath morning that passage in Scripture, Deut. xvii. 21,22, came with such power and comfort before his mind that the recollection of this experience was fondly cherished in after life.

John Macleod was born in Tarbert in the Parish of Harris in 1858 and finished his course there on 2nd August, 1935. In early life he followed the building trade. After serving his apprenticeship as a stone mason he latterly became a building contractor. In addition he was successful in other lines of business. From early youth he was the subject of deep religious convictions and appears to have embraced Christ as his personal Saviour while quite a young man.

For some time Mr. Macleod was seriously considering his duty as to making a public profession of his faith in Christ.

But such was the sense he had of his unfitness that not until after a searching self-examination he decided first to approach his minister by way of private consultation before compearing before the Kirk-Session. The result was that for some years prior to the Separation of 1893 Mr. Macleod was a member of the then Free Church.

As the numbers of those who adhered to the 'old paths' were being increased, provision, if possible, was required to be made for their accommodation in some place for public worship. Our worthy friend was not slow in making available for this purpose the first floor of a large store which the Congregation had the free use of until the present Church was built. Then again the problem of erecting a Manse was definitely considered and here again Mr. Macleod made himself responsible for the completion of this building on terms so favourable to the Congregation as we believe it would be difficult to find a parallel elsewhere.

Mr. Macleod was elected to the Eldership in 1911, and he conscientiously discharged the duties of that office with propriety right up to the end. In his capacity as Presbytery and Synod Elder he was diligent in his attendance on these Courts. As a speaker to the "Question" he was always brief and concise but none the less acceptable on that account. His reference on the last occasion he spoke to the "Question" when he remarked that the longer the believer lived in the world the more he felt his need of the publican's prayer will be remembered by many who listened on that occasion.

During the last illness which was of a slow and lingering nature and which was borne with fortitude and commendable patience his chief complaint was that he felt the fiery darts of the Enemy more virulent than ever he did in his life-long experience. Notwithstanding he was deriving comfort from the Word: "My grace is sufficient for thee." His end was peace.

The demise of Mr. Macleod has caused a blank in our Congregation which we fear will not be made up for many a day. A wide circle of Ministers and Men who were hospitably accommodated by him at Communion and other times and the few

besides whose privilege it often was to hear his godly converse so apt and varied in anecdote of eminent worthies of bygone times join in expressing their sincere sympathy to the surviving widow and family.

“ Woe’s me that I in Mesech am
A sojourner so long.”—*N. MacK.*

The late Mr. Angus Macaulay, Elder, Oban.

THIS worthy man passed to his rest on the 2nd day of February. He was born on Heisker, North Uist, his father being light-house keeper there. We have no information as to how and when he passed from death to life but no one who knew Mr. Macaulay could doubt that such a real change had taken place. On his retiral from the light-house service he came to reside in Oban and in due course was appointed an elder in the congregation. As long as his health permitted he carried out his duties as an office-bearer faithfully and conscientiously.

As has been indicated Mr. Macaulay spent his days in the light-house service and owing to the remoteness of some of the places where he was stationed he had not much opportunity of attending the public means of grace but on his retiral no man was so diligent as he in being in his place in the house of God. He could heartily join with the Psalmist in saying: “Lord I have loved the habitation of thy house, and the place where thine honour dwelleth” (Ps. xxvi. 8). During a number of years he suffered from paralysis but as long as his limbs would carry him he was present at the public means of grace, an example to those who were young and strong and an encouragement to his minister. For two or three years he was confined to the house but one could never visit him without being conscious that here was a man enjoying much of the presence of the Lord and feeding upon His Word as one that was finding great store. He was a man of Nathaniel-like disposition; gentle, and deeply interested in everything that pertained to the cause of the Master

he loved and whom he served so devotedly. It was a pleasure to visit him as his journey in time shortened and as he drew near to his heavenly rest. Though he could not carry on a lengthened conversation the few words he did say gave indication where his thoughts were and where his heart lay. We miss men like Angus Macaulay so gentle in spirit—they are so few—and with such living desires for the prosperity of Christ's cause. We miss their prayers, those sincere and earnest pleadings at a throne of grace but we would not grudge them their rest. They have gone to be with their Lord whom they loved which is far better.

