

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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**Pelagianism and Semi-Pelagianism.**

WE have already called attention to the serious inroads of Arminianism in modern theological thinking. It is a danger which is not very seriously laid to heart, it is to be feared, though it strikes at the very bed-rock truths of the doctrines of grace. Belonging to the same category is the system of error embraced under the designation of Pelagianism. Older than Arminianism, as a formulated system, yet, in one of its phases, Semi-Pelagianism, it brings within its compass some of the views which were prominently set forth by the Arminian theologians in the 17th century. The issues involved in the Pelagian controversy are not to be set aside as merely of interest to theologians or ecclesiastical historians. They are of perennial interest and assert themselves periodically in religious history. At bottom the controversy was concerned with the age-long controversy of free-will. Like most of the serious heresies which have disturbed the peace of the Church Pelagianism cast its roots into the early centuries of the Christian era. Historically, however, the Pelagian controversy proper was fought out between 411 and 418. At the Council of Ephesus (A.D. 431) the positions maintained by Pelagius were condemned. At some time between 398 and 402, if not earlier there arrived at Rome a British monk, known to history by his Latin name, Pelagius. He prepared a book of *Eulogiar*, or extracts from Scripture selected as he thought, to emphasise the freedom of the will and especially to counteract what he considered the enervating effects of

Augustine's *Confessions*. Associated with him was Coelestius. Another of the ablest of the Pelagians was Julian of Eclanum in Italy who was the real theologian of Pelagianism. The great defender of the orthodox doctrine was Augustine who joined issues with the Pelagian defenders.

What then are the leading tenets of Pelagianism? They may be summarised as follows:—(1) Everything that God creates is essentially good and cannot in its nature be convertible; consequently human nature remains indestructibly good: so there can be no such thing as a sinful nature or original sin. (2) Man's free will is an absolute and indefectible freedom of choice unaffected by previous choices. Sin is choosing that which is contrary to what reason tells us is righteous. By virtue of this free will man is rendered independent of God. (3) The desires of the flesh are not as such evil; sin consists not in desire itself as such, but in its excess which is due solely to the free choice of each individual will. (4) Every man by birth is in precisely the same condition morally as Adam was before he sinned *i.e.*, endowed with "natural holiness" (reason and free will). Hence there can be sinless men. (5) Adam sinned through free will; his descendants also sin through free will; neither in his case nor theirs is physical death a consequence of sin, but spiritual death is; this is in no sense inherited from Adam but is acquired by each man through his own sins. (6) The idea of inherited sin and of inherited guilt is unthinkable. The only difference between children born now and that of Adam before the Fall is one not of nature but of environment: the former are born into a society in which evil customs and habits prevail. (7) By grace is meant either man's natural constitution ("the grace of creation"), by virtue of which some heathen have been perfect men, as good in every respect as perfect Jews or perfect Christians. Grace, of whatever kind, is emphatically not an inward power enabling the will: it is rather something external, which the will may grasp if it chooses to. Law and Gospel are alike in operation, and men can enter the Kingdom of

Heaven as well through the one as the other. (8) Grace is given according to men's merits; it would not be consistent with God's justice to give it to sinners. In reading this summary the reader will readily agree that the Church acted wisely in rejecting a system so antagonistic to the very essence of the gospel of the grace of God. Yet, unfortunately various phases of this ancient heresy are very much alive in much of the religion and theological thinking of the present day. "In temper and spirit," it has been truly said, "it was undoubtedly in marked contrast with the instinctive religious attitude reflected in every writing of the New Testament and in the traditional piety of the Church." Its whole conception was more in keeping with certain aspects of the Greek philosophy than in accordance with the gospel. The main difference between the orthodox doctrine and Pelagianism is found in the Pelagian view of human nature. Augustine asserted in opposition to the Pelagian doctrine that human nature was utterly corrupt; that the will was perverted and depraved at its very root and incapable in its own strength of choosing and doing good. The Augustinian doctrine has behind it the teaching of Scripture and the experience of those taught by God's Spirit. Augustine traced all human goodness not to the creature but to the Creator and whatever goodness, possessed by any sinner, came from the fountain of all grace and the sinner had no merit in its possession.

Another phase of Pelagianism is that advanced by John Cassian, formerly a deacon of Chrysostom, which is generally known under the designation Semi-Pelagianism. Cassian held Augustine in great respect. He believed in the doctrine of original sin and in the universal need of grace but he held—

1. That the first movement of faith by which man grasps grace and profits by it is the effort of man's *native capacity unaided*.
2. That grace is not irresistible; man can of his own free choice reject, just as he can accept it, though, unless he accepts it, he remains powerless to be or do good.
3. That God offers His



grace freely to all men, and genuinely and literally wills all men to be saved; that all men do not profit by grace is due solely to their own rejection of it. 4. That, consequently, God's predestination, of which Scripture certainly speaks, is grounded on His foreknowledge of those who would accept or reject His grace, not on any absolute selection of His sovereign choice. It will be seen from this summary that Cassian's position was practically that of modern Arminianism or in other words that Arminianism is developed Semi-Pelagianism.

Socinianism accepted the Pelagian doctrines while in opposition to the Jansenists in the Church of Rome the Jesuits adopted Semi-pelagian doctrines. While all the branches of the Protestant Churches which accept Arminianism are Semi-Pelagian in their doctrines of human nature, the will, grace, etc. Man's state as represented under Pelagianism, Semi-Pelagianism, Augustinianism (or Calvinism) has been happily represented as follows: under Pelagianism, man is sound; under Semi-Pelagianism, he is sick; under Augustinianism, he is dead.

The Church of Christ in days gone by jealously defended the doctrines of grace and any heresy which aimed at overthrowing them from the place given them in the system of truth was challenged as an intruder and aggressor. We have fallen on different days. Error now walks through the open gates of the professing Church in too many cases unchallenged and where faithful defenders still stand guard their voices are but few and feeble in comparison to those of the giants of other days who made the citadels of error to shake when they did battle with the foe. Pelagianism is found lurking in unexpected places at times. For instance in the well-known saying: "God helps those who help themselves" and in its counter-part, the far too oft repeated phrase of modern evangelistic preachers, that "God would help if we would only give Him a chance" we have Pelagianism boldly asserting itself and in the latter phrase in a peculiarly daring form.

## Experimental Theology.

(Continued from p. 57).

### IV.

ONE of the most outstanding works on experimental theology is Jonathan Edwards' Treatise on the *Religious Affections*. Edwards' preaching at Northampton and elsewhere was owned in a signal manner by his Master especially in the years 1740 and 1741. During these awakenings there were many excesses as there is usually when Satan's kingdom is being shaken to its foundations. To separate the genuine from the spurious Edwards preached a sermon at New Haven on 10th September, 1741, on *The distinguishing marks of a work of the Spirit of God*. This was followed by his famous work on the Religious Affections. In setting forth his aim in writing this book he says: "My design is to contribute my mite, and use my best endeavours to this end in the ensuing treatise; wherein it must be noted that my design is somewhat diverse from the design of what I have formerly published, which was to show *the distinguishing marks of a work of the Spirit of God*, including both His common and saving operations; but what I aim at now, is to show the nature and signs of the gracious operations of God's Spirit, by which they are to be distinguished from all things whatsoever, that the minds of men are the subjects of, which are not of a saving nature." Needless to say that the treatise coming from such a master mind and one so deeply taught by the Spirit of God is one of supreme importance. Its searching analysis the fruit of a metaphysical mind of the first order, its balanced statement of the truth and the profound spirituality of the writer breathing through every page all combine to give it that place of pre-eminence in this class of religious literature which it has enjoyed in the Church of Christ. Edwards was one of the most remarkable men gifted to the Church by her risen Lord. The story of his life is of intense interest but cannot be narrated here except to give one extract from his diary. "Once," he says, "as I rode out into the woods for my health in 1737,

having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and His wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me the greater part of the time in tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love Him with a holy and pure love; to trust in Him; to live upon Him; to serve and follow Him; and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have, several other times, had experiences of very much of the same nature, and which have had the same effects." Edwards was no mere visionary for this was a man of the soberest judgment possessed with a mind of the highest order to whom these extraordinary spiritual experiences were granted. In these respects he reminds one of Paul more than any other of the great teachers of the Church.

In the space at our disposal it is not possible to give even a summary of his great masterpiece in experimental theology but we would recommend our readers to give it a careful and prayerful perusal if they have not already done so. It will certainly make one look well to the foundation on which his hope is resting for eternity and any book that will do that is worth reading.

