

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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### The Bible and Things to Come.

**T**HROUGH the kindness of a friend, we were given a reading recently of a book with the above title, by David Freeman, Th.M., Pastor, New Covenant Presbyterian Church, Philadelphia, Pa. The book is a series of sermons preached by the author to his congregation, and has an introduction by Professor John Murray, M.A., M.Th., of Westminster Theological Seminary, Philadelphia. The author, in his preface, says, "The view set forth of the Lord's return and the end of the world is not by any means novel. We believe that from its generic standpoint it is the view embodied in our classic Reformed confessions. It is claimed that it is none other than the view of the Bible itself." Professor Murray, in his Introduction, says, "It is the purpose of these sermons to set forth the truth and significance of the glorious appearing of the Lord, to place that appearing in its proper setting, and to remove from popular misapprehension some of the accretions and distortions that have served to pollute the Christian hope. . . . We hope they may be instrumental in promoting and diffusing the generic standpoint and type of piety they represent. This is our desire, because we believe they set forth the Biblical doctrine of our Lord's return and of the end of the world."

At the outset it may be pointed out that this book, which professes to "set forth the Biblical doctrine of our Lord's return and of the end of the world," is written from the point of view of the A-millennarian. It may be well to remind

our readers that there are three distinct views held among professing Christians in connection with the Millennium. The Post-millennarians hold that Christ will come after the Millennium, and that he will then judge the world. The Pre-Millennarians hold that Christ will come before, or at the beginning of the Millennium, and that He will reign personally on this earth with His saints for a thousand years. The A-millennarians deny the doctrine of an earthly Millennium, and maintain that the only Millennium is the rest which the saints enjoy after leaving this world. The Post-millennarian view is that which has been held by the Church of God, down through the ages, and is the view held by ourselves as a Church, although we have come across nominal Free Presbyterians, who never gave the subject proper attention, loud in their praise of the Pre-Millennarian view. They are still living who remember well what a strong Post-millennarian the late Rev. Donald MacFarlane, Dingwall, was, and how earnestly he prayed for the coming of the Millennium.

In reading Mr. Freeman's book we were forcibly reminded of what someone said regarding many who wrote books, professing to interpret the Bible, "These authors never searched the Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorise their their own ideas." There is an abundance of Scripture texts quoted but if the writer imagines that the fanciful interpretations which he gives to many of them will be accepted by any who have given the subject of religion serious thought, he must have concluded that they are as easily led as the deluded subjects of the Pope.

On page 35 he takes up the passages in Isaiah ii., 2, and Micah iv., 1, where it is said, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it." Our author here

makes the "last days" to denote Eternity, and bases his view on the fact that the word translated "established" means "to be set up, confirmed, fixed, established," and argues from that, that this establishment of the Lord's house is to have such permanency and fixedness about it, as can only be applied to the heavenly existence of God's people. The fact that the same Hebrew word *nakon* which is used here and translated "established" is used in Job xxi. 8, concerning the wicked, "Their seed is *established* in their sight with them, and their offspring before their eyes," seems to show the fallacy of this contention, for Job was here speaking of things that grieved him, but no one who knows anything of Job will lay to his charge that he believed that the wicked or their offspring were *eternally* established. However, Mr. Freeman himself supplies the argument which shows the untenableness of his position, when he quotes Micah, chapter iv., 3, 4, 5, as picturing "the conditions that will exist in that endless time spoken of as the *last days*." According to his interpretation of the preceding verse, it is in the heavenly state after the Judgment Day and the end of the world that, "Many nations shall come, and say, Come, and let us go up to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." One would expect such a view from the advocates of the so-called Larger Hope, but not from one who professes to set forth "none other than the view of the Bible itself." In our humble opinion these verses in Micah can mean nothing else than the answering of the prayer of the Church of God in all ages as expressed in the words of David, "Let the whole earth be filled with his glory; Amen and Amen."

Another example of a strange interpretation of Scripture portions is to be found on page 67. The portion in question is Romans xi., 15, "For if the casting away of them be the reconciling of the world what shall be the receiving of them be, but life from the dead?" Mr. Freeman asks, "What is meant by life from the dead here? Does Paul mean that the conversion of the Jews will bring with it the resurrection of the



dead? If so Israel's acceptance of the Messiah will bring the coming of Christ from heaven. This is exactly what the Apostle means, because he relates the 'life from the dead' to the 'reconciling of the world'." In a footnote, he says that "the phrase, 'life from the dead' cannot be toned down to a metaphorical meaning, implying a mere spiritual revival. The context will not permit this interpretation." It would have been interesting to have watched the steps by which our author endeavoured to prove that his novel interpretation of this passage had any connection with the context if he had made the attempt. However, in the absence of any effort by him in that direction any ordinary mind will be forced to the conclusion that his interpretation is given with the same *ex cathedra* dogmatism as Pope Pius IX. decreed the dogma of the Immaculate Conception of Mary.

Mr. Freeman on page 92 asks two questions in dealing with his subject. The first is, "Will there be a millennium before Christ comes?" And the second is, "Will there be a millennium after Christ comes?" He asserts that the parable of the Wheat and the Tares shows that neither question can be answered in the affirmative, and that it plainly teaches "that before Christ comes good and evil continue together in the world." Here there is a manifest confusion in the author's mind as to the position of the Post-millennarians. Whatever may be the view of the Pre-millennarians, the Post-millennarians never believed that all who would be in the world at Christ's second coming would be the Lord's people. They believe, however, that before the second coming of Christ there will be a time in which the Gospel will prevail over the forces of evil so that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." These are the days of which the Church is told that "Kings shall be thy nursing fathers, and their queens thy nursing mothers." These days have not come yet, but, being promised in God's Word, they shall come.

With reference to the Book of Revelations, chapters xix., 11 to xx., 10 it is maintained in the book under review that "it can only be a picture of the spiritual existence of all who

are now in heaven with Jesus. We notice, however, that our author passes with rather unseemly haste over the first three verses of chapter xx. where we are told of the binding of Satan for a thousand years. The end for which he was bound is stated by the Holy Spirit to be, "that he should deceive the nations no more, till the thousand years should be fulfilled." Surely Mr. Freeman does not mean to tell us seriously that this restraint put upon Satan from deceiving the nations can be "a picture of the spiritual existence of all who are now in heaven with Jesus," when we are further told in God's Word, that "after that he must be loosed for a little season." If those in heaven are to benefit from the restraint put upon Satan they must likewise suffer from the withdrawal of that restraint. The Word of God nowhere hints that they either benefit or suffer from these changes, so that the only logical conclusion we can come to is that the Holy Spirit here writes of things which are to take place on earth.

