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Religious Controversy.

THERE is a widely prevalent opinion that all controversy should be shunned in religion, and that it is a state of high attainment when Christians of the most diametrically opposite views can work with each other and join in the ordinary exercises of worship. This view is carried a step further when it is thought and openly proclaimed that Christians should fall in with the ways and customs of the world, rather than be always in opposition to them. Those who are guided by the laws of God's Word instead of the principles of this world have quite different opinions to those stated above. Controversy may be very distasteful to them naturally. They would many a time if they consulted their own feelings, willingly retire from the scene of conflict, but a sense of duty imperatively demands them to stand their ground. The first controversy we have on record was in connection with religion, and it waxed so hot that Cain killed his brother. It would be monstrous, however, to blame the one who was in the right, as is too often done, and say little or nothing against Cain, who was in the wrong. Cain, of course, might plead that he was giving to God the best he had, but it is not what we consider the best that is to be offered to God, but what He asks us to render to Him, and the echoes of this ancient controversy are ringing in the world to this day.

Among professing Christians one meets with those who have different views in this matter. Some believe in peace-at-any-price; others, again, of a naturally combative nature, are, to say the least of it, too ready for the conflict; while others, again, under a deep sense of their duty and love to God's truth, put aside all natural

promptings and do battle for the truth attacked. The favourite text with peace-at-any-price Christians is—"Put up thy sword into the sheath" (John xviii. 11), while they conveniently forget a command from the same lips: "He that hath no sword let him sell his garment and buy one" (Luke xxii. 36). When God's truth is at stake it is disloyalty on the part of any Christian to remain neutral or to hang back because the conflict would mean trouble or discomfort. We are to bear in mind that the battle is the Lord's and not ours. And in defending God's truth we often see men, who were naturally timid when it came to make a stand for God's truth, they feared not the face of man. This was preeminently the case with the two honoured servants of God—one of whom is still with us—Rev. D. Macfarlane and Rev. D. Macdonald—who held their ground when others who boasted in strong language of the great things they were to do, but who utterly failed in the day of decision. Now, while it is true that some are naturally combative and keen for the fray, it is most unjust to charge some of the most faithful of God's servants that this is the whole motive of their constant contending for the truth. There are men, whatever failings they may have, whose love of truth and interest in Christ's kingdom have made these matters dearer to them than anything in the world. These have generally been very hardly judged by the world and lukewarm Christians. In fighting the battles of the Lord it is well we should consider what we are contending for—is it for our own honour or is it for His glory? Our weapons are not to be carnal, and love in the heart to God's truth gives a nobility to the conflict that all that the adversaries may say can never belittle. When we think of the great men whom God raised up, the calumny they had to bear, the evil motives imputed to them, the coldness shown to them at times by those who ought to have been their staunchest friends in their noble battle for the truth, it is no wonder if at times their hearts sank within them.

We are not blind to the dangers of religious controversy, the ill and sometimes bitter feeling it engenders. There is also the danger of destroying the balance of very important truths—truths which may be regarded as corner-stone truths. He would be a very unwise builder who, emphasising the importance of a certain corner-stone, would push it so far out of plumb with the building that he endangered the stability of the whole building. We see this very noticeably in

the stress laid on the love of God by preachers and theologians of the modern school. This great truth, so precious and so profound, has been pushed out of the place given to it in the Word of God until the stability of the building has been disturbed by builders who are determined to put up some kind of building whether it be in accordance with God's Word or not. And what is true of this truth is also true of others treated in like manner by unwise and incompetent builders. There is a balance in the truth as presented in the Word of God which we must be careful not to disturb. And in controversy the greatest care ought to be exercised to guard against this danger.

Another danger in connection with religious controversy is zeal without knowledge. Zeal for the cause of God is a beautiful thing whether in young or old, but where there is zeal without knowledge, however important it may appear in the eyes of the contender, it is rather a dangerous thing, and it has many a time done a great deal of injury to the cause of Christ, and puffed up unstable minds, like Jehu of old, with an undue sense of their great zeal.

In controversy there is always the danger of pushing the positions of our opponents to what appears to us the logical outcome of the positions maintained, notwithstanding the denial of those conclusions by those against whom we are arguing. This mode of argument, while quite legitimate and useful in defence of the truth, may, at times, have within it a subtle lurking fallacy that vitiates our whole argument. The Apostle Paul met with some of these keen and subtle but fallacious logicians, who argued with their remorseless logic that because more grace was given where sin abounded, therefore more sin should be committed to get more grace. The answer of the Apostle to these logicians was "God forbid."

The Word of God has made it plain that there must be earnest contending for the faith once delivered to the saints. We are not to have peace-at-any-price merely to suit our own comfort. But in all our contending we are never to forget that the battle is the Lord's, and if we are to wage it successfully and faithfully, it must be done in dependence upon His grace and the guidance of His Holy Spirit. Sincere love to His truth will urge us forward when we are ready to hang back, and the realisation of the momentousness of the issues will make us think very little of what the world has to say about us in the matter, for after all what does it matter what the world has to say in these matters.

Sermon.

BY REV. D. MACFARLANE, DINGWALL.

“**F**EAR not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.

“Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

“Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.”—Is. xli. 14-16.

This chapter begins by the Lord calling upon the isles, whose inhabitants were Gentiles and idolaters, to “keep silence” till He would speak to them by way of rebuking them for their idolatry. When the Lord spoke to them they were dismayed and afraid that their false gods would fall at the voice of the Lord, and they diligently set to work and helped one another, to keep up idolatry in defiance of God; “the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying it is ready for the soldering, and he that fastened it with the nails that it should not be moved” (verse 6). Idolaters are afraid of the Word of the living and true God, and the more He speaks to them, the more diligent they are to strengthen and establish their superstition. Then the Lord speaks to His own people, who were better taught of the privileges which He conferred upon them—“But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham, my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away” (verses 8-9). In speaking from the words of our text, we shall notice—

I. The name by which God calls His people here—
“A worm.”

II. The promise He gives them to encourage and strengthen them against their enemies and

III. The result of their victory—“They shall rejoice in the Lord, and glory in the Holy One of Israel.”

I. The name, “worm.” When the Lord speaks comfort to His people, He names them according to their

condition. They were now weak and oppressed, and He calls them "a worm."

(1) A worm is a very weak creature; so are the Lord's people; they are weak in themselves, and sometimes weaker than other people. Without Christ they can do nothing, as He told them. They are sometimes weaker than at other times, and are brought very low in their own experience. In themselves they are helpless creatures, but their God says, "In me is thine help."

(2) A worm is exposed to many dangers. A worm crawling on the road is in danger of being crushed to death by the feet of men or animals; and by the wheels of all sorts of vehicles. If you saw a worm live from year to year in the midst of such dangers, you would say it was a miracle it was still living, but God, who is the protector of life, cares even for the life of the worm. The Lord's people are exposed to many dangers from Satan and his host of persecutors, and it is a wonder to themselves that they have not been crushed to death by these enemies, but the Lord who undertook for them from all eternity, preserves them alive in the world, till they are ripe for heaven.

(3) A worm is a loathsome creature. If you saw a pretty bird lying on the road, you would take it up in your hand, but you would not take up a worm, because you consider it loathsome. The Lord's people are loathsome in their own estimation, because sin dwells in them. As a plague, it makes them hateful to themselves. They are loathsome also in the estimation of the world that hates them. They never take them up in their arms to show kindness to them; they hate them, avoid their company, and would put them to death if they could; but they are precious in the sight of God, and in the sight of one another.

(4) There are some worms that in winter can only crawl on the ground; but in summer they get wings, and you may see them flying in the air. So it is with the Lord's people. Sometimes they cleave to the dust, and cannot rise above the earth, but at other times, when by the wings of faith and hope they rise in their thoughts and affections above the things of time and sense towards things above, where Christ sitteth at the right-hand of God. We find this experience in the Psalms. The Psalmist is sometimes complaining that his soul cleaves to the dust, at other times he is spiritually minded, and one would think that he was like Paul in the third heavens, but this is not an ordinary worm, it is the "Worm Jacob." From Jacob descended the twelve tribes of Israel, who were a type

of the Church of God. There are some generations in which the Lord's people are fewer than in other generations, and then on many accounts they may be called worms. Have you ever considered yourself a worm, helpless and surrounded by enemies who seek to crush you to death, and yet preserved by Him who preserves man and beast, and have you been thankful to the God of providence for your preservation? This much at present on the first head.

II. The promise. The Lord prefaces the promise by a word of encouragement. He says:—"Fear not, thou worm Jacob." This was a word in season for His people on that occasion did fear. "Fear thou not, thou worm Jacob, and ye men of Israel," because you are few in number. In times of persecution they are liable to many fears, and for fear of their enemies they had to hide themselves in dens and caves of the earth. Even Elijah, though a giant in faith, fled to hide himself from Jezebel, who threatened his life, but the Lord's almighty hands were about him to protect him from his enemy; and He came to him in his hiding-place, and spoke a word of encouragement to him, and told him that his enemies would be destroyed, as we are told they were; and Jezebel, who threatened his life, had a miserable death. Satan is busy in every age, harassing the Lord's people, while he leaves alone those who are his own children. He lulls these asleep, and is afraid that if he trouble them in the least they shall begin to cry to God for deliverance. There were others in the land in which Job lived, but Satan passed by these without disturbing them; but he did not deal with Job in that manner, and the reason was that Job was a true worshipper of God. The child of God has many fears, but God says—"Fear not." There is nothing that gives true comfort to one in trouble like the Word of the Lord. One may fear that God is not his God, but He that comforts says: "I am thy God." Are you afraid that He is not your covenant God? Many are not troubled about this important matter, because they are dead, but the Lord's people are not so. Some of His people have many other troubles and trials, but their hope that God is their God is not interfered with. This is a great blessing, and supports them to bear the trial, however severe. Job was tried to the quick, yet he did not doubt his interest in God as his Redeemer, so that he was able to say—"Though He slay me, yet will I trust in Him." He had troubles in connection with his body, but he was sure of the salvation of his soul. If you are sure of

the salvation of your soul, why are you afraid of what will become of your body? for Christ said: "Fear not them that kill the body." The answer to this is that man is weak like a worm, and is liable to many doubts and fears, some of which are groundless, and are the result of distrust in God as the God of providence. Such fears are permitted as a trial, like the trial the Apostle Paul had when he got a thorn in the flesh as a messenger of Satan to buffet him.

