

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.

CONTENTS.

	Page
Works Dealing with the Disruption	21
A Sermon	24
Suggestions to the Scottish Advisory Council on Educational Problems	30
Declaration by the Netherlands Reformed Church	32
The late James Nicolson, Missionary Braes, Portree	32
The late Mr. Allan Bethune, Elder, Bracadale ...	33
Nadur an Duine 'na Staid Cheithir Fillte	34
A Consolatory Letter to an Afflicted Conscience	36
Literary Notices	37
Notes and Comments	38
Church Notes	39
Acknowledgments of Donations	40

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Works Dealing with the Disruption.

IN view of the centenary of the Disruption being commemorated this year a list of works that may be helpful to get an understanding of the great principles and doctrines involved in the controversy which raged a hundred years ago may be presented to our readers. I. *The Free Church View*. This view is stated in Dr. Hetherington's *History of the Church of Scotland*. The author lays great stress on the history of patronage. Among works dealing more particularly with Free Church history may be mentioned Dr. Norman L. Walker's Chalmers Lectures—*Chapters from the History of the Free Church of Scotland*; Prof. Blaikie's *After Fifty Years*; Ryley and McCandlish's *Scotland's Free Church* and Bayne's *The Free Church of Scotland*. Dr. J. R. Fleming's *The Church of Scotland 1843-47* is written with the modern view outlook and may be consulted to get an idea of how the Disruption is viewed from this standpoint by one whose sympathies are decidedly on the side of the party which brought disturbance and disunity into the Free Church of Scotland at a later date. *Annals of the Disruption* by Rev. Thomas Brown, D.D., is a very interesting work. The author in his preface says: "The object of these Annals is to recall the circumstances of the Disruption as described by the men who took part in the struggle. . . . Fortunately we have from various parts of the country narratives written immediately after the event, and portions of these may now be available to tell in their own words what it was that led the men of the Disruption to separate from the State, and what difficulties were encountered by the Church in taking up her new position. The idea of collecting these narratives originated with Rev. Robert Craig, M.A., Rothesay. In 1845 it was taken up by the General Assembly which met in the autumn of that year. The compilation of the book took considerable time and it was not until 1884 it was issued. Dr. Brown made admirable use of the vast amount of material placed at his disposal and did his editorial work with commendable skill. This is no dry-as-dust record but a book telling the story from the lips of those who passed through the controversies and trials of the Disruption.

The fullest historical account of the great controversy—*The Ten Years' Conflict*—is Dr. Robert Buchanan's *Ten Years' Conflict* (2 vols.). The story of the various cases which brought the Church into deadly conflict with the Law Courts is given at considerable length. If any one has

the idea that the decisions of even the highest courts of law and the opinions of eminent lawyers' are infallible he should read these volumes and he will be disillusioned. Another very useful book is *Proceedings of the General Assembly of the Free Church of Scotland*, etc. edited by Rev. John Baillie. It contains the proceedings of the May and October Assemblies of the Free Church in 1843 with notes and sketches of the Proceedings of the Residuary Assembly i.e. the Church of Scotland Assembly. As the members of this Assembly faced their deserted benches and endeavoured to deal with the *ultra vires* Veto Act and the Protest of 1843 they appeared as if somewhat staggered after the shattering blow that had fallen upon them. The printed *Proceedings* of both Assemblies for some years after the Disruption may be consulted with advantage.

There are also the Chalmers' Lectures—including Sir Henry Wellwood Moncrieff's *The Free Church Principle: Its Character and History*; Dr. Thomas Brown's *Church and State in Scotland*; and Dr. William Wilson's *Free Church Principles*.

Dr. Taylor Innes' *Law of Creeds in Scotland* (1st and 2nd Edits.) may also be consulted. One advantage, among others, that will accrue to the reader is that the interpretation of the law even by a very clever lawyer who is supposed to be a leading authority on the subject is anything but final. It will also throw some light on Dr. Chalmers' phrase—"the fathomless obscurities of the law." Those who have spent the greater part of a life-time in studying a certain phase of civil or ecclesiastical law will be very careful not to take up a *Roma locuta; causa finita* attitude.

The following biographical works contain much material bearing on the Disruption struggle: Dr. Hanna's monumental work, *Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D.*, in four volumes, requires some patience in reading through its hundreds of pages describing this noted man's work and writings.* Among smaller biographies of Dr. Chalmers may be mentioned Mrs. Oliphant's *Thomas Chalmers* and Prof. Watt's *Thomas Chalmers and the Disruption*, published this year (1943). Other biographies of Disruption leaders are: Dr. Norman L. Walker's *Robert Buchanan: An Ecclesiastical Biography*; Rainy and Mackenzie's *Life of Rev. William Cunningham, D.D.*; Dr. William Wilson's *Memorials of Robert Smith Candlish, D.D.*; *Autobiography of Thomas Guthrie, D.D. and Memoir by his Sons*, Rev. D. K. Guthrie and Charles J. Guthrie (afterwards Lord Guthrie); Prof. Thomas Smith's *Memoirs of James Begg, D.D., etc.* Some of these biographies are disappointing, especially Dr. Thomas Smith's, but as all these men played a part in the Disruption struggle their biographies are listed here for purposes of reference. Besides these may be mentioned *Disruption Worthies: A Memorial of 1843* and *Disruption Worthies of the Highlands: A Memorial of 1843*. Both these volumes contain short biographies of the men who played an important part during Disruption times. The biographies are short but, in the general, are informative and interesting.

In Dr. W. Ewing's *Annals of the Free Church 1843-1900* we have in miniature Dr. Hew Scott's *Fasti Ecclesiae Scoticanæ*. It contains short

* The latest biographer of Dr. Chalmers, Prof. Hugh Watt, in his Chalmers Lectures pays the following tribute to Hanna's *Memoirs*: "I do not think any great man had ever a more conscientious official biographer than Thomas Chalmers had. There are few gleanings for later students in the vast material that Dr. Hanna handled, at least, in the central issues."

histories of the congregations of the Free Church and brief biographies of all the ministers from the Disruption down to the Union of 1900. A book that is now rather scarce—*The Wheat and the Chaff Gathered into Bundles* by James McCosh, editor of "The Dundee Warder"—divides the ministers at the time of Disruption into three divisions—1. The names of the ministers, and of their former parishes, who adhered to the Free Church. 2. Names of the ministers and their parishes who adhered to the Established Church. These in turn, are divided into two classes—(1). The true Moderates; (2). Those who professed the same principles as the adherents of the Free Church and who, throughout the Controversy, were more or less active in advocating the Evangelical principles but who, nevertheless in the day of battle, like Ephraim, faintly turned back. The number of these Ephraimites was 260 according to McCosh. His comments on those whose courage failed them could not be very pleasant reading for them when *Wheat and Chaff* appeared. The Disruption called forth a flood of pamphlets which may be picked up for a few pence secondhand if one is anxious to get a grip of the issues at stake or to study the controversial methods of the antagonists in the ecclesiastical fray. Lord Cockburn's *Memorials of His Times* has interesting references to the Disruption by one who, afterwards, became one of the Lords of the Court of Session and who had taken a kindly interest in the Disruption struggle.

The masterly pamphlet—*Remarks on the Twenty-third Chapter of the Confession as bearing on existing Controversaries*—by Principal Cunningham is of special value in the Controversy and afterwards reprinted in his *Discussions on Church Principles*. The latter work has also articles on *Relation between Church and State*; *Principles of the Free Church of Scotland*; *Rights of the Christian People*; *Principles of Non-Intrusion and Patronage and Popular Election*. These articles are from the pen of a master mind and one of the most powerful controversialists in the Disruption struggle.