We extend our sincere sympathy to the widow, the daughter, the sons and the grand-daughter who devotedly nursed her grandfather in his lingering illness and we pray that they may be enabled to follow the example set by a beloved husband, father, and grandfather who dearly loved them.

The late Mr. Alexander Fraser, West Coast Missionary, Ballachulish.

ALEXANDER FRASER passed to his rest at West Laroeh, Ballachulish, on 29th July, 1935, at the patriarchal age of 87. He was forty years a West Coast Missionary. His first appointment was to Scalpay, Harris, and afterwards to Strond, South Harris; he was stationed over thirty-six years at Geocrab, and Stockinish, Harris. He was a well-known figure in those parts of Harris. He retired in 1924 to his native country and took up his residence at Ballachulish. Mr. Fraser was closely related to Dr. Livingstone, the famous South African missionary, whose forbears hailed originally from Gometra, Mull. Mr. Fraser kept up correspondence with Dr. Livingstone's daughter, Mrs. Wilson, and her son Dr. Livingstone Wilson who followed in the footsteps of his distinguished grandfather used to stay with Mr. Fraser and family when home on furlough.

On his retiral as a West Coast missionary he came to reside at Ballachulish, and it was there he died on the date already

mentioned and was buried in the beautiful new cemetery of Duror in the Appin country, a district which at one time enjoyed the ministrations of Rev. W. S. MacDougall, latterly of Fodderty. During his retiral he conducted services at Kinlochleven for the Gaelic-speaking men there mostly from the Islands who were attracted to the place by the work which was so easily obtained there for many years. When the slump came and the men left for their Island homes Mr. Fraser was in the habit of conducting services in the house of Mr. MacIennan, gardener, Port Appin. Here he was welcomed by Mr. and Mrs. MacIennan to their home. The removal of the latter by death, shortly after Mr. Fraser's decease, made a blank in that part of Argyllshire to not a few. Mr. Fraser also conducted a weekly prayer-meeting in the house of Miss MacColl, Bracklet, Ballachulish, for many years until laid aside by ill-health and infirmity. During the absence of the minister Mr. Fraser often conducted services at Oban and his visits to this place and ministrations there were highly appreciated by the people. He had a lively style as a speaker, and being the master of apt illustration his speaking arrested and kept up the attention of the hearers. At the Question Meetings he was listened to with the keenest attention. Argyllshire, like other places, is being stripped of those who bore witness that they were the followers of the Lamb and one misses them when they have bidden us farewell but it is well with them though we are the poorer.

We extend our sympathy to his daughter, Mrs. Mackinnon, U.S.A., and to his step-son, Mr. Edward Mackay, Collam, Harris.

Nadur an Duine 'na Staid Cheithir Fillte.

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS
CREIDMHICH.

(Air a leantuinn bho t.d., p. 433).

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

Comh-dhùinidh mi nis, le labhairt ann am beagan de bhriathraibh, air tùs ri naoimh, agus a rìs ri peacaich.