In 1749 Edwards published *The Life of the Rev. David Brainerd with Reflections and Observations*, the saintly missionary to the Red Indians. This is one of the most remarkable religious biographies in the English language. The burning zeal of the consecrated servant of the Most High, the termination of

his career in early youth, the heavenliness of his character all combine to produce a profound impression on every seriously minded person. There are passages in the Diary so affecting that they move one to tears. After reading it one feels as if one had lived a useless life and never done anything for Christ at all.

In this book there are, however, expressions used in regard to the believer's love to Christ which have caused some trouble to not a few of the Lord's people. Reference has already been made to the distress caused to Dr. Love by the statements of Edwards, Brainerd and Shepard\* on this subject. It was while he was passing through deep waters in his early spiritual experiences that Dr. Love read the Life and Journal of the saintly Brainerd and he records in his Diary that in the winter of 1777 his mind was racked by some of the expressions used by Edwards and Brainerd. As Dr. Love understood these worthy men they held that Christ invites sinners to come to Him only if they have *disinterested love* to Him—that was Dr. Love's interpretation of their words at anyrate. Dr. Love saw in this a legal demand. In 1778 he wrote a paper on the subject—"Is Disinterested Love to God an Essential Element in True Faith?"—which is printed in his *Memorials*, I. 252-3. "It may be questioned," he says, "whether, in the first acting of faith, the soul really, in a sensible and discernible degree, acts chiefly for the glory of God; and whether this be essential to the nature of true faith. The soul rather trusts in Christ forgetting the Spirit, to mould it into accordance with the divine law, and to restore the divine image in this respect . . . . To have such a love to God and His glory, as to be willing to suffer His wrath through eternity without hope of recovery—implies a self-contradiction. For if I love God, I cannot but desire to be closely united to Him, and to enjoy Him. And the more I desire this, the more averse will I be to separation from Him . . . . A rational creature is bound to desire—not the glory

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\*Magazine, xlii. 14, 15.

of God simply and absolutely but the glory of God in his own salvation." Notwithstanding these criticisms Dr. Love acknowledges his great indebtedness to Edwards, Brainerd and Shepard though disagreeing with them on the particular point criticised above.

We have now accomplished our purpose in bringing before our readers some of the outstanding works on experimental theology. The field is a wide one and we have by no means covered it all but it is to be hoped that these articles may send some of our readers to the perusal of the books referred to. Unfortunately most of the books mentioned can only be obtained second-hand. Publishers in our days do not seem to get encouragement to print them, at least, new editions of most of them are never issued from the press. We have also noticed a considerable falling off among our own people as compared with our younger days of interest in these works. It will not be a good day for the Church of Christ in Scotland and for our own in particular when the rich, satisfying, spiritual meat on which the fathers fed is either despised or neglected. Recent works of an experimental kind may be useful enough but it will be generally admitted that in this department the old is better.

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## Church Authority: The Discipline of the Church.\*

By JOHN CALVIN.

### I.

1. The discipline of the Church, the consideration of which has been deferred till now, must be briefly explained, that we may be able to pass to other matters. Now discipline depends in a very great measure on the power of the keys and on

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\*In the series of articles on Church Authority in the volume for 1936-37 a promise was made of giving an extract from John Calvin on Discipline. This is now fulfilled by the extract taken from the *Institutes of the Christian Religion*, Vol. II. p. 453 (Edinburgh: 1879).

spiritual jurisdiction. That this may be more easily understood, let us divide the Church into two principal classes—viz: clergy and people. The term clergy I use in the common acceptation for those who perform a public ministry in the Church. We shall speak first of the common discipline to which all ought to be subject and then proceed to the clergy, who have besides the common discipline one peculiar to themselves. But as some, from hatred of discipline, are averse to the very name, for their sake we observe,—in no society, nay, no house with even a moderate family, can be kept in a right state without discipline, more necessary is it in the Church, whose state ought to be the best ordered possible. Hence as the saving doctrine of Christ is the life of the Church, so discipline is, as it were, its sinews; for to it it is owing that the members of the body adhere together, each in its own place. Wherefore, all who either wish that that discipline were abolished, or who impede the restoration of it, whether they do this of design or through thoughtlessness, certainly aim at the complete devastation of the Church. For what will be the result if every one is allowed to do as he pleases? But this must happen if to the preaching of the gospel are not added private admonition, correction, and similar methods of maintaining doctrine, and not allowing it to become lethargic. Discipline, therefore, is a kind of curb to restrain and tame those who war against the doctrine of Christ, or it is a kind of stimulus by which the indifferent are aroused; sometimes, also, it is a kind of fatherly rod, by which those who have made some more grievous lapse are chastised in mercy with the meekness of the spirit of Christ. Since, then, we already see some beginnings of a fearful devastation in the Church from the total want of care and method in managing the people, necessity itself cries aloud that there is need of a remedy. Now the only remedy in this which Christ enjoins, and the pious always had in use.

2. The first foundation of discipline is to provide for private admonition; that is, if anyone does not do his duty, spontaneously,

or behaves insolently, or lives not quite honestly, or commits something worthy of blame, he must allow himself to be admonished; and every one must study to admonish his brother when the case requires. Here especially is there occasion for the vigilance of pastors and presbyters, whose duty is not only to preach to the people, but to exhort and admonish them from house to house, whenever their hearers have not profited sufficiently by general teaching; as Paul shows, when he relates that he taught "publicly, and from house to house," and testifies that he is "pure from the blood of all men," because he had not shunned to declare "all the counsel of God" (Acts xx. 20, 26, 27). Then does doctrine obtain force and authority, not only when the minister publicly expounds to all what they owe to Christ, but has the right and means of exacting this from those whom he may observe to be sluggish or disobedient to his doctrine. Should any one either perversely reject such admonitions, or by persisting in his faults, show that he condemns them, the injunction of Christ, is that after he has been a second time admonished before witnesses, he is to be summoned to the bar of the Church, which is the consistory of elders [i.e. Kirk-session], and there admonished more sharply, as by public authority, that if he reverence the Church he may submit and obey (Matt. xviii. 15, 17). If even in this way he is not subdued, but persists in his iniquity, he is then, as a despiser of the Church, to be debarred from the society of believers.

3. But as our Saviour is not there speaking of secret faults merely, we must attend to the distinction that some sins are private, others public or openly manifest. Of the former, Christ says to every private individual, "go and tell him his fault between thee and him alone" (Matt. xviii. 15). Of open sins Paul says to Timothy: "Those that sin rebuke before all, that others also may fear" (I. Tim. v. 20). Our Saviour had previously used the words: "If thy brother shall trespass against thee." This clause, unless you would be captious, you cannot understand otherwise than, if this happens *in a manner known to yourself*, others not being privy to it. The injunction

which Paul gave to Timothy to rebuke those openly who sin openly, he himself followed with Peter (Gal. ii. 14). For when Peter sinned so as to give *public offence*, he did not admonish him apart, but brought him forward in the face of the Church. The legitimate course, therefore, will be to proceed in correcting secret faults by the steps mentioned by Christ, and in open sins, accompanied with public scandal, to proceed at once to solemn correction by the Church.

4. Another distinction to be attended to is, that some sins are mere delinquencies, others crimes and flagrant iniquities. In correcting the latter, it is necessary to employ not only admonition or rebuke but a sharper remedy, as Paul shows when he not only verbally rebukes the incestuous Corinthian, but punishes him with excommunication, as soon as he was informed of his crime (I. Cor. v. 4). Now then we begin better to perceive how the spiritual jurisdiction of the Church, which animadverts on sins according to the Word of the Lord, is at once the best help to sound doctrine, the best foundation of order, and the best bond of unity. Therefore, when the Church banishes from its fellowship open adulterers, fornicators, thieves, robbers, the seditious, the perjured, false witnesses, and others of that description; likewise the contumacious, who, when duly admonished for lighter faults, hold God and His tribunal in derision, instead of arrogating to itself anything that is unreasonable, it exercises a jurisdiction which it has received from the Lord. Moreover, lest anyone should despise the judgment of the Church or count it a small matter to be condemned by the suffrages of the faithful, the Lord has declared that it is nothing else than the promulgation of His own sentence, and that that which they do on earth is ratified in heaven. For they act by the Word of the Lord in taking the penitent back into favour (John xx. 23). Those, I say, who trust that churches can long stand without this bond of discipline are mistaken, unless, indeed, we can with impunity dispense with a help which the Lord foresaw would be necessary. And, indeed, the greatness of the necessity will be better perceived by its manifold uses.



