

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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THE  
**Free Presbyterian Magazine**  
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### The Signing of the National Covenant.

ON 28th February, 1638,\* three hundred years ago, an event took place in Greyfriars Church, Edinburgh, which was to stir the serious-minded people of Scotland to the very depth of their being and which was destined to leave an impression on the minds and hearts of Scottish people which years of the cruellest persecution could not obliterate. This was the signing of the National Covenant. The Covenant consisted of three parts and is to be distinguished from the Solemn League and Covenant of 1643. On the 22nd February the Four Tables, i.e. the Commissioners appointed by the Covenanters to look after their interests and so-called because the four sections—(1) nobles, (2) county gentlemen, (3) ministers, (4) representatives of burghs—sat separately at four tables, requested Johnston of Wariston and Alexander Henderson to prepare a Covenant suitable to the circumstances. After an all-night, sitting on Tuesday, 27th February, Johnston and Henderson had the final draft ready. It was revised at Rothes, Loudon and Balmerino and also by the barons and ministers. The *first* part of the Covenant is a repetition of the King's Confession of 1580-1. The *second* part was drawn up by Johnston of Wariston and specified all the Acts of Parliament suppressing Popery and establishing the Protestant religion in Scotland. The *third* is generally credited to Alexander

\*The date that is usually given is the 1st of March but Dr. Hay Fleming has shown from contemporary sources that the true date is 28th February. He also rejects the traditional story of the signing of the Covenant in Greyfriars Churchyard.

Henderson; it declared, that while its subscribers kept inviolable the former national oath, they had resolved also "to defend the foresaid true religion, and forbearing the practice of all novations already introduced" until these had been tried by the proper tribunal—the General Assembly. "We also declare," says the new bond, "that the foresaid Confessions are to be interpreted and ought to be understood of the foresaid novations and evils, no less than if every one of them had been expressed in the foresaid Confessions; and that we are obliged to detest and abhor them, amongst other particular heads of Papistry abjured therein."\* The aim of the Covenanters is set forth in noble words: "And, therefore, from the knowledge and conscience of our duty to God, to our King and country, without any worldly respect or inducement, as far as human infirmity will suffer, wishing a further measure of the grace of God for this effect, we promise and swear by the great name of the Lord our God to continue in the profession and obedience of the said religion, and that we shall defend the same and resist all those contrary errors and corruptions, according to our vocation, and to the utmost part that power which God hath put in our hands all the days of our life."

It may be asked what was the reason which led the leaders of the people to take this important step? The answer is to be found in Charles' infatuated policy to force on the Scottish people a religion which pointed in the direction of Rome. Under the evil influence of Laud Charles pursued a course which was to involve himself and the northern kingdom in a death and life struggle. The slumbering fires broke out intensely when the attempt was made in Edinburgh on 23rd July, 1637, by Dean Hannay to read the new Prayer Book. The people were now in open revolt against the new order of things. This state of things and the King's determination to pursue his worse than stupid

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\*The National Covenant is found in almost all the editions of the Confession.

policy led to the presentation of the National Petition\* to the Scottish Privy Council on 18th October, 1637. Other events followed in quick succession until it was decided as stated above that the opponents of Charles' policy should band themselves together in a covenant.

On 23rd February the Covenant was read and subscribed by the nobility and gentry in Greyfriars Church. On the Thursday, 1st March, the ministers and commissioners of burghs signed it in the Tailors' Hall. The people of Edinburgh signed it on Friday and Saturday in the College Kirk, i.e. Trinity College Kirk at the foot of Leith Wynd. The signing of the Covenant evoked extraordinary religious enthusiasm and from some of the accounts which have come down to us there seems to have been a real religious awakening. Johnston of Wariston tells of a scene in Edinburgh on the 8th April when the congregation, noblemen and commoners, with uplifted hands swore by the name of the living God to abide by the Covenant. "The Spirit of the Lord," he says, "so filled the sanctuary, warmed the affections, melted the hearts, dissolved the eyes of all the people, men and women, poor and noble, as for a long time they stood still with their hands up unto the Lord, until Mr. Henry [Rollock] after he recovered himself, scarcely able to speak, after a short exhortation to thankfulness and fruitfulness, closed all up in a heavenly prayer and praise." John Livingstone, of Kirk of Shotts fame, says in his *Autobiography*: "I was present at Lanark and at several other parishes when, on a Sabbath, after the forenoon sermon, the Covenant was read and sworn, and may truly say that in all my life, except one day in the church of Shotts, I never saw such motions from the Spirit of God; all the people generally and most willingly concurring, where I have seen above 1,000 persons all at once lifting up their hands and the tears dropping from their eyes" (*Select Biographies*, i. 160—Woudrow Society). Such testimonies might be multiplied but we must

\*This petition will be found in vol. xxx., p. 168, of the Magazine. See note, p. 197.



refrain, meantime, from mentioning more as we are desirous of calling attention to proceedings of Covenant subscription in the North.

James little knew when he banished Robert Bruce to Inverness that he was taking a sure means of spreading gospel truth where it was much needed. During his banishment there the Earl of Sutherland, his wife, and mother were confined at Inverness "during the King's pleasure." Sutherland had Roman Catholic leanings. The Dowager Countess belonged to the house of Huntly and lived and died a Roman Catholic but the Countess, who was a kinswoman of Bruce being of the family of Elphinstone, came under the influence of Bruce's gracious ministry and it is interesting to note that her son Earl John was one of the prominent Covenanting noblemen. Another fruit of Bruce's ministry at Inverness was Alexander Munro, the first Protestant minister of Durness and described as "teacher in Strathnaver." He translated passages of the Scripture into Gaelic poetry and taught the rude people by this method and no doubt his influence accounts for the fact that the Reay Country and its leading men were sympathetic to the Covenant. In the Diary of John Brand, minister of Bo'ness there is the following entry: "The memory of that man of God, Mr. Robert Bruce, is sweet to this day in this place [Inverness]. He, in the days of King James, was confined to this town, where the Lord blessed his labours to the conversion of many brethren in the town and country about; for the multitudes of all ranks would have crossed many ferries every Lord's Day to hear him; yea, they came both *from Ross and Sutherland*; the memory of the just is blessed" (*Autobiography and Life of Robert Blair*, pp. 39, 40). No doubt the sympathies of the leading families in Ross-shire—the Munroes and the Rosses—were nurtured by contact with Bruce's ministry in Inverness. Bruce preached also, at times, in the surrounding districts. Whether we are attributing too much to Robert Bruce's influence or not there can be no doubt that when the Covenant struggle began that those districts which, more or less, came under his influence were strongly on the Covenanter side.

After the drawing up of the Covenant the Covenanters lost no time in presenting it in different districts to be signed. With this end in view a Commission consisting of the Earl of Sutherland, Lord Lovat, the Master of Berridale (son of the Earl of Caithness), the Lairds of Grant, Balnagown and others were appointed. These Commissioners issued letters to the leading men in the North (Macdonald's *Covenanters in Moray and Ross*, p. 13). The accounts of the subscription of the Covenant in the North are embodied in Rothes' *Relation* and may be quoted. On the 25th April the Covenant was signed at Inverness. "It was profest by all, that it was the joyfulest day that ever they saw, or ever was seen in the North; and it was marked as a special mark of God's goodness towards these parts, that so many different clans and names, among whom was nothing before but hot hostility and blood, were met together in one place for such a good cause, and in so peaceable a manner, as that nothing was to be seen and heard but mutual embracements, with hearty praise to God for so happy a union." We have also an account from the same source of how the Covenant was subscribed at Fortrose (the Chanonry of Ross) on 6th May: "The Covenant was read out, and the heads thereof declared; and so the people went on and subscribed. Every honest man in the town that could subscribe did so; others, that could not, gave power to a notary to do it for them; which being ended, the heads were again repeated, and after an exhortation to constancy, every man and woman in the kirk holding up their hands, the oath was solemnly taken, and the action concluded with the blessing." We need not enter more fully on this subject as it will be presented to the Synod at greater length than we can enter on here and our readers will have an opportunity of reading the paper presented to that Court later on.

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Whatever little differences may be amongst God's people, they will be sure to cleave close together in prison and in heaven.  
—*William Tiptaft.*

## The Extent of the Atonement.

### II. AMYRALDIANISM.

(Continued from page 418).

In our preceding article the Arminian doctrine of the extent of the Atonement was dealt with. We now come to discuss certain departures from the doctrine of a definite atonement which have been advocated by those who, though holding some or many of the doctrines in the Calvinistic system, have departed from the doctrine of a definite atonement in some respects. Perhaps the most outstanding of these is Amyraldianism.