1. Ribhse a ta 'nur naoimh, a deiream,

Air tùs, Dèanaibh stri air comh-luadar agus co-chomunn fhaotainn agus a chumail suas ri Iosa Crìosd; 's e sin a bhi tarruing còmhnaidh nuadh gràis o thobair a' ghràis a ta annsan, le creidimh; agus dèanaibh féum iomchuidh dhiubh ann an cleachdamh a' ghràis agus na h-ùmhlaichd naoimh. Bithibh air 'ur faicill o sgarachduinn a bhi eadar Crìosd agus bhuir n-anama: Ma fhuair sin a steach cheana, (nì air am bheil a choslas a bhi air móran anns an là so,) dèanaibh dìchioll air atharrachadh air falbh. Tha na h-iomada anns an t-saoghal a ta dèanamh tàir air Crìosd, ged nach dèanadh sibhse tàir air: Is lionmhor iad a thionndaidh an cùl ris, a bha uair-eigin a' taisbeanadh a bhi air an t-slighe gu nèamh. Thug grian bhlàth na sìthe agus an t-soirbheachaidh shaoghalta air cuid brat na diadhachd a thilgeadh dhiubh, eadhon iadsan a ghleidh greim daingeann dheth 'nuair a bha gaoth na trioblaid a' séideadh orra: agus "An àill leibhse falbh cuideachd?" *Eoin*. vi. 67. Tha mhi-thaingealachd as mò air a sgrìobhadh air bhuir tarcuis-se air co-chomunn ri Crìosd, *Ier.* ii. 31. "An robh mise am fhàsach do Israel; am fhearann dorchadais? C'uim' an dubhairt mo shluagh, Is tighearnan sinn oirnn féin; cha tig sinn na 's mò thugadsa?" O! mhuinntir ionmhuinn, "an e so bhuir caoimhneas d' ur earaid?" Tha e mi-chiatach do mhnaoi 's am bith tàir a dhèanamh air co-chomunn ri a fear-pòsda, ach dh'ise gu h-àraid a bha air a tabhairt o phrìosan no o 'n òtrach, mar bha sibhse, le 'ur Tighearn. Ach cuimhnichibh, guidheam oirbh, gur ole an t-àm so gu bhi beò fad as o Dhia:—is àm e anns am bheil freasdal Dhé ann an gruaim ris an fhearann 's am bheil 'ur còmhnuidh! tha neòil na feirge a' tionail, agus tha iad tiugh os 'ur cinn! Chan àm dhuibhse bhi mach as 'ur seòmraichean, *Isa.* xxvi. 20. Feudaidd iadsan a ta nis ag imeachd ro dhlùth ri Dia, gu leòir a bhi aca r'a dhèanamh gu seasamh, 'nuair a thig an deuchainn; cia cruaidh a bhios e do mhuinntir eile an sin, a ta coslach ri bhi air an glacadh le trioblaidean, 'n uair a ta cionnt gun atharrachadh a' luidhe air an coguisean. A bhi air an dùsgadh o chodal suaimhneach, agus a bhi air an tilgeadh gu cuan doininnach mar a bha Ionah, bithidh sin 'na dheuchainn eagalach. A bhi mothachadh trioblaid, mu 'm bheil sinn 'ga

faicinn a' teachd, a bhi an taobh thall de dhòchas, mu 'm bheil eagal againn, is cor ro bhrònach e. Air an aobhar sin brisibh sìos iodholan 'ur n-eud, claidhibh na h-ana-mianna sin, agus na h-an-tograidh mhì-riaghailteach sin, a ghoid air falbh bhur cridheachan, agus a dh' fhàg sibh cosmhuil ri Samson, gun fholt, agus abraibh, "Siùbhlaidh mi agus pillidh mi gu m' cheud fhear, oir bha mi na b' fhèarr dheth an sin na 'n tràth-sa." *Hos. ii. 7.*

'S an dara àite, Imichibh mar a bhuineas doibhsan a ta air an aonadh ri Crìosd. Dearbhaibh 'ur n-aonadh ris, le "gluasad mar a ghluais esan," 1 *Eoin ii. 6.* Ma tha sibh air bhur tabhairt o bhi fo chumhachd an dorchadais, dealraichibh 'nur solus am fianuis dhaoine. Dealraichibh, mar sholusaibh 's an t-saoghal, a' cumail a mach focal na beatha, mar a chumas na lèchrain a 'choinneal, a ta annta, a' dealrachadh trompa, *Philip. ii. 15, 16.* A nis air dhuibh aidmheil gu bheil Crìosd annaibh, bitheadh iomhaigh a' dealradh a mach 'nur caithe-beatha; agus cuimhnichibh, gur e gnothuch bhur beatha bhi dearbhadh le 'ur gnìomh-aran agus 'ur giùlan, na nithe a ta sibh ag aidmheil.

1. 'S aithne dhuibh deadh-chliù mnà. Bithidh cùram air a' mhnaoi a ta pòsda, cionnus a dh' fheudas i toil a fir a dhèanamh. Imich thusa agus dèan mar an cèudna: Gluaisibh gu eubhaidh do 'n Tighearn chum gach uile thoileachaidh, *Col. i. 10.* Is e so gnothuch mòr na beatha; 's éiginn duibh esan a thoileachadh, ged a chuireadh e corruich air an t-saoghal uile: Is éiginn do na nithibh a ta fuathach dha-san, a bhi fuathach dhuitse, do bhrìgh gu bheil iad fuathach dha-san; ciod air bith ana-mianna a thig a shuiridheadh air bhur cridheachan, àicheadh-aibh iad, do bhrìgh gu 'n do nochdadh gràs Dhé, a' teagasg dhuibh sin a dhèanamh, agus gu bheil sibh air bhur ceangal ris an Tighearna. Biodh e 'na chomhdach d' ur suilibh: oir chan 'eil bhur roghainn agaibh ri dhèanamh, tha e air a dhèanamh cheana, agus chan fheud sibh eas-onoir a thabhairt d' ur Ceann. Bheir duine an aire d' a chosaibh, a chionn, ma gheibh e trioblaid an sin, gu 'n éirich i suas g'a cheann: "An gabh mise buill Chrìosd, agus an dèan mi buill striopaiche dhiubh? Nar leigeadh Dia!" ars an t-abstol, 1 *Cor. vi. 15.* An gabh thusa an cridhe sin agad, a 's e àite-còmhnuidh Chrìosd, agus an toir thu