This we think manifests the untenableness of the A-millennarian view that there is to be no earthly millennium, and proves the Post-millennarian view. "The passage," as one writer clearly puts it, "teaches us that, Satan being bound and restrained from deceiving the nations, there shall be a wonderful and glorious revival of the Church, so that the spirit of her most honoured sons, martyrs and confessors, faithful in time of great tribulation, shall animate the general body of her members, who, in intimate communion with their Lord, shall enjoy the blessings and extend the power of that Kingdom of God which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

This book which professes, as has already been pointed out, "to set forth the truth and significance of the glorious appearing of the Lord," and "to set forth the Biblical doctrine of our Lord's return and the end of the world" is from America, a country which is prolific in the production of new and strange things in the realm of religion. Many in this country thought that a great blessing came from America when Moody and Sankey came across the Atlantic, but men like Dr.

Kennedy of Dingwall had other thoughts, and to-day we have many reasons for saying that Dr. Kennedy was right. The errors which were then spread abroad in our land became a plague which proved fatal to many, and weakened in a spiritual sense the constitution of the people of Scotland so that they are to-day readier to swallow error than ever before. This is one reason why we wish to raise our voice, however feeble, against the errors contained in the book under review. The author in his preface claims that the view set forth "is by no means novel," but as all the portions of Scripture brought forward to support it have either been wrenched from their contexts, or coloured with the fanciful interpretations to which we have already referred, it must fall back on antiquity as its only support which warrants us in putting it in the same category as that other heresy, which wrought such havoc in the world, "Ye shall be as gods, knowing good and evil." We may say that we are, not only surprised but grieved to find any brought up in the Free Presbyterian Church, not only homologating but commending the views contained in this book, which we consider contrary to what God has revealed in His Word, and while we would wish the souls of such well for Eternity, we cannot wish them God speed, for fear of being a partaker of their evil deeds. We refrain here from saying anything about the standing of the church to which the author belongs, and which evidently tolerates his views, or perhaps embraces them. It is known as The Orthodox Presbyterian Church and attention is drawn to its standing elsewhere in these pages.

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Heaven is a state not only of perfect happiness, but of exact conformity to God.—*Dr. Manton.*

Remember how much needless troubles your vain fears have brought upon you formerly, and how you have disquieted yourselves to no purpose.—*Flavel.*

## **"Thy Holy Child Jesus."**

"They are dead which sought the young child's life."—*Matth. ii., 20.*

**T**HE helplessness and beauty of childhood generally touch the deepest chords of tenderness in the hearts of all who see it. It was far otherwise with the heart of Herod when he heard of the birth of Jesus. Who would think that men could descend to such unnatural depths of cruelty as to seek the life of a young child? Ah, but the Child Jesus is no ordinary child. It was in connection with His birth that the Angel had said to Mary: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing that shall be born of thee shall be called the Son of God." The enmity of Herod is but another example of man's depravity in revolt against the holiness of God. The outcome of that conflict is settled for all time by the declaration. "They are dead which sought the young child's life." Thus it was, thus it ever shall be; Jesus in weakness triumphs; Herod, the mighty king, dies.

Remembering who Jesus was we need not wonder that the hearts of men were strangely stirred within them as the news of His birth became known. To those who had waited for the Salvation of God it brought joy unspeakable; others, Herod the king among them, were troubled. Troubled as the sea is troubled when it cannot rest, casting up from unsuspected depths its mire and dirt (*Isa., lvii., 20*). Who was this that was born in Bethlehem to be King of the Jews! Rage, enmity, jealousy take possession of Herod. All ordinary considerations of humanity are swept aside when these evil passions rage. One object dominates his heart: this new king must die!

From the days of Cain, Jesus needed not to seek His enemies; They sought Him, thirsting for His blood. Thus it is to-day, wherever there is the least seed of grace born into the heart of a sinner, it meets with opposition and hatred. Every desire after good, every gracious impulse to repent, believe or pray, struggling into life awakens the natural enmity of the human

heart. The enmity of hell itself, unperceived, it may be, up till now, is instantly aroused into murderous activity. They seek the young child's life. None need be surprised at this; holiness and sin are eternally opposed and the flesh, true to its own nature, must lust against the Spirit, these two are contrary and cannot be reconciled.

But listen to this, *They are dead* which sought the young child's life, Death overtakes them: The Child Jesus, whom they designed should die, lives on. The stone which the builders rejected, is become the Head of the corner, this is surely the Lord's doing, and it is marvellous in our eyes, and full of encouragement too. These words not only describe an incident which has been, but do they not also contain a prediction of what always shall be? For He must reign till all His enemies are made His foot stool.

One might be inclined to think that Herod meant well; "Go," he says to the wise men, "and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also." Satan will transform himself into an angel of light, if by so doing he thinks to further his plans. If Herod's scheme failed, it certainly was not from lack of cunning craftiness. No sooner does he hear the news about Bethlehem, than his subtle brain sets to work, and he is not satisfied till he finally resolves on murder. From men he covers up his true design with a pretence of piety. But the all-seeing eye of God searches every thought that passes through the mind of the King, and God is not mocked. The subtle cunning of Herod is forestalled by One infinitely wiser than he. Joseph is forewarned of danger; and he along with Mary and their precious charge flee to Egypt and safety. It was purposed long, long before, that Jesus should be called out of Egypt, as it is written, "Out of Egypt have I called My Son."

The wisdom of God, instead of being outwitted by the subtlety of Herod, actually takes the servant of evil and uses

him as an instrument to fulfil the designs of heaven. How wonderful are the ways of the Almighty! Who that knows Him would not trust Him? "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Nor did Herod lack earthly power sufficient to put his scheme into effect. He pleases his fancy with thoughts of murder. Has he not power to do as he will? Who is to hinder him? He knows not that his intended victim is the Eternal Son of God, by Whom all things consist. The wise men, having been warned, mocked him, and so Herod's first scheme miscarried. That set-back should have cautioned him; instead it confirmed his determination to see the thing through. Baffled rage adds fuel to the fire. At all costs this Infant Disturber of Herod's peace must be got rid of. To make sure work of it the children in Bethlehem and its coasts must die, every one of two years and under. The terrible command is given and executed; and now Herod is satisfied. He has carried out his purpose and his troubled soul rests, he has secured his throne; so thinks the king; but his thoughts are vain. The helpless infants of Bethlehem die, but Jesus is not one of them; and Herod has but dyed his soul in deeper guilt, and at the same time, all unconsciously, fulfilled the ancient prophecy of Jeremiah, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children and would not be comforted, because they are not."

For here again there are at work a mightier power and a surer purpose than those of Herod. The king blindly seeking his own evil ends, fulfils a remarkable prophecy, and thereby proves that the child born in Bethlehem is indeed what was claimed for Him, The true King of the Jews, Anointed of God, and the stroke designed to destroy that claim actually establishes it. Once more the wrath of man redounds to the praise of God.