I. *Amyraldianism* or *Hypothetical* or *Conditional Universalism*. This view was first promulgated by the theologians of Saumur. It had its origin in the teaching of John Cameron, Professor of Theology, at the above-named College in France. Cameron declared that Christ died for no man simply, but on condition that we who are of the world should be delivered from the world and engrafted into Christ by true faith" (Smeaton's *The Apostle's Doctrine of the Atonement*, p. 540). The doctrine was shaped into a system by his distinguished pupil, Amyraud, whose Latin name, Amyraldus, was given to the doctrine. Amyraldus in his *Treatise on Predestination* (1634) systematized the teaching of his master. In this treatise Amyraldus says: "The sacrifice which Jesus Christ offered was *equally for all*; and the salvation which He received from His Father, in the sanctification of the spirit and the glorification of the body, was destined equally for all—provided the necessary disposition for receiving it were equal." This teaching met with strong opposition especially from Rivetus and Spanheim.\* Amyraldus had unbounded admiration for Calvin and maintained that the system he advocated was a legitimate outcome and historical development of ideas found in the *Institutes*. We need not discuss here how he tried to make good his assertion. He had also the idea that this view of the

\*"The great work, however, on this subject, is Frederick Spanheim's exertations on *Universal Grace*, 1646. Here every point is calmly and lucidly reviewed, with little of the acrimony of controversy" (Smeaton's *Our Lord's Doctrine of the Atonement*, p. 471).

extent of the Atonement would appeal to the Lutherans who, since the Synod of Dort, had become more opposed to the Reformed teaching on this doctrine. Amyraldus tried to show that there might be a general reference in the Atonement to all men, a doctrine which the Lutherans insisted on maintaining, while he also retained the Reformed doctrine of a limited or definite Atonement. The French National Synod of 1637 summoned Amyraldus and his friend, Paul Testard, pastor at Blois before it. They stated: "That Jesus Christ died for all men sufficiently, but for the elect only effectually: and that consequentially his intention was to die for all men in respect of the sufficiency of His satisfaction, but for the elect only in respect of its quickening and saving virtue and efficacy" (Quick's *Synodicon*, II. 354). After being warned, they were given the right hand of fellowship by the Moderator. Further complaints were made at the National Synod of 1644-5 when the following decision was come to: "This Assembly being very well satisfied with his [Amyraldus'] explications and sense given of his doctrine agreeable to that of the Synod of Alanson [1637]; and judging it best to bury in the grave of oblivion all those reciprocal complaints brought in from all parties, hath, as formerly, dismissed the said *Sieur Amyraud*, with honour to the exercise of his professorship, wherein he is exhorted to employ himself with courage and cheerfulness" (Quick's *Synodicon*, II. 455). It would thus appear from these decisions that the French Protestant Church did not see anything seriously wrong in the Amyraldian teaching. That we are not doing them injustice the following words from Principal Cunningham will show: "The Synod of 1637 manifested a considerable amount of unfaithfulness to God in connection with the doctrines, and the unfaithfulness did not fail to appear in the Synod of 1645—the one only seventeen and the other twenty-five years after the solemn adoption by the National Synod of the canons of the Synod of Dort. The National Synods and purity of doctrine seem very much to have gone down together; as it is remarkable that the one became more impure as the other grew rarer. In point of

fact, so far had the Synods come short of faithful testimony to the truth of God, that the most elaborate book in defence of the universality of the atonement, in a Calvinistic point of view, by Daillé, is literally entitled as an 'apology for the two Synods.' This impurity of doctrine must be viewed, I think, in connection with the Revocation of the Edict of Nantes." (Speech in the General Assembly of the Free Church of 1859 on the Occasion of the Tercentenary of the French Synod).

The Amyraldian system has been summarised by Dr. Charles Hodge under the following heads: "(1) The motive impelling God to redeem men was benevolence, or love to men in general. (2) From this motive He sent His Son to make the salvation of all men possible. (3) God in virtue of a *decretum universale hypotheticum* (a universal hypothetical decree), offers salvation to all men *if* they believe in Christ. (4) All men have a natural ability to repent and believe. (5) But as this natural ability was counteracted by a moral inability, God determined to give His efficacious grace to a certain number of the human race, and thus to secure their salvation" (Systematic Theology, II. 322). At present it is not necessary to expose the unscripturalness of this view except to say that Dr. Smeaton has in a few sentences laid his finger on its weak spot. "The whole Amyraldist theory was without a foundation," he says, "and its absurdity was increased by the fact that these divines formed a new arrangement of the divine decrees, making the atonement universal, and the election special" (*Our Lord's Doctrine of the Atonement*, p. 470).

Amyraldianism was introduced into England by the works of Polhill and into Scotland by a posthumous work\* by the Rev. James Fraser of Brea in the Black Isle. It was prepared for the press by Rev. Thomas Mair, minister of the Associate congregation at Orwell (Milnathort) and published in 1749. It produced a great commotion in the Associate Synod and in the Reformed

\*Doubts have been expressed as to its authorship but it is generally accepted as the work of Rev. James Fraser of Brea, and minister of Culross. Fraser belonged to the Frasers of Lovat and was held in high esteem by the evangelical party in the Scottish Church.

Presbyterian Presbytery. Mr. Mair described Adam Gib's condemnation of Fraser and the book as "truly shocking." He pleaded he did not subscribe to Brea's scheme of doctrine in its entirety. In April, 1757, he was deposed from the ministry (Small's *History of the Congregations of the United Presbyterian Church*, I. 375). In 1753 the book caused a disruption in the Reformed Presbyterian Presbytery. The story of this controversy will be found in Hutchison's *The Reformed Presbyterian Church in Scotland*, pp. 194-203. What was the teaching in this book which caused so much disturbance? Dr. James Walker in his *Theology and Theologians of Scotland* summarises it as follows: "He [Fraser of Brea] asserts 'that Christ obeyed and died in the room of all as the head and representative of fallen man'; that 'men are all fundamentally justified in Him and through Him.' 'That Christ died for all.' But, then, are all men saved? No; God did not mean to save any but His chosen. What, then, was the effect of that one indivisible sacrifice for all which God's Son offered on the cross? Well, first of all, to lay a real foundation for the gospel offer. For every man satisfaction was rendered, and every man might appropriate it as something subjectively real. It comes to this, in short, Fraser plainly states it, that Christ dies for reprobates that they may come under a more tremendous doom; as, on the other hand, He dies for the elect that theirs may be an all transcendent blessedness." We have been at pains to enter more minutely into these discussions than we otherwise would owing to the fact we wish to clear our way to deal with the views held by Usher, Davenant, Baxter and the Marrowmen. Let not our readers go away with the idea that the subjects discussed in these controversies are trivial and that after all the discussions are merely fine hair-splitting by ecclesiastics with a penchant for controversy. It is scarcely correct to say that Amyraldianism was taught by Baxter and Calamy as we shall see later on as is affirmed by the late Principal Lindsay. He is nearer the mark, however, when he says it is part of "much modern evangelical theology," Hasting's *Encyclopædia of Religion and Ethics*, I. 406.

## **Noted Men among the Covenanters: Alexander Henderson.**

### II.

*(Continued from page 429).*

During the Duke of Lennox's absence in London the petitioners spared no pains to strengthen their case. Men of light and leading were summoned to the capital to await the King's answer. On 17th October the long expected answer arrived and was proclaimed at the market cross to expectant thousands. The Privy Council in so far as it was called for ecclesiastical purposes was ordered to dissolve at once; all strangers were to return to their homes within twenty-four hours; the courts of justice were to be removed from Edinburgh and Charles assumed entire responsibility for the Liturgy. The restrained fury of the mob broke loose and took the law into its own hands. Meetings of the nobility, gentry, burgesses, and ministers were held at which the situation was discussed and action decided on. In the midst of all the tumult the cool and collected conduct of Henderson was an invaluable asset to the Covenanting cause. A more volatile nature might have ruined the cause by rashness and precipitate action.

On the 18th October the National Petition was presented to the Scottish Privy Council. The first name is that of the Earl of Sutherland. It is probably owing to this fact that he is said to have been the first to subscribe the National Covenant in 1638. Events of the greatest importance followed in quick succession and on Wednesday, 28th February, the National Covenant was signed in Greyfriars Church by the nobility and the gentry. On Thursday, 1st March, it was signed by the ministers in Tailors' Hall in the Cowgate and on Friday and Saturday, 2nd and 3rd March, in Trinity College Church at the foot of Leith Wynd by the people of Edinburgh. It was a time of tremendous enthusiasm and religious revival. Henderson is credited with drawing up the third part of the National

Covenant and in the momentous days that followed its signing he was playing his part as a wise and faithful leader of his brethren and the people in the ecclesiastical storm that was raging so fiercely.

It was, however, in the famous Glasgow Assembly which met in that city on the 21st November, 1638, that Henderson was as a strong pillar in the house of the Lord. As the history of this famous Assembly is to be dealt with in detail at our Synod in May we need not say much about it here. The procedure afforded a splendid field for the ecclesiastical jurists of the day with their nimble wits and obstructive tactics. Henderson calmly guided the storm-tossed ship safely through the troubled waters. The obstructionists, whether high or low, lay or cleric, found in the Moderator one who had a high sense of the issues at stake and with remarkable calmness and wisdom he set aside the objections offered. When the Assembly rose from its labours Episcopacy of the Laudian, Jacobean and Caroline type were pulled up root and branch. It was an extraordinary piece of work accomplished in so short a time and it shows that notwithstanding the opposition the Covenanters met with that the country was ripe for the change. During the Assembly after the deposition of the Bishops the Commissioner from St. Andrews put in a plea to have Alexander Henderson for their minister. Edinburgh also had its eye on Henderson. He told the Assembly that he desired no change. "I am now growing an old, withered, and dry tree," he said, "and it is a pity to transport such an one lest it bring forth no fruit." When the matter was put to the vote Edinburgh won the day. On the last day of the epoch making Assembly (20th December), Henderson delivered the usual moderatorial closing address in which acknowledgment was made of God's great goodness to them. According to tradition (though this has been called in question) the last sentence he uttered had an almost prophetic ring: "We have now cast down the walls of Jericho; let him that rebuildeth them beware of the curse of Heil the Bethelite." These are words to which



the modern builders of what was once cast down would do well to give heed.

