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The Menace of Socialism.

WE have now had some experience of a Socialist Government in this country, and while some may be misled by the studied moderation of the new Government, others recognise in this move a well-planned and adroit scheme that will be made to play its part in the Socialist appeal to the electors in the near future. One of the London dailies pertinently remarks :—"When the present Government were urbanely handed into the seats of authority, in Mr Asquith's best manner, there was a general feeling that, come there how they might, they should be given a square deal. The past, if not forgotten, was not to be mentioned. Unfortunate associations were to be politely ignored. If the leopard wore spots, it was to be tacitly assumed they would wash off. The sedative effect of responsibility was hopefully anticipated. . . And, in fact, alike by Parliament, the public, and the press, the Socialist party have been treated very much as if they had formally renounced Socialism, Communism, and their friendship with revolutionaries at home and abroad."

It is well we should not forget that while for political purposes some of the men in power have seemingly renounced their old principles, that they still cling to them as tenaciously as ever. And as the Socialist party will soon make its appeal to the country, it is right that our readers should have well-informed views as to what Socialism really means, particularly in relation to religion. As an economic theory we do not intend to say anything by way of criticism, as that lies more particularly in the field of politics. But Socialism in its root principles aims not merely at revolution of the existing economic order, but of religion

itself. This aspect of Socialism merits our most serious attention, for while some well-meaning men may accept its panaceas for remedying the existing condition of things in the body politic, they are blinded by the promises it makes of an earthly Eden, of the serious menace to religion which lie embedded in the very root idea of Socialism. This serious aspect of the question has been brought out most impressively by Mr H. Musgrave Reade in his "Christ or Socialism,"* from which a quotation was given in our last issue. In this remarkable book the author tells the story of his drift into Socialism and the part he played in its organisation in its early stages in this country, of his remarkable conversion, and his renunciation of Socialism. As one who knew its inner workings, his testimony is particularly valuable, and while a number of his religious views partake too much of modern evangelism to be palatable to us, yet his criticism of the system that made him an atheist is worthy of the serious attention of all those who wish to have a real knowledge of what Socialism means in its bearing on religion. Mr Reade says he hesitated for some time to cross swords with his former Socialistic comrades, but finally a sense of duty and loyalty to his Lord and Master Jesus Christ, and a growing conviction that many Christians are being unconsciously drawn into the meshes of a godless Socialism, constrained him to lay aside all such scruples. The first part of the book is devoted to an account of how one brought up as a "high Tory" and in good circumstances became enamoured of the French revolutionary watchword—"Fraternity, Equality, and Liberty." Strauss and Renan helped him on the downward road. Auguste Comte then became his guide, and Haeckel, Darwin, Tyndall, and Huxley next led him in his homeless wanderings. He was an active supporter of Charles Bradlaugh, and a diligent student of the writings of Karl Marx, who laid the foundations of modern Socialism. Robert Blatchford had in him a devoted admirer, and the "Clarion," which died recently unwept, received contributions from his pen. It was while possessed with the strong revolutionary theories of Socialism that he was asked to go to America on business by his firm, Messrs Ryland and Sons, Manchester. This visit, in the mysterious providence of God, was to be the deathblow of his atheism and Socialism. It was while

* Christ or Socialism: A Human Autobiography, by H. Musgrave Reade, Atheist, Socialist, Christian. Glasgow: Pickering and Inglis, Bothwell Street. Paper Boards, 1s net.