5. There are three ends to which the Church has respect in thus correcting and excommunicating. The first is, that God may not be insulted by the name of Christians being given to those who lead shameful and flagitious lives, as if His holy Church were a combination of the wicked and abandoned. For seeing that the Church is the body of Christ, she cannot be defiled by such fetid and putrid members, without bringing some disgrace on her Head. Therefore, that there may be nothing in the Church to bring disgrace on His sacred name, those whose turpitude might throw infamy on the name must be expelled from His family. And here, also, regard must be had to the Lord's Supper, which might be profaned by a promiscuous admission. For it is most true, that he who is entrusted with the dispensation of it, if he knowingly and willingly admits any unworthy person whom he ought and is able to repel, is as guilty of sacrilege as if he had cast the Lord's body to dogs. Wherefore, Chrysostom bitterly inveighs against priests, who, from fear of the great dare not keep anyone back. "Blood," says he, "will be required at your hands. If you fear man, he will mock you, but if you fear God, you will be respected also by men. Let us not tremble at fasces, purple or diadems; our power here is greater. Assuredly I will sooner give up my body to death, and allow my blood to be shed than be a partaker of that pollution." Therefore, lest this most sacred mystery should be exposed to ignominy, great selection is required in dispensing it, and this cannot be except by the jurisdiction of the Church. A second end of discipline is, that the good may not, as usually happens, be corrupted by constant communication with the wicked. For such is our proneness to go astray, that nothing is easier than to seduce us from the right course by bad example. To this use of discipline the Apostle referred when he commanded the Corinthians to discard the incestuous man from their society. "A little leaven leaveneth the whole lump" (I. Cor. v. 6). And so much danger did he foresee here, that he prohibited them from keeping company with such persons. "If any man that is called a

brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat" (I. Cor. v. 11). A third end of discipline is, that the sinner may be ashamed, and begin to repent of his turpitude. Hence it is for their interest also that their iniquity should be chastised, that whereas they would have become more obstinate by indulgence, they may be aroused by the rod. This the Apostle intimates when he thus writes: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (II. Thess. iii. 14). Again, when he says that he had delivered the Corinthian to Satan, "that the spirit may be saved in the day of the Lord Jesus Christ" (I. Cor. v. 5); that is, as I interpret it, he gave him over to temporal condemnation, that he might be made safe for eternity. And he says that he gave him over to Satan because the devil is without the Church, as Christ is in the Church. Some interpret this of a certain infliction on the flesh, but this interpretation seems to me most improbable.

6. These being the ends proposed, it remains to see what way the Church is to execute this part of discipline, which consists in jurisdiction. And, first, let us remember the division above laid down, that some sins are public, others private or secret. Public are those which are done not before one or two witnesses, but openly, and to the offence of the whole Church. By secret, I mean not such as are altogether concealed from men, such as those of hypocrites (for these fall not under the judgment of the Church), but those of an intermediate description, which are not without witnesses, and yet are not public. The former class requires not the different steps which Christ enumerates; but whenever anything of the kind occurs, the Church ought to do her duty by summoning the offender and correcting him according to his fault. In the second class, the matter comes not before the Church, unless there is contumacy, according to the rule of Christ. In taking cognisance of offences, it is necessary to attend to the distinction between delinquencies and flagrant iniquities. In lighter offences there is not so much

occasion for severity, but verbal chastisement is sufficient, and that gentle and fatherly, so as not to exasperate or confound the offender, but to bring him back to himself, so that he may rather rejoice than be grieved at the correction. Flagrant iniquities require a sharper remedy. It is not sufficient verbally to rebuke him who, by some open act of evil example, has grievously offended the Church; but he ought for a time to be denied the communion of the Supper, until he gives proof of repentance. Paul does not merely administer a verbal rebuke to the Corinthian, but discards him from the Church, and reprimands the Corinthians for having borne with him so long (I. Cor. v. 5). This was the method observed by the ancient and purer Church, when legitimate government was in vigour. When anyone was guilty of some flagrant iniquity and thereby caused scandal, he was first ordered to abstain from participation in the sacred Supper, and thereafter to humble himself before God and testify his penitence before the Church. There were, moreover, solemn rites, which, as indications of repentance, were wont to be prescribed to those who had lapsed. When the penitent had thus made satisfaction to the Church, he was received into favour by the laying on of hands. This admission often receives the name of *peace* from Cyprian, who briefly describes the form. "They act as penitents for a certain time, next they come to confession, and receive the right of communion by the laying of hands of the bishop and clergy." Although the bishop with the clergy thus superintend the restoration of the penitent, the consent of the people was at the same time required, as he elsewhere explains.

(To be continued).

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## Short Gleaning.

### PRIDE.

There is a pride of *race*, and a pride of *place*, and a pride of *face*, but worse than all is a pride of *grace*—spiritual pride.—  
R. M. M'Cheyne.

## The Waldenses.

THIS subject is a much more intricate one than one, at first sight, would think. One reason for this is that historians are profoundly at variance as to what really are the historical facts regarding these people.

I. *Origin.* One common view as to their origin is that they took their rise from Peter Waldo, and his Poor Men of Lyons. Waldo flourished about 1170. Now there is a Waldensian Confession of Faith, and some other documents, which are supposed to belong to this period, 1100-1120. Another work called "The Noble Lesson" is also supposed to be of this period. But some historians aver that after scrutinizing the M.S. of "The Noble Lesson," its real date is 1400. As for the supposed Confession of Faith (1120), it is held that the later Waldenses affixed these dates to that Confession, because they genuinely regarded these documents as setting forth *primitive* opinions. Whether these documents were actually in MSS. then or not is therefore difficult to prove.

Again, while perhaps the prevailing view is that the Waldenses (or Vaudois), arose through the labours of Waldo, yet the view is also broached that they form part of the spiritual seven thousand who down the ages from the time of Paul never bowed the knee to the image of Baal.

These witnesses were mainly in secluded valleys and mountain fastnesses, handing the torch down to their posterity to keep it burning. This is quite a credible view. It is further held—and the evidence appears convincing—that two Bishops, Paulinas of Aquileia (d. 804), and Claude of Turin (d. 839) were, (especially the latter), the men who sowed the seed which bore fruit in the comparative orthodoxy and fidelity to the gospel, of these Vaudois, and others, for generations. We must pass by Paulinas, but may briefly take note of Claude. He taught what was in the teeth of Papal dogma. The monks reviled him as a blasphemous heretic. He went about in danger of his life. These valleys of Piedmont were, in time, filled with his disciples,

and these Waldenses preserved the gospel among them "in its native purity, and rejoiced in its light." While we have specially in view the Vaudois in the Valleys of Piedmont, yet, owing to flight elsewhere or other reasons, there were also many to be found on the West side of the Alps, and in Calabria, etc. We must not, in addition, confuse them with the Albigenes.

II. *Their geographical position.* It is worth while to study a good map to have a grasp of the situation of these main valleys. The five we name for our purpose correspond to the five fingers. Putting the thumb on Rora, the next is Valley of Lucerne, the next Angrogna, the next S. Martino, the last Clusone with the Valley of Pragelas as its upper reach. At the head of the venerated Angrogna is the famous Pra del Tor, (Meadow of the Tower)—their usual last refuge. It had one practicable narrow entrance—a two-mile gorge. The rest of it was almost impregnable. These Vaudois, like the chamois, knew tracks and vantage-points. In time of need, they could hurl down stones, boulders, etc., on the narrow path below. One pool in the stream through this gorge goes by the name of the "tompie" de Saquet, as a foe of that name was drowned in it. The backbone ridge of the Cottian Alps stretches from Mount Viso in the South to the Jura Range in the North.

This Rora-Angrogna-Pragelas area is our storm-centre. Some thirty persecutions took place in this district and when major outbursts were not occurring, there was no lack of weasels from the "Holy Office" to pounce on these rabbits.

III. *Some of the notable events in their history.* Here we must cut matters short,—but full accounts of these persecutions can be got in many books. One of these tragedies was in 1400 in the Valley of Pragelas. Many perished. Another was in 1487, after the usual sanctimonious bull was issued by the Pope to crush these "venomous snakes." The Pra del Tor was a blessed refuge to them at this time. Thick, black fog came rolling down into the gorge already described—followed by countless boulders. The Vaudois got rest for a season from Cataneo, the Papal legate, and his desperadoes.