Charles during all these happenings was nursing his anger which was soon to have an outgate. The royal troops marched northwards and soon the Covenanter troops were face to face with them. Neither was keen for fighting. Henderson and Johnston of Wariston were present with Covenanter troops and took part in the negotiations which were entered into. Though the agreements come to did not satisfy either party yet the Scots from an ecclesiastical point of view gained practically all their desires. The King, it is true, would not acknowledge the Acts of the Glasgow Assembly but he announced that a free General Assembly would meet on 6th August and a Parliament on the 20th of the same month. On 1st July the customary proclamation of the calling of the Assembly was made and when it was discovered that the deposed prelates were invited, riots broke out. Charles originally intended to be present at the Assembly but, making the recent riots an excuse, he asked Hamilton to be present. On Hamilton refusing, the Lord Treasurer, Traquair, was appointed. In addressing the Lord High Commissioner Henderson said: "We beseech you to see that Caesar has his own; but let not Caesar have what is due to God and belongs to Him." He was succeeded in the Moderator's chair by Rev. David Dickson, Irvine, but though not in the chair Henderson was the guiding mind among the Commissioners of Assembly. In 1640 he was chosen Rector of Edinburgh University, an office which he enjoyed by re-election for five and a half years.

When what was known as the Second Bishops' War broke out and the Scottish Army marched over the Border Henderson was with them. On the 27th August the Royalist and the Covenanter forces came face to face at Newburn. On the following day hostilities began and ended in a victory for the Scots. Henderson, who was with the Scottish army, preached in St. Nicholas' Church in Newcastle. On 2nd October the representatives of the

Covenanters among whom was Alexander Henderson entered into negotiations with Charles at Ripon. Great events were taking place in England and when Henderson returned after the ratification of the Treaty of Ripon it was with feelings of intense relief. The Acts of the Edinburgh Parliament were legalised and a clause was inserted that in no distant future presbytery would take the place of Episcopacy. On his return to Scotland he was busy with pen and voice defending the Covenanter cause.

When the General Assembly met in 1641 discussion took place in connection with a motion by Henderson that a catechism, a confession, a directory for worship, and a form of church government should be prepared. The task was unanimously entrusted to himself. In this year he petitioned to be relieved from his Edinburgh charge—his voice was weak and his general health bad he said. But Edinburgh was not willing to lose such a man and Henderson, after tokens of the people's appreciation, remained in his charge.

When the Westminster Assembly was called together in 1643 Henderson was one of the Commissioners appointed from Scotland. In this famous gathering he was an outstanding man especially when the prolonged debates on church government took place. While negotiations with Charles were proceeding Henderson's health failed him. The constant strain of church affairs and his constant attendance at the Westminster Assembly undermined his health. He was now sixty-four but into the few last years of his life there was crowded work that others might have found sufficient for a life-time. The human frame and mind could stand the strain no longer. He returned home to Edinburgh to die, after being absent three years in London, on the 19th August, 1646. Wodrow tells how, in the presence of Sir James Stewart, Henderson said: "Well, I am now near the end of my race, hastening home, and there was never a schoolboy more desirous to have the play than I am to have leave of this world and in a few days I will sicken and die. In my sickness I will be much out of ease to speak of anything, but I desire that you will be with me as much as you can, and you shall see all

will end well." Henderson lived a strenuous life. He was buffeted by open enemies and false friends. Wrong motives were imputed to him but, through good report and evil report, he kept on the way and like a greater Soldier of the Cross he could say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II. Tim. iv. 7-8).

## The Roman Church in Scottish Schools.

FOUR years ago the Roman Catholic Archbishop of Birmingham declared, "With schools, we can win the next generation." That bold declaration reveals Rome's illegitimate use of her separate schools, and her determined bid for the youth of this country. A Roman Catholic Catechism serves as a window to let our people see the Roman Catholic Church at work in Scottish schools.

This Catechism—"A Catechism of Christian Doctrine"—is "approved by the Scottish Hierarchy" and is dated 1928. Children and others who grumble about the difficulties of "The Shorter Catechism" with its 107 questions would have reason to complain if they had to memorise this catechism of non-Christian doctrine with its 372 questions. And there is an appendix with over 70 definitions, etc., covering 24 closely-printed pages. Some of the questions and answers, it is true, are harmless enough, but one soon discovers (No. 11) that the Bible, as God's revelation and the final court of appeal, is impiously brushed aside and there is substituted "the teaching, testimony and authority of the Catholic Church." Of course, the Roman Church has no right to the name, Catholic, which means Universal.

Many Christians have never heard of the bold claims that "the Pope is the spiritual father of all Christians" and that his church

"is the one Ark of Salvation for all," i.e., all outside it will be lost. But bolder still is the pretension that "The Pope is infallible." In view of the ugly history of the Popes, it is no wonder that the claim to the divine attribute of infallibility was not formally proclaimed till 1870. The Pope's toy state, the Vatican City, is in Rome, "a city in Italy, where St. Peter was bishop for 25 years." On this imaginary peg hang such heresies, Apostolic Succession, Spiritual Supremacy of the Pope, etc.

As for the Virgin Mary, she becomes almost a fourth person of the Blessed Trinity. Papists are urged to pray to her frequently, "for the Blessed Virgin is our Mother" and "the Immaculate Mother of God." It was not until 1854 that the unscriptural doctrine of the Immaculate Conception, i.e., that the Virgin Mary was born without original sin, was defined and added to the Articles of Faith by Pope Pius IX. Equally destitute of Scriptural authority are the fictitious statements that "Purgatory is a place where souls suffer for a time after death on account of their sins" that there are nine choirs of angels in heaven, and that we should pray to angels and saints "because they are our friends and brethren." Thus God's Word is injured by *addition*: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. xxii. 18).

Again, many must be surprised to hear that the 9th Commandment is, "Thou shalt not covet thy neighbour's wife." The disorder is caused by combining the 1st and 2nd Commandments and splitting the 10th into two to make up the requisite number. Several parts of the 2nd, 4th and 10th Commandments are omitted. Thus God's Word is injured by *subtraction* (See Rev. xx. 19).

Children at the tender age of seven are supposed to have arrived at "years of discretion," are bound to go to confess their sins to a priest, and even bound to become communicants. They are also "bound to obey the church," i.e., swallow her false teaching like a blind child forced to swallow dirty water. If the poor children are also compelled to remember the hosts of

"Saints" and the 27 principal religious feasts, they are not to be envied. Among these feasts is Christmas, because "our Saviour was born on 25th December." No proof is given, for none can be given. For about 300 years after Christ's birth Christmas was unknown. Its observance is neither warranted nor commanded anywhere in Scripture. The observance of Easter is equally unscriptural. Here are two of the lesser-known, but typical Popish feasts. "The invention is a feast in memory of the miraculous cross which appeared to Constantine the Great, A.D. 312, and of the finding of the true Cross by St. Helena, A.D. 326." The story of the glittering cross that the Emperor Constantine said he saw in the sky before his great victory over Maxentius at Milvian Bridge is not much superior to a legend. How can any sensible person believe that St. Helena found the true cross three centuries after the Crucifixion? The Invention—a palpable invention! "The Assumption is in memory of our Lady (the Virgin Mary) being taken up into heaven, both body and soul after her death." The Assumption—a gratuitous assumption!

A footnote to No. 53 tells the wonderful tale that in Pilate's hall, our Lord "received about 5,000 stripes, as was revealed to St. Bridget." This lady (Bride of Kildare) lived in Ireland during the 6th century and thought herself so beautiful that she desired to be made ugly in order to escape temptation. When placed in the light of Scripture, reason and history, this Irish bubble bursts.

Instead of two Sacraments, Papists have seven. Among these are Mass and Marriage. Of all Rome's lying wonders—and their name is legion—the most presumptuous and illogical is Holy Mass, where the priest pretends to offer up Christ, "body and blood, soul and divinity," as "our unbloody sacrifice." And what could be more absurd than their Communion in one kind (either bread or wine) which was not ordered till 1414? No food or drink is to be taken "from 12 o'clock the night before our Communion." Is it any wonder Papists frequently faint in church?

On the subject of marriage Rome teaches that it is unlawful for first and second cousins to marry, and that no marriage ceremony is valid unless performed by a priest. That is why priests illegally interfere with "mixed marriages," declaring that the parties are living in sin, and the children, if any, are illegitimate. Rome permits "a mixed marriage" only under special conditions, viz., (1) "All the children of both sexes must be baptized and brought up as Catholics" ; (2) "The Catholic party must have full liberty for the belief and practice of the faith." Yet, year after year, thoughtless Protestants, including, occasionally, such orthodox types as Free Church and Free Presbyterian, plunge into marriage with members of the apostate Church of Rome.

