

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
Christian Liberty	41
A Mind Incapable of Seeing Things in their Right Proportion	43
Cunntas Mu Bheath Agus Bas Huistean Mhic Cathail (Mackail)	44
The Excellency of Christ	48
Resolution of Synod for Ministers, Office-Bearers and Members	51
A Prayer for the Soul of David Livingstone—an Apology	51
A Communion Season in the Days of the Fathers	52
Obituaries	53
He Gathers His Jewels	55
Notes and Comments	56
Literary Notice	58
South African Mission	59
Church Notes	59
Acknowledgment of Donations	59

Printed by

N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LI.

July, 1946.

No. 3.

Christian Liberty.*

By Rev. Principal CUNNINGHAM, New College, Edinburgh.

"If, therefore, you are capable of admiring the singular excellence displayed in Christ's becoming man, and humbling Himself, and bearing our sins, and if the contemplation of this has ever called forth any noble and generous emotions in your hearts, if you feel that you are most solemnly bound in consequence of what He has done for you to imbibe His spirit, and to imitate His example, and to aim at the accomplishment of His purpose, then assuredly you must take a deep interest in the welfare of all around you, and especially of all beneath you; you must be guided by a sincere desire to promote their deliverance and happiness, and you must not be deterred from exerting yourselves to promote their welfare by its requiring of you some sacrifice, or exposing you to some inconvenience. Had Christ acted toward us in the manner in which we are in the habit of acting towards individuals and classes among our fellow-men, and been as unwilling to make sacrifices and exertions as we are, we would still have been dwelling in the most abject and hopeless 'poverty,' exposed to God's wrath and curse, and to the torments of Hell for ever.

When, therefore, we dwell upon the truth concerning what Christ has done for us, let us imbibe more of His Spirit, and exhibit more of it in our intercourse with our fellow-men; let us guard against that indifference to their condition and circumstances, which is so apt to keep us inactive, though most inconsistent with being His disciples; let us mortify that constant desire to please, to gratify, and to exalt ourselves—to court the favour, and to enjoy the society of our superiors,—which prevents our making such exertions and sacrifices as we ought, in order to relieve the wants and promote the comforts of many whom God in His providence has not so highly favoured with the blessings of this life, or with the means of grace.

One of the first lessons taught us by the consideration of Christ's Incarnation and Humiliation is just the obligation to love our fellow-men, however unworthy, and to testify our love to them by really doing something for their benefit, although it should cost us considerable sacrifices,—

*Extract from Sermon on II. Cor. viii. 9.

require of us considerable exertions, and impose upon us considerable self-denial. And yet how few of those who call themselves Christ's followers seem to have learned this great lesson! Many, indeed, take an interest in the welfare of others, and do something, and give something for their relief, improvement, and happiness, and yet how seldom do we meet with men who devote to the advancement of Christ's cause, and the promotion of the interests of others, such a portion of their time, their strength, and their substance, as to impose upon them any considerable inconvenience, or to require of them much self-denial. We do not expect or require Christ's followers to abandon their wealth for the good of their poorer brethren, because this is not imposed upon men in Scripture as a general ordinary duty, and because we believe that, in general, and in ordinary circumstances, and with reference to the probable duration of their lives, most men will be able to do more for the cause of Christ, and the benefit of their poorer brethren, by remaining substantially in that condition of life in which Providence has placed them, and making a free and liberal use of the bounties which God has bestowed.

But while we do not expect Christ's followers literally to become poor, we must still maintain, that there is not even a vestige of Christ's spirit, that there is no trace of any resemblance to Him, unless there be the devotion to His service, and to the promotion of the happiness of our fellow-men, of such a portion of the time, and strength, and substance, as does impose upon us some sacrifice, and require of us some self-denial, and that no man can have any ground for imagining that 'he knows the grace of our Lord Jesus Christ' at all, unless, from a regard to Christ, and under the influence of His spirit, he is devoting to the relief of the misery and the promotion of the happiness, of those who have no peculiar claims upon him, strength that might have been exerted in serving the purposes of himself, and his more immediate connections, time that might have been employed in a way more agreeable to his natural inclinations, and money that might have procured for himself and his family a large share of the luxuries and conveniences of life, or might otherwise have been spent in a manner more accordant with the principles and practice of the great body of those around him. Surely this is necessary to anything like a consistent or credible profession of Christianity, that is, to warrant any man's entertaining the expectation of being believed when he declares, either in words or by actions, that 'he knows the grace of our Lord Jesus Christ,' that he regards it as his duty to have the same mind in himself which was also in Christ, and to walk even as he walked.

We may well be ashamed of what we have done, or rather have neglected to do, in this matter in times past, and should resolve, in time to come, to take a deeper interest in the welfare of all our fellow-men with whom we come into contact, to be much more willing to sacrifice our own opinions, and feelings, and prejudices, and to devote a larger portion of our substance, if we cannot well afford more of our time and strength, to the alleviation of their miseries, and especially the supply of their spiritual wants, to the promotion of their happiness, and especially the salvation of their souls. From the preceding context, verse 7, we find that the Corinthians abounded in faith, in utterance, in knowledge, in diligence, and love to the apostle, and yet were deficient in this grace of Christian

liberality; and this should lead us to regard it as by no means improbable that, however high may be our attainments as Christians in other respects, we may still be deficient in this grace, and may be imperatively called upon to attend more carefully and closely to those views of Divine truth by which it may be fostered and cherished in the soul.

We can scarcely doubt that when the Corinthians were reminded by the apostle in the text, of 'the grace or kindness of our Lord Jesus Christ' towards them, in 'that for their sakes, though rich, He became poor, in order that through His poverty they might be rich,' their liberality would be more abundantly called forth, that some restraint would be put upon their ordinary indulgences and expenditure, that more of their superfluous wealth would be laid aside, and that in a very short time a handsome collection would be raised, and distributed among the poor saints at Jerusalem. And if you realize in any measure the power of the truth which we have attempted to illustrate, your hearts will now be glowing with love to all your brethren of mankind, you will be conscious of a sincere desire to do good to them as you have opportunity. You will have no difficulties and scruples, such as you often had, about devoting a portion of your time and substance to the promotion of the happiness of those around you, sacrificing your feelings of self-importance and self-complacency to the interests of religion in the sphere in which you move. You will be enabled now and henceforth, under the power of this truth, to give liberally, to give cheerfully; you will seek for opportunities of benefitting your fellow-men, and you will rejoice when any opportunity is set before you whereby there is a reasonable prospect afforded of being instrumental, merely through the contribution of a small portion of your worldly substance, which would scarcely be any sacrifice, in the promotion of the everlasting welfare of some for whose sake as well as yours, 'Christ, though He was rich, became poor.'

A Mind Incapable of Seeing Things in their Right Proportion.

