

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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**Free Presbyterian Magazine**  
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**Experimental Theology.**

I.

THE study of books on experimental theology is not so common as it was with our fathers. The serious-minded among them revelled in this rich and edifying field of spiritual instruction. While there is a danger that the expression of experiences should degenerate into those of the individual merely and that he should make his own experiences the basis by which all others should be tried yet the setting forth of the experiences of the true people of God and especially those of the great teachers whose praise is in all the Churches may be most comforting and edifying to the Church of God. Just as mere doctrine may become dry and without appeal to the heart so experiences based on the mere feelings of an individual are not for edification if not founded on the Word of God.

The great experimental theologians avoided these extremes. They were eminent theologians well trained in the different systems of theology but they were above all else men whose theology came from hearts renewed by the Holy Spirit. Perhaps no age of the Church was privileged with so many and so eminent experimental theologians as the period of the Puritan ascendancy in England and in the New England States. There is a richness and spiritual depth and unction in the writings of the Puritans which give them a pre-eminent place as helpers to God's heritage. Chief among them stands John Owen who, notwithstanding his heavy labouring style,—Dr. Duncan said in

this connection Owen moves like a whale—has by his commanding intellect and rich spiritual insight, left in some of his works a storehouse of experimental teaching that will never lose its interest as long as there are men and women battling with a corrupt nature and longing to be rid of sin. We can do no more at present than mention some of his works such as *Of the Mortification of Sin in Believers—The Nature, Power, Deceit, and Prevalency of the Reminders of Indwelling Sin in Believers—A Practical Exposition upon Psalm CXXX—The Grace and Duty of Being Spiritually Minded—A Treatise of the Dominion of Sin and Grace*, etc. These are works based on the teaching of God's Word. The doctrines of His truth are the basis of the experience set forth in them and with God's Word as his guide the great Puritan theologian carefully and with a well balanced judgment divides the false from the true in the experiences of believers.

In our own country we have not had such a number of distinguished experimental theologians as England has had. Yet, in this connection, it may not be out of place to remind our readers what Dr. Owen said of William Guthrie's *The Christian's Great Interest*: "You have truly men of great spirits in Scotland; there is for a gentleman Mr. Baillie of Jerviswood, a person of the greatest abilities I ever met with. And for a divine that author [William Guthrie] I take to have been one of the greatest divines that ever wrote. It [*The Christian's Great Interest*] is my *vade mecum*. I carry it and the Sedan New Testament about with me. I have written several folios, but there is more divinity in it than in them all." While making all allowance for the great Puritan's humility in the tribute paid to the little but precious book of the minister of Fenwick who that has read it with care will not be ready to say that it is a work worthy of the highest praise and which has been helpful and blessed to thousands. Well might Guthrie say, if he had been living, when Dr. Owen paid the above tribute what Dr. MacCrie said to Prof. Dugald Stewart when he complimented him for his *Life of Knox*: *Pulchrum est laudari a landato* (it is pleasant

to be praised by one who has been praised). Dr. Chalmers also, among others, pays this fine tribute: "in prosecuting the business of self-inspection it is of importance that we be guided aright in our inquiries into our spiritual state; and we know of few works better fitted to assist the honest inquirer in his search than Mr. Guthrie's *Christian's Great Interest*. We think it impossible to peruse this valuable treatise with the candour and sincerity of an honest mind without arriving at a solid conclusion as to our spiritual condition. His experimental acquaintance with the operations and genuine fruits of the Spirit, and his intimate workings of the human heart fitted him for applying the tests of infallible truth to aid us in ascertaining what spirit we are of . . . . Nor is his clear and scriptural exhibition of the dispensation of grace less fitted to guide the humble inquirer into the way of salvation. As a faithful ambassador of Christ he is free and unreserved in his offers of pardon and reconciliation through the death and obedience of Christ, to the acceptance of sinners; but, he is no less faithful in stating and asserting the claims of the gospel to an unshrinking and universal obedience, and to an undisputed supremacy over the heart and affections." *The Christian's Great Interest* was first published in 1658 and was at one time a household book in Scotland. No production of any Scottish writer it has been said has so often been reprinted. It has been translated into French, Dutch, and Gaelic.

Another book better known in Scotland in other days than now—*The Sum of Saving Knowledge*—in the estimation of some may not be regarded as having a right to a place among works on experimental theology yet, though it has been characterised as "cold and stiff" in its dialectics, it was not so to Robert Murray M'Cheyne, one of the saintliest ministers Scotland ever had. In his diary there is the following entry for 11th March, 1834: "Read in the *Sum of Saving Knowledge* the work which I think first of all wrought a saving change in me. How gladly would I renew the reading of it, if that change might be carried on to perfection." And in connection with these words Dr.



Bonar, his biographer, adds: "Those who are acquainted with its admirable statements of truth will see how well fitted it was to direct an inquiring soul." Dr. Hay Fleming points out that "when the Scotch Covenanters were groaning under the rod of persecution, not a few of the wrestling remnant, who were privileged to seal their testimony with their blood, made special reference in their dying speeches to *The Sum of Saving Knowledge*" (*The Pres. and Reform. Review*, x. 318). Among these was the youthful, James Stuart, who in his dying testimony left this witness to the *Sum*: "I adhere to *The Sum of Saving Knowledge*, wherein is held forth the life and marrow of religion." Dying men do not usually feed upon "cold and stiff dialectics." That it was very highly appreciated by our fathers is evident from the fact that when Dunlop's *Collection of Confessions* was published in 1719 there were loud complaints because the volume did not contain the *Sum of Saving Knowledge*.

In an article contributed to the *Presbyterian and Reformed Review* (vol. x) Dr. Hay Fleming deals with the authorship of the *Sum*. Wodrow, in pursuance of his plan of gathering materials for the biographies of Scottish Reformers and ministers, had received information from Rev. Patrick Simson, minister of Renfrew, that the *Sum* was the work of Revs. David Dickson and James Durham. His information was that David Dickson and James Durham drew up the *Sum of Saving Knowledge* in afternoons when taking an outing in the fresh air in the Craigs of Glasgow. These are now in the modern Necropolis of Glasgow. Mr. Patrick Simson further informed him that the *Sum* was the substance of some sermons preached by Dickson at Inveraray which were written out at the request of the "Lady Argyle." Both Dickson and Durham were honoured ministers of the gospel whose labours were abundantly blessed in the conversion of sinners and in the edification of God's people. The oft quoted and happy characterisation of the English merchant who heard certain of the Scottish ministers when north on business may be repeated: "I went to St. Andrews, where I heard a sweet majestic looking man [Robert Blair] who showed me the *majesty*

of God. After him I heard a fair little man [Samuel Rutherford] and he showed me the *loveliness of Christ*. I then went to Irvine, where I heard a well favoured, proper old man, with a long beard [David Dickson] and that man showed me *all my heart*." Well might Wodrow say that the whole Assembly could not have given a happier characterisation of these three ministers.

The *Sum of Saving Knowledge* though never officially acknowledged as a recognised document of the Church of Scotland has been invariably printed with the Confession of Faith. Owing to its omission from Dunlop's *Collection* an edition of "The Confession, Catechisms, Directories, Form of Church Government, Discipline, etc." was issued in 1725 by "the favourers of the Covenanted Reformation." In the "advertisement" the publishers say of the *Sum of Saving Knowledge and the Practical Use thereof*: "It was never yet condemned . . . but, on the contrary, has met with such approbation in the hearts and consciences of the Lord's people, and been so universally received, as if it had been a public standard, that now it may pass for such by common consent." The *Sum of Saving Knowledge* is stated under Four Heads and these are followed by the Practical Use of Saving Knowledge, Warrants to Believe, and Evidences of True Faith. The late Rev. John MacPherson issued in Clark's Bible Hand-books a small book on the *Sum of Saving Knowledge* with comments on the Four Heads already mentioned. Unfortunately this book does not contain the Practical Use of Saving Knowledge, etc.

(To be continued).

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## The Church's Authority and Liberty of Conscience.

IN connection with the subject of the authority of the Church an interesting and important question meets us. Does the right of liberty of conscience undermine and invalidate the lawful authority of the Church? Or are there limits to the

right of liberty of conscience? These questions were raised in an acute form during the Civil Wars when the Sectaries carried the claims of the rights of liberty of conscience to indefensible lengths. The Brownists carried "pretended liberty of conscience" against all church authority while the Fifth Monarchy men did the same in reference to the state. Then there were the thorough-going Anti-nomians who pressed the claims of liberty of conscience against the authority of God's law and the Libertines who held that men were at liberty to hold any opinions they pleased provided these were held conscientiously. It will be seen that the extraordinary confusion caused by these various parties all in the interests of liberty of conscience required some clearing up. Men of sound judgment saw clearly that such confused thinking required correctives. Hence we find in Edwards' *Gangraena*; Baillie's *Dissuasive from the Errors of the Time*; Rutherford's *Pretended Liberty of Conscience*, etc., an exposure of these errors and an indication of the limits of liberty of conscience when confronted with lawful authority in Church or State. The Westminster Divines in their usual well-balanced way state clearly the claims of liberty of conscience and its limitations. "God alone is Lord of the conscience," they assert, "and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word, or beside it, in matters of faith or worship" (*Confession of Faith*, chap. xx. sec. 2). This has rightly been regarded as one of the finest statements on the rights of liberty of conscience that has ever been penned. But the Divines further add: "And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God" (*Confession of Faith*, chap. xx. sec. 4). These sections conserve the rights of liberty of conscience and the authority of the State and the Church. On the one hand, they teach that the authority of the State or Church is not

absolute for it is limited by the rights of conscience. On the other hand, the rights of conscience are not absolute for they are limited by the lawful authority of Church and State. The teaching of the Confession asserts that conscience and lawful authority, civil or ecclesiastical, are not antagonistic and inconsistent: for both are ordinances of God; they limit one another but are not antagonistic.