II. *Established Church View*. Among works written from the Established Church point of view may be mentioned Dr. Cunningham's *History of the Church of Scotland* (1882 Edition); Rankin's *Handbook of the Church of Scotland*; and Bryce's *Ten Years of the Church of Scotland*. The latter is the counterpart of Buchanan's *Ten Years' Conflict* written from the Moderate standpoint, and is described by Dr. J. R. Fleming as "a somewhat ponderous work." Among the biographies throwing some light on the attitude of the Established Church ministers to the Disruption may be mentioned *Life of Norman Macleod, D.D.* by his brother, Rev. Donald Macleod, D.D.

III. *The Middle Party View*. Dr. Turner's *The Scottish Secession of 1843* gives an account of the controversies that raged round the Disruption from the view point of the Middle Party. Leishman's *Matthew Leishman of Govan and the Middle Party of 1843* throws considerable light on this movement. Dr. Leishman in 1842 became the acknowledged leader of "The Forty" which had been originated by Dr. Alexander L. Simpson, Kirknewton. The Middle Party or "The Forty" as claimed by Dr. Leishman held all the Non-Intrusion principles and this was certainly true about himself but there were some of them fairly consistent Moderates. It was felt, however, by this Party that in order to prevent a decision

the Church ought to accept the best terms within the range of practical politics which were embodied in Sir George Sinclair's amendment of Lord Aberdeen's Bill. Dr. Candlish delivered a crushing speech against Dr. Simpson's view in the Edinburgh Presbytery in 1842 (*Wilson's Memorials of R. S. Candlish*, pp. 169-177).

A Sermon.

By WILLIAM HUNTINGTON, S.S.

"In the beauties of holiness from the womb of the morning; thou hast the dew of thy youth (Ps. cx. 3)."

I might have mentioned Melchisedec, Tamar, etc., but I forbear. Thus the church of God, from the morning of creation, "looked forth as the morning," in her dawns of grace and glory, and worshipped God in the beauties of holiness. And the church in the days of gospel light is a pattern and copy of that, when God, as then, is worshipped in spirit and in truth. Hence Christ is the person of whom Adam was figure; Christ's priesthood is taken not after Aaron's order but from the order of Melchisedec, after which order He is consecrated for ever more. In Abraham's loins, Levi pays tithes; and the father of the faithful who had the promises, is blessed by Melchisedec, who is the greater both in dignity and office; the one being a king of righteousness, the other a prince; the former a priest of the Most High God, the other a prophet. The one received tithes, the other paid them; the former blessed in God's name, the other received it in faith. Hence it is that we are commanded to look to Abraham our father, and not unto Moses; and to Sarah that bare us, and not to the Jewish synagogue in her moonlight state, but to Abraham and Sarah, because their religion is a copy of ours, and not that under the law; and because our call, faith, justification, blessing promised and devotions, are like theirs; I mean in the beauties of holiness; and not scented and trained with will worship or a specious form of godliness as theirs was. But the most remarkable of all is, that God, as a God in covenant, takes His eternal name and memorial from the church in this her morning state. "I am the God of Abraham, the God of Isaac, and the God of Jacob; this is my name for ever, and my memorial to all generations." And the very blessings, and the blessed seed, that was promised to Abraham, is the same which is now come upon the uncircumcision through faith, which reaches to all generations to the world's end; promised to Abraham, and to his mystic seed for evermore. The next appearance is, "That she is as fair as the moon," which has much borrowed light, but no heat, many spots, but not much transparent brightness; never in one state always waxing and waning; to which the church is compared from the times of giving the law to the coming of the Son of God (under all their new moon observations of feasting and fasting;) at which time the true light of the Sun of righteousness (not of the borrowed light of the moon) appeared, when life and immortality was brought to light; then the day broke, and the shadows fled away. The national church of the Jews which were God's people by national adoption (as God says to Pharaoh, Israel is my son, my first born), had,

like the moon, little or no heat, full of spots; their light was borrowed from the letter not from the shining into the heart; they had a form of knowledge out of the law, not the knowledge of Him by perfect love casting out all fear; they were always in the wax or wane. God had a peculiar treasure in this sand, a remnant in this roll of national genealogy; a few berries on the top of the utmost boughs of this olive tree; a few good figs in this garden, a gleaner after the harvest was done; a few clusters, with a blessing in them, upon the degenerate and strange vine, that bears so many wild grapes; a holy seed in this deciduous oak, an ox and an ass (I mean the apostle) to send forth from Jerusalem, when that city was low, in a low place; which the Saviour calls the light of the world, and the salt of the earth. The next appearance of the church is "clear as the sun." She began to put on this appearance," as soon as "the day spring from on high visited her," when those that sat in darkness saw a great light, "and those who sat in the shadow of death, upon them the light shined." The church in this glorious state was enlightened with knowledge, experience, purity, doctrines, discipline, and worship; and she has so continued, more or less ever since: and the church in that glorious time was expressly called "a woman clothed with the sun," with the moon (the shadowy appearance of the former church state under the law) under her feet, with a crown of twelve stars upon her head; that is, with the crown of loving kindness, knowledge, spiritual virtue, and glory; which twelve stars are those shining lights (I mean the twelve apostles) by whom Christ diffused and spread the light of life in the Gentile world. The next appearance of the church is "terrible as an army with banners," which appearance is altogether military, in which the national church of the Jews often appeared but the remnant, according to the election of grace, never cut so formidable a figure, for they were so hid in Elijah's day as not to be known, and, therefore, called ones, a solitary family, sparrows upon the house top, owls of the desert, pelicans of the wilderness, a very small remnant, faint, and feeble; without this small remnant the Jewish church had been as Sodom or Gomorrah. This formidable and military appearance of the church has never taken place in the world as yet, though it was prefigured in the times of Constantine, therefore, it is a prediction of a singular appearance yet to come, which will commence when the witnesses, who have longed prophesied in sackcloth, will throw it off, and rise upon their feet as a cloud of witnesses for Christ; when the kings of the earth will be converted, and come to the brightness of Zion's rising, and have their hearts turned to hate the whore, eat her flesh, and burn her with fire; when the vials of wrath will be poured forth upon anti-christ, and the whore of Babylon, by the army of saints upon white horses, and the King of kings and Lord of lords at the head of them; when eternal majesty will appear on His robes and victory on His sword; and it will be manifest, to all who can read either providence of grace, justice or mercy, "that He has a name written on His vesture, and on His thigh, King of kings, and Lord of lords." For this will be taught them by His omnipotent power and just judgment. Now will the kingdoms of this world become the kingdoms of our Lord, even Christ; who will destroy anti-christ in the east, and in the west, both soul and body, branch and root; the one by the ministry of the Word, the other by the force of the sword. When the greatest kingdom under the whole heavens shall be