As Rome flourishes on superstition and credulity, she is an enemy of true education; wherever she has full sway, as in Mexico, Portugal and Irish Free State she leaves a trail of illiteracy behind her. In Scottish schools, as elsewhere, she hides the Bible under a heap of rubbish. But that is not all; an attack is made on Protestant schools in the statement that children are in danger of losing their faith "by going to non-Catholic schools" (No. 178).

Protestants, young and old, should beware of the insidious attempts made through the Press to whitewash the Church of Rome and its schools. And they should beware of milk-and-water Protestants whose earthly Paradise is Popularity; whose idols are "Charity," "Tolerance" and "Courtesy"; who call the corrupt Roman Church "a sister church"; and who plead for the re-union of Christendom under the Pope. They tell us to stop "pin-pricking" Popish propaganda through the schools; it is none of our business. Should we remain indifferent and inactive when, as ratepayers and taxpayers, we support these schools of error; when we know they are Popish tools and split Scotland into two opposing camps; when our Government has made the teaching of Roman Catholicism but not of Protestantism, mandatory; when we have in Scotland over 600,000 people owing allegiance to an Italian prelate; when foreign-controlled priests

interfere with our local, national and imperial politics, and make no secret of their determination to drag us back to the darkness and thralldom from which our country was mercifully delivered at the Reformation?—*M. G.*

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### **The late Mrs. Mackay, Dornoch.**

**T**HIS worthy woman passed away, we believe to her everlasting rest, over a year ago. She was born at Inshegra, Kinlochbervie, on the 8th day of October, 1851. Like the rest of our race, she was born in sin, and under the wrath of a holy and just God. We are not able to say how long she continued in this state without being convinced by the Holy Spirit of her sin and misery. It was, however, very evident in her case that she was brought to know the evil of her sin, and the preciousness of the gospel of our Lord and Saviour, Jesus Christ. The marks of His sheep, recorded in the 10th chapter of the Gospel according to John—"My sheep hear my voice, and I know them and they follow me"—were very markedly seen in the subject of this brief memoir, for the last fifty years. The experience through which she had passed in being brought from death to life, and from the power of darkness to light was similar to what the Church of God knew in every age, as expressed in the language of the 40th Psalm: "He took me from a fearful pit and from the miry clay, and on a rock He set my feet establishing my way. He put a new song in my mouth our God to magnify." She knew well the meaning of the words in the 43rd Psalm, for her cry often was: "Oh! send thy light forth and thy truth, let them be guides to me and bring me to thine holy hill ev'n where thy dwellings be."

The means of grace were often refreshing to her. With her like-minded husband, of whom an obituary appeared in the pages of this Magazine some twelve years ago, she walked long distances to hear the gospel preached. To the testimony raised on behalf of the truth in 1893, she continued steadfast to the end. Some

weeks before her death she said that she had a desire to attend the weekly prayer meeting, and a car was secured to take her to the church. After returning home she said that she believed that was the last time she would be in a church in this world. This proved true, although at the time she was in her usual good health. The day she died she seemed in good health, and visited a neighbour's house. In answer to a remark made about her health, she replied: "I think I can say what I got long ago—'And as thy days, so shall thy strength be.' He has hitherto fulfilled this promise in my case, and I believe He will continue to fulfil it to the end." In about an hour or two after returning home, sitting in her house with her daughter, she gave a moan or two, and without speaking a word, passed into the presence of Him in whom she was enabled to believe and to follow in the midst of a crooked and perverse generation. As I was visiting in the vicinity that day, I felt in my mind that I should hurry to her house. When I had almost reached it, one of her grand-children met me and asked me to hurry as his grandmother was dying. As I reached the house, the sorrowful daughter was doing all that human aid could do in that solemn hour. How solemn the words of the Lord Jesus: "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37).

In bringing this short account to a close, we need only say that Mrs. Hugh Mackay was taught that her soul's salvation was the most precious thing to be obtained in this world, and she might say with another: "I came into this world a child of wrath, and I leave it with a good hope through grace." To her daughter and two sons left to mourn her loss we extend our sympathy. It is our prayer that they and their children would know the God of their parents. To the rest of the relations we also desire to extend our sympathy.

May the Lord in His rich mercy pour upon us the Spirit of grace and supplications that our families and congregations may be brought to repentance towards God and faith in the Lord Jesus Christ.—*F. M.*



## The Death-bed of the Wicked.

THE Word of God declares that "it is appointed unto men once to die," and "after this the judgment." Death is a change that must come over all who ever breathed in this world, whether they are righteous or wicked. That same Word of God declares that "the righteous hath hope in his death," and with equal clearness reveals that the wicked has no such hope. In considering the death-bed of the wicked we find a sinner about to be ushered into the presence of God. There are no well-grounded assertions of a knowledge of God in Christ, nor any traces of a Spirit-wrought confidence that He is able to keep that which is committed to Him, neither do we find the joyous expressions which are the fruits of a Pisgah view of the Heavenly Canaan; instead we find nothing but gloom and "an horror of darkness" which chills to the very heart's core.

In looking back from his death-bed the wicked can view his life as a life of sin. He was born in sin and shapen in iniquity, and, therefore, came into this world, carrying with him a corrupt fountain of original sin, from which flowed all his actual transgressions. He took not God's Law as a lamp to his feet, or as a light to his path, but every minute of his life transgressed that Law in thought, word and action, so that he earned for himself that the thunders of Sinai would be directed against him, for "cursed is every one that continueth not in all things which are written in the book of the law to do them." That law which is holy, just and good, is to the wicked an object of hatred, and his attitude towards it during his whole life is that he would trample it under foot if he could, thus showing his enmity not only to the law but also to the Law-giver.

The wicked also has to look back from his death-bed on a life of coming short of the end his creation. "Man's chief end," says the Shorter Catechism, "is to glorify God and to enjoy Him for ever." Truly none of the human race can glorify God by anything they can do themselves, but all who are enabled to embrace Christ as their own personal Saviour are, through Him, aiming

at fulfilling the end of their creation and thus they are aiming at conformity to the exhortation which says, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." The wicked, having despised and rejected Christ, never aimed at glorifying God, and, therefore, has to look back from his death-bed on a life of coming short of the end of his creation.

Again, he has to look back on a life in which he did not realise that he was a responsible and an accountable creature. God put a difference between man and the brute creation in that He endowed man with reason, and, therefore, man is responsible for his actions, he must render an account to God for all things "done in his body, according to that he hath done, whether it be good or bad," together with all the privileges bestowed on men in the world. Alas! the life of the wicked is one in which this day of account is lost sight of.

Further, the wicked from his gloomy bed has to look back on a life of mis-spent privileges and neglected opportunities. Jesus of Nazareth had been passing by in the means of grace. He had been coming very near to the wicked in this world. In His Word and in the preaching of that Word, He had been saying: "Look unto me and be ye saved," giving the clearest demonstration of the fact that He has no pleasure in the death of the wicked, but the wicked on his death-bed will have to look back on these opportunities as times when he said in effect: "Away with Him, away with Him, crucify Him."

For the wicked to look back from his death-bed on such a mis-spent life is a mournful matter indeed, and if he takes his eye from the past to the present he can see nothing there to cheer him. There is a consciousness of the near approach of death, and alas! for him death with a sting. That meeting with the King of Terrors, which for many a year he was putting far off, has now come. The grim messenger has now laid his chilling hand on his frame and commands him to leave those pleasures of sin of which he was often warned that they were but for a season. There is no use in pleading for more time; the appointed time has come, the messenger has strict orders which he must obey, the

tenant must, however unwilling he may be, quit the tabernacle of clay, the pins are being removed, the cords are being loosed, and very soon the "silver cord" shall be loosed, the "golden bowl" broken, the "pitcher" shall "be broken at the fountain," and "the wheel broken at the cistern."

With this consciousness of the near approach of death, there is a struggling in its agonies. What desperate remedies will at times be tried as a "last resort" to turn away the final blow of an already victorious foe. In spite of all these remedies the body is getting weaker and the mental powers are giving way. Is this a time to prepare for death? Can the wicked in this condition concentrate their minds on anything but on their agonies? Oh! wicked man, who art still enjoying health and strength, continue in your evil way and this will be your death-bed—a death-bed where there is not a ray of hope. The Lord's people, too often for their comfort, have to witness such death-bed scenes. They cannot, they dare not, hope that it shall be well at last with those dying in their sins, and how often in such circumstances is their experience that of the psalmist when he was saying, "my prayer returneth unto mine own bosom." But who are the unseen attendants who are round the death-bed of the wicked? We read of Lazarus that when he died, the angels carried him to the bosom of Abraham, but no such glorious attendants wait on the wicked. Although there is no explicit statement in the Scriptures that fallen angels in like manner wait to carry away the souls of the wicked, yet, Hell being at the end of the life of the wicked, the fallen angels are not far away from his death-bed.