We live in an age when the liberty of the individual is emphasised with almost as much outcry as it was in the French revolutionary period though fortunately not accompanied with such insensate madness. Men who are obsessed with a sense of the infallibility of their logic and who keep their eye fixed unmoved on the liberty of the subject are liable to be troublers of peace in Church and State. It never seems to dawn on them that there are other rights than those of liberty. So they set about building a structure in which they entrench themselves with a complacency that for the time being makes them believe that they shall never be moved. Their attention is so intently fixed on liberty that they ignore, if ever they acknowledged it, the claims of authority. It is one of the delusions of the age and we need not be surprised if it should seek to enter the ecclesiastical as well as the civil sphere and work havoc in both spheres.

It is not our intention to deal here with the questions of Toleration and Confessional doctrine of the power and duty of the civil magistrate in regard to religion into the discussion of which the doctrine of the rights of conscience enter. We have seen that according to the teaching of the Confession the rights of the liberty of conscience have certain limitations civil and ecclesiastical. For the present it is with the latter we are mainly concerned. What are these limitations? This is a question that is easier put than answered; but without attempting to lay down precisely, even if that were possible, the extent and limits of liberty of conscience there are certain general principles which may be noted. 1. The rights of liberty of conscience are limited by the divine law. Divine authority cuts right across the rights of the individual and the claims of liberty

of conscience. In the nature of things God's law must be supreme and no claim made in the interests of the conscience can invalidate that authority in the slightest degree. There can be no liberty, it has been well said, under whatsoever pretext or plea, to think, act or believe in opposition to that law. The specious plea, often uttered by unthinking men, that we are free to think whatever we please is immoral and strikes in the very face of divine authority. We are not at liberty to think what is wrong. To maintain the opposite is barefacedly to put in a plea for licentiousness. We have no right, at the bidding of a mistaken conscience to do that which is against the divine law. God's law and the conscience of man are not co-ordinate authorities. They are not to be regarded as each supreme in its own sphere. The conscience is subordinate to the divine law and any claims made by it must come within the ambit of God's law and not go against or beyond it. There is a limit beyond which liberty of conscience cannot go and that limit is the authority of God's law. It is anarchy of the worst kind to deny this limitation and act as if it did not exist. 2. Liberty of conscience is further limited by the lawful authority of the Church. The Church is an ordinance of God. As such it is invested with a certain measure of authority as we have seen. The Church has authority to declare the truth of God and in doing so, to determine upon the faith and profession of its members for its own purposes. Its decisions in connection with controversies of doctrine and its declarations of the truths of the gospel are to be received and submitted to by its members where these decisions and declarations are in accordance with the Word of God. The Church also has authority in regard to the exercise of discipline,\* to proceed by admonition, censure, reproof and, if necessary, excommunication. "Such discipline too," says Dr. Bannerman, "is to be revered and submitted to because of the authority of the Church, as divinely appointed to exercise it. Here too, then, we have the lawful exercise of a

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\*We have not dealt with the Church's authority in the exercise of discipline but we purpose to quote Calvin's treatment of the subject in his *Institutes* in future issues of the Magazine.—*Editor*.

lawful authority that must oftentimes come into contact with the liberty of conscience in the case of individuals. And conscience may be pleaded, and pleaded honestly, on behalf of opinions and practice in the case of her members, which yet may be right and indispensable for the Church to condemn or restrain by means of the spiritual authority committed to her. Shall we say that the spiritual sword is to be stayed, and the authority of the Church disarmed, in consequence of the authority of conscience on the part of the offender? Shall we say that the exercise of that authority is unlawful, and its censures null and void, because of the liberty of conscience that is pleaded in opposition to them? To do so would be to deny the right of Church authority altogether; it would be to set aside, in any case in which conscience might be alleged, all ecclesiastical judgment or restraint as regards the offender, and to make religion entirely a matter of personal and individual concern, in regard to which the Church had no right to interfere and no commission to act. Such an interpretation of the liberty of conscience on the part of her members must destroy Church authority altogether, and must leave the kingdom of Christ without government or order, utterly helpless to redress wrong or restrain offences, and without power to guard its own communion from open profanation and dishonour. The plea of absolute and unlimited liberty of conscience is inconsistent with the authority and existence of a Church" (*The Church of Christ*, I. 169-70).

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## Synod Sermon.

By REV. JAMES MACLEOD, GREENOCK.

Preached at Inverness, 17th November, 1936.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He: before me there was no God formed, neither shall there be after me" (Is. xliii. 10).

IN the preceding part of this chapter the Lord is comforting His poor people. It is true concerning God's people in every age of time, that they are poor and needy, and that they

need encouragement, help, and strength from the Lord, and blessed be His name, He was never a wilderness to them and never will be. He says: "But now, thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name, thou art mine." Oh! what a merciful thing it is when the Lord says to an immortal soul, "fear not." Although every man and woman in the world would say to a poor sinner, "fear not," that could not take away his fears and doubts, unless the Lord Himself would say "fear not." It is neither against men nor angels that we sinned, but against God and, my dear friends, when the Lord says to us, "fear not," that means that He is in infinite mercy and love reconciled to us through the infinitely precious satisfaction rendered to law and justice by the atoning sacrifice of His beloved Son, the Lord Jesus. He continues to comfort His Church: "when thou passest through the waters, I will be with thee; and the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee." If the Holy Spirit should apply these precious promises to our souls, that would strengthen us and raise our thoughts and affections to those things that are above.

We can rest assured, as far as this world is concerned and this desert life in it, there is nothing here for the Lord's people from the beginning to the end but trials and difficulties, temptations, and other innumerable evils they have to contend with on this side of the grave; but blessed be His name, there is an end coming to their troubles. They must have their trials on this side, for there are no trials or difficulties in the way on the other side for the Lord's people. Their trials are all over for ever the moment that they leave this life and put off this tabernacle of clay to be forever with the Lord.

As the Most High may be pleased to enable me I intend to draw your attention to the 10th verse in this chapter. I desire

to bring before your notice three or four things upon which we may meditate for the brief time at my disposal: I. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." II. They were to know, and believe Him and understand who He was. III. They were to serve and worship Him alone. IV. Can we claim in accordance with the Word of God to be witnesses for God according to His Word and our Confession of Faith? I will very briefly endeavour to bring these four things before you.

I. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." The Lord's people have been called effectually by the power of the Holy Ghost out of the kingdom of sin and darkness into the marvellous light of the everlasting gospel of God's grace, as witnesses to the great fact of redemption. It is impossible for anyone according to the Word of God to be brought from darkness to light, from the power of sin and Satan unto God, without having some realisation of being translated out of darkness into light. When the Holy Spirit takes possession of fallen man, He finds him in absolute darkness as far as his state and nature is concerned—an alien to God, under His wrath and curse, and as it is stated so scripturally in the Shorter Catechism—"made liable to all the miseries of this life, to death itself and to the pains of hell forever." Again, we have that brought before us very clearly in Romans—"the wages of sin is death." It needs, my friends, the power of the Holy Ghost, to apply to the understanding and conscience the doctrine of God's Word. You cannot enforce this doctrine upon fallen and ruined human nature by all the arguments and logic in the world, unless the Spirit of the living God enters into the spirit of man, convincing him that he is ruined, in his state and nature through the fall of Adam. Those with whom the Lord in His infinite love and mercy deals graciously are witnesses that, if the Lord in His mercy and love had not begun this work in them, they could never bring this great change about in their hearts and minds. In that sense they are witnesses to the great work of redemption. The Holy Spirit bears witness



with their spirit that God wrought in them, changing their relationship to Him by removing the guilt of sin from their souls through the blood of Christ.

The Word of God is a witness in their understanding and conscience, so that it is needless meantime to appeal to their experience otherwise than that God is the sole Author of their redemption and salvation. "Ye are my witnesses." They are witnesses to God as to the fall of man. The Lord's people know that they have a depraved nature and a deceitful heart, and that they are utterly helpless to save themselves without the grace of God. In our own generation, there is an extraordinary spirit abroad in Protestant Churches not merely to minimise sin but to repudiate entirely the doctrine of the fall. How dare men profess the Christian religion and, by professing it, say that they are the disciples of our Lord Jesus Christ and dispute, ignore, and discard the doctrine of the fall. If the fall of Adam was a mere legend, redemption and salvation through our Saviour Jesus Christ would be absolutely meaningless. Can men and women who hold such opinions be witnesses for God? Not at all; for when the doctrine of the fall is denied in heart and life, that reveals clearly that such men and women are not witnesses for God, whatever be their profession among their fellowmen in the world. Their profession stands for nothing so far as the Word of God and His revelation to man is to be believed and practised in this world.

