



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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Free Presbyterian Magazine

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Moral and Religious Aspects of the War.

IT may be profitable at the present moment that we should consider a little more fully than we have yet done, some of the moral and religious aspects of the great War now raging— aspects of the matter which are fitted to impress upon individuals and nations lessons of great and abiding importance. We shall observe, first, some of the moral aspects of the War as a human conflict, and then, secondly, some of its religious aspects as a divine chastisement.

1. First, then, let us notice the moral aspects of the War as a human conflict.

This leads us, to begin with, to observe the dishonourable part which Germany has played in this dreadful strife. All the evidence points to the conclusion that Germany has been the secret but deliberate instigator of the War. Military preparations on a great scale have been going on within her borders for a number of years, and her spies have been secretly spreading themselves over Great Britain for a considerable time. Her grand aim, to all appearance, has been to overthrow, if possible, the supremacy of Great Britain among the nations, and to exalt herself to the highest place of power. Influenced by an unholy lust for dominion, her representatives did not hesitate to take advantage of the Austrian crisis with Servia, and refusing to confer as to peace with Britain and France, they deliberately called for War. The unrighteous spirit which prevailed among them showed itself by their sending an army to invade France through the country of Belgium, contrary to the express terms of a treaty. This breach of obligation was acknowledged by their own parliamentary leaders, while an attempt was made at the same time to justify it on the ground of a self-made necessity. The German Chancellor contemptuously described the written and signed treaty as "a scrap of paper." Could anything more clearly show the perfidious disposition that animated the Kaiser and his counsellors? Such falsehood and treachery, acted by the representatives of a great nation in the full knowledge of the

tremendous evil consequences which would necessarily follow, present us with iniquity of the blackest dye, which cannot go unpunished. And what do we further see? The conflict, thus wickedly begun, has been carried on in the same spirit. It is not the least exaggeration to say that the ten commandments have been thrown to the winds, and that every evil which the wickedness of man's heart could suggest, has been committed by German soldiers in the course of this fearful conflict. Nothing less than this can be affirmed, after due allowance is made for occasional false reports. Deceit and cruelty in every form have been the order of the day, and this with the express instructions of the Kaiser and his men of light and leading. The Psalmist, in the fifth Psalm, declares that the Lord will "abhor the bloody and deceitful man," and destroy them that speak falsehood. The issue is certain.

The next thing we observe is the honourable part that Great Britain and her allies have performed in this fearful struggle. We have referred to this to some extent already in a former article. The British Government did everything in its power to maintain peace, and was only compelled in the last resort to declare war. Britain has entered the conflict as the vindicator of truth and honour among the nations, and as the champion of the weak against the strong. The representatives of our country are by no means perfect, but in this particular business they are acting the just, honourable, and Christian part, and their names in this connection will go down with honour to posterity. Personally we regard Great Britain as the representative of Christ, the righteous Prince of Peace, and Germany as the representative of Satan, the unholy prince of darkness, in the present Armageddon. France, Servia, and Russia—whatever their national defects—are also justly engaged in the conflict. Belgium, though almost wholly a Roman Catholic country, has proved herself incomparably more honourable than Germany, with her nominal rationalistic Protestantism. If she had been possessed of the same perfidious spirit she would have also broken the treaty, and allowed the Germans to pass through her territories, in the expectation of future material recompense. But instead of that, she stood in the breach, and made choice of complete devastation with untold sufferings rather than moral perfidy and shame. Whatever her previous national shortcomings, she has acted a heroic, self-sacrificing part that can never be forgotten.

Many are the lessons that these things teach, but there is one lesson that stands forth with particular prominence. Germany is reckoned the most educated nation in the world. The lesson is clearly given that intellectual culture is not Christianity. Education cannot change the sinful bias of the fallen human heart. "The heart is deceitful above all things and desperately wicked," says God's Word, and the decided truth of this dictum is written in letters of blood and fire upon the plains of Europe to-day. The newer rationalistic criticism of the Bible has not made Germany a

more Christian nation, but has driven her far away from the fountain of eternal love and righteousness. Our Scottish and English theologians of the modern school will have to revise their beliefs—made and developed in Germany—and return to God's truth in its simple purity.

2. We now proceed to take a brief glance at some of the religious aspects of the War as a divine chastisement. Though people in general are disposed to overlook this point of view altogether, no one who truly fears the name of the Lord can pass it by. To any person of discernment it is perfectly clear that the Most High has joined together, under His moral government, sin and suffering. Sin is the original, procuring cause of suffering. True it is that the greatest sufferers in this world are not always the greatest sinners—others may be equally great sinners who suffer less, at least in the present life. God is sovereign as to His steps in retribution. But the truth remains all the same that if there had been no sin there would have been no suffering, and that all the pain which God's creatures suffer is a judicial consequence of sin. The Bible clearly leads us to expect that God will punish transgression, and the history of the race entirely justifies the teaching of Scripture in this as in other things.

Now, it must be universally acknowledged that all the nations involved are to suffer in the present strife, as, indeed, they have already suffered. Germany shall suffer for her Rationalism and Militarism. The very things in which she has gloried shall be instrumental in laying her head in the dust. She has been fighting in the most violent manner against God's law and gospel, and waging war with Immanuel, the King of righteousness and peace. Thus she stands exposed to all the artillery on heaven's battlements, and cannot possibly escape. Austria is an example of Popery and Militarism, and her judgment also is sure to come.

Not only, however, are the nations who are unjustly engaged in the present struggle to experience sore affliction; those who are righteously engaged in it are also to pass through the fire of chastisement. The Lord has had a controversy with Belgium on account of its Romish idolatry and its inhuman cruelty to the poor natives of the Congo in Central Africa, and Belgium has now been devastated throughout. He has also just grounds of indignation against France for her ancient persecution of the Huguenots, her modern infidelity of thought, and immorality of life. Still further, He is justly angry with Russia for her false Christianity, her drunkenness, and her cruelty to the Jews. And last, but not least, He has somewhat, yea much, against Great Britain also. If our nation has been more highly favoured than others with privileges, spiritual and material, for centuries, we have more to give an account of before God. He has exalted us to the highest place among the nations of the world; He has blessed us and made us a blessing. But still, it cannot be denied that we have greatly fallen from the moral and religious standpoint. Possibly,

as bad people might be found within our borders a hundred years ago as to-day, but the righteous were then more numerous, and the attachment to truth and purity in Church and State was more general and powerful. In recent years the majority among us have been pulling down the noble flag of Protestantism by changing the King's Protestant Declaration, and truckling to the unjust demands of the Papists in political affairs. Another evil, which is an indication of the rising tide of infidelity and immorality, is the widespread disregard of the Lord's day. Sabbath profanation has become a crying sin—a sin calling for judgment upon a godless, presumptuous people. The Lord cannot allow this to go unpunished, and there may be more disasters on sea and land if our authorities will not show more reverence to God's holy day of rest—one of the greatest boons ever bestowed upon humanity.

But we have exceeded our space, and must conclude. The present war is undoubtedly a great chastisement upon the nations. May the Lord make it a source of blessing, and fulfil the inspired word of His servant Isaiah—"When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah xxvi. 9).

A Sermon.

BY THE REV. M. MORRISON, LOCHINVER, SUTHERLANDSHIRE.

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"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast."—ISAIAH xxvi. 20.

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IN times of national trouble and distress the people of God betook themselves to the Lord, the source whence their deliverance could come. It was He who alone could inspire them with the hope and confidence that made them strong. Thus did Isaiah and the saints of old. At the prospect of fulfilled divine threatenings their attitude was not one of murmuring, but of submission and acquiescence in the righteousness of God therein. They were not slow to acknowledge divine intervention in all the evils and calamities which came upon them, and they justified God in the justice with which these were inflicted. The messages which they delivered from the mouth of the Lord often contained threatenings of divine anger and wrath. They explained the causes of His displeasure, and gave solemn calls to repentance. Sin and idolatry provoked God's holy anger. But He encouraged His own people who were faithful to Him amid all those dangers, to be strong in Himself, while He denounced war against the wicked.

To His people He addresses the words of our text when, in view of a violent storm that was either raging or about to break out, they required His direction and guidance. If this chapter is

introduced with a song of triumph, it ends with words indicative of sore and trying providences to the world. Now, in times of storm and wrath, God's people are here exhorted. A terrible war is presently raging, in which we are engaged; but terrible though it is, it is but as a small drop of divine wrath as compared to what that wrath will be to Christless sinners through eternity. Now, in considering this solemn portion of God's Word, I shall, as I may be enabled, deal with it under three heads:—

I.—The people who are exhorted in the text—"My people."

II.—The circumstances in view of which they are exhorted—"Divine indignation."

III.—The exhortation addressed to them.

I.—The people who are exhorted—"My people." God has a people in the world. With an eye to their welfare He controls all events which come to pass, and directs the dispensations of His providence. Usually worldly men are inclined to ignore this, but it does not alter the real fact. The Lord and Saviour says, "All power is given to me in heaven and in earth." Again, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John xvii. 2). And He is set "far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come" (Eph. i. 21). These statements clearly point out to us that Christ, the God-man and Mediator, possesses the reins of absolute government and dominion over all tribes, tongues, nations, and kingdoms. One particular object of His mediatorial government is that He might give eternal life to as many as were given Him by the Father. In ancient times He had His special people or nation, distinct from the heathen round about, and here we shall notice—

1. The Lord laid claim to this people as His own peculiar property. Them, of all people existing on the face of the earth, He knew and set apart for Himself. All the events of His providence, His conduct of affairs, His wondrous works, and His dealings with the rest of the world, were subservient to the fulfilment of His gracious purposes towards His people. He always asserted an unchallenged right to ancient Israel, as distinguished from the heathen nations. We may consider this right to them as threefold.

(1) In virtue of election and choice. They were a chosen people. This distinction could not be applied to any other people. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you

out of the house of bondage, from the hand of Pharaoh, king of Egypt" (Deut. vii. 6, 7). This choice and election of them was entirely sovereign, and was implied in His covenant. It was not due to any desert in them, nor any greatness or glory which they possessed. They were a few despised and insignificant people, but on them the Lord had set His heart. They were set apart and consecrated to the service of the Lord. Therefore He could truly say they were His people.

(2) They were His also in virtue of the favours and privileges bestowed on them. Not only were they chosen by Him, but He deposited His word, laws, statutes, and commandments with them. He instituted His ordinances and true worship among them, and provided them with shepherds, pastors, and leaders, prophets, priests, and kings to feed and guide them. Nothing was withheld from them which was necessary to their temporal, national, and spiritual well-being, or to their preservation as a people for the Lord. Surely He might well look on them as His own people—a people for whom He did such great things; He might well look for their constant loyalty and obedience to Himself. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for. And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day" (Deut. iv. 7, 8). "He also exalted the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord" (Psalm cxlviii. 14).