How is the Lord preparing the worm Jacob for this? By making it a new threshing instrument having teeth. Threshing instruments have teeth in order to thresh the corn. When the Lord helps His people He will make them a new instrument. A new instrument can do better work than an old one. He promises to supply them with teeth to thresh the mountains. What are the teeth? The teeth mentioned here may be taken as the Scriptures, or to use the Scriptural figure, the sword of the Spirit, by which they are to fight with their enemies and overcome them. Christ used this sword in His combat with Satan in the wilderness. He gave him heavy blows by saying: "It is written." Satan cannot stand the Word of God, its edge is too sharp for him. Some have found, when much harassed by the Evil One when they were engaged in speaking from or writing of the Word of the Lord, Satan had to keep behind the wall, so that they would like to be always day and night engaged in that exercise. When the worm was to be made thus a new threshing instrument it was to do a great work in the hand of the Almighty God. "It was to thresh the mountains and beat them small, and make the hills as chaff." What are the mountains and the hills? Ungodly men in high positions in the world. Pharaoh was a great mountain, oppressing the Lord's people in Egypt, who were as helpless in themselves as worms. And what is a worm before this mountain? But when God took this worm in His own hand, it overcame and overthrew Pharaoh and his host, so that they were drowned in the Red Sea. Satan's kingdom is a great mountain, and is very strong in our day, but it shall be threshed down and beat small by the Church in the hand of God, the Church using the Sword of the Spirit to do this work. It is by the word of the Gospel the kingdom of Satan shall be destroyed. It was by the preaching of the Gospel that the kingdom of Satan in Europe was beat small at the time of the Reformation, and as this was so in the past, it shall be so in the future. We are sure of this, because the mouth of the Lord hath spoken it. Christ must increase, but all

who are opposed to Him shall decrease. This is an encouragement to preach the Gospel. Every individual to whom the Gospel is blessed diminishes the kingdom of Satan. The hills may be taken to mean ungodly men, who have less power to injure the Church than kings, but both are to be beaten to dust by the worm Jacob in the hand of God. When the mountains and hills are threshed, then the worm Jacob shall fan them. And in the process of fanning the wind shall carry them away.

Unbelief is a great mountain which often oppresses the Lord's people, though it gives no trouble to those who deceive themselves. Every time the Lord gives the victory to His people over it, that mountain is beat small, though it is not destroyed till the death of the believer. Have you ever stood at the foot of this great mountain, and were you afraid that you could never get over it to the rest that remains to the people of God? It stands before you daily till your death, and as you cannot remove it, you try to climb up to the top of it, "to see the King in His beauty and the land that is far off" (Isaiah xxxiii. 17). Sometimes you succeed in reaching the top, and see the object of your desire, but at other times, before you can climb up half-way, you fall to the bottom again, and you may expect these ups and downs during your time in the wilderness.

The carnal mind is another mountain. "It is enmity against God, it is not subject to the law of God, neither indeed can be." This mountain is so obstinate that the teeth of the worm, sharp as they are, cannot take an atom out of it, so that it confronts you daily, and the only way to escape its evil influence is to be delivered from its reigning power as believers are; but it shall at last be overthrown and left behind them. It shall perish suddenly in a day. Doubts and fears are mountains and hills which oppress the Lord's people, and against which they have to fight in the state of imperfection, but they shall get the victory at last from these oppressors, and then they shall express their thankfulness with the Apostle Paul, saying: "Thanks be unto God who giveth us the victory through our Lord Jesus Christ" (I. Cor. xv. 57).

III. Their exercise after their victory over their enemies. God, who addresses them in our text, foretells what their exercise shall be—"Thou shalt rejoice in the Lord, and glory in the Holy One of Israel. They shall rejoice in the Lord. He is the fountain of their rejoicing and the cause of it. They could not rejoice when they were oppressed; they were sorrowful and mournful, but every time they get their victory

over these enemies they are joyful, and they rejoice with joy unspeakable and full of glory, and they shall ascribe all the glory to Him. They do this in the words of the Psalmist :—

Now blessed be the Lord our God,
The God of Israel,
For He alone doth wondrous works,
In glory that excel.
And blessed be His glorious name
To all eternity ;
The whole earth let His glory fill,
Amen, so let it be.

If this be their exercise after minor victories, what shall we say about their exercise after their final victory ? They shall then ascribe glory to God more perfectly than they could do in this world. Their joy shall be full in heaven, and their ascription of glory to God shall be perfect, and both shall continue without interruption throughout eternity. The worm Jacob shall be no more a worm, for He shall “ raise up the poor out of the dust, and lift the needy out of the dunghill. That He may set them with princes, even with the princes of His people ” (Ps. cxiii. 7-8). If this be the happy end of the Lord’s people, is it not more desirable to be a worm than to be the potentates of the earth, who mind earthly things, and whose end shall, without repentance, be everlasting destruction ? We are travelling on to eternity, and we are now on this Sabbath Day nearer death than we were last Sabbath. Are we more prepared to meet death now than we were then ? Are we through grace overcoming the mountains and hills, or are these powerful enemies overcoming us ? This is a question that concerns each and all of us ; and it concerns especially the unconverted, who, if they die in that condition, must be lost for ever. The great majority in this generation are wholly engrossed with the things of the world, and neglect the things which pertain to their everlasting peace, but as Christ said—“ What shall a man be profited though he gain the whole world and lose his soul ? ” Be awakened out of your indifference, and give no rest to yourself till you find rest in Christ, who says—“ Come unto me all ye that labour and are heavy laden, and I will give you rest ; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls, for my yoke is easy and my burden is light ” (Matt. xi. 28). We leave these things with you, and knowing from God’s Word the terribleness of being lost, we beseech you in the name of Christ to be reconciled to God. Amen.

The Observance of Easter and Other Matters*.

THIS word occurs in Acts xii. 4, relative to Peter's apprehension, Herod "intending after Easter [pascha, passover] to bring him forth to the people," but the word thus rendered is elsewhere translated the passover (Luke ii. 41; John ii. 13). The word Easter is the same as Astarte, the Phœnician Venus, and the same as Aphrodite, and is identical with Ashtaroth, "the abomination of the Zidonians" (I. Kings xxviii. 13). Her worship was connected with that of Baal, and her emblem was a tree, with its branches, but without roots, planted upright in the ground. Hence, this explains the word "groves" in the Old Testament, which God strictly forbade being planted near His altar (see Deut. xvi. 21-22; the Baal and Astarte worship would be in the groves). Baal was the sun-god (the producing principle in nature), while Astarte was the Moon-goddess (the receptive principle in nature). It is supposed that the cult of Astarte was brought into Egypt from Assyria as early as the period of the nineteenth Egyptian dynasty. The licentious worship of the devotees of Astarte, in her temples in Tyre and Sidon, rendered the names of these cities, in the utterances of Christ, synonymous with all that was wicked (Matt. xi. 22).

From an early date the worship of Astarte was introduced into Britain by the Druids, "those priests of the grove," and, from this, the religious ceremonies of April are called by the name of Easter! Hislop gives the following: "The late Lady Baird, of Fern Tower, in Perthshire, said that every year at Beltane (the first of May) a number of men and women assemble at an ancient Druidical circle of stones, and light a fire in the centre, each person placing a piece of oat cake into a shepherd's bonnet; they draw blindfold a piece from the bonnet, and whoever gets the piece that has been blackened has to jump through the fire and pay a forfeit; the passing through the fire represents the sacrifice, and the payment of the forfeit redeems the victim."

Let the reader carefully compare this with Jer. xxxii. 35. This looks very like Baal worship, and if Baal was worshipped in our country we may be sure

* Copies of this tract may be had at Brixton Tabernacle, Stockwell Road, London, S.W. Price 1½d each; 25 copies, 2s 6d.

that his consort Astarte was also, for the two were joined together. For this we have evidence from the Bible: "They (Israel—what is man?) forsook the Lord, and served Baal and Ashtaroth" (Judges ii. 13). Ash-taroth is the plural of Ashtoreth—the Astarte of the Greeks. It is remarkable indeed that very early in the Word of God we read of this vile goddess: "And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim," that is, "The star-goddess of the horns," alluding to the quarter of the moon (Gen. xiv. 5). Jezebel had four hundred prophets of this goddess at her table, in addition to the four hundred and fifty of Baal (I. Kings xviii. 19), so it is certain that these two were worshipped together. Lent—the forty days of abstinence—savours of Paganism also. "Such a Lent of forty days," in the spring of the year, "is still observed by the Pagan devil-worshippers of Koordistan. It was preliminary to the festival in commemoration of the death and resurrection of Tammuz, which was celebrated by weeping and rejoicing, and was observed in Palestine and Assyria in June; in Egypt, middle of May; and in Britain, some time in April." Well might the Lord say, "Is it a light thing to the house of Judah that they commit the abominations which they commit here?" for "at the gate of the Lord's house which was toward the north; behold, there sat women weeping for Tammuz" (Ezek. viii. 14-17).