SOMETIME ago I happened to pick up one of the well-known London monthlies. The title of an article written by a lady attracted my attention. She had command of a style in which clarity and felicity of expression helped to give an attractiveness to it that made reading a pleasure. Combined with this the writer had a rare power of analysis, a gift possessed by few. Evidently she anticipated criticism and near the beginning of the article she gave expression to words heading this article in all likelihood to forestall any criticism that might come from her hypothetical critic. The phrase was new to me, but as I pondered over it, got, as I thought, some light on the words and actions of men that seemed otherwise inexplicable. How is it that one finds otherwise sensible men use words that seem so out of place in their description of things. Why is it that politicians give utterance to expressions in the heat of their oratory as they denounce their opponents in words of burning invective. May it not be that they have minds incapable of seeing things in right proportion? The situation has been well-stated by one—a midge and an elephant are the same to him, or as Mr. Spurgeon put it: "It is not wise to employ

a steam-hammer to remove a speck of dust from a man's face." Now, this incapacity to judge things in their right proportion is an inheritance from the Fall. We come short in seeing things in their right proportion—time is of the greatest importance—eternity is of minor significance—surely there is a want of the sense of right proportion of things there. This defect is not confined to a few but is an inheritance from the Fall. How small and insignificant are the things of God and how important the things to come in the aftermath. I remember hearing the late Rev. Neil Cameron tell a story about Donald Cameron who, afterwards, became a noted, God-fearing man and ended his days as a catechist in Kilmallie. Mr. MacQueen, afterwards the noted Rev. John MacQueen of Strontian Free Church and latterly of Daviot. At the time of our story Mr. MacQueen was acting as a Gaelic teacher in Mull and conducted services on the Sabbath. One day he met Donald Cameron and said to him, "I don't see you at the services on the Sabbath." Donald, after his kind, had many excuses to offer and did not hesitate to bring them forth. "But," said Mr. MacQueen, "I see you going to the sales every market-day, Donald." "Oh, Mr. MacQueen, but a great deal depends on that." Donald Cameron had no sense of the right proportion of things. However, another day came when all things became new. While this expression does not explain what may appear to be extraordinarily alike in the actions and words of men yet it may throw some light on the situation. As stated already this defect has come down to us from the Fall and Satan makes use of it in furthering his own ends. Oh, how great and beautiful he can make the glory of the kingdoms of the world, how fascinating he can make worldly position and honour, and how insignificant he tries to make the enduring riches of heaven and its eternal glories. May the Lord through His divine Spirit, give us a sense which would discern things in their right proportions.

Cunntas Mu Bheath Agus-Bas Huistean Mhic Cathail (Mackail).

Eadairtheangichte le AOGHAS MACDHONUILL.

CHA 'n ann a mhaireadh chum an deur a tharruing o' n t-shuil, na borbachd a dhusgadh 'sa chridhe 'an aghaidh naimhdean, pobull, agus aobhar an Tighearna, a ruineadh mi an cunntas aithghearr so a sgrìobhadh 'an Gaelic, mu na mairtearaich og ainmeil, so, ach mar an ceudna, chum oigridh mo dhucha a bhrosnachadh gu eud agus duinealas gu seasamh dileas le aobhar agus ministearan an Tighearna, na daoine sin a sheas gu gaisgeal 'san linn 'sa bheil sinn beo, air son saorsinn spioradail sluagh na rioghachd, ann an aghaidh laimh laidir stata, agus eaglais thruaillidh, a threig aobhar Chrìosd, agus a bhrath coirichean a shluaigh air son goireas, saimh, agus maoin shaoghalta—na curaidh sin tha mi radh, a dhealaich ris na h-uile ni saoghalta a bha aca, nuair a thainig la an dearbhaidh, mu 'm brathadh iad aobhar Rìgh Shìoin, na mu 'm breugaicheadh iad na boidean a thug iad, an uair a ghabh iad dreuchd na ministrealachd; sa rinn fianuis ann an lathair an t-saoghail, an la ainmeil ud ann an Duneidin's bhliadhna 1843, gu 'm be onair agus gloir rioghachd an Fhir-shaoraidh a bha air

an aire, 's nach bu mhaoin aimseireil. B' iad sin gaisgich na h-eaglais saoire.

Ged a tha luchd eachdaraidh nan laithean 'san robh Mr. MacCathail beo, a toirt cunntas mu fhulangasaibh agus a bhas, gidheadh, cha 'n eil mi a faotainn a h-aon diu, ta 'g ainmeachadh aite a bhreith, a dh' aon chuid gu 'm bheil e dearbhta gu 'n d' rugadh e o pharantan diadhaidh agus eireachdail ann an sgìreachd Libbertoin fagus do Dhuneidin; agus gu'n do chuir iad gu moch air leth e, gu seirbhis Chrìosd ann an dreuchd na ministrealachd. Bha e comharraichte mar sgoilear, agus dh' fheuch e gu soilleir, ann an laithean oige, le eolas air fìor dhiadhachd, gu 'm biodh e na ard mhinistear an Tiomnaidh Nuaidh. Mu 'n robh e fichead bliadhna a dh' aois bha e na shearmonaich, agus na fhear teagaisg ann an teaghlach an Ridir Seumas Stiubhard, triath Choilteanais, a bha 'n uair sin na mhorair prothaist, mar theirear ann an Duneidin, duin' uasal a bha ainmeil, airson a dhilseachd da saorsa thiomail agus spioradail. Anns an teaghlach so fhuair Mr. MacCathail eolas air maithibh mora, a bha cliuteach na 'n linn; air son an gradh agus an eud do eaglais na h-Alba; b' iad sin Marcus Earra-ghael, Iarla Loudon, agus Morair Bharriston, maille ri iomadh eile de 'n t-seorsa cheudna, o 'n d' fhuair e lethid do eolas air naduir ceudfaithean na h-eaglais sin, agus a rinn deonach e gu bhi call na h-uile sochair aimseireil, chum 's gu 'n seasadh e fìrneach air a taobh.

Ach cha robh na h-amana sona so gu mairsinn fada. Nuair a bhasaich Crombhail, agus a thugadh an dara Rìgh Tearlach air ais chum a chruin; bha e na ain-tighearn ro an-ìochd-mhor—agus fuath do-chìosnaichte na ùchd an aghaidh a Chumhnant a rinneadh san rìogheachd, air son cumail suas aobhar Chrìosd agus maith na dacha. Bha e air a bhrosnachadh gu sin le sgaom de casbuicean papanach, agus le 'n comhairle thilg e eaglais Chleireanach na h-Alba bun os cionn, agus mar sin chaidh na ceudan do mhinistearan dilis fhogairt amach o 'n tighean, 's o 'n cothionaillean, gu 'n aiteach ach air an geur-leanmhuinn mar fhiadh-bheathaichean air na beanntaibh. A measg chaich, bha 'n Ridir Seumas Stiubhard a fulang; oir ged a bha e cairdeach, toirbheartach da 'n Rìgh ann an laithean a dheuchainn agus a thrioblaid, gidheadh cha robh ach beag cuimhne air sin a nis. Chaidh a ghlacadh maille ri duine uasal eile, agus a chur na phrìosanach ann an Caisteal Dhuneidin, le ordugh an riaghlaidh, agus paineachas chuig ceud punnd Sasgunach a leigeil air an toiseach, agus an deidh sin mìle, suim mhor 's na laithibh sin; deich uairean ni bu mho, na lethid sin do shuim an diugh.

Air dha bhi air a cheadachadh le cleir Dhuneidin an soisgeul a shearmonachadh, rainig MacCathail, air an ni sin a bha riamh na bheachd, agus be sin, a bhi a searmonachadh "Crìosd, cumhachd Dhe, agus gliocas Dhe, chum slainte." Ach se ni araidh thatar gu bhi cumail a mach; fhulangais agus a bhas; air an aobhar sin cha teid moran tuille a chuir sios an so 'de eachdraidh nan tioman fuilteach sin.