As if to aggravate the wicked's present misery the conscience usually awakens at death. That witness which God left for Himself in the bosom of fallen man was for many a day performing its work of accusing the wicked, but being considered very troublesome it was smothered, so that its voice got fainter and fainter till at last it could not be heard at all. Will its voice ever be heard again? The wicked on his death-bed knows to his cost that it will. When all his past sins pass before his view, conscience will speak that day and its voice will not be faint, but louder than

thunder; it will make itself be heard in the throes of the final struggle, reverberating through the faculties of the soul, giving the wicked an assurance that it will have its place there as "the worm that dieth not" throughout eternity.

In looking to the future the prospects are black indeed for the wicked. He has to face the Jordan of death alone. He despised the Lord Jesus Christ, who is the best Friend, and no other friend can help. No godly father or mother, brother or sister, can enter death with the wicked. He must die alone for he despised the "Friend that sticketh closer than a brother." There is none that he can look to, in order to uphold his head going through the dismal waters of death. Oh! what desolation for want of the encouragement that comes to the Lord's people through hearing a "still small voice" saying unto them, "Fear thou not: for I am with thee: be not dismayed; for I am thy God."

On his death-bed the wicked has "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." The moment he closes his eyes in death there is an entering in into the sorrows of the lost as far as his soul is concerned, and for his body there is not a glorious resurrection as there is for the righteous. His body shall rise at the resurrection and be joined to his soul in order that body and soul shall jointly share the miseries that follow the sentence to be pronounced by the Eternal Judge: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The wicked on his death-bed has to look forward to a joyless eternity. He is forever shut out from God who is the source of all real joy, for only at His right hand are pleasures for evermore. Eternal happiness is reserved for God's people, but misery, eternal misery, for the wicked without the smallest mixture of mercy. If the shortest moment of happiness ever enjoyed by any of God's people in this world would be granted to the lost in eternity it would alleviate their misery, but even that will be denied them. When the rich man prayed to Abraham that Lazarus would be sent to dip his finger in cold water to wet his tongue, he was reminded that in this world he had his good things;

so all who spend their lives in this world delighting themselves in its vanities, can expect no delights in eternity. Even the remembrance of these pleasures of sin which they had in this world will add to their miseries.

As it is a joyless eternity that the wicked is looking forward to from his death-bed it is also a hopeless eternity. The Word of God, which must be our only guide in these matters, knows nothing of the "Larger Hope" which is the gospel of the Modernist. The Holy Spirit clearly tells us that "there is no work, nor device, nor knowledge, nor wisdom in the grave," and this causes the wicked to be faced on his death-bed with a hopeless eternity. If there was even one opportunity given—but no. There is no gospel there, no raising up of a Saviour to give repentance and remission of sins, and no invitations sent out in love to sinners. That has forever come to an end, and the eternity of the wicked with all its utter hopelessness must be the portion for ever of all who, in a day of mercy, despised the glorious gospel of the Lord Jesus Christ.

Finally, it is an endless eternity that is presented to the view of the wicked on his death-bed. Time will come to an end, but not so eternity. It is endless in its duration. It is true that no finite mind can grasp its meaning, and the most graphic descriptions of it come infinitely far short of what it is. In this connection it is probable that there is no better description of it in any language than that given by Dugald Buchanan in his poem on the Day of Judgment:—

"If I should count each glimmering star,  
Each leaf and blade that ever grew,  
All drops in ocean's store that are  
And sands that ocean's shore bestrew,  
And if, for each, I counted so  
A thousand years had passed away,  
Eternity would be as though  
It had begun but yesterday.

—*Lachlan MacBean's Translation.*

It is to this endless duration that the wicked is looking from his death-bed as that which he is soon to experience.

Truly, such a death-bed is a solemn matter indeed. None would wish it to be their death-bed, but alas! many are like Balaam of old when he said: "Let me die the death of the righteous, and let my last end be like his," but like Balaam they are not careful to live the life of the righteous. They prefer their lusts to peace with God, and the pleasures of sin for a season to the eternal pleasures at God's right hand, and this in face of God's solemn declaration and invitation, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways: for why will ye die?" Therefore, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."—*J. C.*

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## Short Gleaning.

### "DREDGE'S RELIGION."

I was very much pleased with friend Dredge's letter, and see him a very altered man from when I first knew him. I have seen him more softened and brought down, and less harsh in his speeches. Faithfulness is one thing; harshness is another. A man can't be too faithful, but he must speak the truth in love if he speaks aright. Paul, even of the enemies of the cross, speaks with weeping. But it is, indeed, a most narrow line, and most of us err through softness and compliance rather than severity and harshness, and, I believe, severe faithfulness is far better than compliant softness. Our friend's faithfulness makes him so hated, and sorry should I be to see him softened down to put bitter for sweet and sweet for bitter. But his enemies treasure up his hard speeches and turn them against him, and say, "Here is Dredge's religion."—*J. C. Philpot.*

## Buaidh Gràidh Chroisd air an Eaglais. Le Seumus Durham.\*

“Cumaibh suas mi le còrnaibh, sgapaibh ùbhlain mu m’ thimchioll,  
oir tha mi tinn le gràdh” (*Dàn Sholaimh*, II. 5).

**T**HA i cha mhór air buadhachadh oirre leis a’ chuirm so, agus uime sin tha i glaothaich air son cobhair. Ann an so beachdaich, (1). An suidheachadh anns am bheil i. (2). An leigheas a tha i ’g iarraidh. (3). Cò bh’ uaith a i ’ga iarraidh.

(1). Is e a suidheachadh gu bheil i tinn le gràdh. Chan ’eil so ri bhi air a ghabhail air son fannachadh anama tre chall agus cion-mothachaidh. Nochdaidh an co-theagasg air thoiseach agus an déidh na h-carrann, agus a ciall, gu bheil e air dhóigh eil’ dhith; gun e h-ann ach tinneas a tha tighinn bho chudthrom agus bruthadh gràidh nach gabh a bhi air a bhreithneachadh, ’ga lagachadh air a leithid de dhòigh agus nach urrainn i bhi giùlain an t-scallaidh agus an lànachd a tha i mealtainn.

(2). Tha’n leigheas a tha i ’g iarraidh a’ daingneachadh so. Cumaibh suas mi (tha i ’g ràdh) no cumaibh taic rium, oir tha mi ullamh gu tuiteam fodha; agus thugaibh comhfhartachd dhomh, neartaichibh mi, agus leigibh dhomh laighe sìos am measg ubhlain. Tha cheud chuid dhe’n carrann ag amharc ri tigh an fhìon anns an robh i, agus a ’nochdadh nach robh easbhuidh oirre, agus faodaidh e bhi air cadar-theangachadh: “Cumaibh suas ann an còrnaibh mi,” mar ag iarraidh eul taic anns an lànachd naomh dhe ’n Spiorad, leis a bheil i tuisleachadh. Tha ’n dara cuid ag amharc ris a’ chrann ubhal anns an treas rann. Chuireadh i car air char dhi gu bràth ann am measg nan ubhlain a tha ’tighinn bho ’n chrann so, agus coltach ris na deisciobuil ann am *Mata*, xvii. 4, tha i ’g ràdh, “Is maith dhuinne bhi an so,” seadh bu toigh leatha bhi air a suidheachadh agus a’ laighe sìos anns an staid so, gun a bhi dealachadh ris a’ chor shòlasach so gu bràth.

(3). Tha ’n cuspair ris a bheil i labhairt, agus bho bheil i ’g iarraidh cobhair air ainmeachadh mar gu’m bitheadh barrachd

\*Bha Seumus Durham ’na mhinistear urramach an Tiomnaidh Nuaidh ann an Glaschu far an do chaochail e anns a bhliadhna 1658 aig aois sia bliadhna deug thar fhichead.

agus aon ann (mar a tha e soilleir anns a' cheud chànan) agus sin a 'nochdadh éigneachaidh agus mór-aoibhneis, gun a bhi toirt fainear eò ris a tha i labhairt, ach a' cur an céill a tlachd anns an nì sin a tha i sealbhadh, ach tha i gu h-àraidh a' ciallachadh Chriosd (agus i mar na deisciobuil ann am *Mata* xvii. gun fhios aca ciod a bha iad ag ràdh) oir is e esan a tha buileachadh orra an leigheas.