And now Herod himself comes to die, for they are dead which sought the young child's life. The Terror of Bethlehem

is himself the victim of the King of Terrors. Who shall deliver him now? Shall his crafty schemes save him? Death mocks at them. Shall his kingly power save him? Death crushes it as a worm is crushed under the falling rock. He has neglected God's salvation and who shall save him now? Christless, homeless, lost, his guilty soul goes out to meet its God. A solemn warning to every gospel rejecter.

Is there not in all this a message for us to-day? These are terrible days in which we live, and it is not with the murderous activities of one Herod alone that the Church of Christ has to contend, but many; there is the mighty Herod of German Paganism, the unscrupulous Herod of Russian Bolshevism, the subtle Herod of Roman Catholicism, the cynical Herod of French Atheism, and the gospel-hardened Herod of British indifference, to name some of them.

In the face of such powerful anti-Christian forces many tremble for the Ark of God, and feel their hearts failing them for fear. But let them console themselves—"They are dead which sought the young child's life," and as it was, so it shall be. The infant wrapped in swaddling clothes is the very embodiment of weakness, and seems to present the forces of destruction with an easy prey. But all unseen, except to the Abrahamic eye of faith, there is a Sleepless Keeper above, there is a Wall of Fire around, and there are Everlasting Arms underneath. Against such bulwarks, Herod after Herod dashes himself and dies.

"Yet I have set my King upon my holy hill of Zion. I will declare the decree; The Lord hath said unto me, Thou art my Son; this day have I begotten Thee. Ask of me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."—J.A.T.

## **Seaman Donald Campbell, Ness, Lewis.\***

**D**ONALD CAMPBELL was born on the 5th of June, 1920 and met his death at the early age of 20, through the sinking of his ship by enemy action at the beginning of October.

His strong athletic build and winsomeness of disposition had since boyhood earned for Donald a place of general esteem. As a naval reservist he joined the colours at the outbreak of war. No known deeds of daring can be placed to his account, but the firm grasp he had of the righteousness of our cause, the steady devotion shown to King and Country, and his death in their defence, deserve that a more than passing tribute be paid to his memory.

At the beginning of last year, when on a voyage to Australia, he came under soul concern. In a letter in which he gives an account of his conversion, he writes:—"I reached Australia without hope and without God in the world, and with my conscience giving me no rest. I would go to a picture house and to the public house, but felt so restless, as if the roof were about to fall on top of me. One night in Sydney the chaplain of the 'Mission to Seamen' came down to our ship and told us they had a nice picture on. Well, I said to myself, they keep services there, and so there can be no harm in going to see this picture. I went, but a hot war was raging inside me all night. It got so hot that I had to leave half-way through. I left New Zealand, homeward bound, still wallowing in the 'miry clay' and very uneasy at heart. I had a small Testament (which by the way my beloved sister, Mary, now I believe at her rest, put into my kitbag) and I used to read in bed every night, but when anyone appeared at the door, the Bible got thrown under the blanket. I spent the look-out hours praying on my knees that if there was a Saviour that he would take me out of this miserable and sinful state."

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\* As the Magazine has now a wide circulation among the men of the Forces, the above obituary should be interesting to them and is published in the hope that it may be blessed to some of them. Since going to press this narrative has appeared in pamphlet form.—J.C.



Donald's conversion was not of the stony-ground type. Experimentally he was to learn that by the works of the law no flesh can be justified, and whatever other faith man by nature can lay claim to, he is altogether destitute of that faith which is the "gift of God." Like all who are taught of God, Donald was convinced that he could not believe, convinced too that he was on the broad road which, as he puts it, leads to "destruction and damnation"; and from that road no carnal, self-produced faith could deliver him. But "the time to favour Zion, yea, the set time," has come at last. "One night," he continues, "when on the look-out, convinced that 'the wages of sin is death' and that of myself I could do nothing, I saw as if it were in front of me Jesus with his arms outstretched. I enquired of Him if he was waiting for me and suddenly on the fo'c'sle head of the ship in the middle of the Pacific the promise came with power, 'Gather My saints together unto Me: those that have made a covenant with me by sacrifice' (Ps. 50: 5, quoted in Gaelic). For the rest of the night I felt as if I were talking to my Saviour face to face. Two hours on the look-out in the middle of the night after that were a pleasure to my heart. In fact they would pass too quickly."

The following extracts from his letters reveal how closely Donald walked with his Lord,—“I have dull moments at times, and often think that my darkness cannot be dispelled, but it is in my blackest moments that my Lord's love and brightness shine forth on me again. I have a small closet to which I go for secret prayer, and, oh! many a happy meeting I have with Him in this closet. Tears fall from my eyes that I would give anything for at other times, when my mind is taken away by worldly affairs. Indeed, I can often say in this closet, 'A day in Thy courts is better than a thousand.' I must say that worldly pleasures are nothing compared to even a small glimpse of His love. Oh! what a blessing to my soul when I get a minute of His presence amid the din and roar of a worldly crowd. I want to have such love to my Saviour that I could always meditate with Him. But, oh! I lack that love. I lack

it in a way that I break down sometimes when I think of my coldness to such a blessed Saviour whose head was bowed in agony for my sake. Oh! that I could show a bit of gratitude to Him for His mercies. They are so precious, we cannot pay Him for them. We show Him nothing but wickedness and stubbornness. Pray for my coldness."

In his spare time he was in the habit of translating sermons into Gaelic and memorising the Shorter Catechism in Gaelic. Its great truths about man's lost and ruined condition by the Fall, the scheme of Redemption and the work of the Holy Spirit in effectual calling had now become living realities, precious and satisfying to his soul. Christ says, "If ye love Me, keep My Commandments." That love Donald manifested perhaps in no clearer way than in his great regard for the Sabbath. His self-denial to preserve the sanctity of God's day even amid the exigencies of war cannot be passed over, for self-denial in whatever walk of life calls for commendation. On two occasions he sacrificed the tender ties of home and mother to meet the perils of war by curtailing his leave rather than do any unnecessary travelling on the Sabbath. A fellow sailor remarked that he never knew a more godly fellow than Donald Campbell.

Shortly before his death he wrote: "I would praise God, that although I am suffering from the darkness of night, nevertheless, He is giving me 'songs in the night,' for when I get short beams of His light, I am compelled at once to sing to His Praise, and it is from these songs I am having hope for His sudden return which will make me cry out—'My Beloved is mine and I am His'." His Beloved did return suddenly, and Donald's ransomed soul entered the house of many mansions where his sun shall no more go down, "for the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes." The sympathy of the community goes out to his widowed mother, brother and sisters in their sore bereavement.

—W.M.