(3) They were the objects of His special care and providence. Many times He saved them from their enemies, delivered them from dangers and troubles, upheld them in temptations, trials, and distresses, and succoured them in wants and miseries. When they forgot His works and wonders, forsook His word, worship, and ordinances to go astray after strange gods—the work of men's hands—the Lord graciously exhorted and pleaded with them to turn back to Himself. "Return unto me, ye backsliding people, for I am married unto you, saith the Lord." "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old" (Is. lxiii. 9). When He showed hard things unto them, it was on account of their sins. Their own base ingratitude and wicked hearts led them to such excesses oftentimes, that nothing would correct them but sore and smarting experience of the fruits of their own doings. Therefore the Lord permitted many evils to come upon them—death, sword, famine and pestilence, calamities, and captivities of various kinds. And let us observe, friends, that it was after every effort failed to induce them to obey and return, after the most persuasive pleadings and gracious invitations, promises the most sweet and threatenings the most solemn used to influence them, the Lord, owing to their disregard and disobedience, permitted

these judgments to come upon them. He did not afflict them willingly, nor grieve the children of men.

Now, may we not consider our own land as in a somewhat similar situation? We were set apart in a manner at the Reformation for Christ and His service. We have been, until now, much more highly favoured by the Lord than any other people, and what returns have we made to Him? God's word found a place among us in the past, and we rejected idolatry and false worship in Church and State. We have been in the past acknowledged as a strong Protestant people, who prospered as no other people did. Our principles of justice and righteousness and well-ordered laws come nearest to the model, presented by the truth of God, that we find in the world. It is owing to this that we have attained to such a high position of authority and influence in the councils of the nations of the world. All these considerations are truly fit to impress upon us a deep sense of indebtedness and obligations to the King of Kings and Lord of Lords. The Lord has had also a great cloud of witnesses and faithful followers in the land. Their prayers availed much in the past, and they avail much still, and it is not altogether our own arm and might that got for us the victories of the past. When Gideon overcame the Midianites with three hundred, it was not surely his own sword that got him the victory; it was the sword of the Lord and of Gideon. He planted His church and ordinances among us as He has done among no other kindred. In our many and grievous backslidings and declensions, He has been calling us to repent and turn to Himself, our chief glory and honour. May He not, on these considerations, say to us, "Return unto me, ye backsliding people, for I am married unto you, saith the Lord."

2. Those, however, who are specially meant by our text are the true people of God in every age—the effectually-called by His grace. They were not all the true people of God who were named Israel, for it is said that, "though Israel should be as the sand on the seashore, yet a remnant only shall be saved." To be a privileged people is not necessarily to be a gracious people. Those who are here exhorted are specially sinners called by the grace of God. Therefore, they belong unto Him by reason of special grace. Of them He takes care in times of distress and storm.

(1) They are a people whom He loved from eternity. As their God, His love to them was infinite, eternal, and unchangeable. The Father loved them, and the Son loved them, and the Holy Spirit loved them. This love was an electing love, a redeeming love, a grace-applying and soul-sanctifying love. "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee" (Jer. xxxi. 3). "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but hath everlasting life." "Christ loved the church and gave himself for her." It is for His love to them He stands forth as their Mediator—God-man in one eternal Person.

As their Saviour, He is their Prophet, Priest, and King. And His love to them as their Prophet is an enlightening and instructing love; His love to them as their Priest is a justifying, reconciling, and pardoning love; His love to them as their King is a soul-winning, heart-alluring, and sin-destroying love. "We love him because he first loved us." "Having loved his own which were in the world, he loved them unto the end" (John xiii. 1). The enmity of men and devils cannot make ineffectual the love of God towards those whom He purposed to save, and this affords much comfort to the tried children of God.

(2) They are a people effectually called in time by God's Word and Spirit. They are forthwith separated from the world in their nature, desires, inclinations, and practices. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). The common call of the Gospel is addressed to all sinners unto whom the Gospel comes, but this call becomes effectual at God's appointed time to those whom He loved from everlasting. No sooner does God, by the operations of His Spirit and Word, bring a sinner from darkness to light, than Satan, the world, and a deceitful heart make their presence felt, and proceed with redoubled fury to make ceaseless attacks on the delivered captive. This has always been the experience of God's people. If you are truly called by Him you have found this out—that you are tempted, tried, and harrassed by Satan, and are subject to the like outward troubles and calamities with the wicked. The sinner who hears the voice of the Son of God effectually is "called unto his kingdom and glory." "As many as have heard and learned of the Father shall come unto me, and him that cometh unto me I will in nowise cast out." He exercises great and tender care over His people when His judgments are abroad. O how happy are they whose God is the Lord in times of sore visitations, because to Him they feel they can repair with hope and confidence, and from Him they can derive strength. What a privilege, therefore, is theirs! He wants them to enter into their chambers.

(3) Further, they are a pardoned and justified people. "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life" (Rom. v. 18). As a reconciled God in Christ, He pardons their sins most freely, fully, and completely, and accepts of their persons, and henceforth of their graces, duties, and exercises. God's justification of a sinner, which, as it is an act, is done in an instant, and absolutely perfect and complete, is wholly founded on the meritorious doings, sufferings, and righteousness of the blessed Immanuel. Christ died for them; He paid the price of their redemption. Therefore they are His property—His peculiar property. "Inasmuch as ye were not redeemed with corruptible things, as silver and gold, from your

vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 18, 19).

(4) They are a sanctified people. A new nature has been given them; a radical change in all the faculties of the soul has taken place. They are created anew in Christ Jesus. In the new birth they take on them the image of God as their Father and of the Saviour as their elder brother. So that, like as they have borne the image of the earthly, they now bear the image of the heavenly—even of the Lord from heaven. "Be ye holy, even as I am holy." It is unto this holiness and sanctification of heart and life they are destined. To Christ's example and image they must be conformed. They are His peculiar people in the world, whom He dearly bought, and on whom He spent and is spending a great deal of trouble and labour, as it were. A consecrated and sanctified people they must be, for nothing shall enter in that defileth or worketh abomination or maketh a lie. As they are God's workmanship in Christ Jesus, the graces of the Spirit of God are implanted—yea, the Spirit of Christ is put within them. "For if any man have not the Spirit of Christ he is none of his." Now, the sanctification of the inner man proceeds and advances through the tuition of God's Word and Spirit. It is evidenced in the soul's ever-growing consciousness of his own nothingness and unworthiness—of his ignorance, darkness, helplessness—and of his entire dependence on the resources of grace and glory with God in Christ.

Now, it is to these people He says, "Enter into thy chambers until the storm be overpast."

II.—The circumstances in view of which they are exhorted. There is a storm coming, or a storm raging, and in such outward circumstances the Lord's people need divine comfort and direction. A storm is what everyone naturally avoids, if he can, and when overtaken by it, such is the violence of the raging elements that the traveller's life is in danger. The mariner, whose weather-glass warns him of an impending storm, directs his course towards land, and makes for the nearest harbour as swiftly as he can. The Lord acts in a similar manner towards His people when storms are brewing and coming on the land. He shall make sure that they are preserved. Storms in Scripture are employed figuratively, and this text obviously contains metaphorical language. They invariably represent divine judgments, and here the words are to be understood in that sense. Application may be made to the state of things in the final judgment, but here we shall content ourselves with considering it under a two-fold aspect—namely, spiritual and temporal judgments.

1. Spiritual judgments are, in God's sovereign dealings, allowed upon a people because of abuse of light, mercies, and privileges. The spiritually dead, whether in Church or State, are not conscious or sensible of these judgments. It is God's people alone who do

really groan and sigh as they see the desolation which results from these judgments when they are abroad. And may we not say that spiritual death is thickly and widely prevailing throughout a land that once flourished with the blessed fruits of the gospel? We have grieved and vexed His Holy Spirit, so He hath turned to be our enemy. We desire not to retain the knowledge of God. Something else is substituted for the true knowledge of God among this generation. At what an alarming rate has the healthy and vigorous spirituality of former days declined. Instead, there is grown and growing a coarse materialistic spirit, which shuns any acknowledgment of, and dependence upon, the living and true God. As in the days of Amos, the Lord threatened and inflicted spiritual desolations on Israel for their sins, ingratitude, and apostacy, so we are sharing in this land in like spiritual desolations. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos viii. 11, 12). Let us now for a short time inquire into some of the causes why the Lord is permitting this storm, this ravaging, destructive storm, which seems to be carrying everything before it to ruin.

(1) We are, as a people and nation, become imbued so much with the spirit of gross and worldly materialism that no time or attention is devoted to anything serious pertaining to the world to come. Man's life seems to consist in what he can accumulate of this world. A mercenary spirit enters into all his activities in his religion as in other things. The god to whom the generality of men bow the knee is the silver and the gold which they can amass. Such a treasure ministers to their lusts, which they seek to gratify to excess. God and the all-important concerns of their souls are left out of all calculation. Is this not one of the procuring causes of our spiritual desolations? People desire to carouse in every form of luxury; to indulge in every form of sport, play, and amusement. What a wicked height we have reached in all these vanities which provoke a Holy God against us to destroy us. We may be sure that in the measure in which all these indulged forms of sport and amusement come in and prevail in the land, will the gospel lose its effect and influence, and the Spirit of God be withdrawn. Before this land was favoured with the truth and pure worship of God, all these sports and plays existed on a universal scale, and the sound preaching of God's Word was the means of breaking their hold on the people and making them turn from these vanities unto the living God.

(2) A contempt of the truth and worship of God. His worship is forsaken and neglected, and His laws are trampled under feet. The perpetual obligations of the moral law are rejected and His authority is opposed and resisted. The day, which He appointed

as one day in seven to be holy and sanctified to himself, is privately and openly desecrated in the most shameless fashion. It is the only day on which certain forms of man's wickedness are indulged in to the greatest excess. No wonder, indeed, though the anger of the Lord should burn in fury against the inhabitants of the land for these transgressions. Worldly men do not hesitate to conduct their business on the Lord's day, and place at the disposal of a profane and indifferent public all their steam, railway, and vehicular facilities in the pursuit of their lusts and pleasures to add to their worldly profits. What a precious promise the Lord gives to those who keep His Sabbaths—"If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable; and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it" (Is. lviii. 13, 14).

(3) Unsound doctrine and preaching have brought this spiritual leanness upon us. Pulpits, schools, and colleges have been for a long time the great nurseries for the training of men's minds in all the wild and soul-destroying errors which have gained so wide a currency in the present day. What a spiritual judgment is this on a guilty people! "For the time will come," says the apostle, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables" (2 Tim. iv. 3, 4). And as the Lord's witnesses are being removed quickly one by one, and others not raised up in their stead, we are becoming spiritually desolate, and this indicates a time of storm. Another mark of the Lord's anger is the amount of unbelief and atheism which abounds. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The crowning sin is the sin of unbelief; for Christ and the Gospel are rejected, and "how shall we escape if we neglect so great salvation?" To be outside and exposed to the violence of these storms, and not betake ourselves to our chambers, will bring ruin upon a professing people.