Then we come to the period of the Reformation when some of their pastors met Farel and Oecolampadius. It was a time of joy. They got good counsel especially from the latter Reformer at Basle. It was needed. In 1560, a Papal thunder-cloud burst on them again, bringing them to the verge of ruin. By 1655, we come to the "Great Massacre." The "Order of Gastaldo" was a kind of climax to the proceedings. He sounded a trumpet one day to treat for peace. He expressed to them great sorrow for the excesses of his soldiers, but now desired friendship. As a token of loyalty to their Prince, he desired merely one thing, viz., that they would permit one regiment to enter each valley and remain for a few days. The more sagacious of the Vaudois were against the proposal, but were out-voted. The end of the business was the "Great Massacre" of 1655. The Massacre of Glencoe had of course not been perpetrated by this time, but we may regard this one as a Massacre of Glencoe multiplied 10,000 times over. Cromwell, and others, interceded for them. Morland was sent as envoy to the Duke of Savoy. Cromwell was hoodwinked and outwitted. Well did Morland know this. But persecutions were not so flagrant. The Vaudois were left as full of grievances as Lasarus was full of sores. By 1686, the valleys were stripped bare—even the Pra del Tor was deserted. The lamp was extinct.

Between 12, and 15,000 were in gaols and fortresses in and around Turin. Some were granted liberty, and sent by forced marches to Geneva. By 1690, Henri Arnaud—a Great-heart and a Valiant-for-truth rolled into one—led a company back. They endured severe trials and conflicts but at last reached the renowned valleys—the land of their fathers. Peace was concluded with their Prince. Those in jails crawled out and survivors settled down once more in their old homesteads. As a people they were much ostracised, civilly and politically, until much-needed relief came in 1848.

May the Lord visit the descendants of such ancestors, making them as a city set on a hill, as a candle on a candle-stick, and blessing them to be of the salt of the earth!—*D. A. MacF.*

## **The late John Campbell, Elder, Glendale.**

**T**HE subject of the following notice was born in Glendale over eighty years ago and departed this life on the 12th December, 1936. When, or by what means, the saving change came upon him we are not in a position to say. His life from his childhood was most exemplary so that when the change came it was not so noticeable to others as it would have been had things been otherwise, and he himself would be the last to speak of his own experience. His father, Peter Campbell, was an eminently godly man and one is disposed to believe that the teaching which such a father would give to his family was, in the case of John, blessed at a very early age. When he grew up to manhood, the Lord's people in Glendale showed the place they had for him, by putting him often to lead the praise at their meetings, a duty which he always performed with solemnity and sweetness.

He married a daughter of the late William Macleod, Borreraig, an elder in the Glendale congregation, and for the long period of fifty-three years they were together, sharing each other's joys and sorrows and giving the clearest proof that the cause of Christ was their chief concern. Their house had an open door for the Lord's people, and many a large company who are now in glory had fellowship together at communion seasons under their roof.

Shortly after the Free Presbyterian Church took up a separate position John Campbell made a public profession, which he kept unspotted till his last breath. It was the late Rev. D. MacFarlane who was Interim-Moderator of the Glendale kirk-session at the time, one for whom our friend had the greatest love as a preacher and also on account of the stand he made on the side of Christ. In 1900 he was ordained as an elder in the congregation, an office which he adorned for the long period of thirty-six years.

Though a very intelligent man he had no gift for public speaking, but he will be long remembered in our congregations

on the West, and especially in Skye as a precentor. His voice retained its sweetness to the last, and we have often heard the remark, made by those qualified to judge, that they never heard a man who could "pitch a tune" with such accuracy. Much to the sorrow of the Glendale congregation he was not able to lead the singing in public for some years back owing to failing sight, but when present the sweet melody of his voice could be distinguished in the congregation. He will also be remembered by the Lord's people as an earnest pleader at a throne of grace. His prayers in public were most orderly and simple, and accompanied with an unction which one could not easily forget.

He was not a stranger to the assaults of Satan nor ignorant of his devices. He was a man who, at the outset, did not get much of what is called "law work" and Satan often made this a handle to harass him, and to make him believe that he had not undergone a saving change. Along with this he had a deep sense of his own inward corruption, which kept him very humble and a constant pleader at a throne of grace. He had also a very deep sense of his responsibility to God, a fact which was vividly brought out in an incident which his wife told me. It was on one occasion when he was getting two of his children baptised, some time before he became a member in full communion. After the first one had been baptised he could not remember the name of the second and had to ask his wife. He explained to her afterwards that he felt such a solemnity in the vows which he was taking that everything else was put out of his mind: Alas! how different from many who take baptismal vows and never realise their solemnity, and forget them almost as soon as they are made.

As an office-bearer he was most conscientious and every duty which fell to him was carried out with meticulous care, and with a punctuality which was to be admired. This was most noticeable at communion seasons, for he would be the first at the church and the last to leave it, at all the services, and no one ever heard a complaint, for to him it was a labour of



love. As he advanced in years he manifested an ever increasing fear that he would do, or say, anything that would bring a reproach on the cause of Christ. In this connection he repeatedly approached us, asking that he be not put up to pray in public, giving as his reason, his fear that through infirmities of old age he might say something that was out of place. The earnestness with which he would plead this favour at times manifested his genuine love for the cause which he followed. In spite of his own fears we have to confess that we never saw reason why he should not be put up to pray in public, but many reasons why he should be put up.

During his earthly career he had his own share of affliction, both in his own person and by the removal of some of his family by death after they had grown up. These things were among the "all things" that were working together for his good, and it was very evident that he was fast ripening for that place where the inhabitant shall not say "I am sick." In his prayers there was a peculiar nearness to the Most High which made one realise that he was getting a glimpse of the King in His beauty and the land that is very far off. The end, though it was not unlooked for, came rather suddenly.

A fortnight before he passed away he was in church on Sabbath evening. I had been led to speak from the words "Abide with us for it is toward evening and the day is far spent," and as the night was rather stormy I accompanied him to the end of his own house after the service. His mind was very much on the preciousness of time, and the great sin of trifling with privileges and opportunities. During the week he was in his usual health and in a heavenly frame of mind, and was often heard quoting to himself the truths, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins," and "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." On Friday he had a stroke which

rendered him speechless. He continued that way till the Saturday morning of the following week when he passed quietly away to be, we believe, forever with the Lord. "Then are they glad because they be quiet; so He bringeth them unto their desired haven."

The large concourse of people who gathered to his funeral manifested the respect in which he was held. His mortal body was laid to rest in the local graveyard, where many of the Lord's people lie, awaiting the time when "this corruptible must put on incorruption, and this mortal must put on immortality." The Glendale congregation have lost a faithful and humble office-bearer, and a sweet singer in the assemblies of the church militant has been transferred to the glorified throng of the church triumphant, there to sing for ever and ever, the praises of Him who redeemed him and washed him in His own precious blood. Our loss which is very great is his great gain.

We would take this opportunity of extending to his widow and grown-up family our sincere sympathy, and our prayer is that his family would seek and find that Saviour whom their father sought and found.—*John Colquhoun.*

### **The late Mrs. Porteous, Vatten, Skye.**

**T**O pen obituary notices of the Lord's people is a very difficult matter, for one is thus made painfully conscious of one's own inability to do justice to their memory. It is also painful from the point of view that one is made, more fully, to realise that they are no longer with us and that their place is empty in the Church militant. It is with such feelings that an endeavour is made to write a short notice of the late Mrs. Porteous, Vatten, Isle of Skye.

This Christian lady, who passed away at a very advanced age, on 9th September, 1936, was known far and wide throughout our Church, and when the news that she had gone the way of all flesh went abroad, it evoked feelings of sincere sorrow.

She was born in the parish of Durness, Sutherlandshire, and came to Skye when very young. Her parents endeavoured to bring her up in the fear and admonition of the Lord, and of her mother, who was an eminently pious woman, she spoke highly to the last. It was, however, under the preaching of the Rev. Alexander MacColl, while minister of Duirinish, Skye, that she got her first impressions of vital religion.

The writer is not in a position to say what particular portion of God's Word brought conviction of sin, but she herself used to tell that, under conviction of sin, she was brought back to her earliest childhood, and to the time when she was first conscious of having wilfully sinned. So clear was the sight she got of that incident that she could remember, not only the place where she had been, but the very clothes she was wearing when that sin was committed, a fact which ought to cause men and women to lay to heart that the sins which for the time being they think they have forgotten, will, if unforgiven, stand up clearly before their eyes, when God will put His finger on their consciences at the Great White Throne.