aoidheachd d' a naimhdibh an sin? An gabh thu an corp sin a 's teampull da, agus an truail thu e, le feum a dhèanamh d'a bhuill, mar inneil peacaidh?

2. Bithibh cùramach toradh a thoirt a mach, agus mór-thoradh. 'S e 'gheug a ta luchdaichte le toradh, glòir na Fìonain, agus an treabhaiche mar an ceudna, *Eoin* xv. 8. "An so tha m' Athair-se air a ghlòrachadh, gu 'n toir sibhse mór-thoradh uaibh; agus bithidh sibh 'nur deiseiobuil dhomhsa." Seasaidh craobh neo-thorach na's tèaruinte ann an coille, no ann an gàradh-ubhal; agus bithidh geugan ann an Criosd, nach 'eil a tabhairt a mach toraidh, air an tabhairt air falbh agus air an tilgeadh do 'n teine.

3. Bitheadh inntinn néamhaidh agaibh, agus cumaibh suas dimeas naomh air an t-saoghal. Tha sibh air bhur n-aonadh ri Criosd, is esan bhur Ceann agus Fear-pòsda, agus tha e air nèamh: uime sin, bu chòir d' ur cridheachan-sa a bhi an sin mar an ceudna, *Col.* iii. 1. "Uime sin ma dh' éirich sibh maille ri Criosd 'na shuidhe aig deas làimh Dhé." Imicheadh sìol na nathrach air am broinn, agus itheadh iad duslach na talmhainn: ach bitheadh nàir' air buill Chriosd cromadh sìos agus beathachadh maille riù.

4. Bithibh beò, agus gnìomhaichibh le bhur taice do ghnàth air Iosa Criosd tre chreidimh. An ni sin a dh' fhàsas air a fhreumh féin, is craobh e, agus cha gheug. Is e nàdur na géige, a bhi an taice ris an stoc air son gach uile; agus a bhi tarruing a brìgh uile uaith sin. Leigibh bhur taic' airsan air son beatha, soluis, neirt, agus gach uile shochaircean spioradail, *Gal.* ii. 20. "A ta mi beò, ach cha mise, ach Criosd a ta beò anam: agus a' bheatha a ta mi nis a' caitheadh san fheòil, caitheam i tre chreidimh Mhic Dhé." 'S ann air an aobhar so, anns an aonadh dhiomhair, a tha neart ri anmhuinneachd, beatha ri bàs, agus nèamh ri talamh; chum gu 'n éireadh anmhuinneachd, bàs agus talamh suas air sgiathaibh iasaid. Earbaibh ris air son sochaircean aimsireil mar an ceudna *Mat.* vi. 11. "Tabhair dhuinn an diugh ar n-aran laitheil." Ma dh' earb sinn ris air cùram sìorruidh bitheadh nàir' oirnn mur earb sinn ris air son air lòn 's n t-saoghal.