The child of God, whether in the pulpit or pew, from the rising of the sun to his going down, is a witness to the fact that he is a sinner, a great sinner, and that all his sins are against God, and that he deserves to be punished in time, and for all eternity in Hell—there to weep and wail forever. Faith believes the Word of God. If you are taught of God you are a witness to that. From the days of Abel the people of God are agreed in their universal language in confessing sin—"against thee only have I sinned." They are witnesses of the resurrection of Jesus Christ because the Holy Spirit quickened them in a day of mercy. They are all taught of God, by His blessed Spirit

through the Word. They live a resurrected life in this present evil world. Paul said: "He loved me and gave Himself for me," and that is equally true of all the Lord's people. He died for the ungodly, so that by faith in Him, they might live. He suffered the pain and agony of death for His people. It was a shameful death! My friends, if Christ had not died for the ungodly and if He had not satisfied the eternal claims of justice against us, we would be eternally debarred from the presence of God. It was Christ that obeyed the law of God, and made it honourable in obeying it in our nature. It was Christ who glorified and satisfied God as Judge. It was He who banished forever the power and dominion of sin, in all its curses and guilt, so that the elect of God were forever free from the curse of sin brought upon them through the fall of Adam. He bought them with a price—Yes, the price of His precious blood. Oh! that we might see a little of that infinite love that was manifested on the accursed cross of Calvary! A glimpse and a taste of that love would cause us to look upon everything under heaven as dross and dung. If poor sinners would, by faith, see a little of that love revealed by Jesus Christ on the accursed cross of Calvary, it would absorb all their attention and affections as long as they were left in this world. Try and meditate on His love, and may the Holy Spirit open up to your soul its wonders as revealed in the blessed Saviour—His love to God, and to His church—burning as it were in the bosom of His human nature through His divine Spirit, looking forward into infinity, as well as encompassing the heirs of life to the end of time. They will all taste of His love in the day God is reconciled to them by saving faith in Christ. Saving faith is the gift of God and out of the fountain of divine love and mercy all believers drink by faith. Christless sinner, if you will not drink out of this fountain of love and mercy by faith in Jesus Christ you shall not exhaust for all eternity the wrath of God. The wrath which is to come will never cease coming forever upon the lost in hell.

You who have heard the Lord say to you in a day of mercy and power: "I have blotted out as a thick cloud thy sins," or words to that effect, are under everlasting debt to the grace of God in Christ Jesus. As you are under debt to the grace of God it is your inestimable privilege to be true and faithful witnesses to that grace as long as God shall leave you on this side of glory. "Ye are my witnesses." You must be willing witnesses on the side of truth against error. The Lord's people are witnesses to the fact that the Law of God is good, pure and holy; that justice must and shall punish all transgressors of God's law. The weakest believer united to Jesus Christ by faith shall never be separated from Him, world without end. Yet as long as they are in this world they are not without sin. Do not look for perfection in a child of God. It is in heaven they will be perfect, and perfect not only in holiness, but in happiness. Their eternal happiness will be to glorify God perfectly. Sin and its dreaded corruption is the cause of their grief and pain here.

II. "And my servant whom I have chosen." Some able interpreters take the "servant" here to mean the prophet Isaiah himself. I am not to detain you by entering upon a lengthy discussion on that opinion. All the Lord's people are elected in Christ, but Christ Himself was elected and chosen for the great work of redemption. If the blessed Saviour had not been chosen for the work of redemption, neither Isaiah nor Moses, Peter nor Paul would have been heard of any more than the thousands of millions that have died in China since the past four thousand years, Christless and graceless and eternally hopeless. It was the Spirit of Christ that was in Abel, Noah, Abraham and Moses and in all the Prophets of the Lord—see chapter xlii, verse 1. Christ is the principal and chief witness—the first-born among many brethren. My friends, are we not assured of this in our own understanding and conscience, that, were it not for Christ (God with us) we could know neither Father, Son nor Holy Spirit as the God of Salvation? He was the chosen servant, as prophet, priest and king sent by God to

His elected Church to teach and instruct His people by His word and ever blessed Spirit. The woman of Samaria knew in her poor miserable guilty soul who Christ was; so did Saul of Tarsus and all God's people. They knew Him as the One chosen to make known to them the purpose and will of God. Christ was the chosen servant—Isaiah and Paul were chosen vessels to carry the good news to the Church, and so are all Christ's chosen servants—vessels to carry the gospel to the poor and needy in Sion. It is through the gospel Christ is reconciling sinners to Himself. It is not through what amount of knowledge you may have of sin, guilt and corruption that you can be saved. The devil knows more of sin than millions of men, but that will not change him. What changes us is our knowledge by faith of Christ Jesus. If God has not revealed that to you, may we be protected against your profession of Christianity. Christ, the servant of Jehovah saith concerning Himself: "Before Abraham was, I am." The Church sang in the days of Moses "from everlasting to everlasting thou art God." No other could suffice. We are living in a dreadful age. What is written and preached to-day in our own land should make us weep. Do you say: "I do not read or listen to what is written and preached against the blessed Son of God. I try to keep my mind clear of all these things?" You are not like the Psalmist when reproach broke his heart, nor like the Prophet Habakkuk who says: "when I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones," etc. If Isaiah had not watched, listened, or heard what was going on, how could he answer and say: "He calleth to me out of Seir, Watchman, what of the night?", and the watchman had to declare what he saw, and we ought to declare what we see and hear. There is a constant war being waged in this country against Christ's mediatorial offices, suffering, death and resurrection. We must witness against such roaring lions and warn the people. There are still a few in Scotland, in England and in some other parts who warn the people—they are but few in comparison with those who, without

a blush, blaspheme the name of the adorable Saviour, Jesus Christ our Lord. The malice of the world against Christ, His truth, cause and people is as active to-day as ever it was, and rest assured that you shall be persecuted if you witness against its hypocritical religion, and its vile hatred to the truth of God. I have been exercised in my mind for some time that when the next war shall come, we may suffer terrifying persecutions, as sure as the Protestants of Germany are suffering now. We love our communion seasons, but, my friends, we do not know how long their peace and calm may last. There is a black cloud hanging over Europe and who shall escape when the storm bursts in all its dreadful fury! You are waiting for something dreadful to happen, and I think from the highest to the lowest, even to the extreme corners of our Highlands and Islands, that feeling is general among our people. As the Prime Minister said last week—"the last war was happiness in comparison to what is coming." We shall be punished for our sins, and let me mention three ways in which this will be done. (1). The punishment of the wicked in this life, such as came upon Pharaoh and his people, on the old world and upon Sodom and Gomorrah. (2). He chastises His own people when they go astray from His ways, as we read in Psalm lxxxix.—"If they break my statutes and keep not my commandments, then I will visit their transgression with the rod and their iniquities with stripes." It is not to their credit nor honour when God chastises them for conniving at sin. (3). There is a third form of chastisement. When the people of God feel and know that the judgments of God are abroad in the land, they humble themselves under the mighty hand of God. That chastisement is to the glory of God, and to the honour of the believer. May the Lord grant us the grace of holy humility to bow ourselves in the dust before Him. Men tremble at the thought of another war. No wonder. Let us ignore what our statesmen think. We have a city of refuge in Jesus Christ.

III. In the third place, they were to know the Lord. If they did not know Him, how could they bear witness on His side.

They would be as blind men talking of colours. If you were to ask the vast majority of the professors of religion to-day "Have you faith?", they would say, "Yes, I have." "Do you know the Lord?" "No, but I have faith for all that." "Do you know yourself as a sinner?" "No, but God is love and I have faith and hope." "Do you love your Bible?" "No, my professors say the Bible is full of error." "How did you believe?" "Through logical deductions." "You do not need the Bible at all?" "No, only bits of it. I prefer hymns. We must be saved by good works." What a delusion! My friends, it is a common delusion in our day. In the experience of God's child, knowledge of sin, of righteousness and of judgment precedes faith. Faith cometh by hearing the Word of God. They are made conscious of their sins, and lost state by the fall of Adam, and their own transgressions. You see clearly in the Word of God that knowledge of themselves precedes saving faith. Faith is the gift of God. It is wrought in their hearts by the Holy Spirit. It is not by a determinate act of their own corrupt dead wills that they believe in Jesus. They are made willing in a day of His power to believe in the crucified Saviour in the gospel. It is all of grace. The Spirit enlightens them in their poor blind understandings, to know the Lord. They are made to understand that there is no other God. They are witnesses to the fact that there is but one God. The omnipresence of Jehovah banished forever from their souls all other false gods. They are witnesses that Jesus Christ is God with us. They know that there are three persons in the Godhead, Father, Son and Holy Spirit. They know that there is no room for any other god here or hereafter. They can say with the Psalmist: "Whither shall I go from thy Spirit or whither shall I flee from thy presence?" If you know and fear God, there is no place for you in earth, nor in heaven, nor in hell where you could sin and hide yourself from the all-seeing eye of this infinite God!