One cannot avoid saying, as we pass on, to what depths of infamy the human heart is capable of sinking—yea, has already sunk—when God reveals His national people as performing rites so debasing as to be unnameable. To speak of divinity in human nature is to speak utter nonsense. There is no good thing in the flesh of any of us, and happy the man who knows it and owns it to God. To resume our subject: we have said this festival to Tammuz was observed at different dates in varied places, and it must be kept in mind that the early Christians kept the Passover feast (though not of apostolical institution) in remembrance of the death and resurrection of Christ. Rome succeeded in uniting the Christian one with the Pagan by throwing the Christian one later and advancing the Pagan one. This is said to have been done about A.D. 525; and this is the so-called church that has the true apostolic succession! How little like good Gideon of old, who took "ten men of his servants, and did as the Lord had said unto him. He threw down the altar of Baal, and the grove (the Asherah—the vile symbol

of the vile service of Astarte) was cut down that was by it" (Judges vi. 25-28). He made clean work of all such Paganism, no mixing it up with so-called Christianity. Rome could not do such straightforward work as that; a house divided against itself could not stand; she is a good blender, so she blended the passover feast with the Pagan one. Another thing must not be forgotten: at the first, in the Roman community, the fast was for seven days; then came the Nicene Council, and, after that, the fast lasted for three weeks; and in due course, when the worship of Astarte was making progress, they made the Chaldean Lent of forty days imperative on all within the Empire of the West. Thus Lent comes of a bad source, and has been mixed up by unholy hands with the passover feast. A month's time separated the passover feast as observed in Britain and the Pagan Easter as enforced by Rome, but that was got over by very Christ-like methods—by violence and bloodshed the festival of the Chaldean goddess took the place of that which had been held in honour of Jesus Christ! Very different this to what Asa did. His grandmother had made an idol in a grove. The "idol" is called in the margin "an horror." This was an horrible representation of the vile Astarte. Did Asa, King of Judah, trifle with this? No: "He removed her from being queen," and "he cut down her idol, and stamped it, and burnt it at the brook Kidron" (II. Chron. xv. 16); and this is what any person with a saving knowledge of the true God would do, whereas Rome, as ever, prefers to burn the true worshippers of God instead of her gods. Idolatry is bound to lead to moral evil. Idolatry debases the mind (and that requires no further debasing), and the debasing of the body quickly follows. See II. Kings xxiii. for proof of this. Josiah brought forth "out of the temple of the Lord all the vessels that were made for Baal, and for the grove. . . . and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them into Bethel." Here is the worship of Baal and Astarte joined together again. The debasing of the body is next seen: "And he brake down the houses of the Sodomites, that were by the house of the Lord, where the women wore hangings for the grove." Here were rooms where the idolatrous priests committed the unnatural sin with one another (compare this with Rom. i. 28-32). The "grove" here again means the worship of Astarte, and the women, that is the priestesses, wove garments for the goddess. Unholy Sodomites and unholy priestesses—what a comment on idolatry

debasement both mind and body ! God has poured down His heavy judgments upon idolaters. Let all take warning from the death of Ahab, that wicked King of Israel, who had established the worship of Baal and Astarte in Israel. "And the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which He spake" (I. Kings xxii. 38). Dr Edersheim says: "The words mean, 'And the harlots bathed,' and the terrible significance of the event lies in this: that the blood of Ahab, who had erected altars in Israel to Baal and Astarte, was not only licked by dogs, which would remind of the prophecy of Elijah (xxi. 19), but that it also mingled with that pool which served for lustration to those abandoned women whose life of debauchery was part of the worship of Astarte, introduced by Ahab and Jezebel." And the growth of immorality in our land to-day, from the desecration of the Lord's Day to the shameless debasement of the body, is in perfect keeping with the growth of idolatry. Cause and effect is the relation between these two things. And we appear to be fast going back to those things named in Romans i. 24-32, where let it be noted, "God also gave them up to uncleanness," "For this cause God gave them up unto vile affections." If these be the fruits of idolatry, well may the godly tremble for the sure judgments of the Almighty which are bound to come upon the land.

(To be continued.)

Unity at the Expense of Truth.

BY THE LATE PROF. SMEATON, D.D.

THE duty and advantages of Union have been greatly exaggerated. No one, indeed, at the commencement of these negotiations,* put the matter on any very transcendental grounds. No one for a time had any idea that outward ecclesiastical Union was such an imperative obligation, that we must have it at any cost and with any amount of concession. The necessity of such a thing can in no way be deduced, as we shall afterwards prove, from the doctrine of Jesus and His Apostles. The Church has her own peculiar unity in her Lord before those humanly concocted schemes of

* That is the Union negotiations between the Free and the United Presbyterian Churches.

external unification begin. And all these schemes have their dangers as well as their advantages. They are right when they bring to light or give expression to the spiritual, invisible, and everlasting unity which knits all the members in every place to their head, and to each other in Him. They are fraught with danger, and are more cognate to Popish than Protestant sentiments when advocated as an indispensable duty at any cost, or merely with a view to give a particular Church a more worthy or respectable position in the eye of others. The expected advantages are, to a large extent, illusory, and they threaten the united body with all the dangers of a Hierarchy, oftentimes a self-constituted order of men.

The notion which I see expressed in certain quarters of the Church, that you cannot recede from these Union efforts without sin, is one I do not share. That position, by whomsoever it is propounded, just means that some men have invented a new code of ethics on the subject of External Ecclesiastical Union—a theory unknown to the Protestant Church—and they have succeeded in fettering their own consciences; and they are proceeding, as far as in them lies, to do the same ill turn to their neighbours. I cannot allow any man to put the matter in this light. I cannot concede that External Ecclesiastical Union, even though it be Protestant and Presbyterian Union, is to be elevated into such a rank that it shall be made a religious duty, irrespective of all considerations of fitness and brotherly love. I cannot allow men to bind the conscience of the Church with such a dogma when visible unification is not synonymous with union to Christ, nor with union to the people of Christ. It is a matter desirable indeed when it is found to be practicable, convenient, or workable. But every Church from the days of the Apostles has been acting on the principle that many things may warrantably prevent it.

CASTING THE ANCHOR BLINDFOLD.

It is certain in experience that with a poor and slender "It may be," at the first, many a soul hath cast anchor within the vail blindfold, and yet in the end hath found a firm and sure holdfast in the heart of God and grace of Christ to hang upon with the whole weight of their souls, the weight of their sins hanging upon them also (Luke xxiii. 42; Matt. viii. 2; Zeph. ii. 3).—*Goodwin.*

The Growing Power of Socialism.*

MR FORBES MONCRIEFF, whose booklets we have had pleasure in commending often in the Magazine, has again done excellent service in issuing a pamphlet, "Socialism Examined and Found Wanting"—in which he gives extracts from the writings of those who are competent to deal with the subject. In his preface Mr Moncrieff says:—"I am impelled to issue this and other publications by an irresistible conviction that the growing power of Socialism and Communism tends towards the ruin of our country, and should be resisted by every patriot, and certainly by every Christian." It is well that one should be fully acquainted with the principles of this new menace, and we strongly advise our readers to procure this pamphlet and circulate it as widely as possible. For there can be no doubt that when Socialism gets into real power the easy-going methods of the present Government will give place to the more drastic measures that Socialists advocate in season and out of season. Mr Moncrieff gives interesting quotations from "Christ or Socialism," a book by Mr H. Musgrave Reade, who before his conversion was a prominent Atheist and Socialist, and at one time secretary of a branch of the Independent Labour Party, from which we take the liberty of quoting. Mr Reade says:—"Socialism is a generic term, and may mean anything or nothing. No definition, at once true and precise, has ever been given, or ever will be given. There are scores of schools of Socialism, and all promise some delusion or other. The one fact that appeals to the man in the street is that it will remove the undesirable restraint that present society imposes upon him, and he gladly accepts the promised change, not caring much to what it will lead."

The present order of society is to be turned upside down on the strength of "vague vapourings as to what will replace the civilisation which has taken centuries of toil and sacrifice, but 'carte blanche' must be given to an irresponsible crowd of political experimenters, to gamble with the wealth of the nation, uproot the religion of our Church, and destroy the sanctity of home and marriage life, and introduce a slavery more intolerable than the mind of man has ever conceived."

* This pamphlet may be had from Pickering and Inglis, Bothwell Street, Glasgow, price 2d each; 2s 4d per dozen, post free.

After giving some specimens of the sort of morality taught by leading Socialists, Mr Reade goes on to say—
“Can we wonder then, that there should be a moral twist in all the doctrines preached by the rank and file of Socialist orators in the various clubs, and at the street corners, if this is the poison that is given in the text-books of scientific Socialism as the true doctrine of progress? The student of Socialism, the seeker after ‘liberty, equality, and fraternity,’ may be earnest and start out with good motives; but, as the Scriptures truly say, ‘there is a way which seemeth right unto man, but the end thereof are the ways of death.’ Communism is the perfection of the Socialist goal. The inevitable tendency of modern Socialism, I believe, leads to a laxity and moral restraint, and to practical Atheism in daily walk and life. The menace of Socialism is not only a political and economic factor, but must be now met in the region of religion. Many P.S.A.’s, Adult Schools, and Brotherhoods are openly recruiting agencies for Socialism, and are led by young ministers who are hardly aware of the dangers that await their compromising attitude to this great peril. . . . I am aware that there are persons who call themselves Christian Socialists, and even ministers and clergymen are declaring their adherence to the principles of Socialism as being compatible with the doctrines and teachings of Christianity. Without in any way apologising for my temerity, I boldly assert that they must have a very superficial knowledge of their Bibles, and the basis of the Christian religion, if they can in any way harmonise the theories of Socialism with the sacred revelation of God’s will as it is recorded in the Holy Scriptures.”

Mr Reade, after stating that he had received many letters asking if, in his opinion, a follower of Christ could be a Socialist, gives copies of his replies, which are in the negative. Among other things, he says:—
“That Christians are found to accept Socialism only shows that they have accepted assumptions without going back to the basic principles of their religion.”
Professing Christian Socialists “are relying upon human wisdom instead of Christ to save society, and so are practically helping Christ’s opponents. Their error is that they reject the Lordship of Christ and place their confidence in human wisdom and in materialistic theories. You ask, ‘Is a man justified in describing himself as a Christian Socialist?’ For my part, I reply emphatically, No. The title Christian does not admit of any addition to it. If it did it would mean that Christ and human wisdom were the remedy.”