'S an àite mu dheireadh, Bithibh de spiorad macanta, agus de ghnè aonaidh ri comh-bhuill cuirp Chriosd, air dhuibh a bhi ceangailte ris an Iosa macanta, an Tì anns am bheil na h-uile a ta air an aonadh ris, a' coinneachadh a chéile. Tha faidh-eadaireachd mu 'n ni so, do thaobh rìoghachd Chriosd, *Isa.* xi. 6. "Gabhaidh am madadh-alluidh còmhnuidh maille ris an uan, agus luidhidh an liopard sìos maille ris a' mheann." Tha so ann an cosamhlachd ri beathaichean Noah: Beathaichean a' chobhartaich, le 'm bu ghnàth beathaichean eile mharbhadh, aon uair 's gu 'n d' thàinig iad a steach do 'n aire, luidh iad sìos ann an sìth riù; cha robh an t-uan ann an cunnart o 'n mhadadh-alluidh an sin; no am meann o 'n liopard. Bha còimhlionadh maiseach air anns a' chéud eaglais, *Gnìomh.* iv. 32. "Agus bha aig a' chuideachd a chreid aon chridhe, agus aon anam." Agus tha 'n sporaid so a' buadhachadh ann uile bhuill Chriosd, a réir tomhais gràis Dhé anna. Tha 'n duine air a bhreith lomnochd, tha e teachd lomnochd do 'n t-saoghal so, mar gu 'n rùnaicheadh Dia e a bhi 'na ionhaigh sìth: agus gu cinnteach 'n uair a ta e air a bhreith a ris, chan 'eil e teachd do shaoghal nuadh nan gràs, le spuìrean gu reubadh, le claidheamh gu lotadh, agus le teine 'na làimh, a losgadh a chomh-bhuill ann an Chriosd, a chionn nach faic iad le sholus-san. Och! is brònach a bhi faicinn lilighean Chriosd mar dhroighionn ann an cliadhaichean a cheile, uain Chriosd a' sgrios aon a chéile mar leòmhain, agus daoimean Chriosd a' gearradh aon a chéile! Gidheadh, is éiginn duinn cuimhneachadh, nach dèan peacadh buill Chriosd a thàladh ri cheile, ged dh'fheudas Herod agus Pontius Pilat a bhi air an dèanamh 'nan càirdibh air an rathad sin. Tha riaghailt an abstoil soilleir, *Eabh.* xii. 14. "Leanabh sìth maille ris na h-uile dhaoibh, agus naomhachd." Gun bhi leantuinn sìth na 's faide na leigeas ar toil, ar creideas, no an leithide sin leinn a dhèanamh, tha so a' teachd ro ghoirid; a bhi 'ga leantuinn na 's fhaide na cheudaicheas naomhachd dhuinn, is e sin, comh-fhreagaradh do thoil Dhé; tha sin a' dol ro-fhad. Tha 'n t-sìth luachmhor, ach feudar a ceannach tuilleadh is daor; uime sin gu ma fèarr leinn a bhi d' a h-easbhuidh, no a ceannach, air chost firinn no naomhachd; ach air dhòigh eile, chan urrainn

dhi bhi tuilleadh is daor air a ceannach; agus bithidh i do ghnàth luachmhor ann an suilibh mhic na sìthe.

II. Agus a nis a pheacaich, ciod a their mi ribhse? Thug mi cuid de bheachd dhuibh air sochairean na mhuinntir a ta ann an staid gràis: Chunnaic sibh iad fada uaibh; ach mo thruaighe! cha leibhse iad, a chionn nach le Criosd sibhse. Is leibhse peacadh na staid neo-iompaichte; agus is leibh a thruaighe mar an ceudna: ach, chan 'eil cuid no crannchur agaibh 'sa' chùis so. Tha cionnt bhur n-uile pheacanna 'nan luidhe gu trom oirbh; chan 'eil cuid 's am bith agaibh ann am fireantachd Chrìosd! Chan 'eil sìth dhuibhse; chan 'eil sìth ri Dia; chan 'eil fìor shìth choguis; oir chan 'eil agaibh còir-shlàinteil anns a' Mhór-Fhear dèanamh na sìth. Cha bhuin sibh do theaghlach Dhé: Cha bhuin an uchd-mhacachd air an robh sinn a' labhairt dhuibhse. Chan 'eil còir agaibh ann an spiorad an naomhachaidh. Agus ann an aon fhocal, chan 'eil oighreachd 's am bith agaibh am measg na muinntir a ta air an naomhachadh. Is e na h-uile a 's urrainn domh a ràdh ribh, anns a' chuis, nach 'eil bhur staid gun dòchas; feudaidh iad a bhi agaibh fathast, *Taisb.* iii. 20. "Feuch tha mi am sheasamh aig an dorus, agus a' bualadh: ma dh' éisdeas neach 's am bith ri m' ghuth, agus gu 'm fosgail e 'n dorus, thig mi steach d'a ionnsuidh, agus gabhaidh mi mo shuipeir maille ris, agus esan maille riumsa." Tha nèamh fathast a' tairgse coimh-cheangail ri talamh! Tha 'n criadhair, a' dèanamh suiridheadh air a' chriadh féin! Agus chan 'eil geatachan caithir na dèin fathast dùinte. O! nach b' urrainn duinn bhur comh-éigneachadh gu teachd a steach. An fhad so mu staid a' ghràis.