'B'ann o 'n t-searmoin mu dheireadh a rinn e a liubhairt ann an eaglais ard Dhuneidin, a thoisich air tus fhulaingis. Be a bhonn teagaisg an la sin. "Iunìs dhomh thusa d' am bheil gradh aig m' anam, c'aite an ionailteair thu do threuda, e' ait an toir thu orra luidheadh sios mu mheadhon la; oir e' arson a bhithinn mar aon air faondradh am measg do chompanach"—Dan Sholamh i. 7. O 'n t-searmon so nochd e gu 'n

eagal, nach bu ni ur idir da 'n eaglais, a bhi air a geur-leanmhuinn; agus ann a bhi soilleireachadh a bhonn-theagaisg, thuirt e; gu 'n robh sin air a dheanamh roimhe so, le Pharaoh, air a chaithir, Haman anns an riaghladh, agus Iudas anns an eaglais, agus ged nach d' ainmich e neach sam bith a bha deanamh sin gu pearsanta, gidheadh bha na briathran co freagarrach ri Easbuig Sharp, agus Diuc Lauderdale 's gu 'n do thuig iad gu soilleir, gu 'm b' ann mu 'n tiomchioll fein a labhair e; air an aobhar sin bha e air chomharrachadh a mach mar neach, a rachadh a bheul a dhunadh. Chaidh buidheann do reiseamaid each a chuir gu ghlacadh, a chuartaich tigh Choilteanais, ach air dha farbhanadh aithghearr fhaotainn, theich e as an tigh, agus chaidh e gu tigh athair, ann an sgìreachd Libertain, far an d' fholaich se e fein, gus an d' fhuair e cothrom dol do 'n Olaind' a bha 'n uair sin na h-ionad fasgaidh do na fogarraich Albanach, a bha air an geul-leanmhuinn airson na firinn. Anns an duthaich shitheil sin, mheudaich colas air an diadhachd, le dol gu foghlum ann an aon de oil thighean nan Duitseach.

Feumar cunntas aithghearr a thoirt an so mu thiomchioll nan daoine aingidh ud, mu 'n d' rinn MacCathail iomradh na shearmoin. Bha Seumas Sharp, Ard-easbuig Chill-ribhinn air tus na fhear aideachaidh mor, agus na mhinistear ann an Eaglais na h-Alba; bha e cho measail aig na Cumhnantaich (be sin an t-ainm a thugadh da fianuisean Chrìosd an Alba sam am sin) 's gu 'n d' earb iad ris, maille ri daoine eile a dhol do Lunnain a thagar an cuis air beulabh an rìgh, san riaghlaidh, ach bhrath e 'n cuis, air son deich mìle fichead marg, agus fhaighinn a bhi na Ard-easbuig ann an Cill Ribhinn; bha e na namhaid fuilteach dha pobull an Tighearna, is ris na h-uile ole, ach fa dheireadh, fhuair pairtidh de sluagh na dacha a bha air am fogairt, greim air, a dol troimh bhlar monaidh. Bha e fein 'sa nighean ann an carabad; thug iad a mach as a charabad e, ach ciod air bith bu chionfath, cha mharbhta le peileirean e dh' fhartluich orra toirt air urnigh a dheanamh a chuir mor iongnadh orra; ach nuair a thuig Burli mar bha (Colneil Balfour Iain Mhannduich) tharruing e chlaidheamh agus bhual e 'm peirceil dheth,—am peirceil sin as an tric a thainig mionnan eithich; dh' fhaig iad marbh an sin e: ach mo thruaighe, bu lionmhor bas a thar na lorg: neach sam bith nach abaradh gu 'm bu mhort a bhas, bha sin gu leor gus a' neach sin chuir chum na croich. Ach leis mar bha bheisd le foill agus foirneart, a' geur-leanmhuinn sluagh an Tighearna, cha robh neach air bith, ach a chuideachd fein, a theireadh gu 'm bu mhort a bh' ann; ach breitheanas an Tighearna.

Bha Diuc Lauderdale na dhuine anabarrach ain-diadhaidh. Bha e air aon de 'n t-seachdar a thug Mr. Carigil diadhaidh thairis do Shatan aig Torr-na-coille, aite fagus do Shruileadh, far an robh a' mairtearach ainmeil sin a searmonachadh aig an am sin. B' iad na daoine a rinn e iomasgaradh an la sin, an dara rìgh Tearlach, Diuc Monmoth, mac diolaind an rìgh, Diuc Lauderdale, Diuc Rathais, Seumas Duic Uore, brathair an rìgh, an ridir Seoras MacCoinnich, Rosabhach, agus Senalair Dalsiel nam Binnean. Nuair a bha ni sin thairis, thuirt Mr. Carigil ris an t-shluagh, mu bhasaicheas a h-aon de na daoine' ud a dh' ainmich mi, bas nadurrach dhaoine' eile, bithidh sin na chomharra dhiubh nach eil an Tighearna reidh ris a' ni a rinn mi, ach ma 'r faigh a h-aon diu bas nadurrach, bithidh sin ag innseadh gu bheil Dia reidh ri mo sheirbhis an diugh; cha mho

na sin a fhuair a h-aon diu bas mar dhaoine' eile. Bha 'n duine so na dhuine bha anabarrach bruideil, 'na mhisgeir, na gheocair, na fhear neo-ghloin, agus na h-uile ain-diadhachd; bha e na chomharra cianail air staid na rioghachd, gu 'n robh an cuisean air earbsa ri leithid do bhruid dhuine. Bhasaich e na shuidh air an t-shoitheach sheomar, an deigh eiridh o dhinneir, 's cha robh neach an Alaba, a theireadh, oich.

Thainig MacCathail aig ceann chuig bliadhna air ais o 'n Olaind, ach fhuair e cuisean moran ni bu mheasa na 'n uair a dh' fhalbh e. Bha 'n eaglais an deigh sa milleadh. Bha na gearra-casbuigean—sa bheurla, *curates*—ann an aite n a'm ministearan diadhaidh, a chaidh thilgeadh a mach as na h-eaglaisean; agus b' iad na gearraich ain-diadhaidh aineolach, neo-fhoghlumte a chuireadh 'nan aite; agus do bhrìgh nach sguireadh na ministearan diadhaidh, deth bhi cuir an ceill sgeul aoibhneach na slainte, anns na h-uile aite anns am faigheadh iad an cothrom bu lugha, bha iad air an eigneachadh gu bhi a' siubhal faondrach air na beanntaibh, is anns na glinn bu chianail, agus a gleidheadh tearuinnteachd anns na craigean a b' fhiadhaich a bha san duthaich.

An deigh do Mhr MacCathail tighinn dachaidh, bha e a fuireach mar bu trice ann an tigh athair, ach ged a bha a laithean air an caitheamh ann an leth-fholach cha robh iad a dol thairis ann an diomhanas; bha e dol a mach a dh' ionnsuidh 'nan glinn, a chumail comhludair agus coinneamh urnigh maille ris an t-shluagh a bha mar chaoraich gun bhuachail agus dhoibh so, bha na h-amana sin, 'nan amanaibh urachaidh oir thug iomadh dhiu fianuis gu 'n robh e maille ri Iosa, teachd air aghaidh ann an eolas, agus ann am fìor naomhachd; agus air dha na cuisean sin a thighinn gu cluasan 'nan gearraich, bha 'm fuath nimheil a cinntinn ni bu treise, is ni bu treise 'na aghaidh. Threig tir a dhuchais, a bha uaireigin na Beulah—posda ris an Tighearna—anis a Dia; uime sin smaoinich MacCathail gu 'n robh e na am iomchuidh airson caoidh, trasgadh, agus urnigh. Chaith e aon la de 'n t-sheachduinn gu h-iomlan ann an dortadh a mach amghar anama ri Dia ann am bron diadhaidh, airson truaigh na rioghachd; agus bha beachd sonruichte air a ghabhail, gu 'm b' ann 'an lorg a chleachdaidh sin, a bha cuibhrionn phailt do ghras, agus do neart diadhaidh air a bhuileachadh air, gu bhi co-pairteachad solas ri muinntir eile, agus a gabhail misneachd dha fein, air an robh na h-uiread do fheum aige an deigh sin. Cha b-ann gu diomhain a thuir spiorad an Tighearna gu bheil "ruin an Tighearn aig an dream d' an eagal e," oir bha iomairt ann an uched Mhic Cathail nach fhaigheadh e a chuir uath, gu 'n tuiteadh e la-eigin ann an lamhan a' naimhdean, 's gu 'm basaicheadh e na fhianuis airson na frinn. Cha do chuir beachd dhe sin, fo dhiobhail misnich air bith e, oir le fiosrachadh taitneach a "threud bhig" bu chleachdach leis a bhi coinneachadh, ann an aite uaigneach, thaisbean e dhoibh, mar aon a teachd o'n fhasach "mar stuaidhean deataich, cubhraidh le mirr agus tuis, le uile mhin-dhus ceannaiche nan spiorsaidh.