2. Temporal judgments sent on a people are also an expression of the divine displeasure. When Israel would not hear and obey the voice of the Lord, but persisted in their evil ways, walked after the imagination of their own hearts, and followed after the ways of the heathen and worshipped their false gods, the Lord visited them with sore and severe judgments. He sent sword, famine, and pestilence on the people, and made them an easy prey to their enemies. In our own day the sword is unsheathed, and we are engaged in a terrible conflict on the

plains of Europe, the equal of which has not been known hitherto. Our land is being drained of its brave and vigorous manhood to oppose the mighty and bloody hordes of the German military system, which is a great curse to our common civilisation. What distress and suffering this dreadful war is bringing to thousands of our homes! "Is there an evil in the city, and the Lord hath not done it?" A vast number of our dear fellow-countrymen are laid silent in the dust, and we fear before the storm is overpast the number will swell enormously. Is there not a most solemn voice speaking to us in these terrible events? Does it not indicate that the hand of the Lord is stretched out, letting fearful drops of His anger fall on the nations of the earth? We readily acknowledge that our country was forced into this war for the vindication of honourable international pledges and treaties, and to maintain the rights of independent States, which it was bound on its honour to do. And we have no doubt but our own ultimate security and independence was at stake. But that circumstances should so arise in which we had to take up the sword, is fraught with significance. Let us then for a moment consider some of the reasons on account of which the Lord, in righteous judgment, may have sent this storm.

(1) Germany prided herself in her culture and prosperity. This culture was like the image which Nebuchadnezzar had set up in his kingdom. To it the whole world was directed to bow. It was a god that they should worship—a shrine at which they should pay their votive offerings. How very successful, alas! has this would-be culture been in the theological seminaries of the world. It has permeated the theological teaching of Great Britain to an alarming extent. The professor and the students in the college, the minister in the pulpit, and the people in the pew have become intoxicated with the new wine of German theology. It will have none of its followers to believe in the divinity of Christ, in the atonement He made for sin, and in the necessary work of regeneration by the Holy Ghost. The whole Word of God is explained away, and is become meaningless in the estimation of this high system of theological culture. On the other hand, it calls on them to glorify man's nature and his divine capabilities. This is their gospel, which is yet no gospel. How very guilty are Scotland and England of imbibing this lifeless religion! No wonder though the divine forbearance is exhausted. But when this storm is raging, the command of God to His people is, "Come, enter into thy chambers."

(2) A second reason is the countenance we are giving to "the man of sin." Those in authority are giving their strength to "the beast," and Popery is making great progress in our land. The emissaries of this pernicious system have been taking advantage of Protestant weakness and apathy to further the interests of the Roman Catholic religion by legislation and otherwise. The idolatrous religion of Rome has a fascinating

attraction for many in high and low places. By their subtle intriguing they were successful in repealing the Protestant Declaration. This gave a great impetus to their activities in their sinister work, and they will never pause until a Roman Catholic government is set up in Ireland. Let it be further observed that our country has been in constant turmoil and disruption from within ever since the repeal of that Declaration. Strike after strike, riot after riot, the spirit of mutiny and rebellion against masters and constituted authority have been remarkably in evidence. The Lord will avenge the quarrel of His covenant. We have sadly betrayed our trust. "Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and are become vain" (Jer. ii. 8).

III.—The exhortation addressed to them, "Come, enter into thy chambers, shut thy doors about thee; hide thyself for a little moment until the indignation be overpast." Let us consider to what chambers does the Lord invite His people in the times of His indignation. Chambers always presupposes a house. The Scriptures represent God Himself as a house. "Be thou my strong rock for an house of defence to save me" (Ps. xxxi. 2).

(1) There are chambers in this house into which we are invited, called chambers of defence, in order to be safe and secure in the most stormy times. God in Christ proves to be a strong refuge to His people in the worst of times. "The name of the Lord is a strong tower; the righteous flee into it and are safe" (Prov. xviii. 10). Thus the name of the Lord is a chamber of defence from assaults of the devil and the world in stormy times. In the Lord Jehovah have we righteousness and strength, and they that know Thy name will put their trust in Thee. "Thou shalt call his name Jesus, for he shall save his people from their sins." What more could be a source of strength of refuge to the righteous? In this chamber one feels safe from the world and the evil one when they seek to take advantage of God's indignation abroad. It is by faith and repentance they enter into these chambers. As we might consider that Christ Himself is a chamber of defence to His people, so He is the way to them, and He is the door through which they enter in. "I am the way." "I am the door." "In my Father's house are many mansions." All the perfections of God are a defence to His people, into which they can flee to be safe. They are round about the Church as the mountains were round about Jerusalem (Ps. cxxv. 2). He is a wall of fire round about them, and the glory in their midst. When they are bowed down with a sense of divine indignation against themselves, as against the land, they feel that it is their wisdom to look to Him again and betake themselves to His chambers of defence. For to be outside these chambers and exposed to the judgments, which are the expression of His indignation, is to be in danger. And when we feel we cannot come, nor able to take one step

ourselves because of hardness and death, let us look unto Himself; for the Church thus confessed, "The king hath brought me into his chambers" (Song i. 4). There is no condition in which the righteous can be but the Lord exhorts and invites him to Himself; nay, any sinner in any way burdened with a sense of God's wrath upon himself or others, is repeatedly urged to flee into these chambers of defence. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Mat. xi. 28). Christ in all His offices and relations is chambers of defence to His people, to sinners who come to Him. He is chambers of defence in His sufferings, death, sacrifice, resurrection, and ascension, in all of which He gives a view of Himself to the believer. Surely, then, these are chambers of defence to a poor sinner in every state and condition in which he may find himself. Christ is the "man who shall be an hiding-place from the wind, a covert from the tempest, and the shadow of a great rock in a weary land."

(2) The next chambers of which we shall speak are chambers of distinction. If we come to Christ, we are not to think we can be like the world, which lieth in wickedness. Godless sinners, who are invited by the common call of the gospel, imagine they can come sometime before their death, when they hope to repent and reform. Those who are taught of God have realised the folly and hollowness of such hopes. With the world, it is a matter of coming to Christ in their own vain imaginings, on their own terms and overtures. Some imagine they can be saved with their sins, and not from their sins; with the world, and not distinct from the world. Now, this is the way with unregenerate men, because they know not God, the nature of a Holy God, and their own wicked hearts. But those who are taught from heaven know the necessity of separating from the world in conduct, life, and practice from without, and in nature, desires, and inclinations from within. It is out of the world the Lord calls His people; it is out of themselves, and out of the service of the flesh and Satan, that the Lord calls and brings His people to Himself. "Come out from among them and be ye separate" (2 Cor. vi. 17). They are brought out of all false security and carnal ease—out from false worship and false gods, out from the idolatry of nominal professors and heathen worship, and they come to Christ the Saviour, Redeemer, Prophet, Priest, and King of His Church. "Come out of her, my people, that ye be not partakers of her sins, and so partake of her plagues" (Rev. xviii. 4). We can only serve one master. If God be God, let us serve Him, and if it be Baal, let us serve him, and as we cannot serve two masters, we must renounce the one and cleave to the other. So these are chambers of distinction to which you must come in times of divine indignation. We must show that God hath set us apart for Himself, to show forth His praise. The Apostle says—"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove

what is that good and acceptable and perfect will of God" (Rom. xii. 2). Our actions also show where we are, and the wicked take particular notice of professors. The evil actions of religious professors have always been held up by the world with a view to bring discredit upon the Christian religion. They take advantage of these actions to pour ridicule and contempt on Christ, His truth, and His people. If all religious professors acted conformably to the truth of God, and after the example of Christ and His true people, the world would have no semblance of reason to ridicule the Christian profession. Thus, we must come into our chambers of distinction, and take God's word as our rule of life and conduct.

(3) In this house there are also chambers of devotion to which we must flee in times of indignation. We should constantly make use of the means of grace in public and in private. "Forsake not the assembling of yourselves together, as the manner of some is." "Where two or three are gathered together in my name, there am I in the midst." A duty in which we should be always engaged is prayer. These are chambers to which we should come and enter. "Enter thou into thy closet and shut thy door, and pray to thy Father which is in secret and seeth in secret" (Matt. vi. 6). Truly this is a duty on all the people of God in these times of trouble. We should bear the cause of our nation before the throne of grace—pray earnestly in public and in private that the Lord would give wisdom and grace to those in authority, so that they might at least humble themselves outwardly and acknowledge the hand of the Lord upon them. How desirable it is that the King should even signify His mind to this effect, that there should be a day of national humiliation and confession held throughout the land! Alas! we see no signs of such God-acknowledging disposition in high quarters. But our duty is to pray for kings and those in authority and for all men. Especially should we bear the case of our poor soldiers and sailors at the throne of grace, and seek that the Lord should give them, when face to face with death and suffering in all the horrible forms invented by the evil genius of man, to look to Him who is able to save from natural, spiritual, and eternal death. And may the Lord in His infinite mercy grant them the spirit of prayer and repentance. For it is a fearful thing to die a Christless sinner, because it is a falling into the hands of the living God, who is a consuming fire against iniquity.

Let us shut our doors about us and hide ourselves for a little moment, "until the indignation be overpast." Let us seek to be alone with God, and have the doors shut through which Satan, the world, and a deceitful heart rush in upon us, for there is no secret, gracious exercise in which the people of God are engaged but Satan seeks to harass them. May the Lord give us grace and wisdom thus to live and die, and may He bless to us His word! Amen.

The New Testament Teaching on the Doctrine of Never-Ending Punishment.

BY THE REV. D. BEATON, WICK.

I.

THERE is scarcely any subject to which the thoughts of serious-minded persons can be directed, which is so solemn and so awesome, as the doctrine of eternal punishment. The very thought that sentient beings are capable of existing through the immeasurable years of eternity, and enduring the just consequences of their sins, is overwhelming. In recent times a world-wide propaganda has been set in motion with the purpose of giving deliverance to the minds of men from what has been unhesitatingly termed a "barbaric dogma." One of the great aims of the emissaries of Millennial Dawnism, whose literature is scattered broadcast throughout our cities, towns, and villages, is to teach that there is no such doctrine taught in the Bible. And in this cruel work Pastor Russell has an able coadjutor in Mrs. White, the prophetess and high priestess of the Seventh Day Adventists, whose book, "The Great Controversy," has had a very wide circulation, and which is to be found in homes whose inmates never dream that they have wasted money on a book that has a vast amount of unscriptural and pernicious teaching. Mrs. White does not go about the bush in the matter. "The theory of eternal punishment," she says, "is one of the false doctrines that constitute the wine of the abominations of Babylon," and those who believe in the doctrine "are deluded by the sophistry of Satan." Pastor Russell also denies this doctrine, and, as a consequence, both he and Mrs. White hold the doctrine of annihilationism.

In discussing this momentous and solemn subject, we do so from a sense of duty owing to the active propaganda that is made throughout the land, alike in the press, by literature and from the platform. It is not our purpose, in the meantime, to advance the argument that this doctrine is consistent with God's justice, love, and purpose in creation. That has been done admirably in Goulburn's *Everlasting Punishment*. Neither do we intend to discuss the Old Testament teaching on the subject—though what it has to say will have a bearing on our subject—especially its doctrine of Sheol, which is sometimes translated in our English version as *grave*, and sometimes as *hell*. Perhaps the most satisfactory discussion of the signification of this term and its New Testament equivalent, Hades, is to be found in Dr. Shedd's *Doctrine of Endless Punishment*, which will be laid under contribution in dealing with the teaching of the New Testament on endless punishment. In a matter of this kind there are a few points that must be insisted on at the outset. (1) The only knowledge we have of heaven and hell is derived from Scripture.