given to the saints of the Most High; greater than the Babylonian, the Midian, and Persian, the Grecian, or the Roman; "for this will extend from sea to sea, and from the river Euphrates to the ends of the earth; when all that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust." Now shall all rule and all authority of the wicked be put down and those kings only shall reign who come to the light of Zion, and to the brightness of her rising; who shall be nursing fathers, and their queens nursing mothers, to the church; yea, all kings shall bring their glory and honour to Zion. Oh what a time must this be, when none but saints are on the throne, none but saints in the council! "When the officers shall be peace, and the exactors righteousness;" when Christ will break in pieces the oppressor; when violence shall be heard no more in her, neither wasting nor destruction within her borders, when she shall call her walls salvation, and her gates praise! Now shall the kingdoms of this world become the kingdoms of Christ, and none but His saints shall fill the thrones, "for the nation and kingdom that will not serve Him shall perish, yea, those kingdoms shall be utterly wasted;" yea, the kings shall bring their gold and their silver, their glory and their honour, into Zion; and all their gain shall be consecrated to the Lord of the whole earth, for the God of the whole earth shall He be called. Oh, could my hand keep pace with my heart! could my pen run like my thoughts! Oh, could I describe what I see, and express what I feel! But, alas! I can think what I cannot write; I can see what I cannot express; and triumph in future prosperity of our family, although I see one of the most dreadful nights before us that ever beclouded the horizon of mount Zion since the dawn of immortal light east the first radiance upon her. Having shewn that the church is called or compared to the morning and described her morning state, her moon light state under the law, her sunshine state under the gospel; and her formidable appearance and her triumphant state yet to come, I shall proceed to offer a few thoughts upon "The womb of the church," which is compared in my text to the womb of the morning. The womb of the morning is the darkness that covers the hemisphere; which covers, conceals, and hides, the day from our eyes, as the womb of a woman conceals an infant. When the beams of the sun, which brings day, and which is the light which rules the day, shoot forth, this veil of darkness opens and gives way, and day breaks forth with the beams of the sun, which is called day-break, and day-spring. But what is the church's womb? Some say it is the church herself, where saints are converted and born again with the incorruptible seed, the Word of God; but some are born out of the church (visible) as I was; and some out of due time, as Paul was. The womb is not the church. It may be said that the womb of Zion is the Mediator, because He is called Shiloh, which signifies the secondine, in which the infant is wrapped, and because we are chosen in Christ, hid in Him, and God give us life in Him before the world was made, which is true. Christ is called the husband of the church, and the everlasting Father of the family in whom they lay in embryo, in non-existence, from everlasting. Nor is the purpose of God in election or His decree of predestination to adoption, the church's womb; for this is called the Lord's secret, and "secret things belong to God;" but, when revealed to the elect in effectual calling, then "the secret of the Lord is with the righteous." Isaac is the pattern of us all. Now as Isaac was so are we; and where

did he lie? Why in Sarah's womb. True: but he lay in the womb of the morning before he lay there; and that is the promise of God. Sarah shall have a son; Abraham shall have a seed. And I believe Isaac lay in the promise forty years before his conception, Ishmael was born after the flesh, but Isaac after the promise. You read of children of the flesh; but we, as Isaac was, are the children of promise. Zion's offsprings are spiritual; and what can cause her to labour and travail, in expectation of a family, if no spiritual family is promised to her? "Thou shalt break forth on the right, and on the left, and thy seed shall inherit the Gentiles, a little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in His time." Here they lay. And shall I make such promises to Zion, and not perform them? Shall she labour in hope and expectation, "and bring forth nothing but wind?" Shall no deliverance be wrought in the earth? "Shall I cause to travail and not cause to bring forth?" Shall I raise thy hope and expectations, and shalt thou be disappointed of thy hope, and all thy expectation cut off? "Shall I bring to the birth, and not cause to bring forth?" saith thy God. Shall the children struggle, being quickened, and then die in the place of breaking forth of children? No; I, that give them life to labour, will give them love to cast out fear. "Before she travailed she brought forth," before the Apostles began to form churches, and they to labour in hope of increase, numbers of children appeared in the world: "before pains came she was delivered of a man child," of a strong manly family, who were young men, who were strong, who overcame the wicked one, and the Word abode in them. I go now to consider "the youth" which is to spring from the womb of the morning. The "youth" which is to spring from the womb of the morning, which is to be as numerous as the drops of dew, seem to be at a time yet to come; when popery shall be discovered by the brightness of the Lord's coming, and be destroyed by the breath of His lips (the above statement does not mean the personal reign of a thousand years, but gospel "brightness") when the earth shall be covered with the knowledge of the Lord as the water covers the sea; when there shall be such a wonder performed as never was heard of till God revealed it—"who has heard such a thing? shall the earth be made to bring forth in one day?" Yes, it did at the creation, when God commanded it—"let the earth bring forth abundantly." "But shall a nation be born at once?" Yes—"When the kingdoms of this world become the kingdoms of our Lord and of His Christ; when the spiritual seed of Abraham shall be as the stars of heaven, and as the sand upon the sea shore innumerable. Now, that this is a promise yet to come appears in my text, and in the whole Psalm out of which it is taken. "In the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth." But then why are they called youth? when the spiritual family is said to consist of babes, little children, young men and fathers? Why, because of a nation being born at once; the Gentiles' fulness and the Jews' call and conversion coming in together; for if the earth is to "bring forth in one day," if a nation is to be born at once, if a little one is to become a thousand, and a small one a great nation, and if God will hasten this in His time, then it cannot be supposed that there will be one old man in faith in a thousand, on which account it appears plain that the family will consist chiefly of youth and so saith the Spirit, "instead of thy fathers shall be thy children," whom, "thou mayest make princes in all

the earth (Ps. xlv. 16)." Now, the offspring of the womb of the morning being called youth, this text mentions nothing but children; and the birth of this family is to be all over the world, "for these children are to be made princes in all the earth:" this must be when the greatest kingdom under the whole heavens is given to the saints, and they shall take it, and when both kings and subjects shall be the saints of God, kings nursing fathers, and queens nursing mothers, the officers peace, and the exactors righteousness; "when spears shall be beat into plough-shares, and swords into pruning hooks; when nations shall learn war no more, but the abundance of peace shall be enjoyed as long as the moon endures." But then it may be asked why the womb of the church at this time is called or compared to the womb of the morning? Answer: When the church shone forth in the antediluvian world, soon after the creation, soon after the morning stars had sang their hymns of creation together (Rev. iv. 11). Soon after the songs of grace began, when the church shone first forth, when men began to call on the name of the Lord. Under the law, when she was compared to the moon, then they were called children in nonage, under tutors and governors, under a schoolmaster shut up to the faith which should afterwards be revealed; in which state they were said to grope as the blind for the wall, wishing the day to break, and the shadows to flee away, but, when Christ the day-spring visited them, and the dawn of the gospel day began to shine then the saints bore a name suitable to the state of their mother, who then looked forth clear as the sun; then her family bore another name, a name which they never bore before, being called by Christ Himself the children of light, and God the Father of lights; and, as the church was then said to be clothed with the sun, so her family, says Paul, are the children of light, and of the day; not of the night, nor of darkness. Hence it appears that, in this future time to come, the church's womb will be the womb of the morning, her offspring the children of light and of the day, in a glorious sense; "her watchmen will see eye to eye; the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days, when the Lord shall bind up the breach of His people, and heal the stroke of their wound;" when the teachers of the saints shall be hid in a corner no more, but their eyes shall see their teachers. Now, that this time is yet too come will appear by the contents of the Psalm out of which my text is taken; and the first is putting down all idolatrous kings, Popish, Turkish, and Pagan, "He shall strike through kings in the day of His wrath (Ps. cx. 5)." Secondly, the judgment shall be executed upon the heathen, and their death, and the wounding the head, Satan, in Popish, Heathen, and Mohametan countries—"He shall judge among the heathen, He shall fill the places with dead bodies, He shall wound the head over divers countries (*Verse 6*) which leads me to consider—"The dew of thy youth," which shall spring from the womb of the morning; which I think is not so much expressive of the number of the saints though they are some times compared to stars, to sand, and here to drops of the dew; though in that sense it may be true, yet I think their flourishing state and abundant refreshing, is signified by the dew more than their number. Sometimes the poor and needy seek water, and there is none; at other times the ministers of Satan speak so much villany, that they make empty the soul of the hungry, and cause the drink of the thirsty to fail, then there is a famine not of bread nor of water, but of