Beachdaich, (1). Bithidh dol a mach mór aig gràdh aig àmaibh seach aig àmaibh eile, mar gu 'm bitheadh uisge air a chruinneachadh agus an sin air a leigeadh as. (2). Nì mothachadh air gràdh ann an tomhas àrd an creidmheach a theannachadh agus a chudthromachadh, air a leithid de dhòigh agus gu bheil e air a chur gu a ràdh, Cum air ais, agus, mo thruaighe mise, mar a tha e ann an *Isaiah* vi. 5. Tha nàdur làthaireachd Dhé dheth leithid de ghnè agus gu bheil ar n-anmhuinneachd-ne neo-chomasach air a bhi 'ga giùlain. (3). Tha gràdh da-rìreadh gràdhach 'n uair a tha 'n creidmheach cha mhór air bhreislich leis, agus a' tuisleachadh le a chudthrom agus a chumhachd. (4). Leighisidh e an dearbh thinneas a tha e a' dèanamh; 's e na còrnaibh agus na h-ùbhlan so an aon ìoc-shlaint, ged a tha ar searragan-ne cho breòite agus nach cum iad ach beagan dheth 'n fhìon nuadh so.—*Eadar-theangaichte le I.M.*

## Nadur an Duine 'na Staid Cheithir Fillte.

AN STAUD SHIORRUIDH : NO, STAUD SONAIS,

NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantuinne bho t.d., p. 436.*)

*Cor* I. Tha smuaineachadh air teachd a' bhàis, their cuid de na naoimh, trioblaideach dhomh, gun fhios agam ciod a thig ri m' theaghlach, 'nuair a dh' fhàgas mi iad. *Freag.* Tha dòchas aig an fhìrean 'na bhàs, a thaobh a theaghlach, cho maith as d' a thaobh féin : Ged nach 'eil agad ach beagan san àm so gu teachd beò air, mar a bha cor moran de mhuinntir thagta



Dhe, (Tha sinne, eadhon na h-Abstoil, “araon oerach, agus iotnhor, agus lomnochd, agus air ar bualadh le dornaibh, agus gun aon àite còmhnuidh againn,” 1 *Cor.* iv. 9, 11.) agus ged nach 'eil ni agaibh ri fhàgail aca, mar a dha cor mhic sin an fhàidh, air an robh eagal an Tighearn, agus gidheadh a fhuair bàs fuidh fhiacha nach robh e comasach air a dhioladh, mar tha a bhantrach bhoichd a' taisbeanadh, 2*Rìgh.* iv. 1. gidheadh tha caraid maith agadsa d' am fàg thu iad; Dia ann an cumhnanta, ris am feud thu gu muinghinneach an earbsa, 1*er.* xlix. 11. “Fàg do dhilleachdain, gleidhidh mise beò iad; agus cuireadh do bhantraichean an dòchas annamsa.” Is urrainn an saoghal teisteanas a thoirt air fabhoran comharraichte a rinneadh do chloinn freasdail, a bha le 'm pàrantaibh diadhaidh air am fàgail air curam freasdail Dé; is tric a thugadh fa'near nach robh aon chuid easbhuidh lòn no fòghluim orra: tha Maois 'na dhearbhadh soilleir air so, bha esan, ged bha e 'na naoidhean air a thilgeadh a mach, (Eesod. ii. 3.) gidheadh dh' fhoghlumadh e ann an uile ghliocas nan Eiphiteach, (*Gnìomh.* vii. 22.) agus bha e 'na rìgh ann an Iesurun, *Deut.* xxxiii. 5. O! nach feud sinn a bhi fo nàire, nach 'eil sinn gu muinghinneach ag earbsa gnothuiche ar teaghaiche ris-san, ris an d' earb sinn, mar ar Slànuighear agus Fear-saoraidh, ar sonas sìorruidh!

*Cor* II. Bheir am bàs air falbh sinn o ar cairdean ionmhuinn; seadh, chan fhaic sinn an Tighearn ann am fearrann nam beò, 'na òrduighean beannaichte. *Freag.* Bheir e sibh gu 'r caraid as fearr, an Tighearn Iosa Crìosd; agus na càirdean a dh' fhàgas sibh 'nur déidh, ma tha iad da rìreadh 'nan daoine is fiach, coinnichidh sibh iad a rìs 'nuair a thig iad gu nèamh; agus cha bhi sibh gu bràth tuffe air bhur dealachadh. Ma bheir am bàs air falbh sibh o 'n teampull shios, giùlainidh e sibh gus an teampull shuas. Bheir e gun amharus o na sruthain sibh, ach cuiridh e 'nur suidhe aig an tobar sibh. Mar chuireas e mach bhur coinneal, giùlainidh e sibh far nach 'eil oidheche sam bith, far am bheil là sìorruidh.

(*Ri leantuinn.*)

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Six feet by two-and-a-half is all the ground that the richest man in England will shortly occupy.—*William Tiptaft.*

## Literary Notices.

CONGO : PAST AND PRESENT, by Alfred R. Stonelake. Illustrated.

London : World Dominion Press, Founder's Lodge, Mildmay Park, N.I. Cloth, 5/-; paper covers, 3s. 6d.

This is one of the excellent Survey series issued by the World Dominion Press. Mr. Stonelake in the volume before us has given a very interesting account of missionary progress and problems in Congo. Those who delight in statistics will find the volume full of information. With every desire to be fair and charitable, Mr. Stonelake cannot shut his eyes to the favoured treatment the Roman Catholic Church is receiving from the Belgian Government. It would appear also that added to this subsidising of the Roman Catholic Missions, the Pope is dipping into the £17,000,000 which the Vatican received by the Lateran Treaty. One is impressed with the extraordinary number of different Protestant missionary agencies that are operating in that part of the world. The different missionary bodies have a General Conference at which questions affecting the Protestant mission cause are discussed and decisions come to in the interests of the common cause. The educational and medical work of the missions is referred to as well as the religious. Among the Appendices may be particularly mentioned "Scripture Translations in Belgian Congo," by the Rev. R. Kilgour, D.D. In reading this volume, one feels were it nothing but the freedom that has come to women and girls where the gospel has been received that the missionaries' labours have not been in vain.

JAMES KIDWELL POPHAM: A brief Biography and Addresses delivered in connection with the Sovereign Grace Union.

London : Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, E.C.4. Cloth, 1s. 6d.; Paper, 1s.

Many will be pleased to have these Addresses by the gracious pastor who passed to his everlasting rest at a patriarchal age some months ago. Mr. Popham was a rich experimental preacher who fed the flock of God. And though differing from us on certain points he entertained a warm regard to many of our ministers and people whose friendship he highly valued.

THE BEST BOOK OF ALL: AND HOW IT CAME TO US BY REV. F. J. HAMILTON, D.D. London: Protestant Truth Society, 31 Cannon Street, E.C.4. Price 7d. post free.

This is a reprint of Dr. Hamilton's interesting and instructive booklet on the translation of the Bible. Reference is made to begin with to the Hebrew and Greek MSS. of the Bible. The main part, however, is taken up with the various translations such as Wycliffe's, Tyndale's Coverdale's, The Great Bible, The Bishop's Bible, The Douai, The Authorised Version, etc. Dr. Hamilton has packed a great deal of information into a narrow compass and all who wish to get an account of the translators and their work will find this booklet very helpful. Codex Sinaiticus is, of course, no longer in Leningrad as stated at p. 47 but in the British Museum. It is the MSS. for which the British Government, under Mr. Ramsay MacDonald's premiership, paid £100,000.

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## Notes and Comments.

**Special Services for Ministers.**—Such is the heading of a short paragraph in the *Glasgow Herald* (22nd January) reporting a meeting in connection with the "Recall to Religion" Campaign. The meeting was held in Renfield Street Church, Glasgow, a church in which at one time or another much unsound doctrine has been taught. Principal MacGregor presided. From past experiences we have not very much faith in this campaign but if all the ministers of the Church of Scotland were converted men we would have more hope of Scotland. There can be no doubt but hundreds of men preaching to-day are stony-ground hearers and if the Holy Spirit were to begin His work in their hearts they would be the first to admit that they had run without being sent.

**Another Big Union Proposed.**—When religion is at a low ebb man-engineered unions have become the order of the day. The latest move in this direction is the proposal for a united

Church in England. The plan of union has been drawn up by a joint conference of leading representatives of the Church of England and the Federal Council of the Evangelical Free Churches (i.e., Non-conformists), envisaging a Church in which the various bodies might "find themselves united without loss of what is specially valuable in their distinctive traditions." If ever such a union takes place there must be the giving up on both sides of doctrines, principles and practices that both sides once tenaciously held. From the press summaries the government of the proposed Church would be Episcopal-Presbyterian; something along the lines of the mongrel Episcopalianism that was set up in Scotland during the times of James and Charles I. How the Non-conformists can ever swallow the high sacramentarianism of thousands of Episcopal ministers is a mystery. Of course, in our day it seems easier to swallow what is erroneous than what is in accordance with truth.

**Burns Worship.**—In looking over the Church advertisements in one of the Scottish dailies on the Saturday preceding the 25th January our eye fell on the following advertisements: Queen's Park High Parish Church . . . . 6.30 p.m., evening worship. Rev. John C. Howat, M.A. Subject: 'Robert Burns and the Good Earth.' Members of the Clarinda Burns Circle attend this service. The Church is open daily for prayer and meditation." Much need for prayer, indeed, when the preacher on the evening of the Lord's Day has nothing better to offer than "Robert Burns and the Good Earth." But Trinity Church (Claremont Street) is even worse. Here is the advertisement: "Rev. H. S. McClelland, B.A., B.D. 6.30 p.m.—Robert Burns Commemoration Service. William Power: 'Burns' Message for to-day.' John James Miller will read selections from Burns' Poems." Mr. McClelland has rightfully been described as the liaison officer between the Church and the Stage. Oh, the pity of it! that ministers should become so bankrupt religiously and that they should get so many to follow them.