One of the strange features in connection with the Socialistic movement is its association with the Church of Rome. We see this strange combination at work in Scotland, and the "Protestant Advocate" has commenced a series of articles dealing with the subject. The same feature characterises Socialism in Australia, as is indicated by a letter from Queensland to the "John O' Groat Journal." The writer says:—

"Protestant workers have been led to believe that they have been voting for high and lofty ideals in supporting Labour; but they have been tricked and fooled and sold through the insidious influence of those who are active in the interests of the Papacy. The 'Brisbane Daily Standard,' the official organ of the Catholic Labour Party, has never at any time criticised the priest or the Roman Catholic Church. On the contrary, it is ever prone to refer to the clergymen of other Churches as parsons and 'wowsers.'

"In the Queensland A.L.P. Executive, the Metropolitan District Council, the New Trades Hall Board, Rome is well entrenched, with the result that the great bulk of State Federal Labour candidates are good henchmen. I appeal to Protestant working men to consider this; and if they have any doubt, let them ascertain the truth. In a country like this, and in dear old Scotland, with the forces of darkness and domination in control, working men, if they examined the situation, could save the British Empire from the present blight. It is worth while."

The Downward Trend in Scotland.

THE Glasgow United Free Presbytery had recently before it the report of a Committee making certain recommendations so as to increase the attendance at the second service on the Lord's Day. The Committee recommended briefer, brighter, and more popular services. What that means we may be permitted to judge by the effort made in the past of pandering as much as possible to the carnal minds of spiritually dead hearers, with a touch of a man-devised religion to suit the situation. The Committee also suggested the grouping together of a number of churches. For this group scheme a programme was outlined, the idea being that in each church the evening services during the period from September to April should be devoted to a distinctive subject, such as church history, comparative

religion, problems of life, social questions, and music. The Committee would be well advised to keep to the foolishness of preaching the everlasting gospel, for man-devised schemes can never take its place, and if the hearers will have none of it, it is with God they will have to settle their account. During the discussion at the Presbytery, Mr J. Buyers Black summed up the situation that to a great extent holds true of Scotland to-day. We quote his words in reference to this, though disagreeing with him in his suggested remedy. Mr Black, in emphasising the importance of the question, said the world would never be raised out of its present mess by "Sunday joy riders." It would, however, require the concentrated ability and powers of organisation in the Church to resist the combination of circumstances at the present day. Twenty years ago trams began to take people out of the city to visit friends. Then came the gramophone to interest the musical, and play dance music. Twelve years ago the bands in the parks began to become a draw for the younger people. Then came the war, and young people of both sexes were in France or elsewhere, and church-going habits were dislocated. In 1919, Sabbath motor-ing came with a rush, with disastrous effects to the second service. Next there arrived political meetings, with marvellous promises of a strange kind of new heaven for all who would follow the leadership, not of Christ, but of Karl Marx. And there was something much more serious in this new craze for Sabbath political meetings than appeared on the surface, for although the views of Mr Ramsay Macdonald seemed sound, he did not follow his own Sabbatic views by himself refraining from political meetings on the Lord's Day.

As if all this were not enough, they had now broad-casting, and parents were being urged by their young people to instal wireless, so that on a Sabbath evening they need not trouble to leave their own firesides, but "listen in" to the songs of the sirens, which allured them to abstain from assembling themselves together, and with a different appeal from that which was made to Ulysses.

There is no time of a believer's experience in which he does not look upon sin as the greatest evil, and God as his greatest good. Even in the moment that he is so overborne by temptation as to choose the evil and refuse the good, still his judgment is not changed; and he says, "The good that I would, I do not; but the evil which I would not, that I do."—*Sir Richard Hill.*

The Late Mr Roderick Maclean, Missionary, Kilmorack.

WE regret to record the death of this worthy man, which took place at Balblair, on the fourth of February. He had been in failing health for some time, yet he continued to take the meetings in the Church almost to the last. Roderick was early in life made to feel the evil of sin, and the bitterness of being under the curse of a broken law, which caused him to look on his right hand; but he found none to know him till the Holy Spirit showed him Christ as the shelter from the storm, and the covert from the tempest. To him truly Christ was the chiefest among ten thousands, and altogether lovely. He, in his measure, was like Moses shining with the glory of Him, with whom he conversed on the mount. He was one of the most guileless men any one could meet, as many who had to do with him can testify. For years he supplied many in Harris with wool, and his visits to that Island were always hailed with delight. He was kind to all, and sympathetic with every one in trouble. He was truly a friend of the poor. At Communion seasons Roderick would be eagerly listened to. He had a most imaginative mind, and he illustrated what he spoke in such a way that all his hearers felt interested in what he said. We can remember well some of Roderick's sayings for thirty years. For instance, about Daniel in the den of lions Roderick would say he might sleep as sound as ever he did, because the Lord muzzled them, and they could not touch Daniel, but their roaring would frighten him, that is the way with the Lord's people in the world, their enemies within and without, their roaring frightens them but there is a muzzle on them so that they cannot hurt the Lord's people. "Na broin tha iad dha mar tha clach a shuil"—the poor creatures, they are to Him like the apple of His eye. Another subject he often would refer to when speaking to, "the question," and in prayer was the three men in Nebuchadnezzar's fiery furnace. One would think, listening to him, as he described them in the fire, that he was looking at them as he spoke. Shortly after 1893 Roderick, along with other two worthy men who lived at Laide, took a journey by boat to Ullapool; on the way the wind got up, and while off Ullapool their boat was swamped and one, at least, of the worthy men was drowned. Roderick went down more than

once, but he got a hold of an oar, and when help arrived, he asked them to look to his companions first, saying that he could hold on for some time to the oar till the rest were saved. "The thought that was uppermost in my mind when going down," Roderick would say, "was if the whole of us were drowned, who would keep the meeting at Laide." Thus he showed that he was more concerned about the cause of Christ than about his own life. This visitation was often used by him to press upon his hearers the need of being ready, for we know not what an hour may bring forth. As a Gaelic precentor he excelled; possessed of a strong voice and a powerful body as he took hold of his ear and started the tune, it was a treat. We remember when we used to hear him first. We could not but admire the solemn way in which he read the line and conducted the singing. Although he looked so strong, an unkind word would upset him so much that he would have to withdraw from the company in which he would be at the time. He submitted to the hand of the Lord like a child under the hand of a parent. Shortly before he left Laide, one of his daughters, who was serving her apprenticeship as a nurse in the district asylum, died after a few days' illness and, while her remains were being carried to rest in the Laide burying-ground, the writer overheard the following conversation between Roderick and his youngest daughter—while our driver was mending a puncture—"O! father, is this not an awful thing that has come on us?" to which the father answered:—"Dear A. don't you say that, it is the dear hand of the Lord that did it, and we should kiss the rod and the Appointer of it." Roderick had his own share of the troubles that follow sin, but he bore them all in a submissive manner. His only son died a little over a year before himself, and the night his son's remains were brought into Inverness, to be carried next day to Laide, Roderick attended our prayer meeting, and sang, and prayed to the Lord, and praised Him for how gently He was dealing with him like Job. We felt that truly this man was near his own eternal home, and so he was. Our congregation at Kilmorack wished him to become their missionary, although he could not engage in English. They all enjoyed his services to the last, and Roderick felt as bound to them as they were to him. The last time the writer saw him in life was about a fortnight before his death, and his words then were—"The dear people are so good to me; I would like to be a while with them yet." But the

Lord had need of him in the house not made with hands, and He called him hither, to be forever with the Lord, leaving us poorer in the church below. To his wife and family we extend our heartfelt sympathy. May the Lord, who led the husband and father, lead them to Himself, and give them the comforts, which flow from the breasts of mercy. And to the people who loved him as a child of God, we also wish peace. Lord turn our captivity as streams in the south!

E. MACQ.

The Late Miss Macgillivray, Inverness.

THE Lord's cause, and the poor lost a good friend, the day death removed this worthy woman from our midst. She was without doubt the most liberal woman one could meet; and in her the character of the holy woman of old was portrayed to the very letter, with a most meek spirit; most loving, gentle, and forgiving, she adorned her profession and succored many, saying little but doing much. The writer remembers her twenty-nine years ago, and considered her then one that Solomon would have admitted that she was a good woman. She was a true Free Presbyterian, and had an open heart and an open door for those who gathered at communions, to the district, and any place she went to. To the solemn feast she carried a full hand for those in need, and an empty heart for the gospel; she was not one of the Laodiceans in spiritual matters who have need of nothing. Her soul was always needy. She was in truth poor in spirit. In her young days her people lived in Strathnairn, and she was very much attached to Rev. John Macqueen, who was then Free Church Minister of Daviot. Under his preaching she derived much comfort. To give one example of how that preacher came on her experience, as told us by one who still lives, Miss Macgillivray and herself were talking of spiritual things, and when they went to the church on the Sabbath the minister's text and sermon were on the things they had been conversing about. This filled Miss Macgillivray with fear that her friend had gone to the minister to inform him of her conversation, and on meeting her friend, she said—"Why did you tell the minister what I spoke to you about the other day? You spoiled the sermon on me. I got no good of it the whole day." Then her friend informed her that she had not seen the minister, and that she had not told any one. Then

she understood that it was the Lord who gave the message to be delivered to her although Satan would tempt her that it was only tales carried to the minister. From Daviot she removed to the farm of Aberchelder, in Stratherrick, where she lived till age and failing strength made her remove to Inverness. Two years last May she, with her brother, bought a house in Inverness. To the writer it was a pleasure to visit them in their own home, and as long as she could she attended the church on Sabbaths and on week-days, and to meet her one could see that her face was turned towards Jerusalem. Her memory began to fail some time before the end, as far as the things of the world were concerned; but she was always alive to the things of God. Her end was sudden at last; a shock terminated her earthly life in a few days; but to the last she smiled in hearing the word of God read to her, and now that she has gone to the mountains of myrrh and to hills of frankincense, from which she shall not return till the heavens be no more, we do miss her. To her brother we extend our utmost sympathy, and pray that the Lord, who made his sister such a meek one by His grace, would bring him into the bond of the covenant, well ordered in all things and sure. This is one of the hardest things we feel when called upon to write of dear departed ones; it always makes us sad.