hearing the Word of the Lord; at which times the Lord promises that He will hear them, and that He, the God of Israel, will not forsake them; but pour water on him that is thirsty, and floods upon the dry ground." The dew, principally the flourishing state of the church, at the time that this prophecy alludes to; when the everlasting gospel shall be preached, stripped of human forms, and unadulterated with human inventions, human traditions, and carnal ceremonies; when the pure doctrines of Christ shall drop as the rain, and distil as the dew; when there shall be no complaining of leanness, dryness, and barrenness; when the sun (of persecution) shall no more smite them by day, nor the moon (of legal devotions) by night, when Zion shall call her walls salvation, and her gates praise. In those days the Lord shall be as the dew unto Israel; they will thrive as the corn, and grow as the vine, and send forth their roots as Lebanon. All which is expressive of the gentle distillations of grace and the abundance of it; when hard hearts will be softened, barren souls revived, parched souls refreshed; the sun of persecution, and the flames of carnal lust, shall be allayed; and both the floor of the Lords harvest, and the fleece of the Lord's sheep, will be wet with the dew of heavenly grace. The morning mentioned in my text, the womb of it, the innumerable progeny, the universal ruin of the wicked, the spread of the gospel, the wonderful increase of Zion, and the universal call of her family, are all mentioned in one Psalm, which is as follows: Ps. lxxii. The first, is committing all judgment into the hands of Christ, and the execution of all righteousness by Him—"Give the King thy judgments, O Lord, and thy righteousness unto the king's son (*Verse 1*). The next particular is, the justification of His people and the avenging their wrongs by executing the righteous sentence of God upon them—"He shall judge thy people with righteousness, and thy poor with judgment" (*Verse 2*). Next comes the free publication of the finished work on mount Calvary, the sweet reconciliation by the preaching of peace and imputed righteousness upon every little hill of Zion, or in every little assembled flock of the chief Shepherd—"The mountains shall bring peace to the people, and the little hills, by righteousness (*Verse 3*)." The next branch of His work at this future time is, to execute true judgment on behalf of the poor in spirit, to proclaim and save them that feel the need of salvation, and to execute vengeance and eternal damnation on the covetous, over reachers, defrauders, and oppressors—"He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor (*Verse 4*). When this is done all the world will fear Him, and every generation will share in the benefits of His reign till time is no more—"They shall fear thee as long as the sun and moon endure, throughout all generations (*Verse 5*). And now comes in the dew of His youth mentioned in my text—"He shall come down like rain on the mown grass; as showers that water the earth; in His day shall the righteous flourish, and abundance of peace so long as the moon endureth (*Verses 6, 7*). All this alludes to the time when all the kingdoms of the world shall become His, from one end of the world to the other; for so it follows—"He shall have dominion from sea to sea, and from the river to the ends of the earth; they that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust; yea, all kings shall fall down before Him, all nations shall serve Him (*Verses 7, 12*). I must now conclude this subject, having said what I can of the

beauties of the Lord Jesus Christ; of His beauties on Zion by the manifestations of Himself to her, of the beauties of holiness in the worship of the saints, of the mystery of it, of the womb of the morning, of the youth, and of the dew of grace that is to appear upon these youths, and of the dew of grace upon the saints, and of the glory of these children of light, which are to spring from the womb of the morning. Amen.

Suggestions to the Scottish Advisory Council on Educational Problems.

By the NORTHERN PRESBYTERY.

AS the Secretary for Scotland requests suggestions to be offered in connection with the training of pupils in what pertains to citizenship, the Northern Presbytery of the Free Presbyterian Church of Scotland, at a meeting held at Dingwall, on 23rd March, 1943, respectfully remarks as follows, mainly as regards Problem I.: 1.—It is the unfeigned belief of the members of this Court that the best contribution which can be made to the training of pupils in the duties of citizenship is to return to the Bible, to study it, by the blessing of God, to receive it, and seek to live according to it. To adapt a phrase of Lord Craigmyle, we would thus put the Golden Rule before the Rule of Gold. "By the fear of the Lord, men depart from evil." By understanding the Word of God, and in virtue of being indoctrinated, in a manner suitable for young people, in the faith once delivered to the Saints, they would thereby be given a solid grounding in the principles of honesty, truthfulness, and of all which makes for the building up of mental and moral integrity and sincerity of heart. Teachers of religious knowledge should be permitted to teach only what is plainly according to the Word of God. They should not make insinuations nor reflections upon the Divine Word which are calculated to sow needless suspicions in the minds of young persons, or to convey to them the impression that fault morally is to be found with Biblical narratives, or that the supposed "assured results" of destructive critical scholarship are either tenable or final. It has been amply proved by such Orientalists as Prof. R. Dick Wilson, Prof. Sayce, Dr. Wm. Henry Green, etc., that such "assured results" are assumptions, the "ipse dixit" of men like Wellhausen. 2.—This Court would respectfully emphasize their sense of the blessing which would ensue by the due teaching of the Shorter Catechism in schools. The Larger Catechism, in addition, might most profitably be read through gradually in higher classes. We are well aware that the cavil is made that the Shorter Catechism is too difficult and abstruse for the young. The answer to such a prejudiced cavil is given by Dr. McCrie:—"The pupil must learn the rudiments of Greek and Latin long before he can comprehend the use of them, or apply them as a key to unlock the treasures of ancient learning (in fact, in all Churches he is first taught his Christian creed in this way), and experience has shown that few who have been carefully instructed in our Shorter Catechism have failed to discover the advantage of becoming acquainted in early life, even as a task, with that admirable form of sound words." 3.—There is a volume on Christian Ethics which should

be most useful for teachers as a reliable basis for simplified instruction in such subjects as come within the ambit of the duties and privileges of citizenship. The name of it is "Perfect Freedom," by Princ. T. C. Hammond, Moore College, Sydney. Without endorsing every view set forth or statement made, we cordially recommend it to all interested in the subject for their careful perusal. Under Section D., the following relevant subjects are discussed:—Christian duty and virtue; the Christian in relation to the Community; to Moral Institutions; to the Economic Order; to the State, etc.

We respectfully state our opinion that the intellectual side of education is unduly, almost disastrously, emphasized in the educational curriculum, while the subject which is most essential, namely, instruction in the truth of the Bible, which would rebound to the glory of God, our Creator, and be for the welfare of the soul, for time and for eternity, has been largely ousted. "These things ought not so to be." By seeking first the Kingdom of God and His righteousness, the young would be equipped for the battle of life, and for the worthy discharge of the duties of citizenship. "Righteousness exalteth a nation."