If this be so we are as much bound to accept its teaching on the one as on the other. As far as we are aware there has never been any attempt on the part of those who accept the Scriptures to tone down the meaning of eternal as applied to life. We willingly and gladly give it its full significance. Why not do the same with everlasting when applied to everlasting punishment? (2) We are specially to be on our guard against our feeling acting as arbitrator in this solemn matter. Careful and honest examination will reveal to us that most of the opposition to this doctrine is traceable to our feelings which influence our judgment, and which then sets out on a mission to get some arguments that will soothe the feelings. We are here dealing with a matter that supremely concerns the administration of justice, and in this sphere feeling may be a meddlesome intruder if not worse. If feelings were to rule in the administration of justice most of His Majesty's Judges might resign. (3) It is to be borne in mind that in considering this subject, and passing an adverse verdict, we are not in a position to do so because we are prejudiced parties. The opinion of a criminal about the law that dooms him to penal servitude for life may be eloquently and strongly enough expressed, but it will not turn the scales of justice, in the hand of a righteous judge, by one hair's breadth.

It may be necessary, at this point, to briefly explain some of the technical terms which will appear in the course of this article for the benefit of our readers. As was to be expected, different views have been held by different parties on the fate of the finally impenitent. (1) There is the doctrine of *Conditional Immortality* or *Annihilationism*. According to this view man was not created immortal, he becomes immortal only when he believes in Christ. Those who die Christless are raised for judgment—for even Annihilationists cannot get rid of the Judgment—and then cease to exist; they are annihilated. This is the doctrine, in one form or another, which is advocated by the Millennial Dawnists, and Seventh Day Adventists. (2) *Restorationism or the Larger Hope*. According to this view sinners will have another chance after death. It is also advocated by Pastor Russell, and in some of the writings of Dean Farrar. Tennyson, in some of his poems, also sets forth this view, which has given him the title of the Poet of the Larger Hope. (3) *Universalism*. The advocates of this view hold that all mankind are to be saved. The aim we have in view is not to bring forward arguments to confute these different views, but to present the teaching of the New Testament; and if it teaches, as we believe it does, that there is endless punishment for the wicked, then there is no standing for Conditional Immortality, Restorationism, or Universalism.

No one who reads the New Testament with any care can help realizing that its utterances on this subject are among the most solemn we have in the Bible. Here, if anywhere, we might have expected that the Old Testament utterances would have been

presented in a milder form, but instead of that, alike in the words of the Lord Jesus and His disciples, we have the truth presented to us in as solemn a form as words can convey. The plan to be followed in these articles is to show:—(1) That the New Testament teaches that there is a place of punishment; (2) that this punishment is everlasting, without end; and (3) to show that the expressions in the New Testament, which the opponents of this doctrine bring forward in defence of their own position, do not in any way conflict with the teaching on the above doctrine.

HADES.

The first point to be dealt with in proving that the New Testament teaches that there is a place of punishment is to get the meaning of *Hades*, which is so often translated *hell* in our version. On turning to the Septuagint, the Greek translation of the Old Testament, we find the Hebrew word *Sheol*, which occurs 65 times, is rendered by *Hades* with four exceptions; twice it is translated *thanatos* (death); twice it has no equivalent. In the New Testament *Hades* is translated *hell* ten times—Matt. xi. 23, xvi. 18; Luke ix. 15, xvi. 23; Acts ii. 27, 31; Rev. i. 18, vi. 8, xx. 13, xx. 14. Before proceeding further it is necessary to emphasise the fact that *Hades* is much more than the grave. For Pastor Russell to tell us that "every educated minister now knows that the Hebrew word translated 'hell' in the Old Testament Scriptures, means the tomb—the state of death—the only hell that was known for four thousand years," is quite in keeping with his usual bold assertions, and says very little for the kind of education that the educated minister possesses. (1) Let us now turn to Luke xvi. 22, where it is written:—"The rich man also died, and was buried; and in hell (*hades*) he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." The whole scene pictured to us in this parable leaves an ineradicable impression upon the mind of a state of utter hopelessness and suffering. To tell us the language is symbolical does not get rid of the difficulty it is intended to meet.

(2) In Matt. xi. 23, Luke x. 15, it is written: "Thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell (*hades*)." To tell us that all this threat implies is that Capernaum will be brought down to the place where all living must come is surely the very essence of absurdity. There was something more terrible in the threat than that, and no attempted explanation to rob *Hades* of its meaning can rob this threat of its significance.

(3) In Matt. xvi. 18, Christ gave the promise to His church that "the gates of hell (*hades*) shall not prevail against it." If *Hades* is simply the grave, the abode of the dead, the good and the bad, then it would not represent Satan's kingdom.

(4) Hades is represented as the prison of Satan and the wicked. In the vision vouchsafed to John, the Lord said to him, "I have the keys of hell (hades) and death" (Rev. i. 18). These texts are sufficient to prove that Hades, while in some instances it means the grave, signifies in the majority of places where it occurs a place—or at least a condition—of suffering.

GEHENNA.

Another word translated hell in our version must now be considered. *Gehenna* is translated "hell" nine times, and "hell-fire" three times. The word literally means Valley of Hinnom, and the origin of the name is to be found in the following passages of Scripture. In connection with King Ahaz, we are told that "he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen" (2 Chron. xxviii. 3). Manasseh also "caused his children to pass through the fire in the valley of the son of Hinnom" (2 Chron. xxxiii. 6). When Josiah ascended the throne, however, he "defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (2 Kings xxiii. 10). The horrors of the place were deeply imprinted on the popular mind, and the valley of the son of Hinnom, owing to its barbaric religious rites, came to be known as Tophet—the abomination, the place to be spat upon. After King Josiah's day, the valley became the receptacle for the city's refuse. Fires were kept continually burning to consume the refuse, and worms fed upon the garbage where the fire was not burning. It is significant that, with the exception of James iii. 6, the word *Gehenna* was used only by the Lord Jesus, who also spoke of a fire that is not quenched and a worm that died not. In regard to the meaning of the two terms, Dr. Shedd says that on the day of judgment at the command of the Son of God, Hades, the state for the wicked, surrenders its inhabitants that they may be re-embodied and receive the final sentence, and then becomes *Gehenna*, the final state for them. Hell without the body (*hades*) becomes hell with the body (*gehenna*).

OTHER NEW TESTAMENT EXPRESSIONS FOR HELL.

The Apostle Peter in his Second Epistle uses a verb *tartaroō*, which signifies to cast into *tartaros*—"God spared not the angels that sinned, but cast them down to hell" (*tartarōsas*). *Tartaros* is the Greek form of the Latin, *Tartarus*, and was the term used by the heathen to indicate the place of punishment, for even they believed that there was such a place. Another expression, used five times in the book of Revelation, is "lake of fire" (Rev. xix. 20; xx. 10, 14, 15; xxi. 8). The last-quoted passage of scripture throws light on the meaning of the expression, "the fearful, and unbelieving, and the abominable, and murderers, and

whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; *which is the second death.*" Another word used in the book of Revelation, bottomless pit (Greek *abussos*), is also to be noted. It occurs in two other places in the New Testament—(1) Luke viii. 31, where it signifies the deep waters of the Sea of Galilee; (2) Romans x. 7, "or who shall descend into the deep (*abussos*)," where it refers to our Lord's resurrection from among the dead. In the book of Revelation it would appear that it is not the same as the "lake of fire," for in Rev. xx. 3, Satan is cast into the bottomless pit and a seal set upon him, so that he might not deceive the nations till the thousand years were fulfilled; but, at verse 10, we read that Satan who had been loosed out of his prison was cast into the "lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." The "bottomless pit" has been defined by one as the place where evil spirits are confined, and from whence they may, when allowed by God, return to earth to deceive the nations (Rev. xx. 8).

We have now passed in review the expressions used in the New Testament which bear on a place of punishment, and they are sufficiently conclusive to prove the fact that there is such a place. The next question to be discussed, and which will be dealt with in a future article, is the duration of this punishment—Is it temporary or is it endless?

Observations on the War.

BY THE REV. NEIL CAMERON, ST. JUDE'S, GLASGOW.

SINCE the Lord placed man upon this earth, there has not been any War like the present. To think of twenty millions of armed men called out for the purpose of destroying one another is so appalling that one's imagination recoils from the picture. What may happen before the end of it, or what effects it will have upon the future of the nations of this world, no man can even conjecture. If it will not be the means of making men sober, righteous, and godly, we shall not be able to say with Ephraim of old:—"Thou hast chastised me, and I was chastised . . . turn Thou me and I shall be turned" (Jer. xxxi. 18). The Lord has certainly come out of His place to punish the inhabitants of the earth for their iniquity. So far, we see no signs of repentance or turning from evil ways in this nation. Therefore we desire to draw attention to some outstanding sins which must be repented of, as otherwise punishment is sure to follow. But before we come to that, let us consider the cause which led us into this terrible conflict.

In the year 1839 the leading nations of Europe signed a treaty binding themselves to observe the neutrality of Belgium. This

treaty meant that Belgium was to be a buffer state between France and Germany. None of these nations were to use Belgium as a battle ground to fight the other, and Belgium was bound not to wage War except to maintain her own neutrality. Germany in order to march her troops through Belgium broke this treaty by demanding a passage to fight the French. Belgium refused to be a party to the violation of her pledged word, and immediately Germany declared War against her. Britain warned Germany of the consequences of her conduct, and demanded of her to observe her treaty obligation. This Germany refused to do. So, it is quite plain that if Great Britain wished her solemn pledge to be of any value in the future she was bound to stand to it now. She resolved to act as she was bound to do.

At the same time this nation should consider that God is the moral Governor of the world, and that He does not afflict the children of men willingly or without a very real cause. This War is a loud call to us to consider our ways and to turn to the Lord. Let us therefore consider some of our ways, and see if the Lord has not a real cause for manifesting His displeasure against us as a nation. The Lord our God is of great mercy and full of compassion, and will forgive us our sins, if we will repent and turn to Him from our evil ways.

1. God has done great things for us in the past. When we were in the darkness of the idolatry and superstition of the Papacy, He had mercy on us by sending His word to us. The Bible was the means, in the hand of the Holy Spirit, to lead us out of the idolatry of that Church to the glorious freedom where-with Christ makes His people free. The Reformation from Popery was the morning of this nation's greatness. It brought us religious and political liberties, and made us an enlightened and prosperous nation. We bound ourselves as a nation to adhere firmly to Christ's gospel whatever that might cost. We even bound our Kings, by a solemn oath, to uphold the Protestant religion in this Kingdom. Because our forefathers learned by painful experience that the Papists were continually intriguing to have the temporal power of the Pope reasserted in this nation, they not only took the precaution that no Papist could come to sit upon our throne, but they laid restrictions upon all Roman Catholics to prevent them from being placed in any positions under the government. In the year 1829 these restrictions were almost all removed by the Emancipation Act. We have since then repealed the King's Royal Declaration. So that we have broken our pledge which we solemnly made to the King of kings. The idolatry which we were delivered from at the Reformation is now openly avowed amongst us. Our God is a jealous God. He punished the Church in Old Testament times for forsaking Him, and how do we expect to escape punishment also? He is the same yesterday, and to-day, and for ever. What was sin two thousand six hundred years ago, is sin still. The destruction

of the Jews then was partly on account of their idolatry. We, having this recorded in His infallible word so clearly that he who runs may read it, advance and practise the idolatry of the Church of Rome. Our King, members of our government who are called Protestants, ministers of the Reformed Churches both of England and Scotland, and many of our people, are guilty of this breach of covenant. God, I am certain, will make us suffer for this sacrilege, if speedy repentance and reformation will not prevent it. This is undoubtedly one of the causes of our afflictions.