## The Orthodox Presbyterian Church.

THE Orthodox Presbyterian Church is the ecclesiastical denominational title of that section of the Presbyterian Church in the U.S.A., which left the latter denomination in protest against its apostate infidel Modernism, a few years ago. When it formed itself into a separate denomination it assumed the denominational title of the Presbyterian Church of America, but the legality and validity of that title having been contested, it was superseded by its present denominational distinctive name, The Orthodox Presbyterian Church, the national connotation being omitted. The main leader of this ecclesiastical separation, from the modernist Presbyterian Church in the U.S.A., was the late scholarly evangelical, Rev. Professor Gresham Machen, D.D. Though the writer has seen it stated that *The Presbyterian Guardian* is not exactly the official organ of the Orthodox Presbyterian Church, it nevertheless, for all practical purposes, or to all intents and purposes, serves that function on behalf of that newly-formed denomination. The exact relationship of the Westminster Theological Seminary to the Orthodox Presbyterian Church is equally obscure and difficult to define, but some, at least, of its theological Professors are pastors in the Orthodox Presbyterian Church. For instance, the Rev. Professor John Murray, M.A., M.Th., a one-time divinity student in our own church, is Professor of Systematic Theology in Westminster Theological Seminary, while also an ordained pastor of one of the congregations of the Orthodox Presbyterian Church.

The Westminster Theological Seminary itself was formed by those theological Professors and others who left the one-time renowned evangelical Princetown Theological Seminary, on account of the lamentably back-slidden condition of that seat of historical evangelical learning. The name "Westminster" was chosen for the new theological seminary, which was to carry on the evangelical tradition of Princetown in its best days, to testify the loyalty of its theological founders to the doctrines of the famous Westminster Confession of Faith.

Now, while *The Presbyterian Guardian* is ably devoting its pages to the scholarly defence of the evangelical doctrines of the Westminster Confession of Faith, especially as against apostate infidel Modernism, it is only on two or three occasions that the present writer saw a reference to Romanism in its pages, and these references were of a very milk-and-water nature. This is the outstanding defect of this evangelical periodical, as it is of *The Orthodox Presbyterian Church*. The laudable critical and informed exposure of infidel Modernism within its pages is merely half the battle of a present-day militant branch of evangelical orthodoxy, while blasphemous, tyrannical, idolatrous, and superstitious Romanism continues scarcely ever to be referred to. If modernism interprets the Bible by methods of infidel rationalism, it nevertheless still leaves the Bible with the laity, whereas Romanism, wherever and whenever it has the power, forbids the perusal of the sacred volume, upon pain of eternal punishment, placing it on the Index Expurgatorius, except by special licence from one's father confessor, and only then the corrupt Douay version. This is done in the teeth of the Divine injunction "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of Me." There is thus a lamentable omission in the testimony of the Orthodox Presbyterian Church.

It is also to be noted that while Modernism denies the Virgin Birth of the Redeemer, Romanism goes to the other blasphemous extreme of deifying His mother, and representing her as being much more merciful, tender, and accessible as "Mediatrice" than He is as Mediator. Rome's exalting her to that position at all, more tender or otherwise, is blasphemously in the teeth of Scripture which declare, "There is one God and one Mediator between God and men, the man Christ Jesus." The Scripture title of "Lamb of God" sufficiently contradicts the false view regarding tenderness.

Despite the professed loyalty of the Westminster Theological Seminary, *The Orthodox Presbyterian Church*, and *The Presbyterian Guardian*, to the Westminster Confession of Faith,

we are sure it will amaze our readers to learn that in the doctrinal Constitution of the Orthodox Presbyterian Church, clause or paragraph vi., of chapter xxv. of the Westminster Confession of Faith is left an open question, as far as that church's terms of subscription are concerned. We refer to that part of the Confession which declares concerning the Pope that he is "that Anti-Christ, that man of sin, and son of perdition that exalteth himself in the Church against Christ, and all that is called God." A Church making such a grave omission scarcely merits the name Protestant, according to the original connotation of that term.

As it seems impossible that Rev. Professor Murray could have accepted ordination and induction to a pastoral charge in that denomination without subscribing his agreement with the viewpoint above stated, he must, in this connection, have burnt all his bridges behind him, when he turned his back upon the Free Presbyterian Church of Scotland.

Personally, the present writer believes sincerely that the attitude of the Orthodox Presbyterian Church to this part of the Westminster Confession of Faith is the fruit of lack of spiritual discernment, due to spiritual or intellectual pride, in imagining themselves superior in their power of Biblical interpretation relative to this particular point, to the pious, profoundly spiritual and scholarly theologians who framed the Westminster Confession of Faith, and that the Most High has consequently punished the Orthodox Presbyterian Church and its evangelical periodical, by giving them over, in this respect, to spiritual blindness. If this view is correct, as we firmly believe it is, then that Church and that periodical will not be honoured, failing conviction of their error and repentance, in witnessing against the most formidable obstacle to the spread of the Gospel in the world—Romanism, "the masterpiece of Satan." As it is generally acknowledged that, with the possible exceptions of the Reformers at the Reformation period, and the body of godly and scholarly men who produced that unrivalled translation, the 1611 Authorised Version of the Scriptures, there

has not been known since the time of Pentecost a body of theologians more endowed with spiritual power, depth, and discernment, from on high, than the pious, spiritual, and scholarly framers of the Westminster Confession of Faith, does it not appear like gross presumption on the part of the Orthodox Presbyterian Church thus, by implication, to correct the, to them, debatable convictions of these divinely highly-favoured theologians? The most deeply spiritual Christians of the present day might, with propriety, be called light-hearted compared with these theologians.

To excuse oneself by saying that the confessional view on this particular point is merely an interpretation is inconsistent, as it is an integral part of an article of the Westminster Confession of Faith, binding upon all who subscribe it as the confession of the individual subscriber. To subscribe only those parts of the Westminster Confession of Faith which suit our own notions of propriety, while still claiming unqualified unequivocal heirship of, and admiration for, confessional doctrines, savours far too much of the unscrupulously-unseemly tactics of the Modernists relative to the Bible—they must needs pose as Christians, while discarding those parts of the inspired infallible Word of God, which they, in their lamentable spiritual blindness, think should not be there. The seeming subterfuge that the Westminster Confession of Faith being, after all, a humanly-framed document, though based on the Bible, one could not be expected to endorse every detail of it, as one knows of no book composed by man to which one could not yield such endorsement, may seem not only plausible but an incontrovertible argument to some, but in this particular case it does not carry conviction. If the Papal System, culminating in the blasphemous doctrine of the infallibility of the Pope, when he speaks *ex-Cathedra* on matters of faith and morals—an attribute and prerogative peculiar to the Godhead—is not, after all, the Scriptural Anti-Christ, we fail absolutely to conceive how any other system that can ever arise and develop will coincide so exactly, in minute detail, with the inspired Biblical description.