We give, in conclusion, the following quotations from addresses of men of outstanding influence in the sphere of Christian ethics and public morals:—1. Lieut.-General Sir Arthur Smith, Officer Commanding the London Defences, stated recently (March, 1943), at a meeting in London on the education question, that what was required was an undiluted and undeleted Bible. He further addressed the meeting on how the Shorter Catechism was taught in Scotland. 2. Dr. Lloyd Jones recently stated that he dreaded unsuitable teachers for religious instruction. Teachers, he said, should undergo some examination, for if the attitude of such persons is not favourable, then such teaching is mockery. 3. Quotation from report of the General Committee of the British and Foreign Bible Society, Bible House, London:—"The Committee, which is inter-denominational and widely representative, is unanimous in believing that a sound understanding of the Bible, and a faithful response to its message, are the foundation of Christian education, life, and character. . . . What the nations of the British Commonwealth owe to the fact that the Bible has been for centuries their chief source of light and inspiration cannot be over-estimated"(1943). 4. Our closing quotation is from an address of Prebendary Spencer Leeson, Headmaster of Winchester College, given in London. It is:—Prebendary Spencer Leeson declared that there could be no question that the Bible still had a very powerful hold upon our people. Christian teaching in the schools must be founded upon the Bible, and that conviction, he believed, was shared by a great number of our countrymen, even by those who sit very loosely to any form of institutional religion. He had, however to admit that at the present time there was cause for anxiety. We could not now assume even an elementary knowledge of the Bible, such as we might have assumed thirty to forty years ago, and that was in spite of the excellent work done by the Scripture Union, and similar bodies, in helping children regularly to read the Bible. The Prebendary maintained that England still loved the Bible, but it was by no means certain that she loved it for the right reason. He was not sure whether the nation loved and honoured it as the revealed Word of God. He attached great importance to the learning by heart of care-

fully selected passages of Scripture. It was also important to preserve the continuity of the story of the Life of Christ. Teachers should beware of using books about the Bible as a substitute for the Bible itself. They must help boys to understand what the Bible said about God, the soul, sin, redemption, and the work of the Holy Spirit."—*The Christian*.

Declaration by the Netherlands Reformed Church.

THE following declaration was read from all pulpits of the Netherlands Reformed Church on Sabbath, February 21st, 1943:—"Though conscious of its own unworthiness before God, it is the task of the Church—by virtue of the vocation that it has received from Christ—to raise its voice, even in matters of public life, in protest when the principles that have their root in the Gospel are being violated. The Church therefore has repeatedly lodged serious complaints with the occupying power regarding the measures that constitute specific violations of the principles on which the Christian life of our people is based: justice, charity, and freedom of conscience. The Church would be neglecting its duty if it failed to impress upon the authorities that they, too, are subject to Divine Law. For that reason it has drawn the attention of the occupying power to:—the increasing lawlessness; the persecution unto death of Jewish fellow-citizens; the fact that an outlook on life which is a flagrant violation of the gospel of Jesus Christ is forced upon the people; the compulsory labour service as a national socialist educational institution; the forced labour of Netherland workers in Germany; the killing of hostages; the imprisonment of numerous Dutch subjects, including Church dignitaries, in such conditions that an alarming number have already lost their lives in concentration camps.

In view of the latest developments, the Church now has to raise its voice against the acts of hunting, rounding-up and carrying off of thousands of young people.

On the other hand, the Church also feels bound to issue an emphatic warning against hatred and feelings of revenge in the hearts of our people and expressions thereof. According to the Word of God no one may take the law into his own hands. It is also the Church's duty to preach the Word of God which says: "God must be obeyed above men." This Word is a guide in all conflicts of the conscience, including those created by the measures which are now being taken. And it forbids co-operation in unjust deeds. Co-operation renders the participant an accomplice in injustice. The Churches desire once more to bring these matters to the notice of the Reichscommissar. They pray God that the occupying power as well as our people may find the way of justice and obedience to His Word."—*English Churchman*.

The late James Nicolson, Missionary, Braes, Portree.

WE regret that owing to the lack of particulars we did not manage to write the obituary of our late worthy missionary in Braes till now. Mr. Nicolson was born in Braes in 1859 and when a young lad

came to Portree as an apprentice joiner. He worked at his trade in Raasay and afterwards went to Clydebank where he lived for many years until he retired and came to Braes as a missionary.

He was ordained an elder in St. Jude's Congregation, Glasgow, under the late Rev. Mr. Cameron, of revered memory, whom he greatly esteemed.

In Clydebank he looked after the interests of our Congregation there and had the satisfaction of seeing a new Church built in which our people could worship comfortably.

After returning to Skye he was elected an elder in the Portree charge and served in the double capacity of elder and missionary until he departed to be with Christ.

The death of a brother by drowning seems to have made a serious impression on him in early manhood and by the teaching of the Holy Spirit he realized that it is not by works we can be saved but through faith in Christ who is the end of the law for righteousness to all who believe. He knew that in himself he was lost and ruined by sin so that his trust was in Him who gave Himself as a ransom for the sins of many. To his fellow-sinners he commended the wonderful Saviour who had delivered his own soul from death.

Mr. Nicolson had severe trials in the death of his three sons two of whom were married and the third a medical student at Glasgow University, unmarried. The afflictions of the Lord's people are sanctified to them and the cutting asunder of earthly ties closes them in more and more to their glorious Head. This would, no doubt, be our friend's experience.

Like the ant, to whom the sluggard is advised to go by God's Word for instruction he was always active in body and mind. This resulted in his having a well stored mind which helped him to enforce Gospel doctrines and precepts by illustrations and notes which were instructive and edifying to his hearers.

He was diligent and most attentive to his duties as a missionary and elder exercising tact and wisdom in his dealings with those under his charge.

In the good providence of the Lord he was kept in good health until his eighty-first year. He began to feel that he could not take his food as usual but continued his labours until he could do so no longer through bodily weakness. He gradually became weaker and knew the end was near. His trust was in his Saviour and on His finished work his soul rested for eternity. Before he passed away to be with Christ he mentioned the psalm to be sung at his funeral service.

We commend his widow and the surviving members of his family to the God of all grace and may they be enabled by faith to follow in the footsteps of those who through faith and patience inherit the promises.

D. M. M.

The late Mr. Allan Bethune, Elder, Bracadale.

THE subject of this sketch was born in Glendale, Skye, and after passing the allotted span died in October, 1941. His father was Farquhar Bethune, well-known as a praying man who cheerfully cast in his lot with the Free Presbyterian Church when the Glendale congregation was formed in 1893. In such a father Allan would, no doubt, see an example of true and vital godliness, but the experience of God's people

has been in all ages that neither example nor precept can change the natural man. Thus our friend lived for many years in this world, like the rest of the fallen sons of Adam, without God and without hope. However, in God's own good time he was visited with power from on high and became a new creature in Christ Jesus, so that old things passed away, and all things became new.

We are not able to say what the means were by which this change came about, but the change was evident in his attendance on the means of grace and especially in the manner in which he would listen to the declaration of God's word. A few years before this he had settled in the parish of Bracadale and in July, 1931, he became a member in full communion there. In 1935 he was elected to the office of the eldership, the duties of which he undertook and discharged cheerfully and humbly, and with singleness of eye to the glory of God and the good of His cause in the world. He acted for one year as the representative elder of the congregation to the Presbytery and Synod, and discharged his duties, as far as he was able, in a conscientious manner. He was naturally of an amiable disposition, which made him an agreeable companion and good neighbour, and when that natural disposition was sanctified by grace it manifested him as one bearing the ornament of a meek and quiet spirit, and earned for him the love and respect of his brethren in office, and all who came in contact with him.

The end came rather suddenly. In August when we saw him at the communion at Vatten he appeared to be in his usual, but we heard it remarked by some that his prayers at that time gave the impression that the end was not far off. Three weeks later he was ordered to Glasgow to undergo an operation. Shortly afterwards he went, but medical skill proved of no avail. The last messenger had come, we believe deprived of his sting for Allan Bethune, and he entered into that land where "the inhabitant shall not say, I am sick." His remains were brought home and buried among kindred dust in the grave-yard of Glendale, there to await the blast of the last trumpet. The great concourse of people who attended his funeral, from far and near, showed the high respect in which he was held. As the mourners left the cemetery it was not mere fancy with some to feel that there was now an additional tie binding them to that spot where so many of the bodies of the Lord's people sleep their last long sleep, and which are in their purified state to be united again to their redeemed souls on the resurrection morning, to be forever with the Lord.