2. The treatment which the Bible—God's infallible truth—has been receiving amongst us is, we firmly believe, another cause of the wrath of Almighty God against us. There were atheists in the past, both in France and England, who denied the veracity of the Bible, but they made no profession of the Christian religion. Men arose in Germany during the last century who, in the guise of superior learning, began a tirade against the Bible. These men got the highest places in the Reformed Church of Germany, which enabled them to pollute the fountain at the head. Reason was exalted to be the arbiter as to what was true or false, forsooth, in the Bible. Everything supernatural had to be discredited and discarded, and they endeavoured to prove that a great part of God's book was real forgery. Men in this nation caught the infection. No man was supposed to have either learning or much intelligence if he did not drink his fill of these infidel views. In name of superior learning these infidels got into our theological chairs, filled the minds of the young men studying for the ministry of our churches with this German Rationalism, which destroyed the faith of preachers and hearers in the truthfulness of the Bible, and caused that it has been almost a discredited book amongst us. The most of these men, who are now living, have confessed that they have gone too far; but their pride will not allow them to confess that the whole thing arose from spiritual ignorance and presumption. But the effect upon the peoples of both countries, yea, and upon other nations also, is appalling. Faith in God's truth has departed, and we have only a form of godliness, while denying its power. This is certainly in the cup of God's wrath, which Germany, Britain, France, etc., have to drink now. Would to God that men were to lay it to heart and repent of it. The warning with which the New Testament closes should make men's flesh creep in face of all that has been written and taught against God's book in this nation—"For I testify to every man that heareth the words of the prophecy of this book; if any man will add to these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii. 18, 19).

3. Another sin of which we are verily guilty as a nation is profanation of the Lord's day. The fourth commandment is of

perpetual binding obligation upon men. As sure as men transgress its precepts, punishment is as sure to follow. This is not only true as to eternal consequences of its profanation, but it is also true as to its temporal consequences. In the year 1832, the British House of Commons appointed a committee to investigate the effects of labouring seven days in a week, compared with those of labouring only six and resting one. That committee consisted of Sir Andrew Agnew, Sir Robert Peel, Sir Robert Inglis, etc. Among the witnesses examined was John Richard Farre, M.D., of London, of whom they speak in their Report as "an acute and experienced physician." The following is the testimony:—

"I have practised as a physician between thirty and forty years, and during the early part of my life, as the physician of a public medical institution. I had charge of the poor in one of the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit, during a great many years, of considering the *uses* of the Sabbath and of observing its *abuses*. The abuses are chiefly manifested in labour and dissipation. Its use, medically speaking, is that of a day of rest.

"As a day of rest, I view it as a day of compensation for the inadequate restorative powers of the body under *continued* labour and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence one day in seven, by the bounty of providence, is thrown in as a day of compensation, to perfect by its repose the animal system.

"I consider therefore that, in the bountiful provision of Providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the *natural* duties—if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act."

The above is both conclusive and ample evidence as to man's absolute need of the rest which God has provided in the Sabbath. It shows that God's law and natural laws are so intertwined that any breach of the one is also a breach of the others. How many of our criminals began their downward career by Sabbath desecration is well vouched for. I give another quotation in proof of this. "Of one hundred men admitted to the Massachusetts

State Prison in one year, eighty-nine had lived in habitual violation of the Sabbath and neglect of public worship."

In face of an enormous amount of evidence calculated to deter us from this crime against God, ourselves, and our fellow-countrymen, we have almost cast off all restraint on God's holy day. Men in the highest positions in this nation are guilty of the sin of profaning the Lord's day by golfing, travelling by trains and steamers, along with the many other forms of secret profanation of that holy day in which they indulge. Masters and servants have no scruples in doing every kind of manual labour on God's holy day. The last computation we have heard of showed that there were over four thousand shops open in Glasgow alone on the Lord's day. Our churches, by introducing unscriptural forms of doctrine and worship, have become nothing better than the theatre. It may be truthfully said of us that we have made the house of God a den of thieves, instead of its being the house of prayer. It is becoming quite the practice for men to leave towns for the week-end to play golf on the Sabbath. Football is played all over the country on that day. Newspapers are printed, published, and even hawked by boys shouting through our streets on the Lord's holy day. More than the half of the people of this country spend this day in travelling through the country or visiting each other at their homes. In one word, we have thrown off all restraint, and live and act as if we had never heard of the fourth commandment.

But the Lord of the Sabbath will certainly bring men to an account for all this. If not before, assuredly He will at death and at the day of final judgment. For He tells us that: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew v. 18). The law of this day of holy rest is:—"Remember the Sabbath day to keep it holy. Six days shall thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work." Would that men in high positions, as well as the labouring class, were to lay to heart the guilt that we have incurred as a nation by our contempt of the authority of the Most High God in this matter, and would repent of it ere it be too late! But, alas, alas we have become so bold and daring that we neither obey God, nor fear His wrath! If God spared not the nation that professed His name in Old Testament times, but destroyed them by sword, famine, and pestilence, and thrust the few that were left into captivity during seventy years, until the land would enjoy her Sabbaths, how do we expect to escape severe punishment for our Sabbath desecration?

We have only touched the fringe of the sins of which we are guilty; but if the Lord would apply it to our consciences by His word and Spirit, it would have the same effect upon us that the exposure of one sin had upon the woman of Samaria. In the light of His omniscience, we would see that He knows all that we ever did. That this may be the effect is the prayer of the writer.

The Diary of Dugald Buchanan.

(Continued from page 221.)

PERIOD IV.

Containing the progress of conviction in my soul, with the many fears and doubts I was under from May, 1742, till February, 1743, when the Lord in some measure loosed my bands and set me at liberty.

I WAS like the man who had his eyes half-opened and saw men as trees walking; but, blessed be God, it was like the twilight of the morning and not of the evening, and so the morning star arose, the day began to break and the shadows to flee away. "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day that shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening-time it shall be light" (Zech. xiv. 6, 7.)

My fears began again and suggested, "What if thou art not elected? Christ will never save thee though thou shouldst weep tears of blood for thy sins." Besides, I had such great thoughts of the mercy of being saved that I was even confounded to think that it should ever be bestowed upon me, since I was no ways worthy of such an exceeding great mercy. These thoughts brought me into so great a perplexity, that when at prayer, I always thought upon these words, "What if thou art not elected?" and therefore that I need not trouble myself about a thing so uncertain; to which I found this reply: "But have I not as much ground to believe that I am, as that I am not?" Yet I was not able in this manner to repel the violence of the temptation.

The Sacrament of the Lord's Supper was to be administered at Muthil on the second Sabbath of July, 1742, and having a desire to be there, I set a day apart for fasting and humiliation, in order that I might be prepared for that holy ordinance; but, being ignorant of a true fast, I went about that duty in my own strength. Yet the Lord, who never left off pursuing the design of His grace in me, blasted this duty, and showed me how loathsome all my duties were in the sight of a holy God. According to the arrangement I had made, I arose very early in the morning, and, having gone into the cave of a rock, I began the day's work with prayer, and spread the black roll of my iniquities before the Lord, which I had formerly written; and a humbling sight it was to behold. I did not, however, proceed far when I began to grow very sleepy, and at last was so overcome that I could do nothing. I prayed against it, but all to no purpose. Then I took my Bible to read, that I might prevail; but sleep so increased that my Bible fell out of my hands. Towards evening I came home heavy and displeased with the exercises of the day, being assured that such a fast was not acceptable to

the Lord. "Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow his head like a bulrush" (Isaiah lv. 5, 6).

The day following I went to Muthil, where I met with some judicious Christians, whose company was very acceptable to me, for there was no one at home who could understand my exercise. I was a little comforted by their conversation and answers; but still my soul remained in trouble; and I was afraid to join in the ordinance, as I found the unbelief of my heart so very great, and could not find so much as the least evidence of faith, love, or any other grace. And my old temptation stared me in the face.

On the Sabbath morning I heard Mr. Hally preach the action sermon from Hebrews vi. 18, "That we might have consolation, who have fled for refuge to lay hold on the hope set before us." While he was delivering this sermon I was under great trouble, and was melted into tears, for the secrets of my heart were made manifest unto me. He was wonderfully helped to speak home to the hearts of the hearers; and cleared up several stumbling-blocks that Satan frequently throws in the way of those who are fleeing to the city of refuge. Among others he made the following observations: "If you are a man who is fleeing to the city of refuge, the devil will do his endeavour to stop your journey, by telling you that you are not elected; and that you need not run, for that it will be in vain. But say you to him, that he does not know who is elected, or who is not; and that he never was admitted to read the Lamb's book of life."

"But if this will not serve his turn, he will tell you that you have continued too long in your sins, that the day of grace is now past; and therefore that it is too late for you to run. But tell him that it is the property of the gates of the city of refuge that they are not shut either by night or by day. So that, at whatever time the man-slayer will come, he will find the gates of the city open. Again, he will tell you that you are not safe after you are entered; and that the avenger of blood will lay hold of you some time or other. But tell him that the man-slayer's right is committed to the Levites and priests; and that the man-slayer has free access to read them when he comes there; and that his right and security is no less than the immutable promise and purpose of God who cannot lie. So that if the man comes there, he is secure enough."

Notwithstanding all my objections being thus answered, I had no courage to go forward to the Lord's table. I saw that I had the outward call of the word, but no inward call to go forward; and so I went to hear sermon at the tent, where I heard Mr. Mackie, who proclaimed these words to the congregation: "Whoever among you is willing to accept of Jesus Christ in all His offices, without exception, he is welcome to the Lord's table this day." When I heard this I thought my heart was drawn out after Christ in all His offices; and that I was willing to accept of

Him as King to rule and subdue me, as well as Priest to save me. Then I said with the prodigal, "I will arise and go to my father."

But no sooner did I arise to go to the church than Satan was at my right hand to resist me, and to say, "Have you not sin enough already upon you, and will you go there also?" which put me to such a stand as that I did not know what to do. Then I said, Oh! no, I will not go. And therefore sat down where I was. In a little, however, I found my heart pressing me to go to the church. I therefore arose, but was soon detained again by the same temptation. While I was thus in great perplexity, this scripture came into my mind, Chron. xxi. 13, "I am in a great strait, let me now fall into the hands of the Lord, for very great are his mercies." Upon which I went forward, but came away afterwards from this ordinance in great darkness.