the train was slowly climbing up the Colorado Rockies, as his eye rested on the majestic panorama stretched beneath him, that the thought stole into his mind, "Surely all this is not the result of blind chance? Could evolution explain it all?" A feeling of irresistible wonder, awe and reverence crept into his thoughts. Overcome by these feelings, he knelt down on his knees with one of Ingersoll's books, which he had been reading, in his hand, and prayed—"Oh, God, if Thou dost exist, reveal Thyself." He says, I asked for light, and light came; the whole car seemed full of light. That was the end of his atheism, but as yet he knew not the Saviour. His past life, with its sins and blasphemies, now became a burden to him, and instead of getting better, he grew worse and worse, until sleep departed from him, and his agony became so great that he thought he would die if it continued much longer. At last he thought of purchasing a Bible, to see what it had to say about his state. He pored over its pages to see if there was any hope for such a great sinner as he. He read through the whole of the Old Testament, and trembled at the denunciations and punishments to be awarded to blasphemers, but finally deliverance came when he read in John—"For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We have dwelt at some length on this event of such deep interest, because of its bearing on the testimony he bears against Socialism. With him, as with all believers, "Old things had passed away: all things had become new." He soon discovered that Christ's laws were a dead letter to all but a small and insignificant body of His followers, while to nominal Christians and people of the world they were practically non-existent. "I found," he says, "that even in so-called Christian England the basis of the laws of the country was built upon pagan jurisprudence of ancient Rome, and not upon Mosaic or Christian principles; and that it would have been considered the height of absurdity had any legislator, before introducing any Bill into Parliament, suggested the consultation of the New Testament point of view." His Bible taught him "that man's golden age was in the past, while that of evolution was supposed to be in the future. The whole of Scripture showed that mankind, as a race, was going from bad to worse; that the progress of the world was not upward, but downward; that unless men accepted God's gracious salvation through Jesus Christ, they would end

in destruction." This struck directly at Socialism, which must take it for granted that there is some good to work on before its scheme can be carried out. This led Mr Reade a step further. "The Bible," he says, "taught me that I could never expect an earthly paradise whilst sin, sorrow, and death reigned upon earth. We might improve the material surroundings and increase the wealth of the people, give greater facility for culture and ease to the working class, but until sin, sorrow, and death were abolished, true and lasting happiness was impossible. I saw the eternal truth in these hard facts of existence. I was not to be blinded by optimistic Socialist scribes, full of the fervour of a new delusion. I knew how it was all worked up. I had bottomed the depths of Socialism by a study of the subject for nearly twenty years; I had felt all its hollowness; I knew it was a counterfeit of the Devil. I saw that what man needed, and what society needed, was a Saviour. No mere reorganisation of society would be remedial; a change in form is not a change in essence. This is where the Socialist reformer or revolutionist will fail in the ultimate; he works from outside in; he tries to create life by organisation. Jesus Christ is not the Great Reformer, but the Great Regenerator. He aims at a new social order, but it must come from a new social life emanating from Himself—'Ye must be born again' (John iii. 3, 7) is both applicable to the individual and society." It may be said that it is not fair to charge Socialism with the wild vagaries of some of its extreme advocates. To this Mr Reade replies—"I do not say that every seeker after liberty gravitates to anarchism, nor that every Socialist puts into practice the principles of 'determinism.' They are not so logical or consistent. But the inevitable tendency of modern Socialism, I believe, leads to a laxity of moral restraint and to practical atheism in daily walk and life."

It has further been argued that such a charge is too sweeping, as there are men who style themselves Christian Socialists. To this Mr Reade replies:—"I am aware there are some persons who call themselves Christian Socialists, and even ministers and clergymen are declaring their adherence to the principles of Socialism as being compatible with the doctrines and teachings of Christianity. Without in any way apologising for my temerity, I boldly assert that they must have a very superficial knowledge of their Bibles, and the basis of the Christian religion, if they can in any

way harmonise the theories of Socialism with the sacred revelation of God's will as it is recorded in the Holy Scriptures."

Again, it surely ought to cause deep heartsearchings when we run our eye over a list of the leaders of Socialism, such as Karl Marx, F. Engels, F. Lassalle, Leibenecht, Bebel, Louis Blanc, Fourier, St Simon, Proudhon, Jaures, R. Owen, Hyndham, W. Morris, G. Bernard Shaw, Belfort Bax, Dr Aveling, R. Blatchford, Ferri, etc., to find that they are atheists or non-Christians.

The Socialists will soon be making their appeal to the country, but we warn our readers not to be deceived by fair speeches and fairer promises. The Socialist orator is an adept in this line of things, and baits his hook with consummate skill. "If you examine the Utopias of these Socialist dreamers," says Mr Reade, "you will see that they are all Godless and Christless, built upon the evolutionary theory that sin is only 'a striving after the best' in a race of humans descended from the brutes, and who vainly imagine they are going on to perfection—all without a Saviour. Now, however pleasing these lofty ideals may be, they are not Christian, but anti-Christian, because they ignore or deny that man needs a Saviour."