I remember reading in the writings of one of the Puritans, of a good man that was tempted to commit sin; and as the devil's agent was pressing the child of God, he said: "Well,

you must find a place for me where God and the devil cannot see me." That implied that the child of God is made conscious of the omniscience of the eternal Spirit that fills all space and the future eternity that he is approaching. The fear of God is the beginning of wisdom, and if you fear His holy name in truth, the longer you are left in this world, the deeper and more conscious you will be in your soul of the omniscience of this God, and Saviour Jesus Christ. It is a great comfort to the tried believer that the Most High knows all things as Simon Peter declared. They are not perfect in their knowledge. Far from it. The late Rev. D. Macfarlane said that he would not like to see any of the Lord's people perfect on this side of heaven. Why should he not wish to see them perfect here? They would have to go away to heaven to be perfect. There would be no place for them in this world—not even in His own Church. You say about some of the Lord's people—"he is near his end—he will soon be in glory." It makes some of us sad missing those who are away. May the Lord grant that Free Presbyterians in the infinite mercy of God may realise that there is but one God, one Spirit, one Mediator between God and man. If our people realised that, what a change it would make in our families, in our congregations, in our Church, in our Highlands, yea, in the whole land! When a poor sinner knows the Lord as his personal Saviour, that man is saved. There is life in his soul. There is something supernatural in that soul and the nobility of Heaven. That is the highest standard of nobility on this side of eternity. Would to God, that all the young men and women in our Church would say with that noble young man, Joseph: "I fear God." That is the highest testimony that any mortal can give on this side of the judgment-seat of Christ. We ought to be thankful to the Lord that there are a few in our midst who by their consistent walk in the world, prove that they "fear God," in faith, love and holy obedience to His blessed Word.

III. They were to serve and worship God. It is impossible to worship Him without saving faith which is the gift of God.

We are not to make merchandise of our religion, bartering church privileges to ungodly men for worldly ends and aims. It was not in vain the Apostle said to Timothy—"not given to much wine, not greedy of filthy lucre." It is a matter of history how often the Cause of Christ has been betrayed by unfaithful men, making merchandise of it in order to gain the respect and applause of the enemies of the cross of Christ. Such men may serve the world and their own lusts, but they cannot serve God. It is not to gain a name in the world, that the Lord called His people out of the bondage of sin, but to serve, worship and obey Himself. Let the world have its pleasures and its lusts; the child of God will endeavour to serve, honour and glorify Him who called him out of darkness into His own blessed light. I hope the most of you admire the Covenanters. They had to suffer cruel shame and often painful imprisonment and death. Christ and His cause must be nearer and dearer to us than our natural lives and worldly comforts. You may be afraid that you would not stand if called upon to suffer for the Cause of Christ. You feel so weak and helpless. I believe that if God were to permit you to be persecuted to the sacrificing of your natural life, He would fill your soul with the graces of His Spirit, so that you would die as willingly for Christ's truth, cause, and people, as ever you took a draught of cold water to quench your thirst! "My grace is sufficient for you, my strength is made perfect in weakness."

IV. Can we claim to be witnesses for God, His truth and the divine testimony and I may add to that, our Confession of Faith? The Free Presbyterian Church can righteously claim before God and men, that it has not changed an iota from the position taken up by the men who wrote the Confession of Faith. They accept the Bible from Genesis to Revelation as the inspired Word of God. That is a great testament. We ought to be thankful to the Lord, as should our children after us, for the witness that the late revered Rev. D. Macfarlane raised in Scotland on the side of God's truth. If the Lord had not such a faithful witness, where were we to-day? Mr. Macfarlane was



a faithful witness. You can claim as far as your Church and its testimony are concerned, that you have not changed in the least degree from the Word of God, Confession of Faith, and the doctrines of the gospel. You are witnesses to that testimony, and may the Most High grant that we be kept faithful to His blessed Word as long as we are left in time. The discipline of the Protestant Churches of Britain has broken down. The shipwreck is obvious in Sessions, Presbyteries, Synods and General Assemblies. When discipline breaks down in the Free Presbyterian Church she will be on the down-grade with the rest of the Protestant organisations in Britain. It is not easy to exercise discipline under certain circumstances, but, however, painful the case may be, our duty must be performed in the light of God's Word and our own consciences. "Ye are my witnesses." We are, and have been, blamed for being too severe in exercising discipline in the courts of our church on those who transgress the laws of God. Can our accusers and traducers say and prove that we have changed the laws, practice, and discipline of the Church of the Reformation? They can not. It is obvious, owing to our environment, that we are in danger of erring on the side of leniency and not on the side of severity. We must be guided by the Word of God and not by the carnal sentiments of worldly-minded men. Through much tribulation we shall enter into His rest. The tribulations and persecutions we have encountered so far are not worth mentioning when you read the eleventh chapter of Hebrews; and also when you consider what God's people suffered in Scotland, England and on the Continent in ages past. There is no crown without a cross.

In conclusion, my friends, let us keep near one another by prayer and supplication. We cannot as professed witnesses of God, His truth, and cause, live too near a throne of grace, nor too near one another. The moment we begin to depart from one another in our minds, coldness enters in and who can tell what may be its results? It is our privilege and duty to pray against back-sliding from each other in our minds, and let us

guard against it with our whole hearts. If we nurse and cherish carnal and sinful thoughts towards each other, the devil shall see it and use it against the cause of Christ and our own souls.

"Let thy kingdom come, let thy will be done on earth as it is done in heaven." May the Lord grant us grace to love one another in the bowels of Jesus Christ more and more to the glory of His sovereign grace. "Ye are my witnesses."

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## **The Church of Rome and the World Unrest.**

By REV. JAMES MACLEOD, GREENOCK.

THE wicked are compared to the troubled sea that cannot rest. The universal unrest of the modern world is a sure indication of how destitute we are of the spirit of the gospel and of that peace that passeth all understanding. Every week that passes war clouds seem to gather more threateningly and the international prospect grows more and more alarming; God has a sore controversy with the nations of the earth.

Perhaps the most lamentable thing in international relationships is the distrust caused by the steady piling up of armaments by all European, and, indeed, Asiatic nations. We need have no doubt as to the ultimate results of this. At this very moment the murderous civil war in Spain is dragging on, causing untold unrest in Europe, stirring up class and racial hatreds, fostering enmity between rival political ideologies and rival factions—capable at any time of plunging the world into a bloodier war than it has ever known or imagined. Destruction will range abroad on air, land, water, and under the water. In the Book of Revelations (xvi. 20) we read: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." We need have no doubt that here, under the designation of the terrible "hail out of heaven," is a reference to the modern aerial bombardments which seem to have become a feature of so-called

civilized warfare. Each stone, we read, was about the weight of one talent. We need not discuss the relative weights of the Jewish, Greek, and other types of talent as they differ considerably; a talent, however, is a very considerable weight, and a shower of the nature described would cause terrible and universal destruction. We know to a certain extent what destruction meant from our experience of the last War—millions of lives lost, hundreds of thousands maimed and crippled for life, and every other home deprived of a son, of a husband, of a father. The modern science of destruction has developed greatly, however, since 1914-18. Weapons and methods of attack are so efficient and so numerous that the nations tremble to put them into action; and yet, Sabbath and week-day, they go on feverishly preparing against one another.

We believe that Britain has done and is doing her best to avoid a clash of arms; her foreign policy with its mistakes and its successes is directed towards maintaining peace and balance between the various powers—a difficult task. We have to ask ourselves whether such peace can be maintained for very long. Nations are ranging themselves into two opposing camps—dictatorship or democracy, Fascism or Communism, right against might. A most significant thing, also, is becoming more and more evident—the Church of Rome is definitely on the side of the international trouble-makers.

The reasons for this are not far to seek. Hitler and Mussolini are both sons of the Roman Catholic Church; when she is faced with erring children that Church can always welcome them back when they fit in with her schemes of political and spiritual supremacy. Her constant claim of power over the souls, minds, and actions of her followers will be reasserted, and the penitent serves the Church, be he king or beggar. Mussolini was a much more circumspect orator when relations between his Church and himself were not very cordial, but now that he has done formal obeisance to the Pope's position and now that father and son are allied and in harmony, his aggressiveness seems to know no bounds; his brutal attack on and conquest of the defenceless

Abyssinians and his attitude in the Mediterranean are recent examples of this. Since the 7th century of the Christian era the church of Rome has been the avowed enemy of civil and religious liberties as we understand them. Her attitude is unchanged—it is her proud boast that she is always the same. She is just like the chameleon, that little animal which changes its colour to suit its surroundings—but which is always the same chameleon. The transformations of the Roman whore, however, are more than changes of colour—she resembles the bear, lion, serpent, the “Angel of light”—Satan.