The time of her deliverance came in God's own time and when she first made a public profession, so much was the truth speaking to her, and such was her joy that the road seemed very short going to, and coming from the public means of grace. The Lord's people, however, are not allowed to go smoothly through this world. Their experience is that, "they mount up to the heaven, they go down again to the depths: their soul is melted because of trouble" (Psalm cvii. 26). This was the experience of Mrs. Porteous as the following incident will show. Being under a severe temptation on one occasion, and finding her heart full of blasphemy she was coming to the conclusion that she had never undergone a real change, when one of our ministers called at her house on his way to Struan, in the parish of Bracadale, to hold a service. She went to the service and the minister's text was, "Reproach hath broken my heart, and I am full of heaviness" (Psalm lxxix. 20). The Spirit of

the Lord was present that night and her bonds were loosed, so that she had a very happy time on her way home, on the lonely road between Struan and Vatten.

One who knew her but casually would be ready to conclude that she was pretty much a stranger to the "ups" and "downs" of the Lord's people, on account of how bright she seemed to be at all times, but as was hinted already this was far from being the case. She acted on the principle of keeping the bright side to the world and even to many of the Lord's people, and the dark side to God, rightly maintaining that it was not to the credit of anyone, or to the credit of religion, to parade the dark side before the world, a lesson which many, even of the Lord's people, would do well to learn.

Between fifty and sixty years ago she was married to the late Mr. William Ford Porteous, a south country gentleman, who died in 1911, and of whom an obituary notice appeared in the November issue of the Free Presbyterian Magazine for that year. Their house was open to the Lord's people at all times, but especially at communion times. Practically every one of our ministers have been, during communion seasons under the hospitable roof of Vatten House, where they had a practical demonstration of that hospitality which was given to the Apostles by one of old when the Lord opened her heart to "attend unto the things which were spoken of Paul." Nothing gave her greater pleasure than to look after the comforts of those whom she believed to be the Lord's people, and many a happy company gathered there from year to year, ever since the communion was first kept in Vatten. The vast majority of them are now in the Church triumphant. Her generosity, however, was not confined to those who gathered in her own house. Many a needy creature could say of her as Paul says of Phebe, "She hath been a succourer of many, and of myself also," but in these matters she never allowed her left hand to know what her right hand did.

From her earliest years she seems to have imbibed right views of the contendings of the Disruption Worthies, and we

have heard her tell some anecdotes, related to her childhood days, which bear this out very clearly. Being a very intelligent person, and well-read, she had a thorough grasp of the position of the Free Church in 1843, and could give scriptural reasons why she adhered to its principles. When the infamous Declaratory Act of 1892 became law it was not an easy matter to blind the eyes of such a one with the miserable sophistries by which the Declaratory Act was explained away by the so-called Constitutional Party, and when all hope of repealing it was gone, she and her like-minded husband identified themselves with the Free Presbyterian Church, which is in reality the Free Church of Scotland, purged of all the excrescences of the flesh which an innovating majority brought into her, and a pseudo-Constitutional Party remained under. To the stand then made she remained faithful to the last, and would give no place to the many plausible reasons which were advanced by some in order to cause the Free Presbyterian Church to forsake her testimony on the side of Christ. Many an incident she told of the early struggles of the Free Presbyterian congregation in the district through lack of pulpit supply, and alas! on account of the spirit of persecution. Knowing something of the struggles on account of the last mentioned reason we are not at all surprised at the unity and steadfastness which was a marked characteristic of the generation of Free Presbyterians to which Mrs. Porteous belonged, a generation which followed men only as far as these men followed Christ. This was a very prominent trait in Mrs. Porteous' character and manifested itself conspicuously to the last.

Although advanced in years the end came rather suddenly. For some years back she had been staying with her daughter, Mrs. Mackenzie, Portree, but was coming every summer to Vatten House where she would remain till after the communion, which is on the fourth Sabbath of August. At the last communion there she remained as usual but said to some of us that this would be her last communion in Vatten. On Sabbath evening on her way to Church she referred to a sermon she heard the previous Friday on the Ladder which Jacob saw at Bethel,

and said that she would like to hear more about the "Ladder." That evening she took a weak turn in church and had to be taken home but with characteristic love to the courts of God's House she would not allow anyone to say that going to church had any connection with her illness. On Monday she seemed to be herself again, and showed by her conversation that the cause of Christ was very near her heart.

On the 9th September she appeared to be in her usual and was out for a drive, but shortly before midnight the Messenger came, and in a short while the tabernacle was taken down and the soul of Mrs. Porteous was gone, we believe, to be forever with the Lord. The following Friday her body was laid to rest beside that of her husband in Caroy Churchyard, and the large concourse of people which gathered to her funeral from many parts of Skye manifested the universal respect in which she was held by all classes. The cause of Christ is poorer by her removal, and some of us feel much weaker through being deprived of her pleadings at a throne of grace.

Her place is empty among us and we shall not see her till the heavens be no more. We miss her presence and her prayers, but would seek to rejoice in the belief that our loss is her great gain. We would take this opportunity of extending our sincere sympathy to her sons and daughters and her grand-children, and our prayer is that God would give them to know in their own experience that faith which would enable them to endure "as seeing Him who is invisible."—*John Colquhoun.*

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## **The late Lachlan Ross, Winnipeg, Canada.**

**I** HAD the privilege of meeting Mr. Lachlan Ross in the year 1912 when sent out to Winnipeg to take charge of the Mission there. He with his large family had emigrated to Canada a few years previous to that date. Mr. Ross was a native of Foindle, Scourie, Sutherland, and was a near relation of the late Captain Ross, Wick, who was also of that district.

In common with Adam's family in general, Lachlan Ross showed in his early days that he was born in sin and that he was shapen in iniquity, but when he came of age, he came like Moses to refuse what the world gives for a season, in order that he might have the riches that Christ gives even in reproaches for time and without reproach for eternity. He was very free and open in telling about how he was convinced of his sinful and miserable state and how precious Christ came to be to him once the eyes of his understanding were enlightened and he was enabled to close in with Him as his personal Saviour. In his early years he had an extraordinary and saddening experience at sea. He was in a small boat towed by a larger on Loch Laxford between Foindle and Fanagmore when a sudden gust of wind struck the small boat and capsized it. Its four occupants were thrown into the sea and two of them were drowned. In the larger boat was the late Mr. Hector Morrison our esteemed missionary at Scourie. It fell to him to break the news of the sad occurrence to the wives of the young men who had been but recently married. Hector used to tell of the incident with great feeling as it made a very solemn impression on him as it did also on Lachlan Ross. The other young man saved was a namesake and a cousin who is still alive. Lachlan though in his heavy sea boots was an excellent swimmer and swam to a rock from which he was rescued.

Lachlan Ross became a member in full communion and also an elder in connection with our Scourie congregation. When he settled down in Manitoba in 1905, he fulfilled the duties of his eldership both in Winnipeg and at Moosehorn, where the family took up a homestead. When he became too frail for farm work, he took up his residence again in Winnipeg, where he ended his days on 3rd January, 1936.

No one who knew Mr. Lachlan Ross doubted but that he was truly a man that feared the Lord. His whole life and conversation testified to the truth of his genuine piety. He was especially a man of prayer, lively and savoury, and always approached the throne of grace with awe and reverence. He

seldom if ever prayed in public or in his family without using the petition that they might be kept in walk and talk.

Mr. Ross was one of the most guileless of men that we ever met. There was nothing of the man of the world about him. He seemed to be without duplicity; simple and single in his desire to serve Christ in everything and this caused him to be ready to accept any line of action which appeared to him to further the interests of Christ's cause in the world, sometimes without that caution which otherwise might have guided him into different paths. We do not hold that our late friend was without imperfections. He would be the first to admit his own shortcomings, but we do not doubt but that according to his light and his ability to comprehend the matter at issue, Mr. Lachlan Ross had but one aim in life—to live for Him who died for all and rose again. We believe he has entered within the veil to behold the Face of Him who drew him with the cords of His love. May the Lord heal the breaches in the walls of Zion and raise up witnesses in connection with His cause in Manitoba. We desire to express our sympathy with his sons and daughters, bereaved of such a worthy parent and pray that they may be raised up as the children in the place of the fathers.—*Malcolm Gillies.*

## Nadur an Duine 'na Staid Cheithir Fille.

AN STAUD SHIORRUIDH: NO, STAUD SONAIS,  
NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantainn bho t.d., p. 185.*)

“Oir a ta fhios agam gu ’n toir thu mi gu bàs, agus a chum an tighe a dh’ òrduicheadh do gach uile bheò.”—IOB xxx. 23.