"He hath made to meet on Him the iniquities of us all."—So did God lay all the sins, all the punishment due to them, really upon One that was fit, able, and appointed to bear it, which He suffered under to the utmost that the justice of God required on that account. He then took a view of all our sins and iniquities. He knew what was past and what was to come, knowing all our thoughts afar off. Not the least error of our minds, darkness of our understandings, perverseness of our wills, carnality of our affections, sin of our nature or lives, escaped Him. All were "naked and opened" before Him. This is set out by the variety of expressions used in this matter in the type, "All the iniquities, all the transgressions, and all the sins" (Lev. xvi. 21). And so by every word whereby we express sin in this 53rd of Isaiah—going astray, turning aside, iniquity, transgression, sin, and the like. God, I say, made them all to meet on Christ the punishment due to them.—*Owen*.

"Let no man, then, who will say, 'The Lord He is God,' presume to intrench on His sacred royalty, by seeking a reason of His decrees beyond, or besides the good pleasure of His will."—*Elisha Coles*.

Sermon.

BY REV. D. MACFARLANE, DINGWALL.

“Because I live ye shall live also.”—John xiv. 19.

CHRIST spoke the words we have in this chapter shortly before He suffered death. He tells that the world shall not see Him any more, but that His disciples would see Him. Accordingly, it is remarkable that none saw Him after His resurrection and during the forty days He remained on earth before His ascension to Heaven, except His own disciples—They saw Him by their bodily eyes after His resurrection, but they saw Him by the eye of faith after he had ascended to Heaven. He told them that they would live also in a manner in which the world could not live, and that because He lived. In speaking from the words of the text we shall notice:—

I. The life of Christ—He lives.

II. The benefit that flows to Christ's people in consequence of His life—They shall live also.

I. The life of Christ—“I live.” Christ died to secure life to His people. He rose again to life, and He lives for evermore. Death has no more dominion over Him. He died a cursed death; He lives a glorious life with the Father. Christ lives from everlasting to everlasting (1) as God, therefore He says—“I live.” (2) Though He died as to the natural life of His human nature, yet He took that life to Himself again at His resurrection, and He lives to die no more. (3) He lives as the Head of His Church, as the second Adam. Christ does not say—“Because I shall live,” but “because I live.” He, the great I am—Jehovah—from everlasting to everlasting—without beginning or end—was living when He was hanging on the cross, when He was lying dead in the grave. He was then the living Shepherd of Israel, watching over His flock, leading and feeding them. As the eternal God He never sleeps nor slumbers, He never died. When Christ as the eternal and everlasting God combated with eternal death—the wages of sin—He swallowed it up in victory. Though He laid down His life as to His human nature, He was living when He did so, and because He was living He had power to take that life again. He rose from the dead, and He lives for ever more. He now lives in His glorified state, as the Head of His Church—a Head of power and life, having all power in heaven and earth, and all fulness of life for His Church.

II. The benefit that flows to His people because He lives, they shall live also. There is a union between them and Christ that makes it sure that they shall live. There is a federal union, and there is a vital union. In virtue of the former union, they shall live because He, their federal Head, shall not, like the first Adam, die. Their life depends on His living, and in virtue of the latter union they shall live—ever drawing supplies out of His fulness of life to maintain the eternal life He has imparted unto them. He is their covenant Head, and they are His covenant people by a vital relation. He is the vine and they are the branches—united to Him by the Spirit on the one hand and by faith on the other. Christ's disciples are often tempted to think that all their hope is gone when they find that there is nothing in them (as to their experience), but death, forgetting that their life depends on Him—forgetting that He lives. The following anecdote may be useful to illustrate this:—There was a godly old man who had a little granddaughter living with him. He would be often speaking to the child about God—His love to sinners, His mercy, His goodness—and the little girl thought that there was none her grandfather loved so much as the God he so much recommended to her. On one occasion the old Christian fell into a very low state of mind through unbelief. He was in misery, and spoke nothing to the child for days. He was pacing up and down in his room, wringing his hands in agony. The child was observing him, and pitying him, and as she thought that nothing would leave him so sad, but to hear that something happened to God, whom he so much loved, she asked her grandfather, "Did God die when you are in that sad state?" The question of his little grandchild was the means of relief to the good man. He remembered that his God was living, and he was comforted: "Because I live ye shall live also." Christian, do not conclude that you shall die so long as Christ lives, and remember He lives for ever more, and His cause in the world shall not die either, because He lives. (1) The life of grace in them is everlasting. It will never die, however low it may come as to their experience, because Christ, the source from which that life proceeds, lives to give them additional supplies according to their needs during their time in the world. (2) Though they must die the natural death, they shall be raised to life again to die no more, like their Head. Although all the human race will be in being after the resurrection, the wicked as well as the righteous, the latter shall live a life of holiness and happiness,