The intrusion of such a religion into national and international politics is a very grave thing for Britain and the world in general. Russia is officially anti-religious; like France in a somewhat modified sense, she is professedly atheistical. Britain and the British Empire, on the other hand, are professed Protestant and Christian nations. At our doors, however, is the Irish Free State, wholly Roman Catholic in outlook, sympathies, and government—a potential source of trouble which cannot be underestimated. The existence of influences alien to our traditions both on our borders and in our midst should be carefully observed and never disregarded. Every loyal Protestant should regard the Irish Roman Catholics warily; they are a greater menace to our security in peace or war than any of the aggressive European powers. Their allegiance lies not in London, or even in Dublin, but in the Vatican at Rome; Sir Roger Casement and Michael Collins of 1916 are dead, but the spirit of the Papacy still lives. It may be noted here that Roman Catholics hold many highly responsible administrative positions in our Government departments—in the Foreign Office, for instance. The British Broadcasting Corporation, also, which is in absolute control of everything heard on the wireless, has many Roman Catholics on its staff in important positions. The supreme head of all Roman Catholics, we must remember, is also the head of a foreign state. On this ground is justified the sending of an Ambassador to the Pope representing the British Government, and the salutation which our navy and defence forces must give to the flag of the

Man of Sin is in actuality a flagrant breach of our constitution as being that of a Protestant state. The state Church of England, however, continues to give evidence of Jesuitical influence, and Romanizing tendencies can be readily detected. The Protestant watchtower, instead of becoming deserted, should be manned by far more stalwarts than ever before.

The picture is gloomy indeed; but all power is given to the Son of God both in heaven and in the earth. Numerically the Roman Catholics are a very small minority in our nation, perhaps three million out of a population of over forty-three millions. At the same time the church organisation is so efficient and all-embracing, that their power can be, and in fact is, totally out of proportion to their numbers. The Confessional, which demands from the faithful all his secrets, even in the most secular matters, and is guarded only by an easily-evaded profession of secrecy, must take many an important piece of information to the ears of the church dignitaries, and thence to the Pope and the conclave of cardinals at Rome. The Jesuits, easily the most powerful and, at the same time, the most detestable of religious societies, are entirely without scruple or conscience, for the order lays down the pernicious doctrine that "the end justifies the means." Past activities of that order give us no guarantee as to the integrity of any person in temporal or spiritual life; for a Jesuit can deny his faith, can in fact apparently oppose it, in order that his Church may reap some future benefit.

We are far from advocating, or even suggesting, that Roman Catholics should be persecuted because they are Roman Catholics. Victims, undoubtedly, of a system under which spiritual guidance, training, and principles can work for wickedness as they have done in the distant, and the not so distant, past, they find themselves under and part of a power which can easily be wielded for evil or for good by the church dignitaries and ultimately the Pope. If the Roman Church pursues a policy calculated to secure the political and spiritual increase of her faith which we abhor and rightly regard as Satanic, the harm to Britain and the world is very great. In the nature of things

she must pursue such a policy. If God in His mercy would open the eyes of Romanists to their great error, it would be an untold blessing to themselves and the world as a whole.

We advise our dear people amid the turmoil of these times to seek the preparation that grace can accomplish in their souls. Young men may be suddenly asked to face the realities of temporal life or death at any time, and many homes may suffer; but, dear friends, the Lord Jesus is mighty to save, and let us look to him alone. National corruption and ungodliness should be a far greater sorrow to us than the dangers of the international situation, \*for we must remember that even nations who feared God, as Israel and Judah, were sorely tried for their wrongdoings. God has decreed the utter destruction of all nations who do not serve Him.

The Papacy shall never conquer Christ, His gospel, and His people, under whatever system of politics or in whatever country it raises itself up. There are some who daringly say to some of our people that the Papacy is not the Man of Sin, or the Whore of Revelation. Calvin, Luther, Knox, and their successors—men of erudition and piety, deeply taught in the Word of God by the Holy Spirit, had no doubt of it that the Church of Rome was amply personified thus in Revelation. Free Presbyterians have great and precious privileges, and cannot prize them highly enough nor value their importance sufficiently. Let them hold fast to these privileges, and pray for our country in these troublous times, that our rulers and people may be guided aright. Let us all seek by prayer and supplication to be on the watch-tower, for we know not what lies before us. May the Lord fit and prepare us for all duties and eventualities. May His kingdom come, and His will be done on earth as it is in heaven.

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### **D. L. Moody.**

**L**AST month throughout the country great meetings were held to commemorate the birth of this remarkable man. However much one may disagree with his religious methods and

teaching no one can read his life\* without feeling that he was no ordinary man. He lost his father when he was young and his mother had a fight to keep the wolf from the door. At the age of ten he set out to earn his living. A few years later he got a job addressing wrappers for a local newspaper in Clinton, Mass., U.S.A. But he mixed up the addresses so badly that he was discharged. At the age of 17 he set out for Boston and after learning the art of bootselling, under his uncle, he made his way to Chicago where his skill as a salesman brought him in a salary of 5000 dollars (£1000) a year. By this time he had saved 7000 dollars. He devoted himself to Sabbath School work and by his energy he soon had a great number of scholars. Step by step he was led on until he felt he was called to preach. He gave up his splendid salary and began the religious career that was to give him a wide world reputation. He visited Great Britain three times. Thousands attended his meetings. In Glasgow itself it is said that on one of his visits no less than 30,000 attended his meetings on the Green. In other great centres of population similar crowds assembled to hear him.

On his later visits to this country he was accompanied by Ira D. Sankey, a beautiful singer, and we are not surprised that many attributed their conversion to his singing more than to the preaching of Moody. The "singing of the gospel" as it was called stirred the natural emotions of the hearers and in their ignorance they imagined the effect produced was the work of the Holy Spirit. The popular airs to which the hymns were sung and their accompaniment by instrumental music attracted thousands. This was a new order of things in Scotland and it called forth the cynical criticism that one of the greatest wonders of the Moody-Sankey campaign was the conversion of staid Scottish Presbyterians to the American organ and the American lilting hymns. Mr. Mann whose book has been referred to is a hero-worshipper of Moody and evidently an admirer of

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\*Messrs. Marshall, Morgan & Scott, Ltd., London, have sent us for review a recently published book in their shilling series entitled *Moody: Winner of Souls* by A. Chester Mann, from which one gets a very good idea of the religious activities of D. L. Moody.—*Editor*.

his evangelistic methods. In this connection, however, it is well that it should be pointed out that strong objection was offered to, not only, Moody's methods but, also, to his doctrine. One of the strongest opponents Moody had in Scotland was that prince of Highland preachers, Dr. John Kennedy, Dingwall. Dr. Kennedy in his *Hyper-Evangelism: 'Another Gospel' though a Mighty Power* (Edinburgh: 1874) felt it his duty to give reasons why he did not receive the new teaching with the enthusiasm with which it was being received by thousands. He advances two reasons—I. Because the doctrine which is the means of impression seems to be "another gospel" though a mighty influence. II. Because unscriptural practices are resorted to in order to advance the movement.

I. In elaborating his first point Dr. Kennedy points out. 1. No pains are taken to present the character and claims of God as Lawgiver and Judge, and no indication given of a desire to bring souls in self-condemnation to accept the punishment of their iniquity. 2. It ignores the sovereignty and power of God in the dispensation of His grace. 3. No care is taken to show, in the light of the doctrine of the cross, how God is glorified in the salvation of a sinner. 4. No precaution is offered against a tendency to anti-nomianism in those who have professed to believe. All these charges are substantiated by reasons advanced by Dr. Kennedy.

II. Unscriptural Devices. 1. Excessive hymn-singing. The singing of uninspired hymns in divine worship even in moderation cannot be approved of as scriptural; but the excess and the misdirection of the singing in this movement were irrational as well. Singing the gospel to men has taken the place of singing praise to God. 2. The use of instrumental music was an additional novelty pleasing to the kind of feeling that finds pleasure in a concert. Yet it is not difficult to prove that instrumental music in divine worship in the New Testament dispensation is unscriptural.

Dr. Bonar took up the challenge in defence of Moody and Dr. Kennedy answered him in his *A Reply to Dr. Bonar's Defence of Hyper-Evangelism*. He refers to his experiences in the



revivals under Dr. Macdonald, in Aberdeen under William C. Burns and, in Ireland in the "year of grace," as it was called and the disappointments in many who seemed to be really awakened but whose goodness was as the morning cloud.

Dr. Kennedy near the end of his pamphlet on *Hyper-Evangelism* has the following touching and impressive words: "I have had to endure the trial of watching over a darling child, during her dying hours. Spasm, succeeding spasm, was the only movement indicating life, each one, as it came, shattering the frame which it convulsed, and thus wearing out its strength. While the spasms lasted I knew there still was life, but I also knew that these must soon end in death. There was life, but it was dying, and the convulsions of life soon ended in the stillness of death. But after the double pain came the ecstasy of a resurrection hope, and my heart could sing beside the grave, that covered for a season out of my sight. With still greater grief, should I look on my Church, in a spasmodic state, subject to convulsions, which only indicate that her life is departing, the result of revivals made by men." The great preacher's words have been prophetic. Scotland has not been without these religious "spasms" since Moody's day such as Rededication and Forward Movements but sad to say the spiritual life is getting weaker and weaker after every "spasm." May the Lord remember us in our low estate and send a revival *down* from heaven! We have had more than enough of revivals got *up* by men.