**Roman Catholic Schools in Scotland.**—We call our readers' attention to the article: "The Roman Church in

Scottish Schools" in this issue and to the article in the *Young People's Magazine*: "What the Little Children in Roman Catholic Schools are Taught." While Protestants, at least too many of them, are asleep, Romanists are busy teaching their religion to their children. At the Annual conference of the [R.] Catholic Teachers' Federation, held some time ago at Cardiff, the President (Miss F. McCabe) in her address said that "they aimed at preparing the child to live its life in this world so that it would merit eternal life in the next. The religious training of the child was by far the most important part of its training. They insisted that 'Catholic' children should be taught from the beginning the truths of the 'Catholic' faith, and it was for that reason that they insisted that the education of their children should be in 'Catholic' hands." This expresses, we believe, the ideas of Scottish Roman Catholics on this question also. And when one reads the doctrines taught their children in the R.C. schools the glaring iniquity of the Scottish Education Act (Clause 18) demanding Protestant ratepayers to pay their share for the maintenance of these schools and the religious instruction given in them stands out as a grievous injustice. Recently it was announced in the press that a large Roman Catholic School costing £10,000 was to be built in Inverness. We wonder if the Roman Church in the north of Scotland had to foot the bill, would £10,000 be spent on it?

**The National Covenant.**—In this issue our opening article is devoted to the signing of the Covenant in Greyfriars Church in Edinburgh on the 28th February, 1638, and in other places in the city on later dates and also in other places in Scotland. The National Covenant is printed in almost all editions of the Confession which are in use and we recommend our readers who are in possession of a copy of the Confession to read it over even though they have done so before. Those who are not in possession of the Confession may have copies from Mr. Finlay Beaton, 11 Greig Street, Inverness, at the very reasonable price of two shillings, post free. It is well that our people should be well-instructed in the contents of this historic document.

Two of the Presbyterian bodies in Scotland—the Reformed Presbyterian and the United Original Secession—hold as one of their principles the binding obligation of the Covenants (National and Solemn League and Covenant). The attitude of the pre-union Free Church to Second Reformation attainments is set forth in the General Assembly Act of 1851 which is printed in the *Authorised Standards of the Free Church*. In 1910 the Synod of the Free Presbyterian Church drew up a *Declaration anent Reformation Attainments and the Church's Relation thereto* in which part of the above Act is quoted. This *Declaration* was printed in the *Free Presbyterian Magazine*, xv. 147-153.

**R.C. Ambassadors to Foreign Powers.**—*Albania*, Sir A. Ryan, K.B.E., C.M.G.; *Italy*, Rt. Hon. The Earl of Perth, G.C.M.G., C.B.; *Norway*, Sir Cecil Dormer, K.C.M.G., M.V.O.; *Sweden*, C. M. Palaiet, C.M.G.; *Venezuela*, E. F. Gye, C.M.G. It is also noteworthy that the following British Ambassadors have Roman Catholic wives: *France*, Rt. Hon. Sir Eric Phipps, G.C.M.G., C.V.O.; *Soviet Union*, Rt. Hon. Viscount Chilston, G.C.M.G.; *Uruguay*, E. Millington Drake.—*The Churchman's Magazine* (February).

**Romanism in Scotland.**—At a largely-attended meeting held some time ago in Inverness, Mr. J. A. Kensit of the Protestant Truth Society said that Roman Catholic "education did not make for good citizenship. Less than 14 per cent. of the population of Scotland was Roman Catholic yet the Roman Catholics contributed 38 per cent. of the *prison* population of Scotland. They gave three times their due proportion to the criminal classes." Seeing liberation from British rule is such a glorious privilege in the eyes of Mr. De Valera's deluded supporters, why will they not make stringent laws to keep these Irish in Eire and so relieve Scotland and England from supporting a class of emigrant they have no need of and for whom they have no desire.

**Doctrine in the Church of England.**—The Report of the Commission on Christian Doctrine appointed by the Archbishops

of Canterbury and York has been issued and in view of the movement for union between the Church of England and the Free Churches and also the Bible Quater-centenary Celebrations in England this Report deserves consideration and we hope to give fuller attention to it than we can do in this note. We may say here, however, that the Report begins badly with this utterance on the inerrancy of the Scriptures: "The tradition of the inerrancy of the Bible commonly held in the Church until the beginning of the nineteenth century (though often held in association with allegorical or other interpretations which profoundly modified its significance) cannot be maintained in the light of the knowledge now at our disposal." Owing to pressure on our space, our article on the Report has had to be held over.

**The Archdeacon of Westminster on Sabbath Observance.**—At a service held recently in Westminster Abbey in connection with the birthday celebrations of the Imperial Alliance for the Defence of Sunday, Canon Donaldson, Archdeacon of Westminster, said that "the defence of 'Sunday' must be based on and spring from worship, rest and recreation. There must be leisure on 'Sunday' to sing and dance and leisure to read and pray. There must be leisure for all citizens first on 'Sunday' and then on every other day of the week. 'Sundays' should be an example for the other days and should be the centre of our energies and life." If the Archdeacon is correctly reported then the less defence the Sabbath has of this kind the better. The Churches are lamenting the tremendous landslide on Sabbath observance among the people. Is it any wonder when dignitaries of the professing Church utter such sentiments as the above? The enemy within the camp is much more to be dreaded than the enemy without.

**A Right Decision.**—The House of Lords have rejected the attempt to introduce a bill for the opening of cinemas on the Lord's Day. Lord Kilmaine moved that the opening of cinemas on Sabbath should be legalised throughout the country during the six winter months. Lord Strabogli moved an amendment to the effect that they should be open the whole year round. When

placed against Lord Kilmaine's motion, Lord Strabogli's amendment was carried. When the amendment was put to the House it was rejected by a 30 to 20 vote.

**Youth Organisations as Competitors of the Church.—**

At a meeting of the Glasgow Presbytery of the Church of Scotland held about the middle of last month, there was some straight speaking on Youth Organisations which, instead of helping the Church, were acting as competitors. The Rev. A. E. Macintyre, who submitted the report, said: "There was a certain class of young people on whom the Church could not lay its hands because they were attending certain independent religious association meetings. These associations had sprung up from time to time professedly as allies of the Church, but it seemed to him that they functioned to some extent as competitors of the Church. They held their services and their meetings at the same time as church services or at the same time as Sunday School or Bible Class meetings. It might be argued that it was good that the young people should receive religious instruction at all, but it was found that there was engendered in those organisations a spirit of separatism from the Church, and sometimes even a spirit of superiority towards the Church." The Church in its efforts to retain the young resorted to all sorts of devices and set up various organisations with a strong spice of worldliness in them and it is no wonder what is happening; she is reaping what she has sown. Neither is it a wonder that she finds it necessary to make such a complaint as was voiced in the Glasgow Presbytery.

**Trial of Pastor Niemoeller.—**At the time of writing this note the trial of Pastor Niemoeller, the leader of the German Evangelical Church, is proceeding behind closed doors. He is charged with making malicious attacks on the State and the Nazi party, and using the pulpit for political ends. Niemoeller demanded a public trial but this was refused. This trial is causing quite a sensation in Germany and the verdict on whichever side it may be issued may have important developments.



By the time this note is in print the verdict will probably be announced.

**The Prime Minister and the Appointment of Bishops.**—

Lord Hugh Cecil has been telling the Church Assembly at Westminster that it is unseemly that Mr. Chamberlain as a Unitarian should have the right of advising the Crown in the appointment of bishops. Certainly it is unseemly and so would also be the recommendations of an Anglo-Catholic Prime Minister. Lord Hugh Cecil probably, however, would have no objection to this. The best plan is to do away with the whole Erastian establishment—and to clear out Anglo-Catholics and all theological nondescripts that find a comfortable living in the Church of England.

**Is it due to a Superiority Complex?**—Some years ago Free Presbyterians were charged by a Free Church minister with having a superiority complex. In reading the short sermon by Rev. K. K. Macrae in the February number of the *Monthly Record of the Free Church of Scotland* it would appear, as the following sentences will show, that a superiority complex is not confined to Free Presbyterians. This is what Mr. Macrae says of the Free Church: "Of *all* the Presbyterian Churches in Scotland she *alone* can say that she has preserved inviolate the Constitution of the protesting Church of 1843, i.e., that she has neither altered, added to, nor taken from it." Whether Mr. Macrae meant it or not, that is a direct challenge to the Free Presbyterian Church and we will not allow his statement to go unchallenged. The Free Presbyterian Church claims to have preserved inviolate the constitution of the protesting Church of 1843 and to be told at this time of day that the Free Church of *all* the Presbyterian Churches in Scotland *alone* can say that the 1843 constitution has been preserved inviolate by her is more than we Free Presbyterians will tolerate. The Free Presbyterian Church has all along held the position that she holds inviolate the constitution of the protesting Church of 1843 and even when overtures were made by the Free Church for union with the Free Presbyterian Church we are not aware that her claim was ever challenged.

## Church Notes.

**Communions.**—*March*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Portnalong and Stoer; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Dingwall and Dumbarton; third, Edinburgh and Broadford; fifth, Fort William (*note change of date*). *July*—Fifth Sabbath, Thurso (*note change of date*). South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions 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 1938-39 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. 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. *Note.* Owing to the increase in the price of paper the subscription for *both* Magazines has been raised from 6s. to 6s. 3d., post free, i.e., 3s. 9d. for *Free Presbyterian Magazine* and 2s. 6d. for *Young People's Magazine*.