(*Ri leantuin.*)

Literary Notices.

MISSIONARY ROMANCE IN MOROCCO by James Haldane. Glasgow: Pickering & Inglis, Bothwell Street. Price, 2/6.

This book gives a vivid picture of the tremendous difficulties facing the Christian missionary in Morocco. The stolid fatalism

of the Islamic faith is like a granite wall which looks like that it will never be broken down. Still, the gospel of Christ is the power of God unto salvation to everyone that believeth: otherwise, the hopelessness of the task facing the missionary might well beget in him a feeling of despair of ever seeing the Moslem world with its 250 millions turned to Christ. Mr. Haldane is conscious enough of the tremendous difficulties but he sets his heart to the work in the hope that the Lord will move hearts that are hard as adamant. There are two or three expressions that indicate Mr. Haldane's theological position unless we are mistaken. His references to God's love are not sufficiently discriminating and some of his words indicate that he makes no difference between God's love to His people and His benevolence to mankind in general.

WHY 854 PRIESTS LEFT THE CHURCH OF ROME by Albert Close.

London: Protestant Truth Society, 31 Cannon Street, E.C.4.

Price, 2/10 (post free).

The Protestant Truth Society is doing good service by publishing this volume which gives in the compass of some 320 pages a review of the hundreds of former priests of the Roman Church who have quitted that communion and have become Ministers of the Church of England and other evangelical churches all over the world. Some eighteen months ago a first volume was published entitled "662 Priests leave the Church of Rome." The new volume is a complete revision and with double the number of pages in which the reasons for abandonment of Rome are given more fully, whilst there is a section reviewing the extraordinary work of Mr. James O'Connor of New York and his great work amongst former Roman Catholics at Christ's Mission. The Church of Rome is not slow to proclaim on the house-tops those who join her ranks from Protestant communions but this volume affords extraordinary evidence of the leakage the other way. It is a veritable armoury for all evangelical workers and the circulation of this volume will be heartening indeed. The painstaking research work of Mr. Albert Close deserves warm commendation.

FAITHFUL UNTO DEATH : THE MARTYRS OF EAST ANGLIA by Philip H. Rand. London : The Protestant Truth Society, 31 Cannon Street, London, E.C.4. Price 7d. (post free).

This is one of the Protestant Society's Sixpenny Library Series. It gives short accounts of the Protestant witnesses of East Anglia who sealed their testimony with their blood. It is well we should be reminded of what it cost these noble witnesses to win the religious liberty we enjoy.

JESUIT PLOTS FROM QUEEN ELIZABETH TO KING GEORGE V. by Albert Close. London : Protestant Truth Society, 31 Cannon Street, London, E.C.4. Price 2/9 (post free).

This is a book of astonishing revelations about the past, and present intrigues of the Jesuits in Great Britain, and the Empire. Mr. Close discloses that the great offices of State, and particularly the Foreign Office are honeycombed with Roman Catholics and as permanent officials that they have dangerous opportunities to cause, and make changes which may prove disastrous to our Protestant Constitution unless they are exposed, and checked in time. The book also discloses the fact that the *Daily Press* of the nation, with few exceptions are under the influence of Roman Catholics. We are of the opinion that all true Protestants, Ministers, office-bearers, lay-preachers, heads of families, and school teachers, should secure a copy of this book, and acquaint themselves and others under their care and charge of our national dangers.—*James Macleod*.

THAT BETTER PART : THE EARLY EXPERIENCE, DIARY, AND LETTERS OF MARY TANNER. London : Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, E.C.4. Price 2/- (paper covers); 2/6 (cloth) post free.