## Nadur an Duine 'na Staid Cheithir Fillte.

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS  
CREIDMHICH.

(*Air a leanuinn bho t.d., p. 433*).

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

'Si 'n t-sochair mu dheireadh, a dh'ainmicheas mi, cùram àraidh an Treabhaiche, *Eoin* xv. 1, 2. "Is mise an Fhìonain fhìor, agus is e m' Athair an Treabhaiche.—Gach uile gheug a ta toirt toraidh, glanaidh e i, chum as gu 'n giùlain i tuilleadh toraidh." Tha

creidmhidh a thaobh an aonaidh ri Crìosd, 'nan cuspairean air cùram àraidh Dhé agus a fhreasdail. Is e Crìosd dìomhair, fionain Dhé; chan 'eil cuideachdan eile anns an t-saoghal, ach mar chroinn ola fhiadhaich. Chan 'eil daoine an t-saoghail, maille ri Dia ach mar fhearann iomallach, 's iad na naoimh 'fhìonain, anns am bheil còir àraidh aige, agus cùram àraidh mu 'n tiomchioll, *Dàn Shol.* viii. 12. "Tha 'm fion-lios as leamsa, fa m' chomhair." Is esan air nach tuit clò codail no suain, a fear-coimhid: Coimhididh e i, air eagal gu 'n dèan neach coire dhi; coimhididh e i dh'oidhehe 's a là: ni esan aig am bheil drùchd nèimh 'na làimh a h-uisgeachadh gach tiota, *Isa.* xxvii. 3. Deasaichidh agus glanaidh e i, chum gu 'n giùlain i tuilleadh toraidh, *Eoin* xv. 2. Gearraidh e dheth na meanganan draghail, a ta bacadh toradh na geige: tha so air a dhèanamh, gu h-àraid, leis an fhocal, agus le crann-ceusaidh nan trioblaid-ean, Feumaidh na naoimh ministirleachd an fhocail, cho mòr 'sa dh'fheumas am fionlios neach a dheasachadh agus a bhearradh na fion-chraobhan, *1 Cor.* iii. 9. "Is comh-luchd-oibre do Dhia sinn: Is sibhse treabhachas Dhé, is sibh aitreabh Dhé." Agus tha féum ac' air a chrann-ceusaidh mar an ceadna, *1 Pead.* i. 6. Agus, uime sin ged mheasamaid an crann-ceusaidh am measg nan sochairean a ta sruthadh do chreidmhidh, tre 'n aonadh ri Crìosd, tha mi am barail nach measamaid gu mearachdach. 'S cinnteach mi, gu bheil iad 'nam fulangais a' fulang maille ris-san, *Rom.* viii. 17. Agus tha na dearbh-chinntes a ta aca air a' chrann-cheusaidh, de nàdur geallaidh na's mò na bagradh, *Salm* lxxxix. 30-33, "Ma thréigear a chlànn mo lagh,—An sin fiosraichidh mi le slait an eusaontas, agus le buillibh an euceart. Gidheadh, cha bhuin mi gu tur mo chaoimhneas gràidh uaith; agus cha bhreugnach mi mo ghealladh." Tha so cosmhuil ri fear-teagaisg a ta gabhail os làimh d' a athair aig uair a' bhàis, gu 'n gabh e cùram do 'n ehloinn a th' air an earbsadh ris; agus gu 'n toir e dhoibh araon oilean agus teagasg, chum am maith. Tha coimheangal nan gràs gu cinnteach ag atharrachadh sleaghan na trioblaid gu coronaibh sgathaidh, dhoibhsan a ta ann an Crìosd, *Isa.* xxvii. 9. "Le so, air an aobhar sin glanar aingidheachd Iacoib air falbh." C' ar son ma ta bhiod sinn

an corruich r' ar crann-ceusaidh; e'arson a bhiodh eagal oirnn roimhe? Is éiginn do 'n chreidmheach a chrann-ceusaidh a thogail, agus a cheann feadhna, an Tighearn Iosa Crìosd a leantuinn. Is éiginn da crann-ceusaidh gach là a ghabhail air, *Luc. ix. 23.* "Ma 's àill le neach air bith teachd am dhéighsa, àicheadhadh se e féin, agus togadh e 'chrann-ceusaidh gach là." Seadh, is éiginn da crann-ceusaidh a làithean naomha thogail mar an ceudna, *Tuir. ii. 22.* "Ghairm thu, mar air là suidhichte m' uamhasan air gach taobh." Bha aig eaglais nan Iudhach, ear ùin' fhada, iomadh coinneamh thaitneach anns an teampull, air làithibh suidhichte, air son seirbhis Dhé; ach fhuair iad làithean suidhichte de sheòrsa eile, 'nuair a ghairm Dia feachd nan Caldeanach an ceann a chéile, mu'n teampull, agus mu 'n bhaile, a loisg an teampull, agus a dh'fhàg Ierusalem 'na tòrr! Agus a nis, air do eaglais Dhé a bhi fathast ann an staid dèuchainn anns an dùthaich iosal so, eionnus nach pill na neòil an déidh an nìsge? Ach tha crann-ceusaidh Chrìosd (nì is e as ainm do thrioblaidean nan naomh), 'na ainm caomh do 'n chreidmheach: Is crann-ceusaidh gun amharus i, ach cha 'n ann do ghràsan a' chreidmhich, ach d'a thruaillidheachdan. Feudaidh gun amharus an coslas ghràsan a ta' sa' chealgair, an anail dheireannach chur a mach air crann-ceusaidh, mar a rinn coslas gràis luchd-eisdeachd an fhearainn chlochaich, *Mat. xiii. 6.* "Agus air do ghrian (na geur-leanmhuinn, rann 26.) éirigh, dhothadh e: agus do bhrìgh nach robh freumh aige shearg e as." Ach riamh fathast cha do bhàsaich aon de ghràsan a chreidmhich air a' chrann-ceusaidh so. Cha do bhàsaich, oir mar tha choinneal a' soillseachadh na 's soilleire anns an oidhehe, agus mar tha 'n teine a' losgadh na 's déine ann an reothadh teann; mar sin tha gràsan a' chreidich, air a 'chuid is trice, na 's beothaile ann an trioblaid.

Tha taitneas agus millseachd àraid anns a' chrann-ceusaidh, dhoibhsan aig am bheil an ceudfaidh air an cleachdadh gu breithneachadh, agus gu faotainn a mach. Tha millseachd àraidh ann an neach a bhi 'ga fhaicinn féin ann an staid dearbhaidh air son nèimh, agus ag iarraidh an déidh a ghul air son glòir. Tha tlachd ann a bhi 'g imeachd thar nam beann

sin, far am faic an Crìosdaidh lorg coise Chrìosd féin, agus cos-cheuma an trèud, a bha 'n taobh sin roimhe. Cia taitneach a tha e do naomh, ann an cleachdadh gràis, a bhi faicinn mar tha Dia uile mhaith a' cur an aghaidh aomaidhean truailidh, agus a' bacadh amaideachd! Cia taitneach dha bhi faicinn nan gaduichean sin air a' chrann-cheusaidh! Cia mór an tlachd a ta ann a bhi toirt fainear, mar tha Dia a' tarruing air falbh lòn ana-miannaibh do-cheannsuichte, agus a' cur a leithid de ghainne orra, is gu 'm faigh an Crìosdaidh fo uachdranachd iad. Gu fìrinneach, tha Pàrras an taobh a stigh de 'n ghàradh dhroighionn so. 'S tric a tha pobull Dhé ann an ceanglaicheibh, nach 'eil air am fuasgladh gus am bi iad air an ceangal le cùird na trioblaid. Tha Dia 'gan glacadh, agus 'gan tilgeadh ann an àmhuinn theinntich, a loisgeas dhiubh an cuibhrichean; agus an sin, cosmhuil ris an triùir chloinn, ne, *Dan.* iii. 25. tha iad fuasgailte, a' coiseachd ann am meadhon an teine! Bheir Dia d' a chloinn deoch-leighis le aon chungaidh shearbh; mur oibrich sin orra, cuiridh e ann an dara agus an treas cuingidh, agus mar sin, mar a bhios feum air, chum gu'n oibrich iad le chéile chum am maith, *Rom.* viii. 28. Le gaothan tarsuing greasaidh e iad d' an caladh. Gheibhear gu tric iad ann an leithid de shlighibh, is gur i an crann-ceusaidh an ceum as sona ris an coinnich iad: agus is maith a dh'fheudas iad fàilte chur orra mar a rinn Daidhidh air Abigail, ag ràdh, "Beannaichte gu robh an Tighearna Dia Israeil, a chuir thusa an diugh am choinneamhsa!" 1 *Sam.* xxv. 32. Tha nithe saoghalta gu tric 'nan eallaich cho mór do 'n Chrìosduidh, is gu bheil e ag imeachd glé mhall air an t-slighe gu nèamh. Tha Dia a' cur gaoth na trioblaid, a sheideas an callach o ghuaillibh an duine: agus an sin siùbhlaidh e na's luaithe air a shlighe; an déidh do Dhia cuid de nithe breagha an t-saoghail a thabhairt uaith, a bha tarruing air falbh a chridhe o Dhia, *Seph.* iii. 12. "Fàgaidh mi fòs ann ad mheadhon sluagh an-shoerach agus diblidh: agus cuiridh iad an dòchas ann an ainm an Tighearna." Thugadh fainear le Cinneach beusach, nach 'eil eachdraidh a' dèanamh iomraidh air duine 's am bith, a bha air a dhéanamh na b' fhèarr le beartas. Tha mi an teagamh nach dèan ar n-eachdraidh 's na h-amaibh