We would take this opportunity of expressing our heart-felt sympathy with his widow and family, and pray that his God would be their God also. To His all-powerful keeping we commit them, in the hope that the prayers of the one whom they mourn will yet be answered on their behalf, and that, when he shall stand in his lot at last, they shall appear with him.—J. C.

Nadur an Duine 'na Staid Cheithir Fillte.

Air a leantunn bho t.-d.-14.

X. *'San àite mu dheireadh*, Mairidh an rìoghachd gu saoghal nan saoghal. Mar a ta gach ni a ta innte siorruidh, mar sin bithidh aig na

naoimh còir chinnteach agus làn dearbh-bheachd air siorruidheachd an ni sin. Is ni ro-iomchuidh so ann an sonas iomlan; oir chan 'eil an neo-chinnteachd as lugha, mu bhuanachadh maith 'sam bith do neach, gun chàileigin a dh' eagal, cùram, agus pian; agus uime sin tha e gu h-uile neo-fhreagarach ri sonas iomlan: Ach chan 'eil eagal gu bràth, 'na aobhar eagal, mu challdachd 'sam bith, aig a' mhuinntir ghlòraichte; bithidh iad "gu siorruidh maille ris an Tighearna," *I. Tes. iv. 17.* Ruigidh iad air làn dearbh-bheachd, nach bi ni 'sam bith comasach air an sgaradh o ghràhl Dhé, no o làn-mhealtuinn, gu siorruidh. Tha 'n oighreachd a ta "air a coimhead 'sna neamhaibh neo-thruaillidh;" chan 'eil siol truailidheachd aice innte féin, gu deanamh buailteach do sheargadh, ach mairidh i gu siorruidh: Tha 'i neo-shalach; chan urrainn do ni o'n taobh mach a maise a mhilleadh, agus chan 'eil innte féin ni a bheir oilbheum dhoibhsan a ta 'ga mealtuinn; agus uime sin cha chaith i air falbh, ach mairidh i gu siorruidh 'na soillse féin, agus 'na prìomh-mhaise, *I. Phead. i. 4.* An fhad so mu nàdur rioghachd neimh.

'San dara àite, Théid sinn a nis air ar n-aghaidh a labhairt mu ghabhail a steach nan naomh d' an rioghachd so; far an labhair mi gu h-ath-ghearr air dà ni: (1) Am modh air an gabhar a steach iad, leis a' ghairm a bheirear dhoibh o 'n Bhreitheamh, teachd gu 'n rioghachd. (2.) An inbhe 'sam bheil iad air an gabhail a steach agus air an treòrachadh d' a h-ionnsuidh.

I. An gabhail a steach. Tha 'm bonn-teagaisg a' nochdadh gur ann le guth o'n rìgh chaithir; an Rìgh a' gairm orra o 'n rìgh-chaithir, am fianuis aingle agus dhaoine, teachd gu 'n rioghachd. Chan 'eil ann an *thigibh* agus imichibh, ach focail ghoidid; ach bithidh iad de ghnè a bheir aobhar smuaineachaidh do 'n chinne-daoine uile, tre linnibh na siorruidheachd; a chionn gu bheil sonas siorruidh an crochadh air an aon, agus truaghe shiorruidh air an aon eile! 'S an àm so tha ar Tighearna a' cuireadh nam peacach as miosa, a ta 'g éisdeachd an t-soisgeil, *teachd*; ach cha tig a' chuid mhòr d' a ionnsuidh. Tha cuid thearc, ris an do bhean an Spiorad r' an cridheachibh, a' gabhail ris a' ghairm, agus tha 'n anama an taobh a stigh dhiubh ag ràdh, "Feuch, tha sinn a' teachd a d' ionnsuidh!" Tha iad 'gan toirt féin do 'n Tighearna, d' a chuing, agus cha tilg iad dhiubh i, cha tilg, ann an teas tréigsinn an t-saoghail agus an ana-mianna air a shonsan. tha iad a' giùlan an là, 'nuair tha chudthrom, as maith a dh'fheudta, a' toirt faluis fola as an cuirp. Feuch na h-amadain; deir an saoghal feòlmhor, e' àit am bheil iad a' dol? Ach fuirich beagan, O shaoghail aimidich! O 'n cheart bheul, o 'n d' fhuair iad a' ghairm a ta iad a nis a' leantuinn, thig gairm eile, a ni suas air son an iomlain, "Thigibhse, a ta beannaichte le m' Athair-sa, sealbhaichibh an rioghachd!"

Gheibh na naoimh millseachd do-labhairt anns a' ghairm so, *thigibh*. (1.) Leis a' ghairm so tha Iosa Crìosd a' nochdadh iarrtuis air an common anns an tigh as àirde, chum gu 'm bi iad gu siorruidh maille ris an sin. Mar so fosgailidh e' chridhe dhoibh, mar a rinn e air uairibh r' a Athair d' an taobh, ag ràdh, "Athair, is àill leam,—gu 'm bi iad maille rium, far am bheil mi," *Eoin xvii. 24.* A nis tha saothair anama seasamh an làthair na rìgh-chaithreach; chan e mhàin na h-anama, ach na cuirp a shaor e: Agus is éigin doibh teachd, oir is éigin da bhi làn-toilichte. (2) Le so tha iad air an àrd-ghairm gu suipeir-bainnse an Uain. Bha iad

air an cuireadh gus a' bhòrd as isle, le guth nan seirbhiseach, agus le oibreachadh dìomhair an spioraid an taobh a stigh dhiubh; agus thainig iad, agus chomhpairtich iad de fheisd na comhpairt ri Dia anns an tigh as isle: Ach bheir Iosa Crìosd, 'na phearsa féin, cuireadh dhoibh, am fianuis an t-saoghail uile, gus a' bhòird as àirde. (3.) Leis a' ghairm so, gabhaidh e steach iad gu ionada-còmhnuidh glòrmhoir. Tha iuchraichean neimh an crochadh air erios ar n-Eadar-mheadhonair rioghail: Tha "gach uile chumhaichd ann an neamh" air a thabhairt dha, *Mat. xxviii.* 18. Agus chan fhaigh a h-aon a stigh an sin, ach iadsan ris an gabh esan. 'Nuair a bha iad a chòmhnuidh air thalamh leis a' chuid eile de 'nt-saoghal, dh' fhosgail e dorsa siorruidh an eridheachan, chaidh e stigh annta e féin, agus dhruid e ris iad, air chor is nach b' urrainn do pheacadh lol a stigh a ris, a riaghladh an sin mar a rinn e roimhe: Agus a nis fosgailidh e dorsa nèimh dhoibh, bheir e stigh a cholumain do 'n aire, agus druaidh e stigh an sin iad, air chor as nach faigh lagh, bàs no ifrinn, a mach gu bràth a ris iad. Bha 'na naoimh 'sa' bheatha so a ghnàth a' saothreachadh gu dol a stigh do 'n fhois sin; ach bha Sàtan a' ghnàth 'gan spionadh air an ais, an truailidheachd a' ghnàth 'gan cumail sìos, air chor is gu 'n robh iad air uairibh air am fàgail gu crochadh air aon fhuiltein geallaidh, ma dh' fheudas mi chainnt sin a chur air, cha b' ann gu 'n eagal gu 'n tuiteadh iad san loch theine: ach a nis bheir Crìosd am focal gu 'n gabhail a stigh; tha iad air an tabhairt a stigh, agus air an cur an taobh thall de gach cunnart. '*San dìte mu dheireadh*, Mar so labhraidh e riu, mar an Tì a ta 'g an gabhail a stigh do 'n rioghachd, do sheòmar làthaireachd an Rìgh mhòir, agus gus an rìgh-chaitheir! 'Se Iosa Crìosd Fear-rùin mòr neimh, leis an bheil na naoimh air an toirt gu làthaireachd ghràs-mhor Dhé; agus d' am buin a mhàin an tabhairt gu làthaireachd ghlòrmhor Dhé ann an nàmh. Gu cinnteach bhitheadh nàmh 'na ionad coigrich dhoibhsan, mur biodh Iosa an sin! Ach gabhaidh am Mac a bhràithrean a stigh do rìoghachd Athar: theid iad a stigh maille ris chum a' phòsaidh, *Mat. xxv.* 10.