B' ann a nuair a bha thamh ann tigh athair, a thoisich na trioblaidean, sa gheur-leanmhuinn 'an taobh an iar na h-Alba. 'Se bu chionfath da na deuchainibh so, an ain-ìochd a dh' fheuch sa chleachd an ridir Seumas Mac-an-Tuairneir air sluagh na dacha, le bhi brosnachadh a shaighdearan gu gnìomhara foirneart, agus ain-ìochd a bha gu 'n ughdarras on ard-chomhairle agus mar an ceudna gu 'n fhios doibh, air an donaid. Chaidh

an ridir a chuir air tus, do'n chearnaidh sin de 'n rioghachd chum an t-shluaigh eigneachadh, gu dhol a dh' eisdeachd nan gearraich, ni a dh' fhartlaich air a dheanamh. Bhà 'n sluagh gu mor air an saruchadh le foirneart an airm, agus air am brosnuchadh gu eiridh chum iad fein a dhion. Thachair ni sonruichte anns an am sin a thug cothrom dhoibh gu sin a dheanamh; b' e so e—Bha na saighdearan air la araidh a dol a rostadh seann duine bochd, nach rachadh a dh' eisdeachd nan gearraich, air gridail mhor dearg teith, nuair a dh' iarradh orra le ceathrar do dhaoine na ducha sgur de 'n duine bhochd; le so, thug na saighdearan droch fhreagradh, agus thoisich iad air an duine phianadh; chaidh daoine na ducha san eadruigean, bhuinneadh na h-airm deth na saighdearan, agus chaidh an duine bochd a theasairgin. Le eagal 's gu 'n tigeadh a chuid eile de na saighdearan orra a dhioladh masladh an companaich de 'n do bhuineadh na h-airm, chaidh an ceathrar dhaoine, agus thionail iad buidhean lionmhor de sluagh na ducha, a bhuin na h-airm de na saighdearan uile, gu 'n bheud a dheanamh air neach dhiu, ach a h-aon a chaidh a mharbhadh, a chionn nach geilleadh e. Ghabh sluagh na ducha misneach, agus le eagal gu 'n tigeadh a chuis gu cluasan Mhic-an-Tuairnear, 's gu 'm faigheadh e tuille daoine, 's gu 'm biodh aicheamhail throm air a deanamh, chaidh air an aghaidh gu Dunphris; rinn iad prìosanach de Mac-an-Tuairneir, agus bhuin iad na h-airm de na h-uile saighdear a bha aige. Mar bhall sneachda dol le bruthach, bha sluagh na ducha a tionail le cuid is cuid maille ri 'n cairdean, gus an robh armait mhor aca. Runaich iad dol air an aghaidh gu Duneidin, a toirt leo Mac-an-Tuairneir na phrìosanach; bha cuid diu an geall cuir as da; ach thearnadh a bheatha le Mr. Neilson, duine uasal diadhaidh, air an d' rinn Mac-an-Tuairnear iomadh foirneart agus ain-ìochd roimhe sin. Bha 'n duine uamhasach gu mor air a phianadh le coguis chiontach fad an rathaid, oir bha eagal air gu 'n gabhadh iad a bheatha, ach leig iad cead da, 's cha bhi tuille air a radh mu thiomchioll.

(*Ri leantuin.*)

The Excellency of Christ.

By JONATHAN EDWARDS.

(*Continued from page 32.*)

III. Such diverse excellencies expressed in Him towards men, that otherwise would have seemed impossible to be exercised towards the same object; as particularly these three, justice, mercy, and truth. The same that are mentioned, Psalm lxxxv. 10, "Mercy and truth are met together, righteousness and peace have kissed each other." The strict justice of God, and even his revenging justice, and that against the sins of men never was so gloriously manifested as in Christ. He manifested an infinite regard to the attribute of God's justice, in that, when He had a mind to save sinners, He was willing to undergo such extreme sufferings, rather than that their salvation should be to injury of the honour of that attribute. And, as He is the Judge of the world, He does Himself exercise strict justice, He will not clear the guilty, nor at all acquit the wicked in judgment. Yet how wonderfully is infinite mercy towards sinners

displayed in Him! And what glorious and ineffable grace and love have been, and are exercised by Him, towards sinful men! Though He be the Judge of a sinful world, yet He is also the Saviour of the world. Though He be a consuming fire to sin, yet He is the light and life of sinners. Rom. iii. 25, 26, "Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus." So the immutable truth of God, in the threatenings of His law against the sins of men, was never so manifested as it is in Jesus Christ; for there never was any other so great a trial of the unalterableness of the truth of God in those threatenings, as when sin came to be imputed to His own Son. And then in Christ has been seen already an actual complete accomplishment of those threatenings, which never has been, nor will be seen in any other instance; because the eternity that will be taken up in fulfilling those threatenings on others, never will be finished. Christ manifested an infinite regard to this truth of God in His sufferings. And, in judging the world, He makes the covenant of works, that contains those dreadful threatenings, His rule of judgment. He will see to it, that it is not infringed in the least jot or tittle: He will do nothing to the threatenings of the law, and their complete fulfilment. And yet in Him we have many great and precious promises, promises of perfect deliverance from the penalty of the law. And this is the promise that He has promised us, even eternal life. And in Him are all the promises of God, yea, and Amen.

Having thus shown wherein there is an admirable conjunction of excellencies in Jesus Christ, I now proceed, secondly, to shew how this admirable conjunction of excellencies appears in Christ's *acts*.

I. It appears in what Christ did in taking on Him our nature. In this act, His infinite condescension wonderfully appeared, that He who was God should become man; that the Word should be made flesh, and should take on Him a nature infinitely below His original nature! And it yet appears more remarkably in the low circumstances of His incarnation: He was conceived in the womb of a poor young woman, whose poverty appeared in this, when she came to offer sacrifices of her purification, she brought what was allowed of in the law only in the case of poverty: as Luke ii. 24, "According to what is said in the law of the Lord, a pair of turtle doves, or two young pigeons." This was allowed only in case the person was so poor that she was not able to offer a lamb—Levit. xii. 8. And though His infinite condescension thus appeared in the manner of His incarnation, yet His divine dignity also appeared in it; for He was conceived in the womb of a poor virgin, yet He was conceived there by the power of the Holy Ghost. And His divine dignity in the holiness of His conception and birth. Though He was conceived in the womb of one of the corrupt race of mankind, yet He was conceived and born without sin: as the angel said to the blessed virgin, Luke i. 25, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God." His infinite condescension marvellously appeared in the manner of His birth. He was brought forth in a stable, because there was no room for them in the inn. The inn

was taken up by others, that were looked upon as persons of greater account. The blessed Virgin, being poor and despised, was turned or shut out. Though she was in such necessitous circumstances, yet those that counted themselves her betters would not give place to her; and therefore in the time of her travail, she was forced to betake herself to a stable; and when the child was born, it was wrapped in swaddling clothes, and laid in a manger. There Christ lay a little infant, and there He eminently appeared as a lamb. But yet this feeble infant born thus in a stable, and laid in a manger was born to conquer and triumph over Satan, that roaring lion. He came to subdue the mighty powers of darkness, and make a show of them openly; and so to restore peace on earth, and to manifest God's goodwill towards men, and to bring glory to God in the highest; according as the end of His birth was declared by the joyful songs of the glorious hosts of angels appearing to the shepherds at the same time that the infant lay in the manger; whereby His divine dignity was manifested.