We can only conclude that "blindness in part is happened" to those who believe otherwise. The probability is that before the present war is over, or before it is very long over, it will be made manifest to the whole world that the Pope is the Scriptural Anti-Christ, and that his army of Jesuits, disguised under the smoke-screen of politics, diplomacy, ambassadorial appointments, papal legates, nuncios, and apostolic delegates, caused and fostered the prevailing holocaust of war. In causing and continuing this war Jesuitised Romanism manifests the characteristics of its satanic author, the Devil. In producing this international blood-bath they are only acting like their father, the Devil, who "was a murderer from the beginning," and in propagating it by lying unscrupulously they still further evidence their sonship, for Satan is a liar and the father of lies.

## Nadur an Duine 'na Staid Cheithir Fillte.

### RIOGHACHD NEIMH.

(*Air a leantuin bhò t.-d.*, 65.)

III. Ma dh' fheòraicheas aon, e' àit' am bheil rìoghachd nan naomh? Chan ann 'san t-saoghal so; tha i ann an "dùthaich as feàrr, eadhon dùthaich nèamhaidh," (*Eabh.* xi. 16) dùthaich na's feàrr na'n dùthaich a's feàrr air an t-saoghal so; eadhon an Canaan nèamhaidh, fearann Immanuel, far nach 'eil uireasbhuidh air nì a dhèanamh sonas an luchd-àiteachaidh iomlan. 'Si so an dùthaich shona, air a beannachadh le àm-fàs buan, agus a' toirt seachad gach nì a ta feumail, iomchuidh agus taitneach. Ann an sin ithidh daoine biadh aingil! bithidh iad air am beathachadh leis a' mhana fholaichte, (*Taisb.* ii. 17) gu'n a bhi air an cur gu dragh a bhi ga chruinneachadh; bithidh iad air an làn-bheathachadh, le toradh an fhearainn, a' tuiteam 'nam beòil, gun an t-saothair as lugha dhoibh. Tha 'm fearann sin a' mealtuin là sìorruidh, oir chan 'eil oidhche an sin, *Taisb.* xxi. 5. Tha dealradh gréine sìorruidh a' maiseachadh na dùthcha so as feàrr; ach chan 'eil teas loisgeach an sin. Chan

fhaicear neòil gu bràth an sin; gidheadh chan fhearann tartmhor e: Tha craobhan planndachaidh an Tighearn air an suidheachadh ri taobh nan aimhnichean uisge, agus cha bhi uireasbhuidh uisge orra; oir gheibh iad comh-leasachadh sìorruidh an Spioraid, le Iosa Crìosd o Athair. 'Si so an dùthaich o 'n d' thàinig ar Tighearn, agus gus an deachaidh e rìs; an dùthaich air an robh sùil nam prìomh-aithriche agus nam fàidhean naomha uile, am feadh a bhi iad air thalamh; agus gus an deachaidh na naoimh uile, a chaidh romhainn a steach, tre dhian-chath; agus gus an deach na fianuisean a chuireadh gu bàs air son Chrìosd a steach gu h-aoibhneach a' snàmh tre chuan fola! 'Se 'n talamh so, ionad-turuis nan naomh; is i sin an dùthaich, far am faigh iad am fois shìorruidh.

IV. A' chaithir rìoghail, 'si 'chaithir mhòr sin i, an Ierusalem naomh, a ta air a h-ainmeachadh gu farsuinn, *Taisb.* xxi. 10. gu crìoch a' chaibideil, Is fìor, gu bheil cuid de dhiadhairean fòghluimte a' suidheachadh na caithreach so air an talamh; ach tha na nithe àraidh a ta air an ainmeachadh, ann am bharrail-sa, a réir beachd na muinntir sin a ta 'gar seòladh gu saoghal eile air a son. Rìoghaichidh na naoimh anns a' chaithir sin, aig am bheil a balla de Iaspir, agus bunaite a' bhalla air an dèanamh sgiambach leis gach uile ghnè chlocha luachmhor, agus an t-sràid a' dh' òr fìorghlan, rann 16, 19, 21. Air ehor a 's gu 'm bi an cosan air an suidheachadh air sin, air an do shuidhich muinntir an t-saoghail an cridheachan. 'Se so am baile a dh' ulluich Dia air an son, *Eabh.* xi. 16. "Baile aig am bheil bunaite," rann 10. *Baile a mhaireas*, caib. xiii. 14.) a sheasas agus a bhios a' soirbheachadh, 'nuair a bhois uile bhailte an t-saoghail air an cur 'nan luaithre; agus nach bi air a ghluasad, 'nuair a bhios bunaite an t-saoghail air an cur 'nan luaithre; agus nach bi air a ghluasad, 'nuair a bhios bunaite an t-saoghail air an cur bun-os-ceann. Is baile e nach caochail a chaidh a luchd-àiteachaidh; cha bhi aon gu bràth air an atharrachadh a mach as, oir tha beatha agus neo-bhàsmhorachd a' riaghladh ann an sin; agus cha téid bàs gu bràth a stigh ann: Tha e air a bheannachadh le sìth iomlan, agus mhaireannach, cha bhi e gu bràth air a chur troimh chéile air dhòigh 'sam bith; chan



urrainn ni o 'n taobh a mach dragh a chur air, chan 'eil a gheatachan uime sin air an dùnadh 'san là, agus cha bhi oidhche an sin, *Taisb.* xxi. 25.—Chan urrainn do ni o 'n taobh a stigh trioblaid a chur ann: Chan 'eil easbhuidh lòn an sin; cha bhi gainne; cha bhi aimhreite am measg an luchd-àiteachaidh: Ciod air bith comhstridhean a ta measg nan naomh a nis, cha bhi am fuigheal as lugha d' an eas-còrdadh ri fhaotainn ann an sin. Bithidh gràdh do Dhia, agus do aon a cheile, air a dhèanamh iomlan; agus iadsan dhiubh a sheas, fad o chéile ann an so, fàiltichidh iad gu h-aoibhneach agus bithidh tlachd aca ann an aon a chéile an sin.