because Christ, the second Adam, lives in human nature for ever. Death hath no dominion over Him, All their life depends upon the covenant head. (3) They shall live a life of glory in heaven for evermore. All this results from the fact that Christ lives. The state of the human race when God created man was mutable—all depended on the human side, in the first man, who was the representative head of all his ordinary posterity. If he stood, they would stand, but if he fell, they would fall. Adam sinned and fell, and died. But Christ, the second Adam, having secured eternal life for His people, shall never forfeit that life, and as their continuance of that blessing depends on their representative Head, they shall never loose it. Because He lives, they shall live also. A great element in the state of glory is its everlastingness. The redeemed shall never fall from that state; for Christ shall never fall from it. They are wholly indebted to Christ for bringing them to that state, and for keeping them in it. This is a most comforting doctrine. Christ preached it to His disciples in the time of need. He told them He was leaving them as to His bodily presence, and they were filled with sorrow. They felt themselves like orphans, destitute of a father to care for them, exposed to the malice of the world, they saw nothing before them but death. But He comforts them, and tells them that there was no real ground for their fear and misgivings: "Ye shall not die; because I live ye shall live also." How much comfort we might have if we looked to Christ more than we look to ourselves and to other men, and remember His gracious words. Through unbelief we often consider our own weakness and the dangers to which we are exposed in a world of sin and trouble; we feel disheartened, and ready to perish. How seasonable in such circumstances are all the inspiring words of the Saviour—"Because I live, ye shall live also." But of ourselves we cannot remember His words so as to derive comfort from them. We need to pray—"Remember the word of thy servant, upon which thou hast caused him to hope." The Lord, however, considers our weakness, and comes to us, and speaks a word in season to our troubled souls.

In the midst of all troubles that meet the Lord's people in the wilderness there is enough in Christ to comfort and support them, enough in His fulness, enough in His promise, and it is their duty to look to Him, to take hold of His promises, and to trust Him. Christ in the text set an example before

ministers of the Gospel how they should feed His flock. They should not leave them on the bare hill, but lead them to the green pastures of the Gospel; they should open the gates of the parks of His rich promises, and allow the poor creatures to take their fill there. The ministers themselves would get enough for their own hungry souls, too. In the midst of all the changes that take place in the world, and in the experience of the flock, there is no change in Christ. He lives, and, therefore, His people, individually and collectively, are safe. They shall not die, but live, and it is their duty to declare the works of God. They are reconciled through His death, they are saved by His life, they shall live on and with Christ for ever. They have their natural life from Christ, and they shall live in the world till the time appointed come, notwithstanding the devices of Satan and his children to get them out of the world. At the resurrection their natural life shall be restored to them, and they shall live that life for ever. They shall glorify God with their bodies and spirits, which are now His by redemption as well as by creation. They live a life of grace on earth, they live a life of glory in heaven.

The text is a window of heaven, which Christ opened before He left the world, that His poor people might see Him in His exalted state, as their living Saviour, and also see their own safety in Him. It was originally spoken to the few disciples He had in His state of humiliation, but it is written for the comfort of all His people to the end of time. His Word is the channel through which He yet speaks, and when He gives comfort through the written Word to His people in the time of need it seems to them as if He spake with the freshness and life that accompanied His Word when He spoke on earth. Christ, the Speaker, seems to be present. We cannot be too thankful for the Scriptures. They are, so to speak, the telephone through which Christ speaks to His people on earth. When He speaks through this telephone to them while yet on earth He seems to be present with them. There was a man in the telephone service in London, who, when on holiday at a place far away from London, was telephoned to by his next-door neighbour, asking information about some particular business. In the reply the voice was so audible that the inquirer thought the speaker had returned to his office, and asked him when had he come back. The man answered—"I have not come back at all. I am still away on holiday." As already

stated, when Christ speaks to His people on earth through the medium of His Word, they think that He is still with them on earth.