E. MACQ.

The Late Mr Donald Murray, Elder, Muie, Rogart.

THOSE whom I know, who die in the Lord, I delight to think of, but to write of them I shrink from, for many reasons. First, in case I may state of them what might be called praising the dead, of which there is too much in our day by the most of ministers, and by others. Secondly, as I feel so far back in showing forth the good points of those who might be called the jewels of the Lord. However, as I am asked to write about this dear man of God, I will write as I knew him. He was a member in full communion with our congregation at Rogart before I went there as a minister twenty years last August, and lived a most consistent life, fond of the Lord's people, especially those who lived nearer the Lord; or, in other words, such as shunned all appearance of evil. Donald, instead of calling them narrow, loved them the more. One such

I may name, Betsy Mackay, Clashnacrabh, one who lived spotless from the world. To her Donald would go to open his mind on subjects that he could not converse with many about. Another was Mrs Mackay, Iron Cottage, Lairg, the most discerning woman whom I ever came in contact with. Many considered her too narrow; not so our friend Donald Murray. She was to him one after his own heart. As our old worthy elders were being gathered home, we considered it our duty to ordain more elders. So Donald was among the first the people made choice of, and he remained a most consistent elder to the end of his days here. In his exercises he was brief and lively, always pleading for deliverance from sin, always a sinner in himself. There are some who might be called more gifted than Donald, but no one could say that any hated sin more than he did. And according to the Scriptures that is the best Christian, even the one who hates sin most; not the one who can speak most about it. For many years before he died his eyesight failed him, and the last time the writer visited him, he was sitting beside the fire, and on being asked how he was, he cried, "Tha mi fhathast ann an rùm trocair" (I am still in the room of mercy, or I am still where mercy may be had). Then he began to ask, "Why is He leaving me here so long? I hope it is till He will wash me from all sin and from all filthiness of the flesh and spirit." In that element he continued all the time we were with him, seeing no one as far as natural eyesight could go, but all the time seeing Him who is invisible. Thus lived Donald Murray, and thus he died, for I am told that to the last his cry was, "Wash thou me, and then I shall be whiter than the snow." His end was peace, longing to get to be among those who are washed in the blood of the Lamb, and who sing His praises. Is it too much for us to say then concerning him?—"Blessed are the dead who die in the Lord. They rest from their labours, and their works do follow them." To his dear widow who mourns his loss, and to his son and daughters, we extend our heartfelt sympathy, and pray that they also may be followers of those who are now, through faith and patience, inheriting the promises.

E. MACQ.

O fire, that art always burning and never quenched, kindle me! O light, always shining and never darkened, enlighten me.—*Augustine.*

Searmoinean leis an Urramach Aonghas MacMhaolain.

Searmoin VI.

Lucas, vii. Caib., 50 Rann.

“ Agus thubhairt e ris a mhnaoi, Shlànuich do chreidimh thu, imich an sìth.”

(Air a leantuinn o t.-d. 389).

III. Tha mi nis ri bhi labhairt air an treas ceann teagaisg le bhi 'g ainmeachadh cuid do 'n toradh a tha sruthadh o chreidimh tearnaidh anns an Tighearn Iosa Crìosd.

1. Anns a cheud àite, tha slàinte an anama na thoradh a tha sruthadh o 'n chreidimh so. “ Creid anns an Tighearn Iosa Crìosd, agus tearnar thu.” “ An ti a chreideas anns a Mhac, tha bheatha mhaireannach aige.” An uair a bha Crìosd anns an t-saoghal so, a dol mu 'n cuairt a deanamh maith, bha mòran, mar thug mi cheana fa'near, a teachd d' a ionnsuidh chum a bhi air an leigheas o eucailibh corporra, agus tha e soilleir nach do chaill iad an saothair,—nach d' iarr iad leigheas gu dìomhain,—nach do chuir Crìosd aon neach dhiubh falamh air falbh. Cha do dhiult e cabhair a dheanamh air aon neach a riamh a thainig d' a ionnsuidh trid creidimh. Cha 'n ann a dh' iarruidh slàinte cuirp, ach anama, a thainig a bhana-pheacach, air am bheil cunntas againn anns a chaibideil so. Bha i tinn le mothachadh air ole a pheacaidh,—thainig i 'n làthair Chrìosd le cridhe briste, le spiorad bruite. 'S e maitheanas peacaidh, 's e tròcair d' a h-anam, an ni sonraichte bha dh' easbhuidh oirre, agus fhuair i a cheart ni a bha h-anam brònach ag iarraidh; fhuair i le tròcair folach air a cionta, is eas-aontas; agus thainig toiseach slàinte spioradail, agus shiorruidh, a dh' ionnsuidh a h-anama. Feudar an ni ceudna radh mu thimchioll na muinntir a bha air am bioradh 'nan cridhe air là na cuingis. Bha 'n coguis air a leòn le mothachadh air an cionta, bha iad air chrith le eagal feirg, bha iad ann an imcheist mhòr mu thimchioll staid an anama, agus fo 'n imcheist so 'g éigheach a mach, “ Fheara agus a bhraithre, ciod a ni sinn?” Tha e soilleir gur saorsa o chionta agus o fheirg, gur slàinte d' an anamaibh neo-bhàsmhor an ni sonruichte bha dh' easbhuidh orra. Ach co luath 's a thilg iad sìos an airm chogaidh, agus a phill iad a dh' ionnsuidh Dhè le fìor aithreachas, co luath 's a strìochd iad do Chrìosd, agus

a ghabh iad ris tre chreidimh, thainig fois, thainig slàinte gun dàil a dh' ionnsuidh an anamaibh. Thubhairt Criosd riutla, mar gu 'm b' ann, "Shlànuich bhur creidimh sibh, imichibh an sìth." Air an amhuil cheudna, 'nuair a ghabh Sacheus ris an Tighearn Iosa Criosd gu toileach, thainig slàinte a dh' ionnsuidh a thighe, thainig tòiseach slàinte shiorruidh dh' ionnsuidh anama.

2. Tha sìth maille ri Dia, agus sìth anama, mar an ceudna, nan toradh a tha sruthadh o chreidimh teanraidh anns an Tighearn Iosa Criosd. Chruthaich Dia an duine an toiseach, cha 'n e mhain ann a iomhaigh féin, ach ann an sìth, ann an càirdeas, agus comh-chomunn maille ris féin, agus bhuaicheadh e anns an staid shona so, gus an do pheacaich e 'n aghaidh Dhé, le itheadh do 'n mheas thoir-measgte; ach co luath 's a dh'ith e do 'n mheas so, dh'eirich a choguis féin na aghaidh, dhealaich sìth ri anam, agus chaill e 'n comh-chomunn blasda bha aige maille ri Dia na cheud staid. Chuir am peacadh an creutair agus a Chruith-fhear an aghaidh cheile; lion e cridhe an duine le naimhdeas an aghaidh Dhé, agus bhrosnaich e Dia gu fearg an aghaidh an duine. Dh'fhag e 'n cinneadh daonn' uile fo dhìom, fo corruidh an Uile-chumhachdaich, agus buailteach do thruaighe shiorruidh.

Ach thainig Criosd a dh' ionnsuidh an t-saoghail mar theachdaire sìth, mar Eadar-mheadhonair, a dheanamh réite eadar Dia agus daoine ceannaireach a thog an sàil na aghaidh. Gidheadh, cha robh e na ni furasda do 'n Tighearn Iosa Criosd an réite so a dheanamh. Dh' fhuiling agus chosd e féin mòran chum reite dheanamh air son peacanna a shluaigh; ach ghradhaich e a shluaigh air a leithid a dhoigh is gu 'n robh e toileach sìth a cheannach dhoibh-san, ciod air bith a chosdadh e dha féin. Uime sin, thug e suas e féin mar iobairt air a chrann-chéusaidh, chum an saoradh o chionta pheacaidh, agus an deanamh réidh ri Dia; agus tha na sgriobtuirean a teagasg dhuinn, gu'n robh an iobairt a thug e suas co taitneach ann an sealladh Dhé an Athar, as gu 'm bheil e toileach a bhi réidh ris na ceannaircich is mo do shliochd Adhamh, air sgàth na h-iobairt luachmhoir so. Co luath 's a tha e faicinn peacach air bith, air son an do dhoirt Criosd fhuil, air irioslachadh, a strìochdadh da Mhac, agus a gabhail ris tre chreidimh, tha e dubhadh a mach' uil' eu-ceartan, ga dheanamh réidh ris féin, agus a labhart sìth r' a anam. An uair a thainig am mac struidheach thuige fèin agus a phill e le irioslachd a dh' ionnsuidh athair, ghabh athair ris gu toileach, agus bha 'n struithear air aisig gu sìth, gu rèite, agus co-chomunn maille ri athair gun dàil. Agus tha e na ni gle chinnteach, gu robh a

bhana-pheacach, air am bheil cunntas againn ann am briathraibh ar teagaisg, cha 'n e mhain air a h-aisig gu sith maille ri Dia, ach mar an ceudna gu sith agus fois anama, 'n uair a thubhairt Crìosd rithe,—“Tha do pheacanna air am maithheadh, Shlànaich do chreidimh thu, imich an sith.”