V. 'S 'n lùchairt rìoghail, tigh Athar Chrìosd, anns am bheil *iomadh aite-còmhnuidh*, *Eoin* xiv. 2. Ann an sin gabhaidh na naoimh còmhnuidh gu bràth: 'Se sin an tigh a ta air ulluchadh air son uile oighreachan na glòire, eadhon iadsan dhiubh a ta nis a chòmhnuidh anns a' bhothan as suaraiche, no aig nach 'eil ionad 'san cuir iad an cinn sìos. Mar a tha ar Tighearn a' gairm a naoimh chum rìoghachd, ulluichidh e tigh dhoibh freagarach do 'n inbhe 'san cuir e iad. Bithidh nèamh 'na thigh iomchuidh, far-suinn agus glòrmhor, air an sonsan, air an toil leis an Rìgh urram a chur. Cha robh riamh tigh air a cheannach le luach cho daor ris an tigh so, air dha bhi 'na luach fola an Eadar-mheadhonair; agus cha b' urrainn da bhi air a chosnadh air an son le luach bu lugha. Cha robh riamh urrad a dh' obair, a dh' ulluchadh luchd-àiteachaidh air son tighe. Bha na naoimh, a thaobh nàduir, gu h-uile neo-iomchuidh air son an tighe so, agus cha b' urrainn do innleachd no do dhèchioll dhaoine an deanamh iomchuidh air a shon. Ach tha 'n t-Athair a' toirt na muinntir a chuir e air leth gu bhi 'nan luchd-àiteachaidh d' a Mhac, gu bhi leis-san air an saoradh; Tha 'm Mac ag iocadh luach an saoraidh, eadhon 'fhuil luachmhor féin; a chum le aontachadh ceartais, gu faigh iad slighe fhosgailte chum an tighe; agus tha 'n Spiorad naomh 'gan naomhachadh le 'ghràs; chum gu 'm bi iad iomchuidh air dol a stigh an sin far nach urrainn do ni neo-ghlan dol. Agus chan iongnadh sin, oir is e lùchairt an Rìgh d' am bheil iad a' dol. (*Salm* xlv. 15.) *tigh na rìoghachd*, far am bheil an Rìgh mor a' cumail a

chùirte; far am bheil a Rìgh-chaithir aige, agus 'sam bheil e a' taisbeanadh a mach a ghlòire, air dhòigh àraidh, os ceann na 's urrainn daoine bàsmhor a' smuaineachadh!

VI. 'Se 'Phàras lios na lùchairt aca : bithidh tu maille riumsa 'n diùgh ann am Pàras, deir ar Tighearna ris a' ghaduiche aithreachail air a' chrann-cheusaidh, *Luc.* xxiii. 43. Tha nèamh 'na Phàras, air son toilinntinn agus tlachd, far am bheil araon coille agus uisge: "amhainn fhìor-ghlan de uisge na beatha, soilleir mar chriostal, a' teachd a mach á rìgh-chaithir Dhé, agus an Uain; agus air gach taobh de 'n abhainn craobh na beatha, a' giùlan dà ghnè dheug thoraidh, agus a' toirt toraidh uaipe gach uile mhìos," *Taisb.* xxii. 1, 2. Cia sona a dh' fheudadh Adhamh neo-chiontach a bhi anns a' Phàras thalmhaidh, far nach robh uireasbhuidh ni 'sam bith air son feum no tlachd! B' e Eden am mìr bu taitniche de 'n talamh mu 'n do thruailleadh e, agus Pàras am mìr bu taitniche de Eden: Ach ciod e an talamh, ann an coimeas ri nèamh? Tha na naoimh a ta air an glòrachadh air an àrdachadh gus am Pàras nèamhaidh. Ann an sin chan e mhàin gu faic iad, ach ithidh iad de chaoibh na beatha, a ta ann am mheadhon Pàras Dhé, *Taisb.* ii. 7. Chi iad glòir an eadar-mheadhonair, agus bithidh iad air an sàsachadh le 'mhaitheas. Cha bhi claidheamh lasarach ann an sinn a ghléidheadh slighe craoibh sin na beatha; ach ithidh iad gu saor dhi, agus bithidh iad beò gu bràth. Agus òlaidh iad de amhainn de shòlasan (*Salm* xxxvi. 8), na sòlasan sin as milse agus as feàrr as urrainn fearann Imanueil a thabhairt; agus snàmhaidh iad ann an cuan de thaitneas, neo-choimeasgta gu saoghal nan saoghal!

VII. Bithidh ionmhasan rìoghail aca, freagarach gu cumail suas na h-inbhe gus am bheil iad air an àrdachadh. A chionn gu bheil sràid na caithreach a dh' òr fìor-ghlan, agus gu bheil an dà gheata dheug aice 'nan dà neamhnuid dheug; is éiginn gu 'm bi an ionmhasan de ni as feàrr na òr no neamhnuid. Is trom eudthrom sìorruidh de glòire e! *2 Cor.* iv. 17. O ionmhas luachmhoir! ionmhas nach 'eil buailteach de thruaillidheachd air bith, le reudain no le meirg; ionmhas nach urrainn aon a ghoid uatha, *Mat.* vi. 20. Cha d' thug rìoghachd riamh a leithid de ionmhas

luachmhor, no ionmhas de leithid de nithibh de na h-uile seorsa; oir sealbhaichidh an tì bheir buaidh na h-uile nithe, *Taisb.* xxi. 7. Chan 'eil ionmhas air thalamh aig am bheil na h-uile nithe ann; ged bhiodh iad uile air an cur r' a cheile ann an aon, bhitheadh nithe bu luachmhoire a dh' uireasbhuidh air an aon sin, no a gheibhte ann. 'Se so air an aobhar sin ionmhas àraidh nan righ-rean sin, a ta sealbhachadh rìoghachd nèimh. Cha bhi ni a dh' uireasbhuidh orra, a dh' dheudas an làn-shàsachadh. A nis tha iad saoi bhir ann an dòchas: Ach an sin bithidh an saoi bheas aca 'nan làimh. A nis is leò na h-uile nithe, a thaobh còir: An sin bithidh na h-uile nithe aca ann an seilbh. Feudaidh iad dol gu saoghal nan saoghal tre fhearann Imanueil, agus amharc air a ghhlòir agus air a shaoibhreas, leis an smuain thaitneach, gur leò féin na chì iad. Is bochd gu 'm biodh iadsan fuidh thrioblaid mu uireasbhuidh nithe talmhaidh, a ta cinnteach gu 'n sealbhaich iad na h-uile nithe mu dheireadh.

(*Ri leantuin.*)

## Literary Notices.

**The Memory of Thy Great Goodness.**—Published by C. J. Farncombe & Sons, Ltd., 55 South End, Croydon. Price 2/10, post free. This book according to its title page is "a brief account of the Lord's tender dealings in providence and grace with Miss Mary Davey, of Brighton. This remarkable lady who reached the age of 108 years, and who died last October, was one who truly feared the Lord, and the volume before us is an account, given by herself of His gracious dealings with her during her long life. Her religion is not the superficial religion so much in vogue in our day, but that which is accompanied by a deep experience of the depravity of human nature, the deceitfulness of the heart, the abundant mercy of God, and His faithfulness towards all who trust in Him. In reading the book we were very much struck with the way her pastor, the late Mr. J. K. Popham, was enabled in the public preaching to meet with her perplexities, give guidance and administer comfort, and thus be a messenger of God to

her soul. . . However, without any disparagement to him, one may be permitted to say that it was small wonder though he should be so eminently useful in feeding the little flock of Christ, as he undoubtedly was, when he had even one such hearer in the pew. There is one point which may cause a difficulty to many readers, namely, the number of portions of hymns which are quoted in the book, giving one the impression that these uninspired hymns are placed on an equal footing with God's inspired Word as a means of giving relief and administering comfort. We would venture to say that this difficulty is more apparent than real, and that the hymns quoted are more or less an expression of the feelings of the heart. In cases where they are quoted as grounds of encouragement, that is done pretty much in the same way as others would quote extracts from a gospel sermon. We think this can be proved in the case of Miss Davey from page 86 of the book under review, where she says after quoting a verse of an evangelical hymn, "I felt such a firm standing in the Lord's faithfulness, that He would never leave me nor forsake me, and that He had given me this precious hymn so far; but I so desired I might have some portion from His blessed Book, and the words came: 'This sickness is not unto death, but for the Glory of God,' and with it such willingness to be restored if it were the Lord's will." We wish the volume a wide circulation and that the testimony raised on behalf of the "great goodness" of God may be blessed to many.