In conclusion, what unspeakable privileges the Lord's people have. Among these is the life eternal spoken of in our text. This life they have in Christ and the union with Him. Their natural life shall be taken from them, but this life none can take away; it is insured and secured, it is hid in Christ with God. How miserable must be the case of all who die without Christ. They lose their life, which is the most precious thing man has in this life. Sinner! are you in this sad condition? Think of it before it is too late. Cry to Him who saved His people from sin and eternal death. He is the hearer and answerer of prayer. He may hear your prayer, and say to you before you leave this world—"Because I live you shall live also." So may it be. Amen.

Thoughts on the Sabbath.

"In all ages, from the beginning of the world, and in every place where there is a believer, the Sabbath has been a day of double blessing. It is so still, and will be, though all God's enemies should gnash their teeth against it. True, God is a God of grace, and confines His working to no time or place; but it is equally true—and all the scoffs of the infidel cannot alter it—that it pleases Him to bless His Word most on the Lord's Day."—Rev. R. M. M'Cheyne.

"As soon as the heavens and earth are finished, the Holy Creator enters into His mysterious rest, and calls on the inhabitants of this globe to partake with Him therein. How important are the ends of this institution—the solemn worship of God; the glorification of His infinite perfections; the sanctification of the whole of nature, in its being improved to the honour of its Maker; the advancement of all spiritual excellency in the human mind; the bringing down Heaven to earth."—Rev. Dr Love.

"I have, by long and sound experience, found that the due observance of this day, and the duties of it, have been of singular comfort and advantage to me. The observance of this day hath ever had joined to it a blessing on the rest of my time."—Sir Matthew Hale.

"I was born on a Sabbath Day; I was new-born on a Sabbath Day; and I hope I shall die on a Sabbath Day. I long for the time. Oh, why is the chariot so long in coming?"—David Brainerd.

Report on Religion and Morals.

BY REV. D. M. MACDONALD, PORTREE.

It is quite clear to any thinking person that the present tendency in religion and morals is by no means in the right direction. As in other spheres, so also in religion and morals there appears to be a gradual departure from the standards and ideals of the past. This is shown in various ways. Family worship at one time was conducted daily in all parts of Scotland, but to-day it is observed only in comparatively few households. The sad feature is that those who should be examples to others, such as office-bearers and members in full communion, are very remiss in this duty. When such is the case it is no wonder that those who make no profession should neglect it. Religion, in order to prosper in the State, must begin in the home, and although the mere observance of religious worship does not save the soul, yet it inculcates reverence for divine realities, high ideals of conduct, fortifies the conscience with holy sanctions, and should be observed in every household as a matter of duty.

Attendance on the means of grace is very indifferent in the large towns and cities. Many churches have had to be closed of late years owing to dwindling congregations. Some think that the cause of this is the present division of the Churches, and they maintain that a union of the Churches would bring an end to non-churchgoing, and many other evils that exist throughout the land. We believe that the reason why churches are deserted is not the want of unity, but the teaching of Higher Criticism in the pulpit, the absence of a pure Evangel, and the neglect of emphasising these three verities of the Christian religion—Ruin by the Fall, Redemption by the substitutionary sacrifice of Christ, and Regeneration by the Spirit. It has been calculated that the population who have lapsed from the Churches are being recruited at the rate of 7000 a year. This bodes ill for Scotland. Very soon, unless there is a change for the better, our industrial centres will be populated by a heathen mass, caring little for Christianity or morals. Another ominous fact pointing in this direction is that in the year 1855 there were 9 so-called irregular marriages in Scotland, but now there are about 5000 annually. It may be assumed that these families are set up without invoking the blessing of Him who instituted marriage, and

that in them there is neither acknowledgment of God nor of His claims. The Committee cannot but view with regret these portentous statistics.