II. This admirable conjunction of excellencies appears in the acts and various passages of Christ's life. Though Christ dwelt in mean outward circumstances, whereby His condescension and humility especially appeared, and His majesty was veiled; yet His divine dignity and glory in many of His acts shine through the veil, and it illustriously appeared, that He was not only the Son of man, but the great God. Thus, in the circumstances of His infancy, His outward meanness appeared; yet there was something then to shew forth His divine dignity, in the wise men being stirred up to come from the east to give honour to Him, their being led by a miraculous star, and coming and falling down and worshipping Him, and presenting Him with gold, frankincense, and myrrh. His humility and meekness wonderful in His subjection to His mother and reputed father when He was a child. Herein He appeared as a lamb. But His divine glory broke forth and shone when, at twelve years old, He disputed with the doctors in the temple. In that He appeared, in some measure, as the lion of the tribe of Judah. And so, after He entered on His public ministry, His marvellous humility and meekness was manifested in His choosing to appear in such mean outward circumstances, and in being contented in them, when He was so poor that He had not where to lay His head, and depended on the charity of some of His followers for His subsistence; as appears by Luke viii., at the beginning. How meek, condescending, and familiar, His treatment of His disciples. His discourses with them, treating them as a father his children; yea, as friends and companions. How patient, bearing such affliction and reproach, and so many injuries from the scribes and Pharisees, and others. In these things He appeared as a Lamb. And yet He at the same time did in many ways show forth His divine majesty and glory, particularly in the miracles He wrought, which were evidently divine works, and manifested omnipotent power, and so declared Him to be the Lion of the tribe of Judah. His wonderful and miraculous works plainly shewed Him to be the God of nature; in that it appeared by them that He had all nature in His hands and could lay an arrest upon it, and stop and change its course as He pleased.

(To be continued.)

Resolution of Synod for Ministers, Office-Bearers and Members.

THE Synod of the Free Presbyterian Church of Scotland having regard to the entirely erroneous assertion made by some (in recent contentings), that the Constitution of this Church has been departed from, or broken, Resolve as follows:—

“If any Minister, Office-bearer or Member within the Church agrees with that assertion, such are required not later than 30th October, 1946, to notify their Presbytery in the case of Ministers, and the Kirk-Session in the other cases. After that date, all will be regarded as being of one mind in maintaining that the Constitution has not been changed. This Resolution to be read from the pulpit and inserted in the Magazine.”

Collection for China Fund.—“That a retiring collection on behalf of the British United Aid to China Fund, be taken in each Congregation on a convenient date, within three months, to be arranged by the Minister and elders, and the gross amount forwarded to Mr. John Grant.

Date of Prayer.—“That Thursday, 22nd of August, be observed as a day of Humiliation and Prayer, to acknowledge the sins of the Nation and to implore the Lord for an outpouring of the Holy Spirit.”

Congregational Payment of Students.—“That Students employed for week-ends be paid a minimum of £2 for each week-end, exclusive of lodgings and travelling expenses.”

A Prayer for the Soul of David Livingstone—an Apology.*

ATTENTION has been drawn by different friends of the Bible Society to the fact that in the recent *Quarterly Record* in the article of the London Missionary Society Ter-Centenary Jubilee Celebrations, the prayer offered at the grave of David Livingstone at Westminster Abbey was quoted without any word of disapproval. This has been regarded as giving support to the practice in some churches of prayers for the dead, and if so considered would be an offence to many Protestant readers.

The account was written with something of the inspiring glow of the service still present, and the writer thought of the prayer rather as a message of thanksgiving for the great Missionary Servants who had carried the Word of Truth and Light into many lands and who had long since entered into the rest which remaineth to the people of God.

In reading it over when editing the *Quarterly* I also only thought of it as a Thanksgiving Prayer but with the writer I would express regret that phrases in it should have caused offence to any and would assure

*We have received the above apology from Mr. R. F. Chisholm, Editor of the *Quarterly Record* of the National Bible Society of Scotland.—Editor.

readers who have been perplexed thereby that neither the writer of the article, nor the editor of the *Quarterly* would wish to be considered as surrendering anything of our great Protestant heritage in which prayers for the dead have no place.—ROBERT F. CHISHOLM, General Secretary and Editor of *The Quarterly Record*.

A Communion Season in the Days of the Fathers.

DR. KENNEDY tells us that he was moved to write an account of the godly fathers of Ross-shire by hearing the Lord saying to him: "The memory of the just is blessed," and I saw that the godly fathers of Ross-shire were already being forgotten and that a lifeless formality was taking the place of their godliness. I could not, therefore, refrain from an effort, such as I could make, to revive their memory and to turn the eye of a backsliding generation to their good old ways." It has been the policy of this Magazine since its beginning to do the same. Take for instance the articles sent us on "The Excellency of Christ" by Jonathan Edwards and the "Priestly Office of Christ" by Boston. How rich and satisfying they are in comparison with anything we could write! It will not be a good day for us when the spiritual food on which the godly fathers and mothers fed and on which they were nourished becomes less and less palatable to the palates of a generation who had not passed through the deep spiritual experiences which were theirs and which seem in many cases, at least, a thing of the past. The account of the Communion Season given below is taken from Dr. Kennedy's *Days of the Fathers in Ross-shire*.

"In distant parts of the North and West Highlands," says Dr. Kennedy, "many of the choicest of the Lord's people travelled from the remote parishes of the west of Ross and Sutherland, varying from 100 to 160 miles, to hear the savoury preaching of the famous minister of Kilearnan. Distance was no obstacle in those pedestrian days. Kilearnan, like the parish of Ferintosh, in the immediate vicinity, was a centre to which the most noted of God's heritage flocked in vast numbers. On communion occasions as many as fifty parishes have been represented at Kilearnan, and two thousand have been known to partake of the sacred elements at those solemn gatherings. Those were times of high festival at Redcastle. The minister was assisted at those special services by the most gifted and popular preachers in the Highlands. His saintly brother, Mr. Kennedy of Logie, and his immediate neighbour, Dr. Macdonald of Ferintosh, the famous 'Apostle of the North,' also Mr. Lachlan Mackenzie of Lochcarron, were invariably there, together with other ministers of noted preaching power. The heritage of God was refreshed and strengthened. During the services the burdens and fears of many were removed, and souls were plucked as brands from the burning." After enjoying intervals of sweet fellowship with God, the source and fountain of all blessing and joy, the multitude 'that kept holy day' dispersed to return to their homes, renewed in spiritual energy, and revived in hope. So famous had Kilearnan become during Mr. Kennedy's ministry that the name of the parish was quite a household word throughout the north" (p. 27).

Obituaries.

By Rev. JAMES MACLEOD, Greenock.

"PRECIOUS in the sight of the Lord is the death of His saints." The men and women, who in their youth were adherents of those who witnessed for the cause of Christ in Scotland are fast passing away. When infidels and atheists took full advantage of the weak state and condition of the testimony of our fathers of the 1st and 2nd Reformation in Scotland; there were a goodly number of youth who supported the fathers, who in May, 1893, adhered faithfully to the truth of God.