**The Sower.**—Price 3/4, post free. **The Little Gleaner.**—Price 2/9, post free. Messrs Farncombe & Sons are issuing the volumes of the above magazines for 1940, nicely bound. They contain much that is interesting and instructive, and although they are the Magazines of the year that is past, they are not out-of-date, as they contain much of the gospel which never grows old. We wish them a wide circulation.

## Notes and Comments.

### **Scriptures for British Prisoners of War in Germany—**

Letters received from our men in German camps indicate that those who possess Bibles are allowed to read them. Thus one Highland soldier writes—“*I have now the New Testament almost by heart*”—and another—“*The New Testament is my best friend here.*” We should endeavour to place the Word of God in the hands of all these men, and pray that in captivity they will know the liberty wherewith Christ maketh free. This information was passed to the National Bible Society and readers will appreciate and note the following directions:—

“Any who have relatives as Prisoners of War and who wish a copy of the Scriptures sent, are asked to send to the—General Secretary, The National Bible Society of Scotland, either at 224 West George Street, Glasgow, C.2, or 5 St. Andrew Square, Edinburgh. Please give the NAME, NUMBER and CORRECT POSTAL ADDRESS of the Prison Camp, and a copy of the New Testament (Authorised Version), or a Bible, if specially asked for, will be sent. The Testaments and Bibles have also the Metrical Psalms, so that even in a strange land familiar messages come to the captives. The Scriptures are sent to the prisoners FREE—and they are a reminder to them that many in Scotland remember them in prayer. While no charge is made, 1/- will help to send a New Testament, and 2/- to send a Bible, and gifts for this purpose will be welcomed. This provision for Prisoners of War is part of the larger Scheme for providing New Testaments for the members of H.M. Forces, and although there have been many generous donors to the Society’s ‘War Fund’ Appeal, contributions are still needed. Over £8,000 has to date been expended, and over 275,000 copies have been provided to Chaplains and others for distribution, and requests come to the Society daily for further supplies.”—W.G.

**Cynical Euphemism**—Ever since John Henry Newman, afterwards Cardinal in the Papal System, introduced “the note of urbanity” into English literary criticism, euphemistic terms

have been employed to camouflage the most sinister duplicity and criminal double-dealing. It is not only the Jesuits who are experts at cynical euphemism, but since the time of Matthew Arnold, who lauded Newman's "note of urbanity," one is not considered cultured or refined, or even literate, who does not employ this euphemistic method, in preference to calling things according to their exact meaning and design. An appropriate example of this method of minimising the impression otherwise calculated to be created by sin is that of calling, not merely ambiguity and exaggeration, but deliberate lying, by the plausible euphemism of "a terminological inexactitude." Few, probably, realise the harm done to the interests of morality by this wickedly plausible method, and its widespread influence and consequences.

This method is falsely supposed to be the very essence of impartiality, regulating emotion and sentiment within the constraining limits, and under the controlling power of reason. Let us illustrate. For instance, John the Baptist, the Saviour's forerunner, on seeing the refined and cultured ecclesiastical leaders of his day, coming up from Jerusalem to hear him, exclaimed, "Ye generation of vipers, who has warned you to flee from the wrath to come," while the Saviour Himself addressed the same class of people thus: "Ye scribes, Pharisees, hypocrites, how can ye escape the damnation of Hell." The Apostle Paul himself addressed Elymas as follows: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness wilt thou not cease to pervert the right ways of the Lord?" Such language, according to present-day literary standards, would be described as rude and crude. It is to-day supposed to be the true essence of disinterested equity and impartiality if the vilest propagator of heresies and the most unscrupulous violator of solemn ordination vows is lauded and eulogised for his supposed counter-balancing good points and qualities. We sincerely believe that this modern "note of urbanity," thus employed, to put a veneer over God-provoking evil, is one of the greatest characteristic evils of our day.

**Evangelical or Evangelistic?**—This generation unfortunately has become only too much acquainted with, and accustomed to the phrase “evangelistic campaign” and what it denotes. Ever since the Moody and Sankey so-called revivals in this country it was only to be expected that two such “advanced” and “broadminded” denominations as together make up the ecclesiastical organisations called “The Church of Scotland,” should have been wholehearted in their adoption of these popular so-called evangelistic methods. Even to-day, when the Arminianism that was generally the chief feature of the pulpits of these two denominations, has degenerated, in many of their pulpits, to infidel Modernism, the evangelistic campaigns have lost none of their popular attraction among them. Whenever, for instance, they feel their need of a stirring up, in this connection, they send for some such evangelistic campaigner as Rev. Lionel Fletcher, rather than pray for an outpouring of the supernatural influences and operations of the Holy Spirit. It will then be widely announced that decision cards in abundance had been signed after each campaign, and this method of counting heads is, self-complacently and unquestionably, taken as being synonymous with supernatural conversion. It will be noticed, however, that these evangelistic “converts” never become distinguished for their Sabbath Observance, and the reason is to be found in their Antinomian perverted view of the text “we are not under the Law, but under grace.” This is popular Keswick Convention Arminian Antinomian theology, which needless to say, is un-Scriptural. It does not produce practical godliness, but an unwarranted, arrogant assurance of faith.

Thus, in view of the unsound theological associations of the phrase “evangelistic campaign” it is passing strange how a professedly evangelical Calvinistic denomination like the 1900 Free Church should have become so enamoured of the term “evangelistic” rather than the time-honoured term “evangelical.”

Is this another instance of "evil communications corrupting good manners," for it is now a well-known fact that some Free Church ministers and prominent laymen have for some time past become enthusiastic patrons of the Antinomian Arminian Keswick Convention?