With regard to Sabbath observance, the Committee have to report, with sorrow, that new forms of profaning the Lord's Day are being developed. Between Inverness and Dingwall a daring desecration of the Sabbath has been commenced by a char-a-banc service, against the wishes of many of the people. It is to be hoped that the efforts of those who are endeavouring to put an end to this form of travelling on the day of rest will be successful.

Wireless installations are now being utilised for broadcasting concerts, political speeches, and secular news of all kinds on the Sabbath, with deplorable results. This invention has been of great use in saving life, and is of great commercial value, but when used for wrong purposes it is bound to prove harmful to its users. It is a sad proof of human depravity that useful inventions are so often put to wrong uses.

The Committee note with satisfaction that attempts to secularise the Lord's Day in Bo'ness and also at the Wembley Exhibition have so far proved abortive. The offer of a public park to the citizens of the former place on condition that games would be permitted on the Sabbath was a Jesuitical attempt to bribe the people to sell their birthright. Fortunately, the gift was refused, there being some at any rate in the community whose consciences were alive to the issues involved, and who stirred up the people to spurn the gift on the terms offered. The Committee are pleased to know that the efforts of Sabbath desecrators in several places to profane God's Day have met deserved rebuffs, and they would urge upon the Government to prohibit amusements and trading on the Day of Rest.

The growth of Socialism in our nation has been marked by many bad features. Socialists are making use of the Lord's Day to further their sinister designs. Their political and union meetings frequently take place on that day, and the saddest feature of all, they have made a bold bid to capture the young by organising so-called Sabbath Schools, in which are taught blasphemous and corrupting views. An effort has been made in Parliament to make such teaching illegal, and we earnestly hope that a bill will be passed to that effect.

The Committee are glad to say that the attempt made last year to legalise betting has ended in failure.

There appears to be no diminution in these two evils, gambling and betting. The highest as well as the lowest in the land are addicted to these vices, and the elusiveness of the laws dealing with them appears to handicap the police in their efforts to stamp out the twin evils. Some might say that there was nothing inherently wrong in appealing to chance, but, judging by its consequences when it took the form of betting and wagering, it was one of the most hurtful sins of to-day. One has well said that "It led to a weakened sense of the value of money. It quickened the latent instinct of avarice. It begat a callous indifference to the misfortunes of others. It undermined and denied the whole system governing property, for it determined ownership by chance instead of by proportionate personal productive effort."

Intemperance is not so prevalent as it used to be in some places. The Act passed some years ago for the advancement of temperance in Scotland has been productive of good in that it has reduced drunkenness in certain areas. As mentioned in a previous report, the following results have been found in dry districts:—The children of the poorer classes are better clothed and fed; many more housewives are getting their proper share of the weekly wage; quite a number of men who have been habitual drunkards will not now take the trouble to travel to the nearest "wet" area; work is more punctually dispatched. Savings banks, despite the hard times, have done well; police statistics without exception reveal remarkable decreases in crimes associated with alcohol. To become more effective the Scottish Temperance Act should be amended so as to prohibit the selling by wholesale licence of intoxicating drinks. It has been discovered that drink sold wholesale in "dry" towns has been sold retail in private, thus setting up the very evils that the Act was designed to suppress. In 1922 the sum of £32,000,000 and some hundreds of thousands odds was spent on drink in Scotland. These are staggering figures, and should cause our countrymen some uneasiness. Roughly speaking, half-a-crown per week per man, woman, and child was spent on drink. It is doubtful if the people of Scotland give more than one shilling per head per week for the support of religious ordinances. The contrast is at once striking and painful, while the corollary is that the children of the world give far more lavishly to their idols than those in the church give in offerings to their God.

The Observance of Easter and Other Matters.

(Continued from p. 13.)