The subject of this brief obituary was among those who supported the cause of Christ. Donald Macphee, born in Roag, Dunvegan, Skye, over seventy years ago, was one of those who consistently and faithfully adhered to the cause of Christ to the last breath. He was of a shy, retiring, disposition, and a man of few words, but steadfast in his daily life and conversation. He began to follow the Free Presbyterian Church from the first time he heard the late Rev. D. Macfarlane explaining the nature, meaning, and consequences of the infamous Declaratory Act. He never resiled from that position to the end. His comment to us on one occasion about those who made such lapwing noise about the effect of the "protest" of May, 1893, "that they were triflers." We fully agreed with the good man's comment. He was a lover of "good men"—men like Owen, Boston, Bunyan, McCheyne, and such books as the Confession of Faith, Larger and Shorter Catechisms, etc. His love for the Lord's Day was beautiful. He told us one day during the War, that he had to go to the Town Hall on Sabbath afternoon in connection with "fire watching," but, at 6.30 p.m. we saw Donald coming to Church and waited to hear what happened. His comment was, "I could not stay in that company on the Lord's Day although the Empire would burn from end to end!" He would never bow the knee to Baal to work on the Sabbath for men or money. The Sabbath Day was to him, the Lord's Day in reality, his words were few, and his actions consistent with what he believed to be the greatest Day in the history of the human race—the resurrection of his Lord and Saviour from the dead.

He was no legalist—the Sabbath Day was to him a day for worship, rest, peace and quietness. The last three years of his life it was most edifying to listen to his prayers—solemn, very deliberate, and extraordinarily reverential. The acme of eternal realities were deeply impressed upon his soul! The cause of Christ lost in Donald Macphee a man who prayed earnestly for the prosperity of Zion. We called to see him the day before he died, and in his usual solemn manner he said, "between the spasms of pain, I have sweet and solemn communion, oh! minister, it is very sweet." As it is written, "truly our fellowship is with the Father and with His Son Jesus Christ." The day of eternal communion was dawning and the long, dreary wilderness was coming to an end.

Donald Macphee would be at times so cast down and tried in his soul, that he was like as we read in Psalm cvii., "They mount up to heaven, they go down again to the depths: their soul is melted because of trouble. They steel to and fro, and stagger like a drunken man, and are at their wit's end." The child of God must wait upon the Lord to take him out of the depth. Donald Macphee was one of them who could never

take himself out of the depth. When he would get relief it was well seen that he was comforted not by men, but by the good Shepherd of the flock of God. His end was peace. He left his wife, one son and two daughters behind to mourn his loss. The Greenock Congregation lost a praying man and a sincere friend to the cause of Christ in church and state. To the sorrowing widow and children we extend our deepest sympathy, and may the God of the husband and father be their God and Saviour.

Mrs. Samuel Macdonald passed away recently to her rest. A native of the Braes, of Portree, Skye, born there over sixty-six years ago. She was nurtured in the fear of God from her infancy. Her mother was a god-fearing woman, and directed the attention of her children to the claims of God and conscience from their earliest recollection. The seed was sown, but the clods were not broken up for many a year and all labour appeared to have been lost! It was not lost. The time came when Mrs. Macdonald felt herself a lost sinner and hopeless without Christ and His grace. The Word of God began to grow in conviction of sin, guilt and misery. It was awful to be without Christ—no peace, no happiness and none to comfort. The Lord will try some and allow them to go so far as to make a public profession of the Christian religion without regeneration. That has happened to many of the Lord's people before they were actually "born again." They will be for ever after more consciously indebted to free and sovereign grace than others. The awful dangers, and narrow escapes, the chasms, and miry clay from which they were graciously and mercifully delivered. When Mrs. Macdonald was brought by the Spirit and Word of God to the clear and saving knowledge of the way of salvation through the precious blood of the Lamb of God, her love and affection to the means of grace and the Lord's people was very obvious. She could say with blessed Asaph, "But as for me, my feet were almost gone; my steps had well nigh slipped. . . . Until I went into the sanctuary of God: then understood I their end." She saw then as never before the infinite value of God's truth, and what an inestimable benefit it was to adhere to the testimony, doctrines and practice of the Church of God! Her place in the Church would not be empty on the Sabbath, nor at the weekly meetings if she could be there, nothing but ill-health would keep her back. She loved the cause of Christ, the Church of which she was a member, and did not hesitate to bear witness against idolatry, vanity, and false religion. She dreaded false religion more than death. She saw and experienced how ruinous false teaching was to the souls of sinners. That the poor young were in eternal danger from the dope that was taught in the name of the gospel of Jesus Christ. She had no place for those who sneered at and traduced the good name, or tried to spoil the usefulness of such as were faithful to the truth of God and the souls of their fellows. It is the habit of the fault-finder and over-righteous hypocrite to attach like the old sea pirates the ships which are laden to the plimsoll line. They (the pirates) will never attach the light-weights. Mrs. Macdonald met, and knew the pirates, and abominated their methods and tactics. Like all genuine and sincere Christians, she was given to hospitality. At communion season her house would be open to receive the people of God. She could not do enough for those who professed Christ and came to help the cause of Christ.

Greenock, like other places in the land, the hearts and homes are closed against Christ, His people, and the poor and needy. Where Christ cannot enter in His people, we cannot believe that there is room or place for Christ in the soul. It is a true mark from Scripture that the true child of God is given to hospitality. Otherwise, he or she is not a child of God. Where the bowels of compassion were never opened in compassionate regard to your fellow-man, you may as well cast your false religion to the dung-hill in mercy and seek grace to repent of your wickedness ere it be too late. It is the practice of religion that counts, that is of value, and is Scriptural: not a vociferous acclamations which is generally used to cover from view the emptiness of the professor! The people who valued the truth, testimony and witness of God's people, and servants in our Church loved to shine in their sincerity and gratitude by their quiet and loving actions. The subject of this obituary was of that type and class. If her children will follow her Christian example, they will never regret it. If they depart from it they will have to give a solemn account to Him with whom all have to do at the great day. Mrs. Macdonald had a serious illness some years ago from which she never wholly recovered. She was able to attend the services occasionally, and made great efforts, but the end came suddenly, and she passed out of this life leaning and trusting in the mercy of God in Christ Jesus. We mourn her loss! and would take this opportunity to offer the bereaved husband, children and relatives our sincere sympathy.

He Gathers His Jewels.

It has been the painful experience of the writer on several occasions to record in the pages of our Magazine the passing away of some who were living witnesses for Christ in the parish of Duirinish, Skye. There are many others who have been removed, who are equally worthy of notice, and whose consistent lives caused them to be living epistles known and read of all men, but their reticence in speaking of their own experience caused that material for their obituary notices to be very scanty. Their doings and their experiences are, however, written in God's book of remembrance, and it is only when all things are revealed at last that these doings and experiences will be known. As a result of the preaching of the gospel in Berea we read that "Many of them believed; also of honourable women which were Greeks, and of men, not a few" (Acts xvii. 12). Such honourable women are to be found in every congregation and among them were the subjects of the following short notices:—

Miss Mary MacDermid, Waternish.—Miss MacDermid was a comparatively young woman when she was called away from this world. We are not in a position to say when, or by what means, she underwent a saving change, but have been told by some who knew her intimately that, for three years after she came to the knowledge of the truth as it is in Jesus, her happiness was practically unbroken. At the end of that period her afflictions began. The Lord laid His hand on her body and following an operation she was deprived of the use of her limbs, a condition which continued to the end of her life. At the same time she began to experience some of the depths through which the Lord, as a rule, leads His own. Hard questions began to pour in upon her mind and they proved beyond

her power to answer them. She, however, knew who to go to with these questions. The Queen of Sheba went with hard questions to Solomon and he told her all that was in her heart, and the subject of this sketch knew in her own experience the truth of the Saviour's statement: "Behold, a greater than Solomon is here." Christ was her all, and it was to Him she went with her trials and difficulties, knowing that He had a fullness to meet with all her felt emptiness. We remember on one occasion praying at her bedside and quoting the words: "I am the way, the truth, and the life: no man cometh unto the Father, but by me," and after rising from our knees she repeated these words, and added: "If we knew Him as the way, the truth, and the life, we would have everything that we need for time and eternity. It was evident at the time that her soul was feasting upon Christ.