3. Tha co-chomunn spioradail maille ri Dia na thoradh a tha sruthadh o chreidimh tearnaidh anns an Tighearn Iosa Crìosd. Tha co-chomunn maille ri Dia na shochar a bhuineas do gach creutair naomha tha anns a chruith-eachd. Tha aingil nam flaitheis, agus spiorada nam fir-eam, a tha air an deanamh foirfe, a ghnath le h-aghaidh gun fholach, a faicinn glòir an Cruith-fhir, am mealtuinn a làthaireachd, agus a deanamh gairdeachais ann an solus a ghnùis. Bha Adhamh na cheud staid naomha, neo-chiontaich, am mealtainn comh-chomunn maille ri Cruith-fhear mar an ceudna. Ach am buin an sochair so do chreutair peacach air bith? Am feud creutair peacach a tha air a chuairteachadh le iomad anmhuinn-eachd, agus truaidheachd, a bhi mealtuinn comh-chomunn maille ris an Ti a tha do shùilean ni 's gioine, na gu 'm feud e amharc air aingidheachd? Dh' innis an t-Abstol Eoin dhuinn gu 'm feud, an uair a thubhairt e mu thimchioll fein, agus muinntir eile,—“Gu fìrinneach tha ar comunn-ne ris an Athair, agus r' a Mhac Iosa Crìosd.” Gidheadh, cha 'n fheud peacaich comh-chomunn a mhealtainn maille ri Dia, gus am bheil iad an tùs air an iompachadh, agus air an deanamh réidh ris trid Iosa Crìosd an t-Eadar-mheadhonair. 'S ann an deigh dhoibh gabhail ri Crìosd, agus a bhi air an aonadh ris tre chreidimh, a tha iad air an aisig gu sith agus comh-chomunn spioradail maille ri Dia. “Uime sin, air dhuinne ohi air ar fireannachadh tre chreidimh, tha sith againn ri Dia, tre ar Tighearn Iosa Crìosd: tre 'm bheil againn mar an ceudna slighe gu dol a steach tre chreidimh chum a ghràis so anns am bheil sinn nar seasamh, agus a ta sinn a deanamh gairdeachas an dòchas glòire Dhé?” 'N uair a tha naimhdeas agus aimhreit eadar coimhearsdaich, tha cairdeas agus comh-chomunn graidh air an druidealh amach. 'N uair tha naimhdeas is cogadh eadar rioghachdan an t-saoghail so, tha iad a druidealh am pùirt an aghaidh a cheile, agus an àite bhi taisbeanadh deadh-ghean d' a cheile, 's a frithealadh d' a cheile, 's e 'm miann a bhi teannachadh, a creachadh, agus am milleadh a cheile. Ach an uair a tha 'n cogadh air a chosg, air a thionndadh gu sith, tha iad a ris a fosgladh am pùirt, a frithealadh d' a cheile, agus air an aisig gu càirdeas, agus comh-chomunn, mar nach biodh naimhdeas na cogadh a riamh eat-

orra. An uair a tha peacaich a tilgeadh sìos an airm-chogaidh an aghaidh Dhé, a strìochdadh d' a Mhac, agus air an aonadh ris tre chreidimh, tha iad air ball air an aisig gu sìth, agus comh-chomunn maille ri Dia, agus air sgàth Chrìosd, tha Dia a fosgladh uinneagan neimh, a compartachadh beannachdan spioradail gu pailt, a dortadh a ghràidh 'nan cridheachaibh, agus ga fhoillseachadh téin doibh, mar nach eil' e do 'n t-saoghal.

4. Anns an àite mu dheireadh, tha naomhachd cridhe agus beatha, na thoradh a tha sruthadh o chreidimh anns an Tighearn Iosa Crìosd. Tha 'n duine saor o fhìreantachd, agus na choigreach do naomhachd, co fhad 's a tha e dealaichte o Chrìosd. Co fhad 's a tha e dealaichte o Chrìosd, cha 'n 'eil aon srad do ghràs, na 'n tomhas is lugha do naomhachd a gabhail comhnuidh na chridhe; ach co luath 's a tha e teachd a dh' ionnsuidh Chrìosd, agus a gabhail ris, tha e, cha 'n e mhain, air a sgèadachadh le a fhìreantachd, ach mar an ceudna a compartachadh d' a naomhachd. Tha Crìosd air a dheanamh dha le Dia, na ghliocas, na fhìreantachd, na naomhachd, agus na shaorsa. 'S e Crìosd tobar na slàinte,—an tobar o'm bheil slàinte an anama gu h-iomlan a sruthadh; ach 's e creidimh inneal-tarruing an anama, 's ann tre creidimh a tha e teachd a dh' ionnsuidh an tobair so, agus a tarruing uisge le h-aobhneas as. Tha e fìor, cha 'n 'eil lamh sam bith aig creidimh anns an duine bheothachadh, no ann an gràs a chompartachadh ris an anam an toiseach; 's e so obair an Spioraid Naoimh a mhain, agus an uair a tha 'n Spiorad a teachd a dheanamh na h-oibre, tha e factainn an anama marbh anns a pheacadh, agus tur fhalamh do ghràs, agus do naomhachd. Ach tha 'n t-anam air a bheothachadh, agus gràs air a chompartachadh anns an ath-ghineamhuinn; agus co luath 's a tha gràs tearnaidh air a chompartachadh, tha obair naomhachaidh a tòiseachadh, agus 's ann a reir mar tha gràs air a mheudachadh, agus air a chumail ann am beò-chleachdadh, a tha 'n obair so a soirbheachadh, a tha 'n duine dol o neart gu neart air an t-slighe gu Sion. Ach tha e soilleir o fhocal Dé, gu bheil gràs air a neartachadh, agus obair naomhachaidh a soirbheachadh, a reir an tomhais anns anns am bheil an t-anam a beachdachadh, agus a beathachadh air an Tighearn Iosa Crìosd trid creidimh. 'S ann le bhì 'g amharc mar ann an sgathan air glòir Chrìosd, a tha e air atharrachadh chum iomhaigh Chrìosd, agus air a dheanamh iomchuidh air son oighreachd nan naomh san t-solus. An uair a tha 'n duine air fhìreanachadh tre chreidimh, tha e factainn còir air a bheatha mhaireanaich; ach tha fàirreachd ann an naomhachd gu neo-fhàilnichte feumail chum làn-

sheilbh fhaotainn air a bheatha so. “As èugmhais naomhachd, cha’n fhaic neach air bith an Tighearna.” Ach tha naomhachd cridhe agus beatha, a ghnath a sruthadh o’ bheò-chreidimh anns an Tighearna Iosa Crìosd; oir “ma tha neach air bith ann an Iosa Crìosd, is creutair nuadh e; chaidh na sean nithe seach, feuch rinneadh na h-uile nithe nuadh.”

1. Anns a cheul àite, feudaidd sinn fhoghlum o’n teagasg so, gur saor-thiodhlaic o Dhia creidimh tearnaidh. Tha e furasda le daoine a bhi ga ’m mealladh féin, le bhi saoil-sinn gu bheil an creidimh, an t-aithreachas, agus an t-ath-leasachadh a tha feumail chum slàinte an anama, nan comas féin; gu ’m feud iad am peacadh a thréigsinn, agus pilleadh a dh’ ionnsuidh an Tighearna co luath ’sa gheibh iad am ionchuidh air a shon; ach cha’n ’eil an so ach barail mhearachdach agus mhillteach, a tha cuideachadh daoine chumail nan codal anns a pheacadh, gus am bheil am bás ga’n dùsgadh, agus ga ’n toirt an láthair cathair breitheanaais. Na deanamh neach air bith miodal ris féin air an doigh so ni ’s mo; oir tha e soilleir gu bheil creidimh, maille ris gach gràs eile, gu h-iomlan os ceann naduir, agus a teachd a nuas o Athair na soillse, maille ris nach ’eil atharrachadh, na sgàile tionndaidh. ’S ann trid an Spiorad Naomha tha Dia a compartachadh a ghràis so ris an anam; agus air an aobhar so, tha creidimh air a gharm anns na sgriobtuiribh, mar a ta gràsan tearnaidh eile mar an ceudna, toradh an Spioraid. Tha ’n fheòil a toirt a mach an toradh a tha chum bàis; “ach ’s e toradh an Spioraid gràdh, aoibhneas, sìth, fad-fhulangas, caonhalachd, maithneas, creidimh.”

2. Tha creidimh na ghràs a tha feumail, agus éifeachdach chum an t-anam a tharruing a dh’ ionnsuidh Chrìosd. Tha creidimh na shaor-thiodhlaic a tha air a chompartachadh leis an Spiorad Naomha, agus tha e air a chompartachadh gu bhi na mheadhon éifeachdach san leth a stigh, chum an t-anam a threòrachadh a dh’ ionnsuidh Chrìosd mar Shlànuighear. ’S e Crìosd Slànuighear an anama, an t-aon ainm a thugadh fo neamh, tre ’m feud peacaich a bhi air an tearnadh. Gidheadh, cha ’m fheud peacaich a bhi air an tearnadh trid Chrìosd, co fhad ’s a tha iad a buanachadh dealaichte uaith, agus ’nan coigrich do bheò-chreidimh. Feumaidh iad teachd d’ a ionnsuidh mar thainig na doill, agus na lobhair o shean,—feumaidh iad beantainn ris, mar rinn a bhean air an robh an dortadh fola,—feumaidh siad iad féin a chuir, tre chreidimh io laimh an àrd-Leigh so, agus a bhi ’g earbsa slàinte ’n anama ’mhain ris-an a tha cumhachdach gu tearnadh. ’S e so

obair fìor chreidimh. 'S e dreuchd àraidh a chreidimh a bhi tarruing an anama o gach leigh gun tairbhe, o gach stéidh dòchais mhearachdach, a dh' ionnsuidh Chrìosd, an t-aon bhunait a shuidhich Dia ann an Sion.