**London Communion Services.**—The services in connection with the administration of the Lord's Supper in the London Congregation on Sabbath, 17th April, have been arranged as follows:—*Thursday* (14th April) at 7 p.m. (English). *Friday*, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting). *Saturday*, 3.30 p.m. (English). *Sabbath*, 11 a.m. and 7 p.m. (English; 3.45 p.m. (Gaelic). *Monday*, 7 p.m. (English). These services are held in Eccleston Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W. The Rev. D. J. Matheson, Lairg, and Rev. R. R. Sinclair, Wick, are 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. (English), and 3.45 p.m. (Gaelic). A weekly meeting is held on Wednesday at 8 p.m.

**Appeal by Raasay Congregation.**—An appeal is hereby made by the Raasay congregation to friends throughout the Church to help them to build a new Manse as they have been without one for some time and in the event of having a minister soon settled over them a Manse is required. There is no suitable building in the district and they are compelled to build. Contributions will be gratefully received by Mr. Ewen Macrae, Treasurer, Inverarish Cottages, Raasay; or by Rev. A. F. Mackay, M.A., F.P. Manse, Applecross, *Interim Moderator*.

This appeal is endorsed by the Presbytery.—John Colquhoun, *Moderator*; D. M. Macdonald, *Clerk*.

**Note.**—In view of the proposal to commence operations shortly on the erection of a new manse for our Raasay congregation, we wish to draw attention to the change of Treasurer. Mr. MacSween has recently removed from Raasay and the duties of congregational treasurer have been taken over by Mr. Ewen Macrae. Contributions for the Raasay Manse Building and other Funds may in future be addressed to Mr. E. Macrae, Inverarish Cottages, Raasay.—A. F. Mackay, *Interim Moderator*.

**Death of Mr. Murdo Mackenzie, Stoer.**—We regret to record the removal by death of Mr. Murdo Mackenzie, elder, Stoer, on the 2nd February. We intend (D.V.) to send a fuller notice later.—*Alexander MacAskill*.

## Acknowledgment of Donations.

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

**Sustentation Fund.**—J. C. M., £2; Mrs H. N., Fort William, Canada, 11s 10d; C. F., Ness Castle, £1; Mrs C., Craiglea, Strontian, 15s; G. S. M., Struan (o/a Struan), 10s; Anon., Portsmouth, Ontario, £1; Friend, Toronto, £2; Mrs McP., Woodside, Muirton, £1.

**Aged and Infirm Ministers and Widows and Orphans Fund.**—C. F., Ness Castle, 10s.

**College Fund.**—C. F., Ness Castle, 5s.

**Home Mission Fund.**—C. F., Ness Castle, 5s.

**Organisation Fund.**—Friend, Toronto, 10s.

**Jewish and Foreign Missions.**—G. S. M., Struan, 10s; Ross-shire Friend, £1; Mrs. C., Strontian, 5s; Anon., Portsmouth, Ontario, 19s 9d; S. McL., Strathcanaird, 10s; Miss L. W., Loch-inver, per Rev. N. McIntyre, 10s.

**Legacy Fund.**—Rev. N. McIntyre acknowledges with grateful thanks the sum of £31 received from the relatives of the late Miss Maggie Mackay, Rhencinoh, Dundonell, Rossshire, on behalf of the Jewish and Foreign Missions.

The following lists have been sent in for publication:—

**Dingwall Church Building Fund.**—Mr S. Fraser, Timaru, Strathpeffer, acknowledges with sincere thanks the following donations:—Rev. D. J. M., Harris, £1; per Rev. D. A. Macfarlane, Friends, Inverness, £2; Friends, Oban, £5; per Mr K. Matheson, Mrs C., Avoch, 10s.

**St. Jude's Congregation, Glasgow.**—The Honorary Treasurer acknowledges with sincere thanks the following donations:—Sustentation Fund—Miss M. McF., Larbert, £3, per Mr D. J. McSween; Foreign Missions Fund, for opening new schools in Africa Mission—Anon., 15s 6d.

**Greenock Manse Purchase Fund.**—Rev. James McLeod acknowledges with grateful thanks the following donations:—Friend, Kilmaccolm, 10s; Friend, Kames, £1; Friend, £2.

**Lochbroom Congregation.**—Rev. D. N. Macleod, Ullapool, acknowledges with sincere thanks the following donations on behalf of the Sustentation Fund:—Mr and Mrs K. M. McD., Opoho, Dunedin, New Zealand, £12; R. and A. McL., Glasgow, £8.

**London Church Building Fund.**—Dr. M. Tallach, Camberwell, acknowledges with grateful thanks a donation of £1 1s from Mrs A., The Parsonage, 98 Camberwell Grove, S.E.5.

**Daviot Church Building Fund.**—Rev. E. Macqueen acknowledges with grateful thanks the following donations:—Friend, Toronto, 10s; Friend, per Mr J. Fraser, Treasurer, Inverness Congregation, 10s.

**Talisker Church Building Fund.**—Mr D. Morrison, Treasurer, acknowledges with sincere thanks the sum of £5 12s collected in Portnalong district by D. J. McLeod and J. N. Macdonald, and £2 7s 6d collected in Bracadale district; £1 from a Friend, per

Mr K. Macaskill, 3 Ose; M. McK., 16 Portnalong, 10s; D. M., 7 Portnalong, 10s.

**Wick Manse Purchase Fund.**—Rev. R. R. Sinclair acknowledges with grateful thanks the following donations:—Friend, Wick, 10s; Friend, Wick, 10s; Miss J. S. Wick, 10s; Miss J. B., Wick, £1; Miss E. C. S., Glasgow, £1.

**South African Mission Clothing Fund.**—Mrs Miller, West Banks Terrace, acknowledges with sincere thanks the following donations:—Friend, Staffin, 10s; Friend, Scourie, 10s; 26 cuts of wool from Mrs D. Nicholson, Penifiler, Portree; Mrs McL., 43 Ross Avenue, Inverness, £3; 3 parcels and 16s sent direct to the Mission from the ladies of the F. P. Congregation, Winnipeg, Canada, per Miss McTaggart.

**Fort William Church Purchase Fund.**—Mr Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—Miss Morag A. Stewart, Nevis Bridge, 5s; Miss Catherine I. Stewart, Nevis Bridge, 5s; Master Ewen Stewart, Nevis Bridge, 10s; Miss Macdonald, Glen Nevis School, £1; "Friend," per Miss Macintyre, Lochyside, £1; Mr and Mrs A. MacNicol, Corour, £2 (per Mr D. Sutherland, Fort William); Collecting Card per Mr D. Matheson, Plockton, £10 14s; Mrs C. M., 22 Stephenson Ave., Toronto, £1; "A Friend," Inverness, £4; Kyles Scalpay, Harris, Collection per Mr Edward Morrison, £3 3s; per Mrs Maclean, Aviemore, £3 10s 6d (Collecting Card); £1, Miss Lex Wilson, M.A., Rotherham; per Mr John MacLaine, Oban Congregation, £20; Rev. A. Macleod, 5s, per Mrs Nisbet, Kilchoan; £1 6s, per Miss Livingstone, Kentra, Acharacle (Collecting Card).

**Note.**—An envelope with St. George's Cross, Glasgow, postmark with the following note enclosed was received: "10s for Fort William Church Purchase Fund"—**but no money.** Would sender please communicate with Mr Rankin?

## The Magazine.

**3s 9d Subscriptions.**—John McLennan, 42 Inverarish, Raasay; Mrs M. McLean, Locheporthside, Lochmaddy; Neil McLeod, Culnacraig, Achiltibuie; John Mackenzie, Albion Cottage, Laide; John Gordon, Thistle Cottage, Stevenston, Ayrshire; Miss I. Gordon, Camusterrach, Applecross; Alan Gibson, 21 Park Lane, Oswaldtwistle, Lancs.; Mrs Macpherson, Woodside, Muirton, Inverness.

**Other Subscriptions.**—Arch. R. Macdonald, Box 79, Britannia Mine, B.C., 4s; Rev. J. P. Macqueen, London, 7s 6d; Mrs J. Stewart, 85 Craiglea Drive, Edinburgh, 7s 6d; Mrs B. Macdougall, Bree St., Parys, O.F.S., S. Africa, 15s; Mrs McIver, Porin, Strathconon, 8s; Mrs Brown, Craigard, Catacol, Lochranza, Arran, 10s; Donald Mackay, Riverside Ho., Geocrab, Harris, 5s; M. Mackinnon, Gillin, Hallin, Skye, 7s 6d; John Morrison, 7 Habost, Port of Ness, 5s; Mr Marcus Morrison, Late Inn, Kinlochbervie, 5s; Mrs Mary R. McLeod, 26 Park Vale Ave., Allston, Mass., 3s 10d; Mr A. McInnes, 7 Fearnlea, Portnalong, Skye, 11s 3d.

**Free Distribution.**—Friend, Toronto, 2s 6d; Mrs B. Macdougall, Bree St., Parys, O.F.S., S. Africa, 2s 6d; Miss I. Gordon, Camusterrach, Applecross, 2s 3d.