am bheil sinne ann, a suas uireasbhuidh na sean eachdraidh air a' cheann so : ach is cinnteach mi, gur iomadh iad a ta na 's miosa le beartas; bha na mìltean air an suaimhneachadh gu bàs an glacaibh saoghail a bha gàire riù; agus fluhair iomadh duine maith lota o shoirbheachadh saoghalta o 'n taobh a mach, d' am b' éiginn a bhi air an leigheas leis a' chrann-cheusaidh. Is cuimhne leam leughadh mu neach air an robh neasgaid 'na uchd, a chaidh dh'ionnsuidh leighichean ann an dìomhain airson còmhnaidh; ach air dha bhi air a leònach le claidheamh, bhris an easgaid; agus bha bheatha air a tèarnadh leis an nì sin a bhagair a bhàs. 'S trie a chruinnich neasgaid spioradail ann am broillich pobuill Dhé, an àm soirbheachaidh o 'n taobh a mach, agus a bha iad mar so air am briseadh agus air an glanadh as leis an trioblaid. Is caoimhneas do chreidmheil a bhi air an leigheas le buillibh; ged tha iad gu bitheanta cho lag is gu 'n glaoth iad a mach tre eagal, le sealladh de na corrain-sgathaidh, mar gu'm b' e an tuagh-sgriosadh a bhiodh ann; agus a bhi smuaineachadh gu bheil an Tighearn a' teachd g' am marbhadh, 'nuair a tha e da rìreadh a' teachd g'an leigheas.

*Air a leantuinn.*

## Literary Notices.

WILLIAM QUARRIER AND THE STORY OF THE ORPHAN HOMES OF SCOTLAND by ALEXANDER GAMMIE. Glasgow: Pickering & Inglis, Bothwell Street. Price, 2/6.

The story of this noble enterprise reads like a romance. Here is one who himself had tasted the severe pinch of poverty after his father's death nobly resolving in his heart as the people passed him by in the High Street of Glasgow one day after he had been without food for a day and a half that he would not do so if he had means to help the hungry and poverty-stricken. That resolve was destined to become a reality and the story of how it came to pass that William Quarrier became the Orphans' Friend in Scotland is movingly told in this book. He prospered in business and if he had set himself to acquire wealth he might easily have become one of the merchant princes of

Glasgow. But the Lord had other work for William Quarrier and he gave himself up to do this work with all his heart. As one who had obtained mercy through the Lord Jesus Christ his heart was directed to do something for the fatherless and motherless destitute children of Scotland. And what a noble work it was! By all means get this book and read it for the reading of the life of such a benefactor of the little ones is bound to do one good. William Quarrier like George Muller of Bristol never made any appeal for funds but went to the Lord in prayer and not once in all the history of the Homes has there been a debit balance at the end of any financial year. Though the noble founder of the Bridge of Weir Orphan Homes went to his rest, the work is still carried on under the same principles which ruled during the life-time of the founder. The amount of money received from 1871 to near the end of 1936 amounted to the vast sum of £2,731,431; the number of children admitted during this period has been 20,591. In addition 9646 persons have been admitted to the Consumption Sanatoria and 1051 to the Colony for Epileptics. One cannot visit these wonderful Homes with such substantial and beautiful buildings and so little of the atmosphere of an institution about them and see the well clad, healthy, happy-looking children without feeling what a noble work William Quarrier did.

HUGH LATIMER by ROBERT DEMAUS, M.A. : Abridged and Edited by Newman Watts : London : Religious Tract Society, 4 Bouverie Street, E.C.4. Price 1/6d.

This is the latest in an excellent series of biographies issued by the Religious Tract Society. Demaus' biography on Latimer, as his on Tindale, is a standard work. The story of this worthy martyr who cheered his fellow-martyr, Bishop Ridley, with the words : " Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out," is worth reading. These faithful men did not find the way to heaven easy but grace was given to them to face the scaffold and the stake rather than renounce Christ. Mr. Watts has considerably abridged the

original work but the main points in the story of Latimer's life have not been lost thereby. The book is wonderfully cheap at the price of eighteen-pence. We heartily recommend it to our readers. The binding, printing, and get up of the book is all that could be desired as one would naturally expect coming from the R. T. S. press.

PROGRESSIVE ROMANISING OF THE CHURCH OF ENGLAND; and  
THE VATICAN AND SPAIN. London: Protestant Truth Society,  
31 Cannon Street, E.C.4. Price, 2d. each.

These are two pamphlets issued by the Protestant Truth Society. The titles indicate the matters with which they deal.

### Notes and Comments.

**"Green Pastures" not to be Banned.**—This daring travesty of things that, even, nominal Christians held as sacred is, as announced in the press, to be presented in the picture houses throughout the country. It is a film setting forth among other things the negro's conception of heaven. The leading role is taken by a coloured actor representing the Lord. Lord Tyrrell, president of the British Board of Film Censors in reply to Rev. James Macleod, Moderator of Synod, who wrote remonstrating against the exhibition of the film, says through his secretary, that the authorising of the film had given the Board great anxiety but he did not think it so lacking in reverence as to justify prohibition though he admitted he was prejudiced against the film before he saw it. He also says that some of the clergy of the Church of England are anxious to secure the film for exhibition in churches. Our Church has always set its face sternly against the cinema but this film seems to have gone beyond all bounds and invaded a sphere which is too sacred for film actors to enter.

**Hitler.**—"It was not so generally known," says Princess Despina Karadja, "that Hitler himself was a Roman Catholic, brought up in the Benedictine Monastery at Lambeck an der Traun, and his adoption of the Swastika sign was doubtless from

the Bishop's coat of arms over the High Altar in that monastery. It seemed strange that an emblem of a Roman Catholic altar should be supreme in the land of Luther."

**The Scottish Church and Drama.**—Such is the title of an article reprinted in *Life and Work: The Record of the Church of Scotland* from the *Scottish Amateur Theatre*. The writer, David Baxter, says that one of the problems of the Church in Scotland is keeping in touch with and retaining the interest of youth. Boys' Brigades, Boy Scouts, social and athletic clubs have very little contact we are told with the life of the Church itself and the defect is to be remedied by the drama. The suggestion is made that the Church should take up the matter in earnest and organise the church clubs. He tells us that the Church of Scotland has already a Film Guild and in connection with this he makes the suggestion that a Scottish Church Drama Guild be formed which would hold Festivals in various districts. This is flinging the doors of the Church wide for the entrance of the World and it is very significant that such an article should be given space in *Life and Work*. Yet it is this Church which a number of Free Presbyterians have chosen as their spiritual home who were so faithful that they could not abide the shortcomings of the Church of their first love.

**Moody Centenary.**—"In his *Life of Principal Rainy*, Dr. P. Carnegie Simpson thus refers to Moody's visit to Scotland in 1874: 'Moody's preaching of a free gospel to all sinners did more to relieve Scotland . . . of the old hyper-Calvinistic doctrine of election and what theologians call 'a limited atonement' . . . than did even the teaching of Rev. J. Macleod Campbell [of Row heresy notoriety]. Moody was in no sense a profound theologian, but he was a great human.' The attack on the old truths was not allowed to pass unchallenged. In Scotland Dr. Kennedy issued a strong criticism of the movement under the title *Hyper-Evangelism: Another Gospel*; while our friend Pastor J. K. Popham, then minister of Shaw Street Chapel, Liverpool, published a pamphlet in 1875 entitled *Moody's and Sankey's Errors versus the Scriptures of Truth*, which exposed



the essential Arminianism and sensationalism of the so-called revival in that city. The pamphlet passed through thirteen editions and was translated into Dutch. 'The kind of gospel Mr. Moody preaches,' is thus summarised by Mr. Popham: 'He practically tells his hearers that Christ purchased them, if only they will give themselves to Him; that He put away their sins nearly two thousand years ago, but yet they may die in them, through unbelief; that He appeased the wrath of God and that God loves them now, but tomorrow they may die under His hot displeasure; that heavenly mansions are prepared for them, but they may be all untenanted, and will be if they do not believe.'—*Peace and Truth* (January-March). Dr. Carnegie in his characterisation of the effect of Moody's preaching errs in saying that it relieved Scotland of "the old hyper-Calvinistic doctrine of election." Where the doctrine of election and that of a definite atonement were held in Scotland they were of the Westminster Confession type which is decidedly not hyper-Calvinistic. Moody introduced an indefinable mixture of Arminianism and Semi-pelagianism, the fruit of which is being reaped to-day.