‘San àite mu dheireadh, Ciod an dòigh air am feudar a ràdh gu bheil iad air am fuadachadh air falbh ‘nan aingidheachd? *F'reag.* (1.) A thaobh iad a bhi air an tabhairt air falbh ‘nan staid pheacach neo-iompaichte. Air dhoibh am beatha chaitheadh



'nan naimhdidh do Dhia, tha iad a' faotainn bàis ann staid naimhdeis 'na aghaidh: Oir chan 'eil neach air a thoirt do staid sonais siorruidh, ach air rathad staid nan gràs, no toiseach leasachaidh 'sa' bheatha so. Tha 'n leanabh a ta marbh 'sa' bhroinn, air a bhreith marbh, agus tha e air a thilgeadh as a' bhroinn do 'n uaigh: Mar so tha esan a ta marbh am feadh a bha e beò, no tha marbh gu spioradail air a thilgeadh a mach o bhroinn na h-aimsir a ta làthair, ann an staid cheudna a' bhàis, do shlochd truaighe iomlain. O bàs truagh, bàsachadh ann an domblas na seirbhe, agus fuidh chuibhreach na h-eucorach! B' fheàrr gu mòr do leithid'sa gheibh bàs mar sin, nach robh iad riamh air am breth. (2.) A chionn gu bheil iad a' dol a dh'ionnsuidh a' bhàis a' *peacachadh*, ag oibreachadh gu h-aingidh an aghaidh Dhé, calg dhireach an aghaidh lagha Dhé! Oir chan urrainn doibh ni a dhèanamh ach peacadh fhad 'sa tha iad 'sa' bheatha so. Mar sin tha 'm bàs 'gan glacadh ann an dearbh-ghnìomh a' pheacaidh; gu h-ainneartach 'gan tarruing o chaidreamh an ana-mianna, agus 'gam fuadachadh air falbh gu caithir a' bhreitheanais a dh' fhaotainn am binne. Is comharrachichte na briathra a ta air an labhairt le *Iob xxxvi. 14.* "Gheibh iad bàs 'nan òige." No mar dh'fheudar na briathran a fhionndadh, "Gheibh an anama bàs 'nan òige!" Air d' an ana-mian-naibh a bhi beothail, an iarrtuis neartmhor agus an dòchas mòr; mar a tha cleachdta leis an òige. "Agus am beatha am measg nan neo-ghlan-" (No, "Agus tha a' chuideachd, no 'n treud, dhiubh a' faotainn bàis am measg nan Sodomach.") Is e sin ri ràdh, tha iad air an toirt air falbh an teas am peacaidh agus an aingidheachd, mar a bha na Sodomaich, *Gen. xix.; Luc. xvii. 27, 28.* (3.) Ann a' mheud as gu bheil iad air am fuadachadh air falbh, luchdaichte le cionta an uile pheacaidh: Is i so an t-annart-mairbh a luidheas leò anns an duslach- *Iob xx. 11.* Leanaidh an oibre iad gus an saoghal eile! Tha iad a' dol air falbh le cuing an cionta toinnte m' am muineil. Tha cionta 'na dhroch companach ann am beatha, ach cia h-uamhasach a bhitheas e ann am bàs. Theagamh gu bheil e nis, a' luidh mar phronnuse fuar air an coguisean neo-mhothachail; ach, 'nuair

tha 'm bàs a' fosgladh an rathaid do shradagan dioghaltais Dhé, cosmhuil ri teine, a thuiteam air, ni e lasraichean uamhasach 'sa' choguis; anns am bi an t-anam, mar gu b' ann air 'fhillleadh a suas gu bràth. 'San àite mu dheireadh, Tha na h-aingidh air am fuadachadh air falbh 'nan aingidheachd, ann a mheud as gu bheil iad a' faotainn bàis fuidh làn-chumhachd an aingidheachd. Fhad 'sa tha dòchas, tha bacadh éigin air a' chuid is miosa de dhaoine; agus tha na gnèibh beusach a tha Dia a' toirt do chuid de dhaoine, a chum maith a' chinne-daoine anns a' bheatha so, 'nam bacadhean agus 'nan casgaidhean air aingidheachd bhorb nadur an duine: Ach air do na h-uile dhòchas a bhi air a ghearradh air falbh, agus na gíbhtean sin air an toirt uatha, thig aingidheachd an aingidh gu iomlaineachd. Mar a thig sìol nan gràs a ta air a chur ann an eridheachaibh nan daoine taghta, a dh'ionnsuidh a làn abachaidh aig a' bhàs; mar sin thig a ghnè aingidh agus ifrinneil e th' anns na droch dhaoine gus an àirde as mo. Bithidh an ùrnuighean ri Dia, an sin air an tionndadh gu mallachadh uamhasach, agus am molaidhean gu toibheuma oillteil! An sin bithidh gul, agus giosgan fhiacal! Mat. xxii. 13. Tha na nithe so a' toirt beachd uamhasaich, ach fìrinneach, air staid nan aingidh ann an saoghal eile!

II. Nochdaidh mi cho an-dòchasach 'sa tha staid nan daoine neo-nuadhaichte aig a' bhàs. Chithear gu bheil i gun dòchas, ma bheir sinn faineir na ceithir nithe so.

*Air tùs*, Tha 'm bàs a' gearradh gach dòchais agus duil' a bh' aca ri sìth agus toil-inntinn anns a' bheatha so. "Anam, a ta agad mórán de nithibh maithe air an tasgadh fa chomhair mórán bhliadhna; gabh fois, ith, òl, is bi subhach. Ach a dubhairt Dia ris, Amadain, air an oidhehe so féin iarrar t'anam uait; an sin có dha bhuineas na nithe sin a dh'ulluich thu?" Luc. xii. 19, 20. Tha iad ag amharc air son nithe mór 'san t-saoghal so; tha iad an dùil gu meudaich iad am maoin, gu faic iad an teaghlaichean a' soirbheachadh, agus gu 'n caith iad am beatha ann an suaimhneas: Ach tha 'm bàs a' teachd, cosmhuil ri gaoith dhoinnionnaich, agus crathaidh e air falbh an dochais thaitnich, cosmhuil ri meas an-abuich o chraoibh!

“An uair a bhios e gus a’ bhrù a lionadh, tilgidh Dia fraoch-fheirge air,” *Iob* xx. 23. Feudaidd e tòiseachadh air innleachdan a dheilbh, a chum a buannachd shaoghalta mheudachadh; ach mu ’n urrainn da an deilbh oibreachadh a mach, tha ’m bàs a’ teachd agus gearraidh e mach i! “Theid ’anail as, pillidh e g’ a ùir: ’san là sin féin théid as d’a smuaintibh,” *Salm* cxlvi. 4.

‘*San dara àite*, ’Nuair a thig am bàs chan ’eil steidh bhunaiteach dòchais aca air son sonais shìorruidh: “Oir ciod e dòchas a chealgair, ged bhuannaich e, ’nuair a bheir Dia air falbh ’anam?” *Job* xxvii. 8. Ciod air bith dòchas a th’ aca umpa féin, chan ’eil e air a stéidheachadh air focal Dhé, nì is e an fhìor steidh dòchais; na’m biodh fios aca air an staid, chiteadh iad iad féin a mhàin sona ann am bruadar. Agus gun amharus, ciod an dòchas a dh’ fheudas a bhi aca? Tha ’n lagh gu soilleir ’nan aghaidh, agus ’gan dìteadh: tha’ mhallachdan, na cuibhrichtean bàis sin, mu ’n timchioll cheana. ’S ’n Slànuighear, air an d’ rinn iad tareuis, a nis am breitheamh; agus is e ’m breitheamh an màmhaid. Cionnus ma ta a d’ fheudas dòchas a bhi aca? Dhruid iad dorus na tràcair ’nan aghaidh féin le ’m mi-chreidimh: Rinn iad dì-meas air an leigheas agus uime sin is éiginn doibh bàs fhaotainn gun tràcair! Chan ’eil còir shlàintèil aca ann an Iosa Crìosd, an aon chladhan a mhàin troimh am bheil tràcair a’ sruthadh; agus uime sin chan urrainn doibh gu bràth blasad dheth! Tha claidheamh ceartais a’ dìon dorus na tràcair, air chor as nach urrainn do neach dol a stigh, ach buill cuirp dhìomhair Chrìosd: aig am bheil os an ceann còmhdach de fhuil rèite, fuil an Eadar-Mheadhonair. Feudaidd iadsan gun amharus dol a steach gun dochann, oir chan ’eil nì ’sam bith aig ceartas ri agradh dhiubh: Ach chan urrainn do mhuinntir eile dol a steach, a chionn nach ’eil iad ann an Crìosd: thig am bàs d’ an ionnsuidh-san le *gath* ann, gath cionta gun mhaithheadh. Tha e air armachadh ’nan aghaidh leis an uile neart agus ùghdaras as urrainn an lagh naomh a thoirt dhà, 1 *Cor.* xv. 56. “Is e am peacadh gath a’ bhàis, agus is e neart a’ pheacaidh an lagh.” ’Nuair a bha ’n lagh sin air a thoirt air sliabh Shinai, chrìochnuich an sliabh uile gu mór! *Ecsod.*