3. Tha creidimh na ghràs a tha gu neo-fhàilnichte feumail chum slàinte an anama. Tha eas-creidimh a diultadh ri Chrìosd, agus a treòrachadh gu sgrios; ach tha fìor chreidimh a treòrachadh an anama dh' ionnsuidh Chrìosd, agus fa-dheòidh gu beatha mhaireannach. "An ti a chreideas anns a Mhac, tha a bheatha mhaireannach aige, ach an ti nach 'eil a creidsinn anns a Mhac, cha 'n fhaic e beatha, ach a ta fearg Dhé a gabhail comhnuidh air." Tha uile ghràsan an Spioraid do nadur slàinteil. Tha gràdh, aithreachas, agus fìor irioslachd, do nadur slàinteil, co maith ri creidimh. Tha na gràsan so uile co-oibreachadh chum slàinte an anama; bha iad uile am beò-chleachdainn ann an cridhe na bana-pheacach, ris an do labhair Chrìosd, ann am briathraibh ar teagaisg. Gidheadh, cha dubhairt Chrìosd rithe, "Shlànuich do ghràdh thu," no "Shlànuich t-aithreachas thu;" ach, "Shlànuich do chreidimh thu." Ged tha gràsan an Spioraid gu h-iomlan do nadur slàinteil, gidheadh, cha 'n 'eil an oifig, na 'n dreuchd cheudna aig gach gràs. 'S e dreuchd a chreidimh gu sonruichte, an t-anam a tharruing a dh' ionnsuidh Chrìosd, tobar na slàinte. 'S ann tre chreidimh a tha e gabhail ri Chrìosd, agus air aonadh ris, agus uime sin, tha e soilleir gur ann tre chreidimh a tha e mar an ceudna air fhìreanachadh, agus a teachd fa-dheòidh gu lán sheilbh air beatha mhaireannach anns an t-saoghal ri teachd.

4. Tha creidimh anns an Tighearn Iosa Chrìosd a deanamh an duine tarbhach ann an deadh oibribh. Cha 'n 'eil creidimh na nì gun fheum, na nì gun toradh, na nì a tha luidhe seachad marbh anns an anam ghràsmhor, ach na nì a tha beathail, agus gnìomhach, a tha cuir an duine ri saothair ann am fion-lios Dé, ga dheanamh eudmhor mu dheadh oibribh. Mar tha chraobh gun fheum, nach 'eil a giulan toradh, mar sin tha 'n creidimh nach 'eil torach, nach 'eil tarbhach ann an deadh oibribh. "Mar tha 'n corp marbh as eugmhais an Spioraid, mar sin, mar tha an ceudna, tha creidimh marbh as eugmhais oibre." Tha 'n duine air fhìreanachadh, ann am fianuis Dé tre chreidimh as eugmhais oibre; ach tha creidimh an duine air fhìreanachadh, no air a dhearbhadh a bhi fìor, agus neo-chealgach, le deadh oibribh.

5. Anns an àite mu dheireadh, tha e soilleir o 'n teagasg so, gu bheil an Tighearn Iosa Chrìosd na Shlànuigh-ear iochdmhor, agus tròcaireach, a tha comasach air

truas a ghabhail do 'n aineolach, agus do 'n dream a chaidh air seacharan. Ghabh e gu toileach ris na doill, agus ris na lobhair, a thainig d' a ionnsuidh ag éigheach air son trócair,—cha do dhruid e chluas r' an glaoth, agus cha do chum e uatha an trócair a bha dh' easbhuidh orra. Ghabh e gu toileach ris a bhana-pheacach mhòr, air am bheil cunntas againn anns a chaibideil so. Cha do dhiult e rithe air son meud a cionta, cha d' rinn e tàir oirre air son lionmhoireachd a lechdan,—cha do bhuin e rithe a reir a toilteanais; ach ann am meadhon na feirg a thoill i, chuimhnich e oirre ann an trócair. Mhaith e a peacanna a bha lionmhor, leigheas e a spiorad leòinte, agus chuir e air falbh i le briathraibh sòlasach ar teagaisg,—“Shlànuich do chreidimh thu, imich an sìth.”

(Ri leantuinn).

Memoirs of Elizabeth Cairns.

(Continued from Vol. XXVIII., p. 283.)

In the beginning of the next year I went to the country for my health, where I had opportunity to converse with relations and acquaintances who lived remotely, from whom I received convictions, and might have learned many lessons, when I saw how far they excelled in spiritual experiences and subjective light those that had much more objective light and outward advantages, in which I think there shines much of the sovereignty of God's grace. In this place I had much sweetness in secret prayer and meditation.

I had here an opportunity of attending a communion occasion. On the Saturday I met with a friend that told me that they had met with a trial in providence that was very wrath-like, which damped me extremely, and was like to put me out of case for the present work, but I went to the Lord by prayer, and was helped to lay the case before Him, and He mercifully pitied me by sending His word to me with power suitable to my case, which had a composing virtue in it, and so I slept that night, which was a great mercy to my weary body, and the whole Sabbath after was a good day to me, for there was a light that shined on my soul in and by the word that I heard preached, and in time of communicating I found more than ordinary breathings of the Spirit on my soul.

After this there were two weeks I had much desertion in secret prayer. I had about this time an opportunity of another communion, and heard several ser-

mons. Saturday and Sabbath I was sore deserted, till between the action and the evening sermon, where I fell a-weeping for fear of a long life. Unbelief took occasion from that word in Ps. xc. 4, "A thousand years were but as one day with God." Upon this I began to think, What if He should continue to desert me, as justly He might. Oh, the fears of this were like to break me, yet in the evening there came a minister who preached on that text, "But we know that when He shall appear, we shall be like Him, for we shall see Him as He is"—(I. John iii. 2). This sermon was God's send to me, for by it I found my faith strengthened, and was made to rejoice in the hope of His last appearance. Oh, I may say from my experience, better be on a sick-bed and in a burning fever with the Lord's presence, than be at a communion table when He is absent.

There was an exercising providence that fell out about this time, namely, in the matter of calling Mr Ebenezer Erskine to be one of the ministers of Stirling. At the beginning of this weighty affair the Lord made me to believe that He would accomplish it, though there was great opposition made against it, even by them of whom better things would have been expected, for it might have been expected they would have been the encouragers and on-carriers of it, rather than the hinderers; yet it pleased the Lord, who is wise in counsel and infinite in power, and will not want instruments when He hath any work to do with them. And therefore this work was so carried on, and that in every step there was a divine hand to be seen; and as to the event of that remarkable providence, I can say from my experience that Mr Erskine was given as the answer of many prayers, and was God's send to my soul, and, as I am well informed, he is so to many others.

This providence brought about the accomplishment of a promise the Lord made to me three-and-twenty years ago. In the meantime of its accomplishment I heard a minister preach on Ps. xxvii. 13—"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." In this sermon he discoursed—1. On the ground of the people of God, their fainting. 2. The nature of that faith that supported them. (1) The sights of faith. (2) The maxims of faith. (3) The works of faith. (4) The cordials of faith.

I can neither word nor write what was discovered to me by this sermon. Oh, memorable day! Oh, my soul, never forget it. This day was not only good to me in the public, but also in secret. Here I got more

than an ordinary visit above what I am able to express; yet I shall record the following remarks:—1. I remark, that as hope deferred maketh the heart sick, so the accomplishment of the desire is a tree of life. 2. I remark, that as here I got a renewed display of the faithfulness of God, so I see that the longer there is between His speaking the promise with power to the soul and the time of its accomplishment, the more the infinite perfections shine forth in the accomplishment. 3. I am persuaded that in the accomplishment of every particular promise to the soul, there is something of a begun heaven in it, especially when in the accomplishment the Lord draweth very near to the soul in a more than ordinary way. As to the effects of the Lord's drawing near to my soul at that time—1. I find that unbelief and the devil's party have got a deadly stroke. 2. I find the Lord's words of grace hath brought a felt reviving. 3. As there is an answering of face to face in the glass, so I have found upon the Lord's drawing near to my soul an assimilating virtue coming along with it, but this I cannot put in words. 4. It hath a tendency to darken and cast down all time's things, and carries my soul out in an unwearied pursuit after communion with Christ through my whole life of grace here, and makes me long for a life of perfection in glory.

This Sabbath the ordinances have not been so refreshing to me; but glory to my tender-hearted and merciful High Priest, that knows I cannot bear His absence, He drew near to my soul, and filled and refreshed me, upon which I was made to make a renewed resignation of myself, both soul and body, to the Lord, and said, If He would not take me out of the world, He would serve Himself of me, while in the world, though it were no other way than in confession of sins, and supplications for the generation and for myself.

Literary Notices.

REPRINTS from the "Free Presbyterian Magazine."
Price 2d each; post free, 2½d; 30 for 5s, post free.
To be had from the Editor.

The lecture on dancing by the late Rev. William Parks, B.A., has been reprinted. It is well written, and gives an impartial consideration to the common

arguments for and against dancing. Such as indulge in it should carefully consider this lecture, and lay to heart its admonitions and conclusions.

A lecture by the late Rev. H. C. B. Bazely, B.C.L., on "Standing at Prayer" has been also reprinted. In it the writer searched in the Scriptures for the position taken in prayer by the Lord's people down to the conclusion of the Bible narrative, and sets the result before the eye of the reader with great fairness. In this age of innovations we strongly advise all who wish to follow the footsteps of the flock of Christ to read it carefully.

The story of "Poor Joseph," in Gaelic, can be had at the same price as the above. This story is a most striking illustration of the Scripture—"But God hath chosen the foolish things of the world to confound the wise." It proves the effectual and efficacious power of the Holy Ghost in the application of gospel truths to the weakest mind, and in working saving faith in the heart in order to the receiving of Jesus Christ as a Saviour. The story of "Poor Joseph's" simple faith and its effects upon his heart by instilling love to Christ and to His people has done much good to the souls of many. We strongly commend it to all who admire God's grace, also to such as covet an interest in Christ Jesus. These can see in poor Joseph the reality of faith in the testimony God has given of His Son.

N. C.

THE SATAN OF SCRIPTURE, by the Rev. James Ormiston. Sovereign Grace Union, 98 Camberwell Grove, London. Price 3d, post free, or 25 for 4s 6d.

The Sovereign Grace Union deserve the highest commendation for the bold stand made by them in defence of the plenary inspiration of the Bible, and of the doctrines and principles of the Reformation. It is very refreshing and invigorating to read their leaflets and pamphlets, because they are all based solidly on the rock of truth.

A pamphlet entitled "The Apostacy of the Devil, and the Princedom of the Devil," lies before us as we write. Rev. James Ormiston has handled in a very able manner the two aspects of Satan's apostacy and princedom, taking all the evidence from the Bible, upon which he built a case against Satan's activity in his slaves in the world which, in our opinion, cannot be overthrown. We strongly recommend it to all who wish to see the face of this present generation in the mirror of God's Word.