**Literal Education.**—It took from two to three hundred years after his death, for Scotland to fulfil, in the realm of education, the ideal of John Knox of a school in every parish, so that the bottom rung of the educational ladder was placed at the door of the humblest Scottish cottage, and its topmost rung at the threshold of the University, thus giving "the lad of pairs" equality of opportunity in the educational realm, to develop his latent mental capacities to their culmination and consummation. Many, however, who thus quote, with ardent enthusiasm, John Knox, as an educationalist, either conveniently or ignorantly forget the motives determining the renowned Reformer's enthusiastic activities in this connection. In this as in his other activities, his main object was the glory of God in the highest mental, moral, and spiritual equipment and training of his compatriots, and, through them, of mankind generally, for the service of God in Church and State. To-day, however, it is not as a handmaid of religion that education is sought, but it is generally true that educational pursuits have as their object either mere culture, or sheer selfish aggrandisement, enlarging one's capacity to earn money, "get on in the world," and attain to a higher social status. This selfish, carnal, materialistic attitude to education in our day is the very antithesis of John Knox's ideal, and of man's primary duty:—"Seek ye first the Kingdom of God and His righteousness and all other things shall be added unto you." "The soul of education is the education of the soul. Education without the Christian religion is a sharpening of tools without giving direction as to their use."

Not a small part of the calamities of the world at the moment are due to the lack of truly Christian education in every grade of school, and not least in the Universities of this and other countries. As the late pious and scholarly Rev. Prof. Gresham



Machen, D.D., put it:—"Given a depraved nature, education without religion is education seeking its own depraved level unhindered. Education without God is an engine without a Governor. More than that, due to man's fallen state, education without God is an engine in reverse. Without religious motive any education is adding power to irresponsibility."

We are simply amazed at professing Free Presbyterian parents who send their children to Aberdeen and St. Andrews Universities, where there is not the blessed counteracting benefit and influence of the services of a Free Presbyterian place of worship. As this lamentable state of affairs may have been due more to thoughtlessness than indifference in the past, and in view of the agnostic teaching imparted so generally in the Universities, we would kindly but firmly appeal to all Free Presbyterian parents to send their families to Glasgow or Edinburgh Universities in the future.

**Mails from Canada and the United States.**—It has come to our notice that Mails to this Country from Canada and the United States, posted in November and early in December last have been lost by enemy action. Subscribers to the Magazine who have sent Subscriptions or donations during that period and do not find same acknowledged in the Magazine may conclude that such letters are lost. We shall be obliged by our friends by making enquiries at the Post Office of issue, giving particulars, when a duplicate Money Order may be issued.—J. Grant, General Treasurer.

### Church Notes.

**Communion.**—*March*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, Portnalong and Breasclete; second, Fort William and Loehgilphead; third, Greenock; fourth, Glasgow and Wick. *South African Mission*—the following are the dates of the Communion:—Last Sabbath of March, June, September and December. *Note*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

**Subscriptions to the Magazines.**—As the financial year for the Magazines ends on 31st March, subscriptions are now due, and should be sent to the General Treasurer, Mr. John Grant, Palmerston Villa, Millburn Road, Inverness. The subscriptions are 4/6, post free for the *Free Presbyterian Magazine* and 3/-, post free for the *Young People's Magazine*. The increase over last year is owing to the higher postage.

**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 their 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.

**An Appeal.**—The Uig Congregation have been successful in purchasing a suitable building for worship in Islivig; situated most conveniently to meet the requirements of the people. Hitherto, if it were not for the kindness of the School Management Committee in granting the use of the Breanish and Mangersta School Houses, the Congregation would have been in difficult circumstances in the matter of public worship. They have incurred this new expense in addition to the large sum still to be paid for their Manse, but they are doing their utmost to pay off both debts. They hereby appeal to all friends of the cause to help them in their effort. Contributions will be gratefully acknowledged by Mr. Malcolm MacLennan, Treasurer, Cliff, Uig, or Rev. J. A. Macdonald, F.P. Manse, Uig, Lewis.—Certified as approved by Outer Isles Presbytery, Malcolm Gillies, Clerk.

**Congregational Air Raid Precautions.**—I recently received a letter from the Ministry of Home Security regarding official guidance as to the procedure to be adopted if an air raid warning is sounded while a service is in progress. The following memoranda has been drawn up by the above Ministry for the guidance of Churches:—(1) Speaking generally, the places

occupied by congregations in churches are unsafe in air raids. In addition to the almost invariable danger from falling glass, churches are usually one-cell buildings offering a high degree of danger from debris and they frequently have indifferent facilities for egress in a crisis. (2) As a general rule, therefore, the continued presence of the congregations in their normal positions after a warning stands to be discouraged, except where local experience shows that warnings are rarely followed by bombing in the neighbourhood. (3) Much depends on the protection obtainable in some part or another of the church, on the remoteness of public shelters likely to be available, and of the homes of the congregation. Each case therefore must be examined on its merits, but it seems that apart from areas proved reasonably safe by experience it will generally be right to discontinue the service on a warning and to make an announcement on the following lines:—(a) if the church possesses fair shelter, e.g., in vaults or in a safe part of the main building to advise the congregation, except those whose homes are near to the church, to proceed to the vaults where worship will be resumed. (b) if the church offers no reasonable protection, and if in particular the danger from flying glass cannot be escaped from, to advise them that the service will not be resumed and that all are advised to make for public shelters or their homes if nearer. If no public shelter is available and home are remote, the service will be continued and the congregation will be well advised to remain where they are, but be ready to take cover under or behind the pews on gunfire being heard. (c) if in any case imminent danger is threatened by gunfire in the absence of a warning, that the congregation should take cover under or behind the pews. This correspondence and memorandum were submitted to the Church Interests Committee of our Church, which decided as follows:—"Publish the memorandum in the Magazine and request Ministers and Missionaries to read it publicly; and also to indicate to their congregations the local arrangements for their particular congregations, suitable to their circumstances.—Robert R. Sinclair, Clerk of Synod. January, 1941.

## Acknowledgment of Donations.

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

**Sustentation Fund.**—Mr. J. W. Glenellan, Tarbert, Argyle, £3; Miss J. M., at Larig View, Aviemore, £1; Miss E. McU., Struan, Skye, per Mr E. Morrison (o/a Tarbert Cong.), £1; Mrs McL., The Sheiling, Aviemore, £1; Miss N. C., The Bungalow, Corpach, £1; "Wester Ross," 10s; "A Friend" (o/a Tarbert Cong.), per Mr E. Morrison, £1.

**College Fund.**—"Friend, Canada," per Rev. J. P. Macqueen, London, £1.

**Home Mission Fund.**—"Wester Ross," 10s; A Friend, per Rev. A. F. Mackay, Applecross 4s; A Friend (o/a Tarbert Cong.), per Mr Ed. Morrison, £1.

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**Portree Congregational Funds.**—Rev. D. M. Macdonald acknowledges with sincere thanks the following donations on behalf of the Sustentation Fund:—From Miss McL., in memory of a loving sister, £1; Miss M. McK., £2; Mr. A. M., 5s.

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## The Magazine.

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