xix. 18. 'Nuair a bha 'm Fèar-saoraidh a' dèanamh dìolaidh air son briseadh nan daoine taghta air an lagh, chrìochnuich an talamh, agus sgoilt na creagan *Mat. xxvii. 51.* Ciod an steidh-dhòchais air an aobhar sin, a dh'fheudas a bhi aig an aingidh 'nuair thig am bàs air, armaichte le neart an lagha so? Cionnus a dh' fheudas e dol as o 'n teine sin, a loisg gu meadhon nèimh? *Deut. iv. 11.* Cionnus a bhios e comasach air seasamh anns an deataich sin, a dh' éirich suas mar dheatach àmhuinn? *Ecsod. xix. 18.* Cionnus a dh' fhulaingear e na tairneinich agus na dealanaich uamhasach, rann 16, agus còmhnaich ann an duibhre, neòil, agus tiugh-dhorchadas? *Deut. iv. 11.* Chan 'eil anns na coimeasan sin uile air muin a cheile ach beachd fann air 'an doinionn uamhasach sin de fheirg agus de dhiomb, a leanas na h-aingidh gus an ifrinn as iochdaraiche; agus a mhaireas gu bràth orra-san, a ta air am fuadachadh gu dorchadas aig a' bhàs!

'*San treas àite*, Spionaidh am bàs nìos an earbsaidhean mealtach mu shonas sìorruidh. 'S ann an sin a tha 'n coimh-cheangal ris a' bhàs, agus an còrdadh ri ifrinn, air a bhriseadh. Tha iad air an dùsgadh o 'm brudair millis, agus mu dheireadh a' togail suas an sùilean, *Iob viii. 14.* "Aig an gearrar a dhòchas as,oir is e lion an damhan-allaidh earbsa." Tha earbsa aca gu'm bi na h-uile nì ceart maille riu an déigh a' bhàis; ach chan 'eil 'nan earbsa so ach lion air fhigheadh as an com féin, le mor-innleachd agus dìchioll. Tha iad 'gam filleadh féin suas anns an dòchas so, mar a dh' fhilleas damhan-allaidh e féin 'na lion: Ach chan 'eil ann ach dìdein lag agus anmhunn; oir ciod 'sam bith mar a dh' fheudas e seasamh an aghaidh bagraidhean focail Dhé, sguabaidh am bàs, sguab sin an leir-sgrìos, iadsan agus an dòchas araon air falbh, air chor as nach bi am mìr as lugha dheth air fhàgail dhoibh; esan nach leig air a' mhionaid so le dhòchas imeachd uaithe, bithidh e an ath-mhionaid gu tur gun dòchas! Cuiridh am bàs an tigh a thogadh air a' ghaineamh bun os ceann; chan fhàg e duine 'sam bith fuidh chumhachd meallaidh.

'*San àite mu dheireadh*, Fàgaidh bàs an staid gu h-iomlan agus gu sìorruidh gun dòchas. Chan fheud gnòthuichean bhi

air an leasachadh no air an atharrachadh an déigh a' bhàis. Oir (1.) Air do 'n aimsir dol seachad aon uair, chan fheudar gu bràth a toirt air a h-ais. Nam b' urrainn éigh no deòir, luach no saothair, aimsir a thoirt air a h-ais a rìs, dh' fheudadh an duine aingidh dòchas a bhì aige 'na bhàs: Ach cha bhuadhaich deòir fhola; 's cha mhò a bheir a screadail ear mhuillionaibh de linnibh, air a h-ais i. Cha stad a' ghrian gus an dùisg an lundair, agus an imich e air a thurus; agus aon uair 's gu 'n teid i fodha, cha ruig e leas duil a bhì aige gu 'n tionndar an oidhehe gu là air a shonsan; 's èiginn dà còmhnuidh a ghabhail tre oidhehe fhada na siorruidheachd, far an d' fhàg 'aimsir e- (2.) Chan fheudar pilleadh do'n bheatha so, a leasachadh an ni a tha 'm mearachd: Is staid dearbhaidh agus deuchainn i, a chrìochnaicheas aig a' bhàs; agus air an aobhar sin chan urrainn duinn pilleadh d'a h-ionnsuidh a rìs; Chan 'eil sinn mar so beò ach aon uair, agus chan fhaigh sinn bàs ach aon uair. Giùlainidh am bàs an duine aingidh g'a àite féin, *Gnìomh. i. 25.* 'Si bheatha, ar là oibre; crìochnaichidh am bàs ar là agus ar n-obair le chéile. Is ceart a dh' fheudas sinn a smuaineachadh, gu 'm feudadh càileigin de dhòchas a bhì aig na h-aingidh aig am bàs, nam b' e, 'san déigh do 'n bhas an sùilean fhosgladh, gu 'm b' urrainn doibh pilleadh gu beatha, agus ged nach faigheadh iad ach deuchainn a dh' aon Sàbaid, a dh' aon tairgse do Chrìosd, aon là, aon uair tuilleadh, a dhèanamh an sìth ri Dia: "Ach luidhidh an duine sìos, agus chan éirich e; gus nach bi nan nèamha ann; cha mhosgail iad, agus cha dùisgear as an codal iad," *Iob xiv. 12.* 'San àite mu dheireadh, Anns an t-saoghal cìle, chan 'eil rathad aig daoine air an staid chailte agus mhillte a leasachadh, ged 'sam bith mar bu mhiann leò a dheanamh: "Oir chan 'eil obair, no innleachd, no eòlas, no gliocas, anns an uaigh, d' am bheil thu a' dol," *Ecles. ix. 10.* A nis feudaidh duine teicheadh o 'n fheirg ri teachd; a nis feudaidh e faotainn gu dèidin: Ach aon uair is gu 'n dean am bàs 'obair, *druidear an dorus*; chan 'eil tuilleadh tairgsean gràis, chan 'eil tuilleadh maitheanais: Far an do thuit a' chraobh, an sin is éiginn di luidhe.

*Ri leantuin.*

## Comhradh.

*Domhnuill*.—Nach bochd nach robh croitseachan (*crutches*) againn a chumadh 'n ar seasamh sinn gus an tigeadh am Milenium! *Iain*.—Nach cuir thu air an son, mata. *Domhnuill*.—Chan 'eil fhios agam cò a dhèanadh iad. *Iain*.—Nach dèanadh Mac an t-saoir iad? *Domhnuill*.—'Bheil fhios de 'fiodh a chuireadh E annta 's gu seasadh iad cho fada? *Iain*.—Fag thusa sin aige fhéin: 's E is fheàrr breitheamh air fiodh na thusa. 'Nuair 'tha thu 'n ad' leithid de dh'aireach (*cripple*), 's ann a dh'fheumadh tu trì, aon fo gach achlais agus aon fo do bhroilleach. Cuir thus' a dh'iarraidh Creideamh, Dòchas, agus Gràdh, 's theid mis' an urras gu'n toir iad a dh'ionnsuidh milenium thu agus na's fhaide.

## Literary Notices.

66 PAPAL PLOTS by ERNEST PHILLIPS. London: Protestant Truth Society, 31 Cannon Street, E.C.4. Price, 2d.

This is a useful pamphlet to have by one for reference. Mr. Phillips quotes his authorities and gives the dates of the various plots.

CHINA'S FIRST MISSIONARIES (ANCIENT ISRAELITES) by Rev. T. TORRANCE, F.R.G.S., WITH FOREWORD by the late Rev. G. A. Frank Knight, D.D., F.R.S.E. London: Thynne & Co. Ltd., Whitefriars Street, Fleet Street, E.C.4. Illustrated. Price, 3s. 6d.