N. C.

Are the Higher Critics Ignorant?

CERTAINLY not if we are to accept their own high pretensions; but competent scholars, such as Prof. Dick Wilson, Princeton, think they are, and this seems to be the fair inference also from a letter read at a great demonstration held in the Albert Hall, London, in defence of the Bible, and written by no less an authority than Prof. Sayce, the eminent Assyriologist. "There is no better way," says Prof. Sayce, "of impressing upon the general public the fact that a sceptical attitude toward the records of the Old and New Testaments is to-day usually the mark of ignorance or semi-knowledge. The leading scientists have returned in great measure to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture. Archæology, based on scientific excavation, has demolished the assumptions and conclusions of subjective criticism, and it is not going too far to say that the archæological discoveries of the last thirty years have, with hardly an exception, been dead against the most confident decisions of the merely literary critic, and in favour of the trustworthiness of our records. . . . The so-called 'critical' rout in the field of Old Testament History is as complete as it has been in the field of Greek History. Each fresh discovery confirms this. The latest has just been made by the American excavators in Bethshan, who have discovered there a large slab of Rameses II., in which he refers to the City of 'Rameses,' and tells us that it had been built for him by 'Asiatics.'"

Notes and Comments.

Is He a False Prophet?—The Roman Catholic Archbishop of Chicago, according to the "Crusader" (San Francisco), has delivered himself of the following prophecy:—"In fifty years Chicago will be exclusively Catholic. The same may be said of Greater New York and the chain of big cities from New York to San Francisco. Nothing can stand against the church. I would like to see the politician who would try to rule against the church in Chicago! His reign would be short!" We trust Archbishop Quigley is wrong, but unfortunately there are too many evidences of the rapid progress of the Church of Rome in political influence both here and in America to bring his prophecy well within the range of possibility.

A Note of Warning.—It would appear the Seventh Day Adventists, to whose views on the Sabbath attention was recently called in the Magazine, have been busily disseminating their books in some parts of the Highlands. Some years ago we called attention to this means of subtle propaganda when an agent canvassed for the sale of "The Great Controversy." This time it was "Daniel and Revelation," by Uriah Smith, that was made the vehicle of getting their erroneous doctrine into the homes of unsuspecting persons. These canvassers have always a plausible story to tell about the merits of the book they are selling, and quote the names of noted Reformers as a passport to the favour of the probable purchasers. The price of the books are somewhat stiff, even in these days of high prices, ranging from a pound upwards. We would respectfully warn our people to be on their guard against canvassers of this kind, and would counsel them to make a bonfire of the book or books they may have so unsuspectingly purchased. We hope in next issue of the Magazine to have an article dealing with the views of the Seventh Day Adventists.

Church Union Legislation.—The Church of Scotland (Property and Endowments) Bill, which amends the law relating to teinds and to the stipends of ministers of the Church of Scotland, and to the tenure of property and endowments of the Church, passed the second reading in the House of Lords on 1st April. The Lord Chancellor (Lord Haldane) has issued a memorandum showing amendments, the propriety of which should be considered before the Bill proceeds further. The Bill will, therefore, not be passed into law before the General Assemblies. It deals with very intricate financial arrangements, and is a further step in the legislation initiated by the Church of Scotland Act of 1921 towards the Union of the Church of Scotland and the United Free Church. Legislative action has also been initiated in Canada for the Union of the Presbyterian, Methodist, and Congregational Churches. There is strong anti-Union opposition in the Eastern Provinces by the Presbyterians. The legislature of the Prairie Provinces—Manitoba, Saskatchewan, and Alberta—has passed the Union Bills. At the time of writing, the anti-Unionists in the Nova Scotia legislature are offering strong opposition. In Ontario the Private Bills Committee, after a long debate, decided to have the Bill redrafted, so as to give the right to congregations to vote in favour of the Union before it becomes effective. In the event of a congregation voting for Union, the pro-

erty goes with it, but if it refuses to enter the Union, then its property remains with it. The Bill has yet to come before the Federal Parliament at Ottawa, and before these notes appear it will have been discussed and passed into law or rejected. The Canadian Union is one of the strangest mixtures that has yet been devised by the wit of ecclesiastics.

Religious Instruction in the Ulster Schools.—The problem of religious instruction in the public schools of Ireland was rather a difficult problem, but the system adopted in the National Schools was carried on successfully until the setting up of the Irish Free State. In 1923 Ulster passed an Education Act, in which were embodied religious instruction regulations. Recently these regulations were objected to by a few in the Northern Parliament, who contended that the regulations did not make provision for religious education by the teachers. Mr Pollock, the Minister of Finance, in his reply, said that within the limits of the regulations now lying on the table it would be quite possible to ensure that the teachers would give religious instruction. He would give the assurance that if they remained within the four corners of the Act the Ministry was willing to enlarge or make more elastic the regulations to ensure that teachers will give religious instruction. He thought the Churches were beginning to be fairly well satisfied that the assurance was almost complete. He could not think that members would now desire to paralyse the whole Act, and he appealed to the mover and seconder not to proceed to a division. The Government motion was carried by 24 votes to 4.

Broadcasting.—The Aberdeen United Free Church Presbytery had a motion before it to appoint two members to the Committee in connection with broadcasting on the Sabbath. The motion was carried by a large majority. The Rev. Dr R. S. Sleight, Gallowgate, Aberdeen, moved a direct amendment, but in doing so one could have wished that there was a little more plain speaking on this new menace to the observance of the Lord's Day. It is quite right to object to it as a purely commercial move on the part of the Broadcasting Company, but the evils connected with it should have been unsparingly condemned. What with dance music on the Lord's Day, and other music which even the most latitudinarian cannot describe as sacred (at times broadcasted), and sermons of a milk-and-water description (as those who have heard them testify), this new and wonderful invention is being prostituted to a bad purpose, and used by the devil as a new weapon to destroy

the sanctity of God's Day. Those who have any doubt about this have only to read the broadcasting announcements in the Saturday papers to learn what is being done.

A New Plea for Dancing.—Dr Guthrie, rector of St Mark's Episcopal Church, New York, recently foolishly expressed himself in favour of dancing, and was rebuked by his bishop. The incident was the occasion of comment in a special article in a Chicago paper, sent us by a friend, in which the writer refers to David's dancing before the Ark, and then adds, seeing people differ in their views as to what pleases God, therefore let those dance who want to and let those pray who want to, and God, who knows all, will accept the good intentions. If those who love dancing as at present practised were actuated by David's religious joy we could understand the point of the reference to David, but as it is it has no point. Then, again, it is not what we consider pleasing to God that is to be given to Him, but what He considers pleasing. No doubt Cain thought he was giving that which was pleasing to God, but God thought different.

Church Notes.

Communions:—May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June—First Sabbath, Coigach; second, Shieldaig; third, Dornoch, Glendale, and Lochcarron; fourth, Gairloch; fifth, Inverness. July—First Sabbath, Lairg, Beaulie, and Raasay; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton. August—First Sabbath, Dingwall; second, Portree, Stratherrick; third, Bonar-Bridge; fourth, Stornoway. September—First Sabbath, Ullapool, and Vatten; second, Strathy; third, Applecross and Stoer; fourth, Laide.

Clydebank Mission Hall.—Friends will be pleased to learn that a suitable place of worship has now been provided for our Clydebank Mission. This hall is well situated in Dumbarton Road, near the Municipal Buildings. It is built of concrete, fitted with electric light-

ing, and comfortably seated for about 250. Services were conducted in it for the first time on Thursday, the 14th February, by the Rev. N. Cameron, when he preached in Gaelic and English. The late Captain Neil Macdonald, and prior to that the late Messrs Murdo Macdonald and John Maclean, elders, and others took an active interest in this Mission. The cost has been contributed to by the Clydebank friends, through the efforts of Mr James Nicolson, elder, and others, to the extent of about £350, but a further £350 is required, and assistance will be much appreciated. Mr Nicolson's address is 58 Second Avenue, Clydebank. May the Lord abundantly bless this part of His vineyard.

Deputy to Canada.—As stated in our last issue, the Rev. Murdo Morrison, Lochinver, intends sailing on the 2nd of May for Canada. He sails on the "Mont-laurier" from Glasgow to Quebec. Any letters for Mr Morrison may be addressed to him, c/o Mr D. Macleod, 866 Strathcona Street, Winnipeg, until further notice.

Meeting of Synod.—The Synod will meet, God willing, on Tuesday, 20th May, at 6.30 p.m., in the Hall of St Jude's Free Presbyterian Church. The Rev. James Macleod, retiring Moderator, will conduct divine worship at the above hour.

Acknowledgment of Donations.

NOTE.—In accordance with Notice in last Magazine, only anonymous donations are acknowledged in this issue.

Alexander Macgillivray, General Treasurer, Woodbine Cottage, Glen-Urquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to the 7th April:—

SUSTENTATION FUND.—A Wellwisher, 16s.

The following lists have been sent for publication:—

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TARBERT (HARRIS) MANSE REPAIRS FUND.—The following item was omitted from last issue:—£1 6s 0d from Kenneth Macdonald, Port Elizabeth, S.A., being balance of amount collected by card.

The Magazine.

Notice to Subscribers.—Subscribers are respectfully reminded that their subscriptions for the year 1924-25 are now due, and the General Treasurer will feel greatly obliged by an early remittance. The annual subscription is 4s, payable in advance.

Binding of Magazine.—Subscribers who wish their Magazines bound, may have them bound for 2s per volume. In order that advantage may be taken of this special offer, it is necessary to send a large number of volumes to the binder at a time, and the Editor has arranged to collect the volumes at Wick, and send them to the binders. The volumes must be carefully arranged, with remittances enclosed for binding at the above rate, with 6d for return postage for single volume; 9d for 2 and 3 volumes; 1s for 4 and 5 volumes; and 1s 3d for 6 volumes. This offer holds good for a fortnight after this notice.

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