This little book contains a brief introductory memoir of this gracious lady, the wife of Pastor Joseph Tanner, Cirencester. She was one of the trophies of God's free grace, taken from a worldly home of affluence in which horse-racing and its frivolities were indulged in. The means by which the change took place that made her turn her back forever on the gaities of the world

and cast in her lot with the people of God is not recorded in her diary but the experiences therein recorded and the letters accompanying this record show how thorough the change was. Like all the Lord's people she had her trials, spiritual and otherwise. Her earnest cry to be delivered from her sin and made more and more conformable to the image of her Redeemer will encourage those passing through a like experience who instead of feeling themselves holier are realising more and more the abominations of their heart. Those who delight in gleaning in the fields which God has blessed to others will find in this book much to encourage them while the spirituality and heavenly mindedness of Mrs. Tanner should exercise a humbling effect owing to their own lack of those Christian graces which made her heart burn with such ardent love to her Saviour. The diary and letters are edited by a grand-daughter, Miss M. H. Wakeley, 37 Beaconsfield Villas, Brighton, who has done her work well, and who will, no doubt, receive the thanks of not a few for her labour of love. The book has a brief recommendatory foreword by Mr. J. K. Popham in which he says he esteems it an honour to write the foreword.

Notes and Comments.

The Press and Sabbath Observance.—Now and again through the happening of certain events one gets an insight into the attitude of the press to Sabbath observance. There are honourable exceptions but generally speaking the kind of Sabbath observance that would be tolerated by the great majority of pressmen is of the most nebulous kind. This country is now flooded with newspapers that had their original home over the Border and the attitude on the Sabbath question as set forth in these papers would leave us very little of the Sabbath if the people of this country were foolish enough to follow their counsels. In many cases the men whose oracular utterances appear in the press are engaged in Sabbath work and one might as soon expect to find a band of Mussolini hero-worshippers

bringing in a verdict of guilty against his high-handed, tyrannical policy towards Abyssinia as to think that these pressmen would be supporters of the scriptural law of Sabbath observance. The writers of editorial and special articles, seasoned with biting sarcasms, inconsequent reasoning, infallible deliverances, jibes and sneers, have greatly mistaken their calling and become too obsessed with their self-importance in imagining they have a right to lay down a law to the people of Scotland on Sabbath observance contrary to the Word of God and based on their own loose thinking. They profess to be the advocates of a wider liberty and a saner outlook on the big world around them. They hurl the words "narrow-minded" and "bigot" with irresponsible abandon at those from whom they differ in a way which certainly does not indicate the possession of much sanity and still less of broad-mindedness. There are no bigots who can be so intensely fierce and so unreasonable as these men when they sit in judgment on those who may in many respects be their superiors both as men and Christians. A press with such an attitude is a menace to the religious life of this country. They do not seem to realise that their plea for liberty brings them up against the immovable wall of authority: an authority which is not human but divine. The weapons employed by these writers are taken from an old armoury which has, in all ages, supplied those who had as much religion as the pens with which they write their thoughts. Have things come so low that the Church of Christ must listen to what these men say. "They are of the world: therefore speak they of the world, and the world heareth them" (I. John iv. 5).

Some Ministers and "Green Pastures."—It seems that some ministers in Scotland regard this burlesque of divine things as quite reverent. We have read some of these so-called reverent vapourings in one of the daily papers and how any one who has any respect for divine things to say nothing of professed ministers of the gospel can speak of them as reverent is beyond our comprehension. It shows to what a low level vital religion has descended when "Green Pastures" would not be hounded

out of the country. We subjoin a letter from one of the Glasgow evening papers, a sensible piece of criticism, amidst much silly nonsense which is served up to its readers night after night. "I have not seen 'Green Pastures,'" says this correspondent, "but if I have to witness my religion being mocked I will certainly not go to see the picture. The negroes may think that God is a benevolent-looking old gentleman in a frock-coat, although we know that to be ridiculous and wrong. . . . but he who is a white Christian and who could sit and look at such blasphemy: there have we found the real sinner."

Matters of Interest: Divorce Bill for Scotland and Changes in Coronation Oath.—Lord Alness has introduced a Bill in the House of Lords proposing to give wider scope for divorce in Scotland. Hitherto the law of the land was that set down in the Confession of Faith viz: that "nothing but adultery, or such wilful desertion as can in no way be remedied by the Church or Civil Magistrate, is cause sufficient of dissolving the bond of marriage." The new Bill, if passed into law, will permit divorce for insanity, habitual drunkenness, etc.