One year followed another of affliction and temptation but each year was hastening her on to the hour of release. The Lord Jesus does not leave His own in the laver in which the work of sanctification is carried on one moment longer than is necessary, and when that work was finished in her case, her soul experienced a happy release from all trials and was welcomed to the bosom of Christ, there to have unbroken fellowship with the Saviour, world without end.

Mrs. Kate MacLean, Vatten.—Mrs. MacLean was the widow of Hector MacLean, Kensalroag, Vatten, of whom an obituary notice appeared in the pages of the Magazine some years ago. Though outwardly orderly and hospitable to the Lord's people it was only after her husband's death that she began to be concerned about spiritual and eternal realities. Though she could not claim to have sought the Lord yet He sought her, as it is written: "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out," and He was found of her who, to begin with, sought Him not. Christ, by His Spirit in the written Word began to speak to her, convincing her of sin and revealing to her the remedy in such a way that she had to say: "Never man spake like this man." He not only showed her what was in her heart but He also showed her what was in His heart of love and compassion towards perishing sinners. Though death bereaved her of her husband, she could now say that she had a Husband from whom she would never be parted. After some time she became a member in full communion, and though then apparently in good health, she, in a year or two, began to show symptoms of the trouble that was very soon to terminate fatally. She was removed to Gesto Hospital but nothing could be done. During the last few weeks she had no desire to see anyone except those who would speak to her about eternal realities. After a period of suffering she breathed her last and her mortal remains were laid beside those of her husband in Bracadale grave-yard there to await the blast of the last trumpet, which blast will be a joyous summons to all who are washed and redeemed by the blood of the Saviour.—J. C.

Notes and Comments.

The Present Papal Aggression: in view of recent and current events.—We have pleasure in bringing to the notice of our readers this pamphlet by Rev. Dr. Leopold Clarke. Dr. Clarke's standpoint may be gathered

from the following sentences:—Rome is a sleepless, relentless foe, finding in every changing political condition throughout the world new settings for her peculiar ambitions and activities, which, of course, have only the world for their limit. We need in these days a more robust, full-blooded, clear conception of Rome than ever. It is not simply that she is an intolerant religious, having some reasonably limited objective and in indulging in periodical aggressions to secure it, as there have been and there are many such. Much less is she any part or portion of the Christian Church, as some too charitable people wish to think. . . . Every priest is an invader of the Crown Rights of Jesus Christ, a falsifier of His work and gospel; an insolent intruder in the domain of the human spirit which is the divine prerogative, etc. Dr. Clarke not only denounces Rome but he brings forward facts culled from many fields damaging evidence in support of his denunciations. This is particularly the case in the field of international politics and in connection with world-leaders such as the late President Roosevelt.

This pamphlet may be had from the author, Rev. C. L. Clarke, 22 Beech Road, Langley, Bucks. Price 2d., post free. There is a reduced price for larger quantities. It would be a useful work if some of our people who can afford it would purchase quantities of the pamphlet for circulation.

Demand for the Bible.—So great is the demand for the Bible in certain countries that the Bible societies are unable to meet all the demands. The National Bible Society of Scotland, according to a press paragraph, has an order for 8,000 copies for service-men who have returned home. The same source states that the demand for Gaelic Bibles far exceeds the supply.

New Translation of the Bible.—The matter of a new translation of the Bible was raised in the General Assembly of the Church of Scotland. One reason advanced was that some of its English could not be understood by the general reader. Our fathers had not the educational advantages we enjoy but they never advanced such a complaint. Thousands and thousands have been poured out in education in Scotland. We are told the Shorter Catechism is too difficult for school children; now it is the English of the Authorised Version that is acting as an obstacle. We are ardently becoming intellectually weaker as compared with our fathers. Of course, there is another reason behind all this opposition. The fate of the last translation (the Revised Version) should be a warning to all would-be translators.

U.S.A. Request for Severance of Diplomatic Relations with Vatican.—According to one of our largely circulated dailies, President Truman, a Baptist by creed, received representations from all the Protestant churches in America, except the Episcopalian, that he sever diplomatic relations with the Vatican. Said a spokesman for 30,000,000 Protestants: "Any form of diplomatic relation between the Government of the United States and the Vatican is contrary to the historic American principle of separation of Church and State. We have no quarrel with the Roman Catholic Church as such."

In reference to the above matter the *Glasgow Herald* had the following paragraphs:— "President Truman assured a group of Protestant American ministers that Mr. Myron C. Taylor would be recalled as the President's

personal representative to the Vatican, Dr. John A. Maclean, representative of the Southern Presbyterian Churches, said yesterday in Richmond (Virginia).

"Dr. Maclean (according to the Associated Press) said that they were assured that the appointment was a temporary expedient to give the President the fullest opportunity to make his contribution to peace, and that Mr. Taylor's services might terminate soon, but certainly with the signing of the peace treaties."

It is to be hoped this will happen. What about Britain's relations with the Vatican?

Note.—The writer of the obituary on Mr. Donald Mackenzie was the Rev. D. A. MacFarlane, M.A.

Literary Notices.

John Calvin and the Influence of Protestantism on National Life and Character. By Sir Alfred T. Davies, K.B.E., C.B. London: Henry E. Walker, 107 Fleet Street, Ludgate Circus, E.C.4. Price 2/6.

It is not often John Calvin gets such appreciative treatment at the hands of prominent educationists as he has received at the hands of Sir Alfred. It is a real pleasure to read such a book as this and it is hoped it will have a wide circulation. It is not uncommon in our day to hear the great men whom God honoured and were a blessing to His Church to be made the target at which sharp arrows are shot by mere pigmies. Sir Alfred takes a wide sweep in his appreciation and has no hesitation in placing John Calvin on a high pedestal. Prof. Lamont, of Edinburgh University, backs up Sir Alfred Davies in a short introduction in which he says: "The conspiracy against John Calvin takes the form of a parrot-cry repeated for the most part by people who for their lives could give an outline neither of Calvin's thought nor his influence in history. This conspiracy finds a suitable atmosphere in an age which alike in its general culture and in its lust for pleasure, has been striving to evade responsibility to God. They who take part in the parrot-cry of disparagement of Calvin are not merely serving the ends of the Roman See. They are serving the ends of the godlessness which has brought the world to its present plight. Calvin was a great man of God, one of the greatest, and Sir Alfred Davies has rendered a service to the truth by countering the campaign of falsehood against one to whom we owe our freedom and love of the truth more than to any other person of recent centuries. The self-complacency of our age is appalling. It has always been a tap-root of human sin, but there is even less excuse for it to-day when we have experienced so much that well might have aroused us from sleep." We have pleasure in heartily commending this small book to our readers and especially to the young people of our Church.

Sir Alfred's interest in profits from the sale of this book has been generously handed over to the furtherance of the work of the Evangelical Library, 55 Gloucester Road, London, S.W.7.

South African Mission.

THE post of Principal in the Boarding School at Ingwenya Free Presbyterian Mission, Southern Rhodesia, has become vacant. Applications for the post are invited. Applicants will require to have administrative ability and to be in possession of the M.A. degree. Applications to be sent to Rev. J. MacLeod, 59 Campbell Street, Greenock, from whom any further information may be had.

Church Notes.