This mingling heathen practices with God's things is the starting-point of the trouble. Rome is verily guilty on many counts, and not the least on this of attempting to blend the religion of the world with an apparent Bible one. I say apparent, for at heart she hates the Bible. It was this mingling that led Solomon sadly astray, and that in direct contradiction to God, Who had said, "Ye shall not go in to them, neither shall they come in unto you : for surely they will turn away your heart after their gods." How suggestive of meaning are the next words, "Solomon clave unto those in love." Sure enough, the same old story must be told: "His wives turned away his heart after other gods: for Solomon went after Ashtoreth, the goddess of the Zidonians;" he lost the kingdom for his sin of mingling (I. Kings xi. 18, 11). Surely it is the solemn obligation of all who pretend to be servants of Jehovah to endeavour to keep His holy worship as far removed from the taint of evil as possible, just as it is incumbent on His people to "Abstain from all appearance of evil." The old ditty about it being the Church's duty to mix with the world to save the world is utterly unworthy of common manliness. Remember Lot, who pitched his tent towards Sodom, and what the issue was. The Church is to be a witness against all forms of worldliness, and how it can do this by mixing with the world's ways is yet to be found out. To-day in some so-called churches the world's latest craze—dancing (John the Baptist had his head danced off)—is to follow the service! No marvel at this, for we have heard professing parents say "that dancing is good for their children: it helps them to walk more gracefully." If religious professors see no harm in it, then the demand will create the supply in this commodity as in others, and ministers (not of God) will be found to preach the union of "Christ with Belial," and that there is no difference between him "that believeth and an infidel," and that "the temple of God (joined) with idols" is the one thing worth living for in these days (II. Cor. vi. 15-16). Let the pew have its measure of blame for what is in the pulpit, for if they will pay the piper, thousands abound who will play the tune they love. It is very largely a question of pleasure with the former and money with the latter. As to the "walk-

ing gracefully," God has a word to say about that, and it will be proved true. "Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet;" then follows what the Lord will do to such, "And it shall come to pass, that instead of a sweet smell there shall be a stink." (Read Isaiah iii. 16-24).

If such parents see their children "walk gracefully" into the snare of the devil, can they place all the blame on their children? Is this bringing them up in the nurture and admonition of the Lord? Do what we will, we cannot make our children fear God, but if we have named the name of the Lord we can tell them by precept, and better still by example, that "graceful walking" is done by "coming out from among (all such things) and being separate" (II. Cor. vi. 17). Separation is the great thing needed to-day. Where there is no separation from the world's religion and the world's fleshly ways, there is no vital godliness. The day is fast coming too, if we mistake not, when there will be this separation made; all denominations are struggling hard to bring about a vast religious combine, another Babylonian image and another attempt to unify the world's religion, and all who are not possessors of sterling godliness and love of the truth, will fall down and worship the image. But Jehovah will have His Shadrachs, Meshachs, and Abednegos, and they will be manifest as standing separate from every endeavour to blend the worship of God with the worship of Astarte. Some of the Roman Catholics are more honest than the flimsy so-called Protestants, for they tell us plainly they have no intention to alter their creed and ritual; if Protestants like to return to the fold they can, but as for the Holy See giving up anything of its idolatry, that is impossible; yet we see so-called Protestants tumbling over one another to get to Rome. Unions and associations to-day are honey-combed with traitors to the Bible and the Protestant faith. It was by unions and associations the confederacy of Rome grew, and the day is fast approaching when all who really fear God will have but one alternative: either they must sell their soul to the devil (which they cannot do) or separate. Each child of God must see signs to-day that loudly proclaim he must stand alone with God, and Churches of Truth will have to do the same. The Lord rid us of vile Astarte in the worship of God. The Lord help us to clear out the rubbish, for now, as in the time of Nehemiah, "the strength of the bearer of burdens is decayed, and there is much rubbish" (iv. 10).

What of the buns of Good Friday? They came from Babylon. "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger" (Jer. vii. 17-18; xlv. 15-19). Here is old Astarte once more in this bun-making. Is this in imitation of the show-bread which stood before God? Dr Gill suggests "these cakes might have the form of the moon upon them, and be made and offered in imitation of the show-bread." Paganism is an apeish religion throughout—one of imitation—may we not follow their pernicious ways. It has borrowed from all shades of Paganism just as suited her love of the flesh, of money, and love of power over men's consciences. Why does it not publicly acknowledge her indebtedness to others? Is it because a certain book has described her thus, "The wicked borroweth, and payeth not again?"