In the new form of the King's Coronation Oath among other changes made is the omission of "King by the Grace of God." Whatever opinions may be held on the other changes we cannot but condemn this change. The position occupied by the Duke of Norfolk in the Coronation ceremonies is awakening concern in the minds of Protestants and suspicions exist in the minds of many, whether well founded or not our present information does not enable us either to affirm or deny that some of the changes such as the omission of "Defender of the Faith" may be due to him. We leave these matters meantime without further comment as Committees of the Synod, we understand, have them under review.

Church Notes.

Communion.—*April*—First Sabbath, Portnalong; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick.

May—First Sabbath, Kames and Oban; second, Dingwall, Scourie (*Note change of date*) and Dumbarton; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross, Tarbert (Harris), and Coigach; second, Shildaig; third, Uig (Lewis), Helmsdale, Lochcarron, Glendale, and Dornoch; fourth, Gairloch and Inverness. 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.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1937-8 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 3/9 (including double July number) post free. Subscribers are requested to read the instructions on p. ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions. The annual subscription for the *Free Presbyterian Magazine* and the *Young People's Magazine* is 6s. (post free).

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are.

Notice to Clerks of Kirk-Sessions and Deacons' Courts.—Clerks are hereby reminded that their records, with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are, not later than the end of April. Sufficient to cover return postage should be included.

Collection for April.—The Collection (first) for the Home Mission Fund (Missionaries and Catechists) is to be taken up this month.

Church History Books and Confession of Faith.—Payment should be made to Rev. W. Grant, Halkirk, for Church History books sold, and to Mr. F. Beaton, 11 Greig Street,

Inverness, in payment of copies sold of the Confession of Faith.—*W. G.*

Held Over.—Owing to pressure on space a number of articles have been held over.

Acknowledgment of Donations.

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

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Jewish and Foreign Missions.—Gift. Received with grateful thanks from Messrs Richardson & Lawson, C.A., Glasgow, the sum of £50, being a gift out of the estate of the late Mr Duncan MacPherson, Kames, by request of his son and daughter Mr Donald MacPherson and Miss Jeanie K. MacPherson, Kames.

Jewish and Foreign Missions.—Friend of the cause, Lochcarron, per Rev. D. MacLeod, £20; A Friend, Winnipeg, £4; Mr J. L., Stockton-on-Tees, £2; A Friend, per Rev. J. P. Macqueen, London, £1; Mr and Mrs H., Ailsa Craig, Ontario, £2 0s 9d, A. M., £1; Friend, Abroad, £2; Mantelpiece Mission box in Assynt, 10s; Interested, Winnipeg, £3 1s 1d; A. K., Westhill, 10s; Mrs McL. Struth, 8s; Mrs H. N., Fort William, Ontario, 12s; Mrs C. M. Sincoe, Ontario, £1; C. McN., Hurstville, Sidney, £1; "Nurse," per R. Sinclair, London, £1; Mrs McN., Corrour, o/a Mrs Radasi, 6s 6d.

Rev. N. McIntyre acknowledges with sincere thanks the following:—Mrs S., Detroit, 5 Dollars; Friend, Kingussie, 10s; Anon., Ayrshire, £2; Miss M. M. Maybole, £1; Mr J. McL. Crianlarich, £1; Dufftown postmark, 5s; Friend, Lochinver, £1; J. F. C., Calgary, £2.

Rev. Dr. R. MacDonald acknowledges with grateful thanks the following donations for the Well sinking fund:—Greenock Congregation, £7 12s 6d; Oban, 10s; Anon, Glasgow, 15s; A. McD., Strathy, 2s 6d; Friend, Scourie, per Mrs Miller, Wick, 10s.

Received from the late Mrs C. Gillies' estate, per Rev. M. Gillies, Stornoway, the sum of £3 10s, on behalf of the Foreign Mission Fund.

The following lists have been sent in for publication:—

Borve (Finsbay) Meeting House.—Rev. D. J. MacAskill acknowledges with grateful thanks the following collections:—Northton,

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South African Mission Clothing Fund.—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with sincere thanks the following donations:—An Inverness Friend, £1; M. C. F., Dingwall postmark, £1; A Friend, Scourie, 10s.

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