I was, sometime after this, complaining to some of my Christian friends about the sad disorder of my soul; but they shewed me no pity, and said that it was ill becoming in me to complain in that manner, when others had not won my length; which led me to conclude that I was nothing but a mere hypocrite, and that they were deceived in me.

On Monday I heard Mr. Drummond preach from these words, "As rivers of water in a dry place."

He observed the singular qualities which this water had over the natural water. "When the land," said he, "requires rain, and is parched, the corn withereth and decayeth; and so is it with the seeds of grace, which are sown in our hearts, when they want the influence of the Holy Ghost; but, observe the difference, when the natural rain comes it nourishes weeds as well as the corn. But the rain of the Spirit nourisheth the corn only, and killeth the weeds; and, further, the terrors of the law may break a heart of stone to pieces, but the least piece of that broken heart is still a stone; but, when the mollifying influences of the Holy Spirit come, they will dissolve the heart of stone into a heart of flesh. These things were useful to me.

On Monday night I was enlarged when engaged in private prayer; and the Lord instructed me as to several things from that text, 2 Peter i. 10, "Wherefore the rather give diligence to make your calling and election sure." Wherein I saw that it was not my duty to inquire first about my election, but to see if I could come to the knowledge of being called: "For whom he did predestinate them he also called." The Lord gave me some light also about justification and effectual calling, and likewise good hope.

The Sacrament of the Lord's Supper was to be celebrated at Callander, where I attended, and on the Saturday heard a very comfortable sermon by Mr. S——h, from these words: "A bruised reed shall he not break."

He observed, "that the believer might sometimes be, as to the exercises of his grace as weak as the smoke of a candle after it is

blown out ;" "But," said he, "will the Lord Jesus Christ quench that smoke? No ; He will cherish and take care of it, and blow upon it with the wind of His Holy Spirit, till it burn up into a flame." I was greatly revived by this sermon. I heard another from these words : Josh. iii. 5, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." I heard some expressions deduced from these words, by which my affections were warmed with love to the Lord Jesus. Among other things the preacher remarked, "the devil said, skin for skin, all that a man hath will he give for his life." "But behold your exalted Redeemer, who freely and willingly laid down His life for you." Again, "Zipporah said when he circumcised the child, a bloody husband thou art to me. But Christ may say, A bloody Church art thou to me. I paid dear for thee." Upon hearing this I thought my heart was inflamed with love to the Lord Jesus Christ, who loved me at such a dear rate. I rose immediately to go to the table, while the congregation were singing the fifth verse of Psalm xxiv., which were the sweetest words to me I ever heard, and I said, "O my soul, come and sit down under the covert of this atoning blood, and receive the blessing from the Lord, which is purchased at such a dear rate!" O the wonderful view I had of the sufferings of the Lord Jesus ! But shortly after this a great mist and darkness fell upon me ; and I had many heart-challenges for having come to the feast in strange apparel. I was no less cast down by a sermon I heard preached from 1 John i. 3, from which some marks were given of those who had fellowship with the Father and the Son ; to which I could lay no claim.

At this time I was hearing a great noise about the work of God at Cambuslang, in consequence of which I went there, and was greatly comforted to hear the people speaking of their experiences to one another. On the Sabbath there was a great multitude gathered together. Such a sight I never saw before. Mr. Whitefield lectured from Matthew xiv. ; and there was an uncommon concern among the people. But although I heard great threatenings denounced against sinners of all descriptions, yet I was not in the least affected thereby ; and saw that unless the Spirit of God wrought upon me, it was beyond the reach of any mortal to do it. These words came forcibly into my mind : "Behold I go forward, but he is not *there* ; and backward, but I cannot perceive him : On the left hand where he doth work, but I cannot behold *him* ; he hideth himself on the right hand, that I cannot see *him*" (Job xxiii. 8, 9). I came away from this place rejoicing at the Lord's conquest in the land, by making a willing people in the day of His power.

When coming home and meditating on what I had been hearing, these words came into my mind : "And ye are complete in him" (Colos. ii. 10). By which I saw that it was by Christ, and in Him alone, and not in myself, that I could be complete ; and that God beheld His people as in Christ to be without

spot or blemish. The Lord shewed me also something of the fulness of Christ and the emptiness of myself and all my duties. Yet I doubted His willingness to communicate His fulness to me. After this I went to Comrie, where Mr. Hally of Muthil preached from the fifth chapter of Matthew; when the Lord helped me to make application of the third, sixth, and seventh verses, with great satisfaction to my soul. But, not many days after, I rased all the foundation, again thinking it was all but mere delusion.

Some days after this I found a book which treated of the doctrine of justification, and the different views persons had of Christ when they closed with Him for life and salvation. The author observed "that the first actings of faith in the soul pass under various descriptions; such as looking unto Jesus; coming to Christ; fleeing to the city of refuge; running unto His name as into a strong tower; committing the soul into His hands; and trusting in His name. So that the first actings of faith in different souls may in some manner vary. Some have clearer views of Christ, and are enabled to believe in Him more strongly; while others are weaker in faith. And as the manslayer hasting for His life to one of the cities of refuge, was ordered to flee to that which was nearest Him, so it is the duty and privilege of sinners, when they see their miserable condition, to flee immediately to Christ the great Saviour, and to that in Him of which they have the clearest discerning, and is in that regard the nearest to them. And though the distinct actings of faith in Christ vary, yet in the main they agree, inasmuch as it is one Christ that is believed on for purification and life. They all flee to one Christ for refuge, and so are all safe."

The Lord enlightened my mind from this passage, so that I was enabled to see my mistake, and to close with Christ as a Saviour suitable to my case.

(To be continued.)

A Move in the Right Direction.—The London and Provincial Newsagents' Association recently passed the following resolution:—"That this Executive Committee is of the opinion that the issuing of Sunday editions of daily papers, and late editions of papers hitherto published on Sunday mornings only, is greatly detrimental to the newsagency trade generally, as it tends to increase the hours of labour, encourage street-selling, and bring the trade into public disrepute. We accordingly call upon all members of the Association not to handle these special issues; and we hereby instruct our general secretary to invite the support of the wholesale associations with a view to their discontinuance. We further resolve that copies of this resolution be sent to the Daily Press for publication; also to the Press Bureau, with a request that no news shall be issued by that body for publication between the hours of midnight on Saturday and midnight on Sunday."

The War and Sabbath Newspapers.

THE following important letter from a former American Editor has just been received by the Lord's Day Observance Society with reference to the issuing of Newspapers on the Lord's Day, and has been sent to the Press throughout the Country :—

"It is the duty of every Christian who loves the Lord's Day to protest vigorously against certain newspapers which are regularly issuing Sunday* Editions. From an experience of many years of journalistic work in America, I warn the British people of the far-reaching evil with which they are threatened. The Sunday Newspaper is the greatest curse in the United States to-day, with the possible exception of the Liquor Traffic. The evil began during the Civil War, just as it is commencing here during the present War.

"I can imagine no greater calamity that could come to the British nation, as the result of the conflict now in progress, than the establishment of the Sunday Newspaper, which secularizes the Lord's Day, and destroys its sanctity. Furthermore, it is not only editions of the daily papers which are to be guarded against at this time, but also secular Sunday papers under various names. One such journal has already sought to beguile the Christian public by advertising in religious journals that their paper is printed 'without Sunday labour.' This does not affect the question, as the real evil is the consumption of secular news on the Lord's Day.

"Canada fully realizes the deadly nature of the Sunday Edition, and not only forbids its publication, but absolutely prohibits the entrance of copies into the Dominion on Sunday.

"If the British people are to escape this evil, now is the time for strenuous and concerted action. May I suggest two or three things that may be done by everyone who loves the Lord's Day :

"*First*, purchase no Newspaper on a week day that issues a Sunday Edition.

"*Second*, write a courteous letter to the Editor, telling him why you have been compelled to stop purchasing his paper.

"*Third*, pray earnestly that the Sunday Editions may be stopped and the nation delivered from the impending evil.

"When the Children of Israel disregarded the Sabbath, God made their land desolate, and sent the Chosen People into captivity. Will He spare this fair land if His Day is similarly disregarded? Let us pray and work without ceasing, and may God crown our efforts with glorious victory !

GEORGE J. B. DAVIS."

*We object to the name "Sunday," but we give the word as it appears in this letter, which is otherwise excellent.—ED.

Mission to the Forces during the War.

AN APPEAL FOR HELP.

OUR readers are aware that at the present moment our young men are in large numbers in training, either at Portsmouth, Chatham, Bedford, Huntingdon, or Aldershot. An effort is being made to supply those dear fellow-Highlanders with gospel services in their mother tongue. Besides what our London Missionary Student is able to do, the Rev. Ewen Macqueen is just now up in England (D.V.) for a few weeks, and it is to be hoped that other ministers will follow. Now, constant movements, with a view to having frequent services in all the places specified, with London as a centre, is costly; and the Financial Committee have concluded that the best way to meet the emergency is by opening a distinct Fund, to which any that can afford to do so may contribute, sending their contributions directly to Mr. Angus Clunas, General Treasurer, 35 Ardconnell Terrace (East), Inverness. We believe the present call will appeal to many of the readers of the *Magazine*. We owe much to those who in defence of our liberties and empire are placing their own lives in jeopardy, and it is, at the same time, a great reason for thankfulness, that our young men who are connected with the Army and Navy are so appreciative of the services of a gospel ministry. A brief quotation from a letter sent by the Rev. Ewen Macqueen to the Editor of the *Magazine* may in the briefest form give the justest impression of the situation. Mr. Macqueen, writing on 14th October, from London, says:—

“I am here as busy as can be. I had a large congregation at Bedford on Sabbath, and visited all that I could on Sabbath and Monday. I was in at the hospital where some of our people are with divers troubles—pneumonia, rheumatic fever, and some wounded—it is a sight! They appear so pleased that one should pray with them. I was last night at Chatham, and had a congregation that filled the building, and such earnestness I did not see often before. I am going to-morrow to Portsmouth,” etc.

We confidently, then, leave the matter with readers of the *Magazine*.

(Signed)	JOHN R. MACKAY,
	<i>Convener of Financial Committee.</i>
„	NEIL CAMERON.
„	ALEX. MACRAE.
„	ANGUS CLUNAS.

It is an happy rain that chases Christ's doves in to Himself. For all the devil's wit, he is soon beguiled; the storm that arises against the ship where Christ and His disciples are makes them to awaken and pray.—*Rutherford*.

The Southern Presbytery.

RESOLUTIONS ON PUBLIC MATTERS.

THIS Presbytery met in Glasgow on the 7th October. There were present Revs. Ewen Macqueen, Kames (Moderator); Neil Cameron, St. Jude's, Glasgow; and James S. Sinclair, John Knox's (Clerk), ministers; with Messrs. Angus Macrae, St. Jude's; and John Auld, John Knox's, elders. Rev. Norman Matheson, Halkirk, Caithness, was also associated with the Presbytery.