Communion.—*July*, first Sabbath, Raasay, Lairg and Beaully; second Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Bracadale, Plockton, North Uist and Achmore. *August*, first Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonarbridge, Laide and Finsbay; fourth, Vatten and Stornoway. *September*—first Sabbath, Ullapool and Breasclete; second, Strathy; third Tarbert (Harris) and Stoer.

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.

Student Received.—At a meeting of the Western Presbytery held on 30th April, Mr. William MacLean, M.A., was received as a student studying for the Church.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs J. McL., School House, Hermitage, Roxburgh, £5; Mrs N. C. McK., 18030 Parke Lane, Grosse, Ile., U.S.A., £2; Mrs M. Memus, o/a Lochbroom, per Rev. D. N. McLeod, £1; Misses J. and M. McN., 69 Lochnell Street, Lochgilphead, £1 7/-; Miss A. M. Kirkton, Glenelg, 5/6; Mr N. McK., The Bungalow, Geocrab, Harris, £2 10/-; Mrs. A. Murchison, 4 Bundaloch, Dormie, Kyle, £1; F. P. (Ardrossan postmark), o/a Glendale, per Rev. J. Colquhoun, £1; "An Appreciation" (Anonymous), £1.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mrs N. C. McK., Parke Lane, Grosse, Mich., £1; Mr L. R., Badcall, Scourie, 5/-.

Home Mission Fund.—Mrs J. MacL., School House, Hermitage, Roxburgh, £2; Friend, Inverness-shire, 12/6.

China Mission Fund.—Anon.—Inverness postmark, 15/-; From "Johan," £1; Mrs J. MacL., Hermitage, Newcastleton, 10/-; Mrs M. G., Plockton, 10/-.

Organisation Fund.—Mrs N. C. McK., Parke Lane, Grosse, Ile., U.S.A., 16/-; Friend, Inverness, o/a Synod Expenses, £2; Collection on behalf of Synod Expenses, £7 3/6.

Jewish and Foreign Missions.—Stornoway Sabbath School, per Mr D. G. Mackenzie, £7 14/8; The Hermitage, Newcastleton Sabbath School, per Mrs. MacLachlan, £2 2/6; Mr N. McK., The Bungalow, Geocrab, Harris, £2 10/-; Mrs Runcie, 9 Parke Ave., Dunfermline, £2; Mrs. N. C. McK., Parke Lane, Grosse, Ile., U.S.A., £2; Misses J. and M. McN., 69 Lochnell Street, Lochgilphead, £2; Mrs F. C. Faddoch, Killilan, per Mr D. Nicolson, Raasay, £2 10/-; Friend, Inverness-shire, in loving memory of

late Hugh Munro, £2; Friend, Inverness-shire, in loving memory of late Miss J. Grant, £2; "Truaghan from the North," £1; Mr M. McL., Stanley Cottage, Brora, 12/6; Miss E. R., Backies, Golspie, £1; Mrs E. McD., Moyle Park, Glenelg, 10/-; Anon.—Inverness postmark, 15/-.

The following lists have been sent in for publication:—

St. Jude's Congregation, Glasgow.—Mr A. E. Alexander, Treasurer, 137 West Graham Street, acknowledges with grateful thanks receipt of the following amounts, which have been placed to the desired Congregational Funds:—Tithes and Offerings, £60; J. McL., £8; W. McK., Kilsyth, 10/-; Mrs F., Stirling, 10/-; M. McL., £5; I. McK., £2.

Greenock Congregational Funds.—Mr R. MacLeod, 3 Mount Pleasant, Port Glasgow, Treasurer, acknowledges with sincere thanks the following donations per Rev. James McLeod:—Friend of the Cause, Glasgow, o/a Greenock Sustentation Fund, £1; Nurse MacI., o/a Foreign Missions, £1; Mr Thos. McD., Brock, for S.A. Mission, £1 2/5; Mr A. M., Nairn, for Shangani Mission, £1.

Lochcarron Manse Building Fund.—Mr George Ross, Treasurer, acknowledges with sincere thanks the following donations:—"A Widow's Mite," Kishorn, per J. McK., 10/-; "Communion Friend," Gairloch, per Miss C., £1.

Daviot, Stratherrick and Tomatin Manse Fund.—*Daviot Section*—Miss Cameron, Farr, acknowledges with grateful thanks the following:—Mr D. M., Dingwall, £1; Mrs Munro, Strathy, 10/-, and £2 from "A London Friend." *Stratherrick Section*—Mr J. Fraser, Migovie, thankfully acknowledges a donation of £2 from G. McK., Farlary, Rogart. *Tomatin Section*—Anon.—Inverness postmark, 10/-, per Mr. J. Grant.

Scourie Mission House Fund.—Mr K. Morrison, Foindle, Treasurer, acknowledges with sincere thanks a donation of £2 from J. McK., Langbank, and £1 from "A Friend."

London Congregational Funds.—Rev. J. P. Macquene acknowledges with sincere thanks the following donations from Mrs Munro, Toronto:—o/a South African Mission Schools, £4; o/a Vatten Church Repairs Fund, £1; Bracadale Church Repairs Fund, £1.

South African Mission Clothing Fund.—Mrs Matheson, F. P. Manse, Lairg, thankfully acknowledges the following donations:—Anon., Lairg, £1; Miss I. M. McR., Drumbuie, 10/-; F. M. G., Lairg, £1; Two Friends, Inverness, 10/-.

St. Jude's South African Clothing Fund.—The Committee acknowledges with grateful thanks contributions amounting to £20 5/6 and £1 from Mrs. McL., Oban, per Mrs. J. Sinclair.

Northton Meeting House Fund.—Rev. D. J. MacAskill thankfully acknowledges the following donations:—Mr N. M., Geocrab, 10/-; Miss McD., Inverness, 10/-.

South Harris Manse Building Fund.—Rev. D. J. MacAskill thankfully acknowledges the following:—Miss McD., Inverness, £1; Mr N. M., Geocrab, Harris, 10/-.

Magazine Fund.—Collections received from the following Congregations:—Portree, £4 8s. 6d.; Rogart, £1.

Free Distribution—F.P. Magazine.—Miss Rankin, 17 Harrowden Road, Inverness, 2/6; Mr Jas. Campbell, 93 Oaks Avenue, Worcester Park, 2/6; Miss C. Stewart, Camusaneng, Kinlochell, 5/-; Mrs H. T. Edwards, Godrich, Ontario, 5/6; Miss M. J. MacLean, Morar Lodge, Helensburgh, 5/6; Mrs W. MacLeod, Badcall, Scourie, 5/6; Mrs E. Macdonald, Moyle Park, Glenelg, 2/6; Mr A. MacLeod, Culkein, Drumbug, 2/6; Mrs A. Murchison, 4 Bundaloch, Dornie, 2/6; Mrs C. McIver, 105 Edgemoor Road, Port of Ness, 15/6; Mrs A. Mackenzie, Brackloch, Lochinver, 12/6; Mrs J. Brown, 7 North View, Lammerlaws, Fife, 5/-; Mrs T. Walker, 2 Lochend Crescent, Bearsden, 12/6; Mr A. Munro, 4 Albert Place, Dingwall, 2/6; Mrs Byers, Burnbrae, Methven, Perth, 2/6; Mrs Anderson, Meigle, Perthshire, 7/6; Mr J. Clark, Kylesku, P.O., Lairg, 10/6; Mr A. MacRae, Corff House, Beauly, 6/6; Miss M. Mackenzie, Mellin, Laidle, 5/6; Mr D. Macdonald, Railway Cottage, Drumsallie, Kinlochell, 6/6; Mrs C. Macdonald, Park Cottage, Achtercairn, Gairloch, 3/-.

Literature to H.M. Forces Fund.—Miss C. Urquhart, Gask House, Auchterarder, 12/6; Mrs D. Macdonald, Annat, Torridon, 5/6.