Ei leantuinn.

A Consolatory Letter to an Afflicted Conscience.

By RICHARD SIBBES, D.D.

DEAR Sir, Yet I must tell you that there is another grand enormity in the pot (though you perceive it not) and that is your separation from God's saints and servants in the acts of public service and worship. This you may clearly discern by the affliction itself for God is methodical in His corrections, and doth many times so suit the cross to the sin that you may read the sin in the cross. You confess that your main affliction, and that which made the other more bitter, is, that God took away those to whom you might make your complaint; and from whom you might receive comfort in your distress. And is not this just with God, that when you wilfully separate yourself from others, He should separate others from you? Certainly, when we undervalue mercy, especially so great a one as the communion of Saints is, commonly the Lord takes it away from us, till we learn to prize it to the full value. Consider well, there-

fore, the heinousness of this sin, which that you may the better conceive, *first*, consider, it against God's express precept, charging us not to forsake the assemblies of the saints, Heb. x. 20, 25. Again, it is against our own greatest good and spiritual solace, for by discommunicating and excommunicating ourselves from that blessed society, we deprive ourselves of the benefit of their holy conference, their godly instructions, their divine consolations, brotherly admonitions and charitable reprehensions; and what an inestimable loss is this? Neither can we partake such profit by their prayers as otherwise we might: for as the soul in the natural body conveys life and strength to every member, as they are compacted and joined together, and not as dissevered; so Christ conveys spiritual life and vigour to Christians not as they are disjoined from, but as they are united to the mystical body, the Church.

As for wicked and profane persons amongst us, though we are to labour by all good means to purge them out, yet are we not to separate because of this residence with us: for, there will be a miscellany and mixture in the visible church, as long as the world endures, as our Saviour shews by many parables (Matt. xiii.). If, therefore, we should be so overjust as to abandon all churches for the intermixture of wicked persons, we must sail to the Antipodes, or rather go out of the world, as the Apostle speaks. It is agreed by all that Noah's Ark was a type and emblem of the Church. Now, as it had been no less than self-murder for Noah, Shem, or Japheth to have leapt out of the Ark because of the ungracious Ham's company, so it is no better than self-murder for a man to cast himself out of the church, either for real or imaginary corruptions. To conclude, as the Angel enjoined Hagar to return and submit to her mistress Sarah, so let me admonish you to return yourself from these extravagant courses. "Be not righteous over-much: neither make thyself over wise: why shouldest thou destroy thyself?" (Eccles. vii. 16). I beseech you, therefore, as you respect God's glory and your own eternal salvation, as "There is but one body and one Spirit, and one Lord and one Baptism, one God and Father of all, who is above all, and through all, and in us all, so endeavour to keep the unity of the Spirit in the bond of peace" (Eph. iv.), as the Apostles sweetly invites you. So shall the peace of God ever establish you, and the God of peace ever preserve you, which is the prayer of your remembrancer of the Throne of Grace.

Literary Notices.

Guilty Clergy; An Indictment: A Challenge: A Proposal: An Appeal.—

By P. W. Petter, Yeovil: The Channel Publishers. Price 1/6.

This is a damaging indictment of the traitors in the Church of England who are receiving money from a professedly Protestant Church but who are all the while working for Rome. There has been a slump in ethical standards in recent years but the slump began in the ranks of the clergy of the Church of England long ago. The conditions of things existing in that Church and upon which Mr. Petter turns the searchlight must be a real grief to all loyal hearted Protestants within her borders. Mr. Petter writes with knowledge and the exposure is sweeping. We heartily

recommend the reading of this booklet to all who value the priceless boon of true Protestant teaching in the Kingdom.

The Deity and Virgin Birth of Christ by Bendor Samuel.—Hebrew Christian Testimony to Israel, 19 Gyllyngdune Gardens, Seven Kings, Essex. Price 9d.

This is a very useful and helpful pamphlet in which this important doctrine is defended against Jewish charges and Modernist theories. Mr. Samuel is a Christian Jew and accepts with heartfelt loyalty the Scripture truth that Jesus of Nazareth was born of a Virgin mother but at the same time was the Son of the Ancient of Days. His knowledge and acquaintance with Talmudic literature is used in combating the Jewish arguments but his main and most effective appeal is to the Scriptures which he accepts whole-heartedly as the Word of the Living God. Mr. Samuel like almost all the converted Jews we have ever met shows an extraordinary knowledge not only of the Old Testament but also of the New Testament Scriptures. To all interested in this subject we heartily commend this pamphlet.

Persecution of the Jews.—The Inter-Allied Information Committee, London, have issued through His Majesty's Stationery Office a pamphlet containing a series of reports received by the foregoing Committee. Surely never in the history of the world has this race passed through such agony as has been meted out to them by Hitler and his Nazi gangsters. The "iron furnace" of Egypt surely could not have been worse.

Notes and Comments.

The Kind of Reading provided for the Troops by Certain Agencies.—The Press and Publications Board of the Church Assembly, Church of England, has issued a booklet by Rev. Alan Richardson, B.D. It is an undiluted higher critical production. The book of Jonah is by an unknown writer, a wonderful allegory but whose meaning is lost if it is treated as a true story. "When we say that the Bible is God's message to the world" says this dangerous guide "we do not mean that the actual words of the Bible (either in our English version or in the Hebrew and Greek originals) were actually dictated *verbatim*, as it were, by God. The writers of the different books of the Bible were men even as we are—and just as capable as we are of making mistakes." What a pity that such German poison should be instilled into the minds of our Fighting Forces.

The Restraining Hand.—Perhaps no public statement made in recent times by those in the high places of the nation brings so vividly before the mind how near we were to catastrophic disaster at the Fall of France as a recent utterance of Mr. Churchill. Here it is:—"I have often asked myself, what would have happened if he [Hitler] had, in fact put three-quarters of a million men on board all the barges and boats and let them stream across and taken the chance of losing three quarters of them.

There would have been a terrible shambles in this country, because we had hardly a weapon. We had not at that time 50 tanks, whereas we now have 10,000 or 12,000. We had a couple of hundred field guns, some of them brought out of the museum. We had lost all our equipment at Dunkirk and in France, and indeed we were spared an agonising trial. Of course we would have gone on fighting, but modern weapons give a terrible advantage as against people almost entirely without them." What unseen Hand held back our bitter and triumphant enemies? Need we wait for an answer. Will our nation and rulers not lay to heart that the God who delivered us then is more of might by far than the 10,000 to 12,000 tanks which we now have? The world witnessed a miracle at Dunkirk.