Among other business, the subject of sending a preacher to Scottish and Highland Forces in England was taken up, and it was agreed to send the Rev. Ewen Macqueen, Kames, to conduct a Gaelic and English mission at several military centres, such as Bedford, Portsmouth, Chatham, etc., for six weeks, another minister to follow at the end of this period. Mr. Macqueen expressed his willingness to go, the Presbytery arranging for the supply of his congregation in his absence. The Thanksgiving Day for the Harvest was appointed to be held (p.v.) on the 25th or 26th November, within the bounds of the Presbytery.

It was also agreed to appoint a committee, consisting of the Revs. N. Cameron and J. S. Sinclair to draw up, in the name of the Presbytery, a petition to the Government to ask His Majesty the King to appoint a National Fast-Day in view of the terrible war presently proceeding, and also to send an Appeal to the Glasgow Magistrates against the publication and circulation of newspapers on the Lord's Day. The following are the Petition and Appeal which have been drawn up and forwarded:—

PETITION FOR A NATIONAL FAST-DAY.

The Presbytery, while fully convinced of the justice of the part taken by Great Britain in the great conflict now proceeding on the European Continent, and while earnestly praying for the success of the brave Allied Forces engaged therein, feel bound to direct attention to the solemn fact that war is at all times a terrible scourge, the outbreak of which constitutes a call to searching of heart and ways, self-humiliation, and confession of sins before God, as well as presents an occasion for prayer for divine help and deliverance. The Presbytery would therefore humbly but earnestly petition the Government to ask His Majesty the King to appoint a National Day of Humiliation and Prayer, if so be that the Most High, in His mercy, would bring to a speedy end the present strife and bloodshed in a manner that would be for His own glory and the highest good of this nation and the other nations involved.

APPEAL TO MAGISTRATES AGAINST NEWSPAPERS ON THE LORD'S DAY.

The Southern Presbytery of the Free Presbyterian Church of Scotland desires to raise its solemn protest against the proceedings

of certain Glasgow newspapers in printing and publishing news, and in hawking war editions of their papers through the streets on the Lord's Day since the present war began. The Presbytery would point out that these proceedings have been the occasion of much alarm and grief to many of the inhabitants, and would remind the Magistrates that, as fathers of the city, they are under divine obligation, by the Fourth Commandment, to see to it that "all within their gates" shall rest on the Lord's Day. This Presbytery solemnly and strongly protests against these forms of Sabbath desecration, and appeals to the Magistrates in its own name and in the name of all God-fearing citizens to put a stop to such sinful and sacriligious practices.

Suipeir an Tighearna : Rivetus.

*Teagasg, a chum gu'm bitheadh iadsan lè'm b'àill 'tighinn gu
h-ìomchuidh gu bord naomh an Tighearna air an
ullachadh roimh laimh;*

LEIS AN URR. ANDREAS RIVETUS.

(Air eadar-theangachadh o'n Laidinn airson a' cheud uair.)

(Air a leantuinn o t. d. 236.)

AN CEATHRAMH CAIBIDEIL DEUG,

*A tha mu dheighinn a bhi a' tabhairt buidheachais do Dhia, mar
is coir, an deigh dhuinn compairteachadh dhe an t-Suipeir.*

MA chuir Dia e mar fhiachaibh air cloinn Israel, d'ur a dh' itheadh iad agus d'ur a bhitheadh iad air an sasachadh, gu'm beannaicheadh iad an Tighearna an Dia, airson an fhearainn mhaith a thug E dhoibh; ma tha sinn, eadhon aig ar bordaibh cumanta, far am bheil Dia a' beathachadh ar cuirp, fo fhiachaibh maitheas an Ti sin aideachadh, neach 'se ar buachaille; ma tha a' mbeud a's ni dearmad air an dleasdanas so air am meas mar mhuinntir air am bheil plaigh inntinn-mhi-thaingeil a' luidh: ciod a dh' fheumar a smuaineachadh mu ar deighinn-ne, an deigh dhuinn sochair a cho mor a sheilbheachadh, ma 'se, is ar dhuinn a bhi di-chuimhneachail air ar dleasdanas, gur h-ann a chreachas sinn Dia dhe'n glòir a bhuineas da? 'Sann a bhitheadh an droch shuidheachadh inntinn sin 'na chomharradh cinnteach air nach do bhlais sinn dhe maitheas Dhe, agus nach'eil Mac Dhe a' gabhail comhnuidh annainn. Oir dhoibhsan ris am bheil E 'ga chompairteachadh fein, tha E toirt mar an ceudna mothachadh spioradail dhoibh air a lathaireachd agus air eifeachdachd fein; air choir is nach urrainn iadsan a bheir fainear e gun a bhi gu toileach air an giulan air an aghaidh gu a bhi a' coimhlionadh an dleasdanais a tha Dia a' cur orra. Agus na'm bitheadh iad di-

chuimhneachail air so, 'se a bhitheadh ann chomharradh cinnteach air gu'n do phill iad o'n bhord falamb, agus gu'm bu mhuinntir iad dha nach robh speis. Oir na'm bitheadh iad air an lionadh 'san leth stigh, bhitheadh am beul air fhosgladh agus an teangaidh air a fuasgladh gu a bhi a' cur an ceill cliù agus moladh an Tì sin, leis an robh an duinne o'n leth stigh air a lionadh. D'ur bhitheas, uime sin, an duine spioradail sin annainn air a shasachadh, bheir se cainnt dh'ar bilean anns na briathran a leanas, no ann am briathran cosmhuil riu, air dha a bhi, o dhoimhneachd a chridhe, a' deanamh fianuis air a thaingealachd fein :

"O Dhe, mhoir agus mhaith, 'Cia mor do mhaitheas, a thaig Thu dhoibhsan do'n eagal Thu ; a rinn Thu dhoibhsan a dhearbhas asad, 'am fianuis chloinn' nan daoine!' Agus, O Dhe, thigeadh dhuinn a bhi a' beachdachadh air a' mhaitheas so, mar ni ni's ro-mho agus ro-phailte airson nach'eil neach a' tighinn thugad, nach d' thainig Thu fhein an toiseach thuige-san, agus gu'n do tharruing Thu e ; nach'eil neach a' tarruing am fagus duit ach mar tha Thu fein 'ga tharruing a' d' ionnsuidh. Tha na maith-easan a ta Thu a' buileachadh oirne mor agus lionmhor, ach cha 'n e a chuid a's lugha dhiubh gu bheil Thu a' toirt coram dhuinn feum maith a' deanamh dhiubh, agus 'buileachadh oirne meadhonan tre am faigh sinn buanachd dhiubh. Truagh agus caillte, bha mise annam fhein ; gidheadh bha mi aineolach air sin. Nochd Thusa dhomh truaigh mo staid, truaigh air son nach robh mi faotainn ni a dheanamh cabhair annam fein, oir cha robh cabhair annam ann. Ach so dh'ullaich Thu dhe do mhaitheas, a bha dhith ormsa ; d'ur nach robh casan agam leis an tighinn am fagus duit, no lamhan leis an deanainn greim air an ni a bha Thu a' tabhairt dhomh, no beul mar an ceudna, 'sann chuir Thusa dhiom an seann duine briste, easbhuidheach sin, agus 'sann chuir Thu orm an duine nuadh sin a ta air a chruthachadh a reir fireantachd, duine nuadh dh'am bheil e comasach feum a dheanamh dhe do nithean maithe-san. Ach cia lionmhor agus cia saobhir do mhaitheasan ! Cha'n urrainn mi, O mo Dhia, a ghabhail os laimh an cur sios ann an ordugh, oir cha'n'eil fhios agam c'aite an toisichinn. 'Is lionmhor, a Thighearna mo Dhia, na nithean a rinn Thu ! d'oibre iongantach, agus do smuaintean d'ar taobh-ne, cha'n'eil e an comas a chur sios 'an ordugh dhuit : nochdainn agus chuirinn 'an ceill iad ; ach tha iad ni's lionmhoire na gu'n gabh iad aireamh.' Aig an àm so, uime sin, cha'n'eil mi a' cur romham fein ach aon ni, ach an ni sin cho mor, agus cho iongantach, agus cho freagarach airson na h-uiread de dh'uireasbhuidhean a choinneachadh a's gu'm faod an aon ni sin seasamh air son morain, seadh airson na h-uile ni. 'Tha aon ni feumail,' agus ma tha sinn air ar faotainn ann an seilbh air sin, 'rinn sinn roghainn de'n chuid mhaith sin, nach toirear uainn.' Is leoir dhuinn, ma's aithne dhuinn 'Criosd, agus esan air a cheusadh.' Agus tha sin mar sin gu h-araidh ma's aithne dhuinn E ann an gnìomh, agus ann an cleachdamh, ma tha mothachadh againn air

a mhaitheas, ma tha sinn tre a neart-san a' giulan toraidhean, eadhon an leithid sin de thoraidhean a's a dh' fhaodar a ghiulan tre Chriosd a bhi beo annainn. Ach ann an so tha ni iongantach do rìreadh, eadhon mar dh' fhosgail Thu tobair beatha ann am bas Chriosd, agus fireanachadh an duine mi-dhiadhaidh ann a fhulangas maslach-san, agus gu'm b'e do thoil air son gu'n aisgeadh Tu dhuinn an t-urram a chaill sinn, gur h-ann 'racha-maid Thuige-san an taobh am muigh de'n champ, a giulan a mhaslaidh-san.' O, am masladh urramach, O, an tarcuis glormhor! Tha sinn a' tabhairt buidheachais dhuit, O Dhe, son sin gu'n do mheas Thu sinn araidh air a leithid so de urram. Seadh agus d'ur bheachdaicheas sinn air bas so ar Tighearna, 'sann is miann leinn 'ruith, chum 's gu am basaich sinn comhladh ris. Agus a nis 'sann lot Thusa le lot basmhor ar peacadh troimh-san, agus dh'ar n-anama tha beatha air a h-aiseag air ais, chum gu'm bitheadh ar n-anama beo sonne gu siorruidh. Tuilleadh fos dheasaich Thu dhuinn an t-aran so tre am beil a' bheatha air a compairteachadh ruinn, mar a gheall Thu roimhlaidh ag radh: 'Ithidh no daoine macanta, agus sasuichear iad: molaidh iadsan an Tighearna a dh' iarras E: bithidh an cridhe beo gu brath. Cuimhnichidh air, agus pillidh a dh'ionnsuidh an Tighearna, uile chriochan na talmhainn; agus strìochdaidh uile theaghlachan nan cinneach 'na lathair.'