This book copiously illustrated contains most interesting information about the Chiangs who dwell in the middle West between China proper and Tibet. Mr. Torrance holds they are of Israelitish origin and his readers after perusing his book will be ready to acknowledge that he has proved his point. He has carefully studied the religious ritual of the Chiangs and it is most remarkable how striking the similarity is with the Mosaic notwithstanding the debased elements which enter into their religious customs.

## Notes and Comments.

**A New Evangelical Movement in Austria.**—When one hears so much of political disturbances in Austria, says the *Quarterly Record* of the National Bible Society of Scotland, one is surprised that attention has not also been drawn to very significant movements of large masses of the people towards Protestantism. Since February last more than fifteen thousand people have entered the Protestant Church. In Vienna alone about ten thousand have taken this step. A great many of these were formerly Roman Catholic, but the majority were without religious denomination. Many of them are very poor and out of work, yet such is their desire for spiritual teaching that they visit regularly divine services and Bible Classes which the Protestant Church has organised for them. The Protestant Churches are filled to overflowing, and the few pastors have so much to do that it will be necessary to employ new assistants to impart religious instruction. Naturally this constitutes a great financial perplexity to the Church authorities who are very badly off. The State authorities are very unfriendly towards this movement, and put every obstacle in the way of preventing persons from leaving the Roman Catholic Church.

**Railwaymen and the Sabbath.**—In a statement made by Mr. Squance (Loco Engineers and Firemen) before the Railway Staff National Tribunal last month reference was made to one of the railwaymen's grievances arising from the vast increase of excursions, etc., on the Sabbath. In the old days, said Mr. Squance, 'Sunday' duty was practically non-existent. Now at some London depots it had increased 900 per cent. and the already overworked staff had often to give up holidays to serve the public. It is interesting to learn that the railwaymen are awakening to the tyranny of the pleasure-loving public and if they do not take steps to check this inroad on their liberties as working men they may find that the boon of a day of rest given to them by God's law will be filched from them beyond recall. Mr. Squance suggests a remedy which in our estimation

will not help matters but a return to God's law both by the railway companies and the men's unions would break the tyranny that is welding shackles for so many of the working classes.

**Searching for Unity.**—Many from many lands gathered in Edinburgh at the beginning of last month for the opening session of the World Conference in Faith and Order which had been called to "discover and assert the underlying unity" which binds the various branches of the Christian Church. The meetings are under the presidency of the Archbishop of York who opened the proceedings by a sermon in St. Giles Cathedral. There were 600 delegates representing 50 countries. It is a strange mixture—Church of England, Church of Scotland, Congregational, Baptist, Greek Orthodox Church, Russian Orthodox Church, etc. The German Evangelical Church, were forbidden by Nazi authorities to send delegates. Dr. Dugald Macfarlane, Moderator of the General Assembly of the Church of Scotland and Bishop Reid of the Scottish Episcopal Church, Rev. T. S. Taylor, President of the Congregational Union, and Rev. James Hair, Baptist Union, welcomed the delegates.

**Notable Advance.**—Such is the view expressed by one of the delegates at the Faith and Order Conference when Professor Manson, Edinburgh, submitted the report on "The Grace of our Lord Jesus Christ."

"We lay before you," said Professor Manson, "a report which is unanimous, which contains no qualifying footnotes, no deductions, no reserves." The representatives of different Communion had agreed not to stand on their differences, but to stand together to help each other to a better understanding of that which was vital to the Faith and the religious life of each one of them. The conception of future reunion had been the guiding light before them, and they rejoiced that in some of the deepest things of their faith they saw a way to reconciliation.

The Conference is still in session while we write, and what its final report will be, when all the reports of the committees have



been submitted, is unknown, but it may be permissible to say that of all the strange vagaries of the craze for union, this Conference is one of the strangest. The Archbishop of York is concerned at the absence of representatives of the Church of Rome. That scheming Church knows where she stands, which can scarcely be said about some Protestant denominations.

**The Presbyterian Church of America.**—At its Third General Assembly the new Church found itself confronted with a divisive spirit. At the meeting of the General Assembly a split was the culmination of the struggle between the two groups over the questions of Premillennialism and Total Abstinence. Feeling in these controversies seems to be running high and some unpleasant words such as “aliens” have been hurled at the heads of certain members of the Westminster Theological Seminary. The Premillennialists have now left the new Church. While our theological sympathies go out to this Church rather than to the Presbyterian Church in the U.S.A. yet we are far from satisfied with their relation to the Confession of Faith. Reference has already been made to some of these points (*Magazine*, xli. 435, 436). The *Presbyterian Guardian* (the organ of the new Church) announces that Mr. John Murray has been ordained and that he has been appointed a Professor in Westminster Theological Seminary.

**Anti-Protestant Innovations in Worship.**—A correspondence on this subject has been going on for some time in the *Glasgow Herald*. It is evident that there is considerable dissatisfaction, as voiced by many correspondents, with new forms of worship being introduced into many of the congregations in the Church of Scotland. As indicated by the correspondence, the cause of the dissatisfaction is that the changes are in the direction of Anglicanism. The outlook of the writers is not that of a severely Puritanic kind, so that their protest is all the more significant. After all, this tendency is not

to be wondered at when one remembers the persistent efforts made by men in high places of the Church to bring about closer relations with the Church of England.

**Palestine.**—The outlook in Palestine at present is anything but cheering. The suggestion of the Royal Commission to have the land divided—one section for the Jews and the other for the Arabs is not being received either by the Jews or Arabs. The portion allotted to the Jews by the Royal Commission is the coast line from the Ladder of Tyre down to the middle of the Philistine Plain, near Gaza, with practically the whole of Central Galilee (Upper Galilee being part of Syria). The Arabs are to be allowed to occupy the plain and the hill country south of the Megiddo—Jezrel-Bethshean line. The Zionists and the Arab leaders are up in arms against this scheme, and if we are to accept Dr. W. M. Christie's verdict, the scheme, if carried out, is sure to cause trouble. His article in the *British Weekly* (12th August), gives anything but an encouraging forecast for missionary work among the Jews in Palestine if the scheme is carried out.

**Church of Rome in Abyssinia.**—Some of the dignitaries of the Church of Rome have recently been making it plain, what was clear before, that Abyssinia is to be reserved as a mission field for the activities of Romish missionaries to the exclusion of Protestants. It is sad enough to see Abyssinia the prey of Mussolini. It is sadder still that it should become the prey of the Church of Rome; for, corrupt though the Coptic Church is, Romanism is corrupter and more dangerous still.

**The War between the Oxford Group and the "British Weekly."**—There is a fierce war being waged at the time of our writing between the broad-minded Oxford Group and the no-less broad-minded *British Weekly*. If such fierce warfare were carried on by the Free Presbyterians the hands of those who love us not would be held up with horror as a disgrace to our common Christianity. It appears that "Watchman" of the *British Weekly* took upon himself to

criticise some of the doings of the Oxford Group, and if he did he unsuspectingly put his hand into a wasp's nest. The Oxford Groupers, as one learns from this controversy, are not exponents of that gentleness in which they pride themselves. No one will be sorry for the *British Weekly*, it gave too much countenance to this dangerous movement.

### Church Notes.

**Communion.**—*September*—First Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert (Harris), and Stoer. *October*—First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Dingwall (*note change of date*); second, Glasgow; third, Edinburgh and Dornoch. South African Mission—The following are the dates of Communion:—Last Sabbath of March, June, September and December. *Note*.—Notice of any additions to, or alterations of, the above dates of the Communion should be sent to the Editor.

**Dr. MacDonald and Family.**—As many of our readers know, Dr. MacDonald and family sailed for South Africa at the end of July, and by this time we expect they have reached their destination, though, at the time of writing this note we have not received definite information.

**Note from Rev. John Tallach.**—Mr Tallach in a note to us says: "In June Ingwenya had a welcome visitor in Miss Murray, Lewis. Our only regret is that the visit was such a short one. Had Miss Murray known that Ingwenya was so near Bulawayo it would have been a much longer visit, and we take this opportunity of informing any friends in South Africa or the home country who may be on a visit to the Falls, that Ingwenya is only seven miles from the main Salisbury road, and thirty miles from Bulawayo. We would be most willing to meet friends in Bulawayo and drive them to Ingwenya should they make arrangements with us. We should like also to get the

addresses of Free Presbyterian friends in Africa, and if ministers and others would send any they know of we will be grateful."

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

**Sustentation Fund.**—Mrs M. McL., Aviemore, £1; Mrs N. McK., Grosse Ile., Mich., 13s 9d; Glasgow, I. Cor. XVI., 2, 10s; K. McL., Maliere, New Zealand (o/a Shieldaig), £4.

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