## Church Notes.

**Communions.**—*March*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth, Fort William, Kinlochbervie and North Tolsta. *April*—First Sabbath, Portnalong; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Dingwall and Dumbarton; third, Edinburgh and Broadford. 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 Conveners of Standing Committees.**—Conveners of the Standing Committees of the Synod are reminded that by the Synod's decision the Reports of these Committees

are to be presented to and approved by the respective Committees and further that the Reports should be in the hands of the Clerk of Synod (Rev. Robert R. Sinclair) not less than one calendar month before the meeting of Synod so that they may be printed and issued with the agenda paper.

**Notice to Magazine Subscribers.**—Owing to the Synod's decision to have the Magazine Financial Year end on 31st March subscribers are reminded that their subscriptions for 1937-8 are now due. Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged for an early remittance. The annual subscription for the *Free Presbyterian Magazine* is 3s. 9d. (including double July number), post free. The subscription for the *Free Presbyterian Magazine* and the *Young People's Magazine* is 6s. 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.

**London Communion Services.**—The services in connection with the administration of the Lord's Supper in the London congregation on Sabbath, 28th March, have been arranged as follows: *Thursday* (25th March) at 7 p.m. (*English*). *Friday*, 3.30 p.m. (*Gaelic*). *Saturday*, 3.30 p.m. (*English*). *Sabbath*, 11 a.m. and 7 p.m. (*English*); 3.45 p.m. (*Gaelic*). *Monday*, 3.30 p.m. (*Gaelic*) and 7 p.m. (*English*). These services are held in Eccleston Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W. The Rev. Finlay Macleod is expected (D.V.) to assist on this occasion.

Services are held regularly every Sabbath in the above Hall at 11 a.m. and 7 p.m. in English and 3.45 p.m. in Gaelic. A weekly meeting is held on Wednesday at 8 p.m.

**Stockton-on-Tees F.P. Mission.**—The attention of those who are interested, is drawn to the alteration of the time of the Sabbath service from 11 a.m. to 11.30 a.m. This alteration has been made to meet the wishes of friends from a distance. It is possible that this change may help other friends to attend, and we should welcome them.—A. W. W.

**Death of Mr. John Campbell, Elder, Gairloch.**—We regret to record that Mr. John Campbell, Elder, passed away at Strath, on 22nd January, in his 78th year. An obituary will (D.V.) appear later.—*Archd. Beaton.*

## Acknowledgment of Donations.

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

**Sustentation Fund.**—Miss N. C., The Towers, Wilmstow, £1; Miss C. F., Ness Castle, £1; Mrs C. F., Kirkbuddo, 15s; Miss M. G., Aviemore, 10s; A. F., Chalmers Street, Ardrishaig, £1; Mrs. C., Strontian, 10s; "Rhumore," £1; Miss M. S., Port Kembla, N.S. Wales, 10s; Anon. (o/a Beaully), £1.

**Aged and Infirm Ministers' and Widows' and Orphans' Fund.**—Miss C. F., Ness Castle, 5s.

**College Fund.**—"Rhumore," £1; Miss C. F., Ness Castle, 10s.

**General Building Fund.**—"Rhumore," £1.

**Home Mission Fund.**—Miss D. McL., Parkhill, Ontario, £1 0s 4d; Miss C. F., Ness Castle, 5s.

**Organisation Fund.**—"Rhumore," £1.

**Jewish and Foreign Missions.**—Anonymous, £7; A. F., Ardrishaig, £1; Miss D. McL., Parkhill, Ontario, £1 0s 4d; "Rhumore," £1; J. C., Inverness, £3; Miss M. G., Aviemore, £1; Miss E. McK., Elphin, 10s; Mrs McL., Cromalt, 10s; Anon., Argyll, 10s; Miss M. S., Port Kembla, N.S.W., 5s; A. McK., Bursledon, Hants, 6s; S. McL., Strathcanaird, 5s; Young Sympathiser, 5s; "Shieldaig," for Blind Kaffir Woman, 4s; Vancouver Congregation, 1st Collection for year per Mr. Hugh Mackay, £12; Vancouver Sabbath School Children, £10. Rev. N. McIntyre, acknowledges with grateful thanks the following:—A Friend, England, £5; Glendale, Gal. 6-9, £5; Assynt, Sutherland, £5; Mrs B., Hamilton, 5s.

**South African Mission: Well Sinking Fund.**—Anon., 15s; Mrs E. L. L., Detroit, 8s.

The following lists have been sent in for publication:—

**Borve (Harris) Meeting House.**—Rev. D. J. MacAskill acknowledges with grateful thanks the following donations:—J. D., Tomatin, 10s; Stockinish, £3 5s; Finsbay and district, £7 8s 6d; Lochbroom postmark, 5s; J. M., Geocrab, 6s; Geocrab Collection, £8 11s; per M. Macaulay, £1.

**Daviot Church Building Fund.**—Mr. John Grant, 4 Millburn Road, Inverness, acknowledges with sincere thanks a donation of 10s from R. C., Toronto.

**Edinburgh Congregational Funds.**—Rev. N. McIntyre acknowledges with grateful thanks a donation of 10s for Edinburgh Sustentation Fund from A. MacN., Corrour.

**Greenock Manse Purchase Fund.**—Rev. Jas. Macleod, acknowledges with sincere thanks a donation of 10s from J. D., Tomatin.

**Islivig (Uig) Mission House Fund.**—Mr M. Macleod, Post Office, Islivig, Stornoway, acknowledges with grateful thanks the following donations:—M. M. L., 10 Mangersta, 10s; M. M., 8 Mangersta, 7s; J. M. R., Mangersta, 6s; M. B., 11 Breanish, 5s; Miss MacL., School House, Mangersta, £1; Nurse McQ., Mangersta, 10s.

**Lochbroom Congregational Funds.**—Mr J. A. MacLean, Treasurer, acknowledges with sincere thanks the following donations on account of Lochbroom Sustentation Fund:—from Mr & Mrs K. McD., Opoho, New Zealand, £10 4s 3d, per Rev. D. N. MacLeod; R. & A. McL., Glasgow, £8 per Mr John Grant, 4 Millburn Road, Inverness.

**Portnalong Mission House Fund.**—Mr D. Morrison, 7 Portnalong, acknowledges with grateful thanks the following donations:—"Friend," Eynort, Skye, £1, per Mr D. MacSween, Missionary; Sister M. Mc., Hawkhead Mental Hospital, Glasgow, £20, per Rev. D. M. Macdonald, Portree; "A Friend," Bridge of Weir, 10s, per Mr D. MacSween; also £1 from "Friend," Eynort, for Sustentation Fund per D. MacSween.

**Shieldaig Congregational Funds.**—Mr J. Gordon, Treasurer, acknowledges with sincere thanks a donation of £8 from J. MacK., Johannesburg, S.A., on account of Shieldaig Sustentation Fund, per Rev. D. Macleod.

**Wick Manse Purchase Fund.**—Rev. R. Sinclair acknowledges with grateful thanks the following donations:—"Friend," Wick, 10s; Miss J. B., Wick, £1; Miss I. H., Wick, 5s; "Friend," Anniesland, £1.

**South African Mission, Clothing Fund.**—Mrs Miller, 7 West Banks, Terrace, Wick, acknowledges with sincere thanks the following donations:—"Friend," 5s, per Miss C. MacKay, Thurso; A. McK., Bursledon, Southampton, 2s 6d, per Rev. D. Beaton.

**Dingwall Church Building Fund.**—Mr S. Fraser, Timaru House, Strathpeffer, acknowledges with grateful thanks the following donations:—Miss M. M., Dingwall, 10s; "Two Friends," Tomatin, £1; "Friend," Bridge of Weir, £4; Friend, Tomatin, £1.

**Dornoch Church Repairs Fund.**—Rev. F. MacLeod acknowledges with grateful thanks the following donations:—"Two Friends," £2; "Three Friends," £2.

**Uig (Lewis) Manse Debt Fund.**—Mr Malcolm MacLennan, 38 Cliff, Uig, Lewis, acknowledges with sincere thanks the following donations:—C. M., Simcoe, Ontario, 12s; S. O., £1; Mrs D. M., 10 Valtos, Uig, 10s; Mrs M. M. Aird, Uig, £1.

**Tallisker Church Debt Fund.**—Mr D. Morrison, 7 Portnalong, Skye, acknowledges with grateful thanks the sum of £4 3s, collected by Mr John McIntyre, Carbstmore; also the sum of £3 collected by Mr D. MacAskill, 4 Carbstbeg.

**Tain Congregation.**—Mr Donald Leitch, Congregational Treasurer, acknowledges with sincere thanks a Legacy of £100—bequeathed to the Tain Congregation under the will of the late Miss Margaret MacKay, one time resident at 16 Manse Street, Tain, and later at Town Buldings, Invergordon.

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## The Magazine.

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