"Air mo shonsa dheth, O mo Dhia, molaidh mi Thu airson do mhaitheis, cuiridh mi an ceill d'fhirinn, a' toirt buidheachais dhuit le m'uile chridhe, airson an ni maith sonruichte a bhuillich Thu gu caoimhneil orm an diugh, airson nach e a mhain gu'n d'thug Thu dhomh tre do mhinistirean Sacramaid mo shaorsaidh gu a bhi air a glacadh leis an laimh agus gu greim a dheanamh oirre leis a bheul, ach mar an ceudna gu'n d' rinn Thu mi tre ghras do Spioraid 'nam fhear compairt dhe m' Fhear-saoraidh, neach gu'm bu mhaith leatsa gu'r h-ann a bhithinn 'nam aon maille ris, agus gu'm bitheadh mo chorp, a ta air a cheannach le a bhas-san 'na bhall do chorp-san. Agus do bhrìgh 's gu'n d' thug Thu na h-uile ni dhomh annsan, tha mise tabhairt dhuit cia air bith 'th 'annam a chaidh mach uat fein; eadar an ann o nadur no tre ghras tha e. Agus do bhrìgh 's gu'n d' fhuair Thu, 'na iobairt ro-ìomlan-san, lan riarachadh airson mo pheacaidh, tha mise 'a toirt 'mo chuirp 'na bheo-iobairt, naomh, taitneach, ni a's e mo sheirbhis reusonta. Oir is ni maiseach e, O Thighearna, gu'n aisginn dhuit an ni a's leat fein, agus is ni buanachdail e dhomhsa, oir cha'n'eil Thu 'ga mo ghairm gu so 'aiseag air ais ann an doigh a bhitheas 'na chall air bith dhomhsa. Seadh tha Thu a' gabhail uam an ni a's leat fein, agus gidheadh cha'n'eil Thu a' toirt ni air falbh uamsa, ach, an aite sin, tha an ni 'tha mi a' toirt air ais a' fantuinn agam, agus 'sann tha e air a mheudachadh dhomh. Ach, a nis, O mo Dhia, d'ur nach ruig mo mhaitheas ortsa, deonaich gu'r h-ann a bhitheadh mo thlachd uile anns na naoimh a ta air thalamh, agus anns na flaidh, agus, fhad a's bhitheas sin 'na mo chomas, nach bithinn

di-chuimhneachail air uireasbhuidhean buill diomhair mo Shlanuighear, ach gu'n nochdainn dhoibh cairdeas a reir a chairdeas a ta Thu nochdamb domh 'na do fhreasdal. Gu robh caoimhneas Chriosd a' toirt do mo ghradhsa a bhi a' lasadh! Agus gu h-araidh gu'n deonaicheadh fear mo ghraidh-sa, a bha air a cheusadh air mo shon, gu-r h-ann a bheirinn gradh do mo Dhia os cionn na h-uile ni, agus air dhomh a bhi cinnteach dhe 'dheadh-ghean gu brath, gu'm faighinn le creideamh nach gabh 'ghluasad a' chantuinn: 'Cha bhi mi ann an dith. . . . Gu cinnteach leanaidh maith agus trocair mi uile laithean mo bheatha; agus comhnuidh mi ann an tigh an Tighearna fad mo laithean!'"

A' CHRIOCH.

Notes and Comments.

The Home Rule Bill.—The Home Rule Bill has been placed on the statute book, though an assurance has been given that it "will not and cannot come into operation until Parliament has had the fullest opportunity by an Amending Bill of altering, modifying, or qualifying its provisions in such a way as to secure at any rate the general consent both of Ireland and of the United Kingdom." We trust that this promise is not as worthless as that made by the Prime Minister when he gave the assurance that "he would not present the Home Rule Bill to His Majesty for assent until the Amending Bill had been finally disposed of in the House of Commons." It is all very well to deliver eloquent speeches denouncing the breaking of treaty obligations. It might comport more with the dignity of a great statesman that even stress of circumstances and pressure would not turn him aside from his pledged word.

The Tortuous Policy of the Vatican.—The October number of the *Contemporary Review* has an article on Benedict XV., the new Pope, by Dr. Giovanni Pioli, which throws a flood of light on the tortuous diplomacy of the See of Rome. In referring to the Secretariate of Merry del Val, Pius X.'s Secretary of State, he says:—"But the unscrupulous, cynically dishonest behaviour of the new Secretariate of State proved to be more than the upright, honest conscience of Monsignor Della Chiesa could bear: it was not so much owing to a different policy as to a different standard of morality that he had in the long run to sever his connection with the Secretariate of State. Those who know what a forge of Machiavellism the Secretariate of State had become under Pius X., when the struggle against adversaries was conducted by all available means—from corruption by money in order to induce the delation of friends and the misuse of Confession in order to discover Modernists, to the systematic disfigurement of truth, the habitual belying of public utterances

and private engagements, the misrepresentation of the intentions even of such respectable bodies as that of the Assembly of the French Bishops in the question of the 'Cultuelles'—they will admit that it is the greatest honour of Monsignor Della Chiesa (the new Pope) that he could not long collaborate under such a master with the Benignis and the Montagninis." Such is the manner in which one conversant with the inner working of the so-called Holy See writes, and Protestants may be pardoned if they think that such a diplomacy is more in keeping with the policy of Antichrist than of Christ.

How a Pope is Elected.—The simple-minded Roman Catholic is led to believe that the so-called Vicar of Christ owes his election to the guidance of the Holy Ghost, but those of them conversant with the real workings must have tremendous difficulties in squaring their religious beliefs with the facts. Dr. Pioli throws some light on the recent election of Pope Benedict XV. "On the other hand," he says, "while the gigantic European struggle was pending, those Cardinals who, like Agliardi, Gasparri, Ferrata, had shown a constant open preference for France were disqualified, even if Austria had not, as is reported, made it clear in the Conclave that such an election would spell the alienation of Austria from the Church. So it was that the candidature of Mons. Della Chiesa was launched among the Cardinals, and, a week before the Conclave began, became so popular that the *Tribuna* could write on 25th August that, even if another Cardinal were elected, Della Chiesa would be asked to act as Secretary of State. When the more liberal wing of the Conclave saw that the candidature of Maffi, a scientist and a democrat, could not secure two-thirds of the votes, and the right wing could not secure a majority for Ferrata, both the parties acceded to a candidature of 'compromise' between the two wings of the opposition, and Cardinal Della Chiesa was elected, with Cardinal Ferrata as Secretary of State. That day, 3rd September, the first decisive battle was won by France and lost by Austria and Germany." Pius X.'s sympathies were pro-German and pro-Austrian.

Germany's Dream of a new Religion.—In these notes reference was made last month to Treitschke and Nietzsche, whose teaching has had such an influence on German thought. An extract from Professor Cramb's *Germany and England* will give some idea of the utter paganism and daring blasphemy on which the culture of Germany was being fed and nourished. Here is Heinrich von Treitschke's programme:—"It is reserved for us to resume in thought that creative rôle in religion which the whole Teutonic race abandoned fourteen centuries ago. . . . The seventeenth century flung off Rome; the eighteenth undermined Galilee itself; Strauss completed the task that Eichhorn began; and with the opening of the twentieth century Germany, her long travail past, is reunited to her pristine genius, her creative

power in religion and in thought. And what is the religion which on the whole may be characterised as the religion of the most earnest and passionate minds of young Germany? What is this new movement? The movement, the governing idea of the centuries from the fourteenth to the nineteenth, is the wrestle of the German intellect not only against Rome but against Christianity itself. Must Germany submit to this alien creed derived from an alien clime? Must she for ever confront the ages as the borrower of a religion, her own genius for religion numbed and paralysed? Hence the significance of Nietzsche. . . . Strauss, whilst denying and rejecting the metaphysic of Christianity, clings to its ethic. But Nietzsche? Nietzsche clears away the 'accumulated rubbish' of twelve hundred years; he attempts to set the German imagination back where it was with Alaric and Theodoric, fortified by the experience of twelve centuries to confront the darkness unaided, unappalled, triumphant, great, and free. Thus, while preparing to found a world-empire, Germany is also preparing to create a world-religion."

The New Religion and the War Spirit.—In continuation of the foregoing extract we give the following, though owing to its blasphemy we hesitated at first in doing so. But, perhaps, it is just as well that our readers should have some idea of the principles that are governing so many of the Germany military classes. This is the extract:—"You have heard how in old times it was said: 'Blessed are the meek, for they shall inherit the earth;' but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say: 'Blessed are the poor in spirit;' but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say: 'Blessed are the peace-makers;' but I say unto you, Blessed are the warmakers, for they shall be called if not the children of Jahve (Jehovah) the children of Odin who is greater than Jahve." It is such a religion as this which explains the ruthless and barbaric methods of German warfare. The uncivilized savages of Alaric and the heathen devotees of Odin are set up as examples by these teachers to be the beau ideal of culture for the German military caste.

A Scrap of Paper.—Much has been written and more spoken about the flippant words uttered by the German Chancellor to the British Ambassador, but it should be borne in mind that for decades the accredited religious teachers of Germany were playing fast and loose with more solemn and binding engagements than the treaties of nations. The attacks made on the Scripture were bound to bear bad fruit some day. If a man told us that the ten commandments are forgeries and are binding on no one, we should not express any surprise if he turned out a blasphemer, an adulterer, or a murderer. Any step after the first was but a natural sequence.

Church Notes.

Communion.—Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythwood Square), second; Edinburgh (Hall, Riego Street, near Tollcross), Dornoch, and Helmsdale, third; Dumbarton, and Halkirk (Caithness), fifth.

Services in the Island of Soay.—Correction.—In our Synod Report, which appeared in last August Magazine, and under head "(14) Any Competent Business," it was stated that there had been "no religious services of any kind held" in the Island of Soay "for some years." This was an error which we regret. The exact state of the case was that no minister had visited the island for some years, and that during this period services had been kept by missionaries only for a month or two annually, no public religious services of any kind being held at other times. Rev. Alexander Mackay, Oban, recently visited Soay and held services which were appreciated by the people.

The King and Prime Minister represented at Requiem Mass.—At a meeting of the Northern Presbytery held at Dingwall, the Presbytery decided to send a humble Protest to His Majesty the King and the Prime Minister on account of their being represented at a Requiem Mass held in London for the late Pope, as such action was out of keeping with the Protestant character of this country.

Harvest Thanksgiving.—The Northern Presbytery resolved that a Harvest Thanksgiving should be held throughout its bounds in gratitude for the bountiful harvest given by the Giver of all good, and that, as usual, Free Presbyterians should observe the day appointed for such a purpose in their respective parishes, districts, or counties.

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"Mission to Forces during War."—Rev. J. S. Sinclair acknowledges with thanks, £1 from Captain D. Finlayson, Glasgow, and 11/ from "Friends," Brawlbin, Halkirk, Caithness, as contributions to "Mission to Forces during War," received before

Appeal was issued. Rev. E. Macqueen, 1 Upper Montague Street, Montague Square, London, N.W., acknowledges with thanks, 10/- each from Mr. and Mrs. M. Mackay, Manchester, for this fund.

Corrections.—In August Magazine the acknowledgment, "For Foreign Missions—£2 1/1 from Mr. Phineas Macdonald, Newton, Ontario, per Rev. J. R. Mackay," should have run, "For Kaffir Psalms—£2 1/1 from Mr. Phineas Macdonald, Newton, Ontario (one-half being contributed by Mr. John Mackenzie, Strassburg, Sask., and the other half by friends in Newton, Ont.), per Rev. J. R. Mackay." In last Magazine, 20/ from "A Lady Friend," Dingwall, should be per Rev. N. Cameron; and 5/ from Mr. D. Alexander, Keiss Village, Wick, should be 10/.

The Magazine.

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(Notice of several Subscriptions is held over till next issue.)