More Liberty for Roman Catholics asked for.—Lord Hemingford formerly Sir Dennis Herbert, Deputy Speaker of the House of Commons, recently moved in the House of Lords a motion asking the Government to remove all remaining civil disabilities on religious grounds on British subjects not members of the Church of England. It should be possible, he said for a Roman Catholic or a Jew to become Lord Chancellor. Viscount Simon (Lord Chancellor), replying, said that the motion was entirely inopportune. There could not be a less desirable time to rouse such a controversy. There was no reason why a Jew should not be appointed Lord Chancellor. Discrimination against Roman Catholics would not be approved to-day; it belonged to the bad old days. The position was a complicated legal one, and this could not be proceeded with during the war. Lord Hemingford withdrew his motion. Viscount Simon's "bad old days" were the days when Protestants were what they professed to be. Even Lord Chancellors would be none the worse of an intensive course in the Protestant struggle in England though it was not as thorough as one could wish. The next move will be to open the way for a Roman Catholic King to occupy the British throne. The ceaseless persistency of Romanism is disconcerting.

According to Plan.—The success of the Allied Armies in Tunisia has given a smashing blow to the German and Italian armies. It was according to plan but not Hitler's or that of the Nazis or the Fascists. It was right that there should be a national recognition of the Lord's goodness but it was neither right nor seemly that there should be such a display on the Lord's Day as was witnessed in many places on the 16th of May.

Held Over.—A number of articles, obituaries, etc., have had to be held over owing to pressure on our space.

Church Notes.

Communions.—*June*, first Sabbath, Thurso, Applecross, Tarbert (Harris) and Coigach; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, Dornoch, Uig (Lewis); fourth, Gairloch and Inverness. *July*, first Sabbath, Raasay, Lairg and Beaulay; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Achmore, Bracadale,

Plockton and North Uist. *August*, first Sabbath, Dingwall; second, Portree and Stratherrick (*note change of date*).

Collection for the Month.—The Collection for the Organisation Fund, according to the Synod's appointment is to be taken up this month.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss C. R., Bonhard Road, Scone, £2; D. McD., Aros, Mull o/a Sheldalg Congregation, 12/6; Mr. A. C., 9 Broallan, Kilmorack, £1; Mrs. McK. R., 1460 Nelson St., Vancouver, £1/2/6d.

Jewish and Foreign Missions.—Mr. F. McD., Kinlochewe, 13/6; "Wayfarer" o/a Kraal Schools, £10; "R.A.F." Friend, 10/-; A Friend, Tomatin, £1; Mrs. J. McL., Skintidin, 2/6; "A Free Presbyterian" in Canada, £9/7/6d.

Prospective China Mission.—"Wayfarer," £2; Mrs. B., Selkirk St., Hamilton, 5/6; Mrs. M. G., Plockton, £1; A Friend, Tomatin, £1.

Home Mission Fund.—Mr. J. C., Kyleskir, Assynt, 10/-.

Free Distribution.—Mrs. E. Macdonald, Moyle Park, Glenelg, 2/6; Miss C. Ross, Ridgeburn, Bonhard Rd., Scone, 12/6; J. Clark, Kyleskir P.O., Assynt, 2/6; Mrs. R. MacLeod, 24 Inverarish, Raasay, 7/6; "Wellwisher," 2/6; Miss M. MacLeod, 2 Dalkeith Avenue, Dumbreck, 2/6; Mrs. K. MacLean, Park House, Strone, 2/6; J. R. Munro, Bank of Montreal, Hamilton, Ontario, 2/6; Miss F. Beaton, 121 Hill Street, Glasgow, 2/6; Miss C. Stewart, P.O., Kinlochell, 5/-; Mrs. C. Gillies, Plockton, 15/6; Mrs. A. Murchison, 4 Bundaloch, Dornie, 2/6; Donald Gillies, 40 Alma Road, Fort William, 2/6; Miss M. V. Fraser, Westmount, 4 Park Road, Paisley, 2/6; Alex. MacLeay, Ardhieslaig, Sheldalg, 4/6; John Mackenzie, 16 Port Henderson, 7/-; Miss M. Mackenzie, Island Cottage, Lochcarron, 5/-; John Campbell, 59 North Tolsta, 2/6; Alex. MacLeod, Crona View, Clashnessie, 5/6; Mrs. E. L. Lawson, 8411 Montlieu Avenue Detroit, 10/-; Mrs. E. L. Lawson, for Y.P.M., 10/-.

H.M. Forces Free Distribution.—"Wayfarer," £1; Miss C. Urquhart, Gask House, Auchterarder, 12/6; Miss E. C. Sinclair, 486 London Rd. P.O., Glasgow, 12/6; Miss M. Beaton, 510 Crookston Rd., Glasgow, 7/6; Miss M. J. MacLean, 7 Devonshire Terrace, Glasgow, 5/-; Miss J. Morrison, Glenbank, 6 Beechmount Rd., Lenzie, 5/-.

The following lists have been sent in for publication:—

Daviot Church Building Fund.—Mr. J. Grant, Inverness, acknowledges with grateful thanks a donation of £10, Psalm, 115. 12. Balance now due, £85.

Fort William Church Purchase Fund.—A Friend, 5s.; Miss Dewar, £1; Wellwisher, £1; Friend, Raasay, £2; Oban, £2.

Gairloch Congregational Funds.—Mr. D. Fraser, Treasurer, acknowledges with sincere thanks the following, o/a Sustentation Fund, Gairloch, F.P., from home, £6; H. McLeod, Prisoner of War, £5; F. Macdonald, Killochewe, £1; Mr. C. U., Luibmhor, £1; Jewish and Foreign Missions, Mr. C. U. Luibmhor, £1.

Lochbroom Congregation.—Rev. D. N. MacLeod acknowledges with grateful thanks a donation of £6 from "A Friend" o/a Sustentation Fund.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks the following donations:—From "A Friend" Lochcarron, £1; from a Tomatin Friend per Mr. Grant, £2.

Raasay Manse Building Fund.—Friend, Raasay, 16/-; Friend, Raasay, 10/-; Friend, Raasay, per Miss M. A. T., £1, o/a Sustentation Fund, Wellwisher H.M. Forces, Field P.O., 10/-; Friend, Raasay, 10/-; Per Miss M. A. T., Friend Raasay, £2;

Talisser Church Building Fund.—Rev. M. MacSween acknowledges with grateful thanks the following:—From "Friends," £5; Friends, Inverness Postmark, £1/5/-; Mr. R. McL., 21 West 21st Street, New York, £8; Collected by Mr. D. Beaton, Struan, £5/12/6d. and Miss Campbell, Eboist, £3.

Uig Church Building Fund.—The Treasurer acknowledges with sincere thanks the following donations:—Mr. J. McL., Sandwick, £1; Mr. and Mrs. N. Gartcosh, £1/10/-; Mr. J. McL., Clift, £1; Collecting Card per J. McK., Stornoway, £32; Collecting Card per M. McL., Swoorde, £6/18/-; Mrs. Gillies, Stornoway, £1; Miss C. McK., Leverburgh, £1; Mr. J. D. Tomatin, £1.

Breascleta Congregation, £20/5/-.

St. Jude's South African Clothing Fund.—The Committee gratefully acknowledges Contributions amounting to £10/1/-, and the following direct donations per Treasurer:—Mrs. N., Kent Road, 10/-; "Naked and Ye Clothed Me," £1; Miss C. MacKay, Manchester, 10/-.