Eggs—who has not heard of the Easter egg? Bacchus of old had eggs used in part of his worship, for a part of the ceremony was the consecration of an egg. Egyptian worshippers had eggs hanging in their temples for mystic purposes. The tale of the egg is told by a learned Egyptian thus: "An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishers rolled it to the bank, where the dove having settled upon it, hatched it, out came Venus, who afterwards was called the Syrian goddess," that is, our old goddess Astarte. Thus it was the egg became one of the symbols of Astarte or Easter. This is the history, reader, of your Easter egg! "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the Word of God and prayer." True, indeed, but you must needs know the mystic meaning of this egg in the hands of the idolaters. It represented the human race enclosed in the ark during the time of the flood as the chick is enclosed in the egg. As everything held good to mankind was represented in the Pagan mysteries as in some way connected with the Babylonian goddess, so the greatest blessing to the human race, which the ark contained, was held to be Astarte. Though the queen whom Astarte represented had no existence till centuries after the flood, yet through the doctrine of transmigration (the doctrine of the passing of the soul after death into some other animal body), which was established in Babylon, it was easy for her worshippers

to believe that in a previous incarnation she had lived in the period of the flood, and passed in safety through the waters that then drowned the world. The Romish system adopted this egg of Astarte, and consecrated it as a symbol of Christ's resurrection. Pope Paul V. appointed a prayer to be used in connection with the egg: "Bless, O Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance unto Thy servants, eating it in remembrance of our Lord Jesus Christ."

It is a shame that these idolatrous rites should be connected with the Name of the Lord Jesus; they serve to prove, however, that the Papacy is old; it is the old religion verily, hoary with the lumber of practices done by the Pagans four thousand years before the present era. It is truly "Mystery, Babylon the great, the mother of harlots and abominations of the earth," yet many of the so-called Protestants think very differently of those solemn words of God. He has declared that it is the "habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." It is thought by some that education will not allow this enemy of all liberty, social, political or religious, to rob us of the privileges we now enjoy; but surely such forget that Babylon, Egypt, Greece, were not lacking in worldly wisdom, and yet those cities were under Paganism; and to-day it cannot be said that Europe is ignorant of secular knowledge, and yet what do we find? We see statesmen helpless to check this formidable enemy: its ramifications are too strong and too many for our political rulers; indeed, intelligence, apart from grace, knows no more of vital religion than a child with no education whatever, and rather tends towards modern Paganism than otherwise. There is no hope for this land relative to this matter in education.. Satan is in the system, and he is no mean antagonist, and he will not, cannot, make the seed of the serpent deal rightly with the things nor the Word of God. As for the bulk of the people, their outlook is for pleasure; give them facilities for that, they care not what religion (or if no religion) gains the ascendancy. The Church and Nonconformity for the greater part is too sunk in the arms of the devil and carnality to be disturbed about Gospel liberties; in fact, they neither know nor want to know anything about realities in religion. There is no hope in that direction either. And if we look at many who profess to love the truth of God, even among them you may find those who think this evil system is "not quite so bad after all," utterly

forgetting that the privileges we yet have were given to us at a great price. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Reader, the Word of God reveals a much older religion than the one copied from ancient idolaters—one that is pure in its origin, for it emanated from the Holy God. The Lamb of God was slain from the foundation of the world (Rev. xiii. 8); indeed, before the foundation of the world was laid the Father gave His chosen people to Christ (John xvii. 6). He alone is the one true Priest Who, once for all, offered Himself a sacrifice for sin, and has revealed this great truth, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Everything in the so-called worship of God that appeals to the natural senses, such as images, incense, dresses, crosses, music, is no help in the approach of a guilty sinner before a Holy God. What is needed is the Holy Spirit, Who alone can give us a heart to worship Him, reveal the Christ of God in His sin-atoning blood, as the way to the Father, and enable us to pour out our hearts before Him in simple, plain, and earnest language. We need no man and no woman to mediate for us; they can do no such thing, for how shall another sinner deal with God for us? Observance of "days, and months, and times, and years" can only tend to "bondage," for they are weak and beggarly elements (Gal. iv. 8-10). The Lord gave no command that His people should keep these varied festivals, and the Apostles did not observe them.

The resurrection of Christ demonstrates salvation to be a finished work, and it is the comfort of saved sinners to know His resurrection is the infallible proof that they also shall rise from the dead into a glorious state: "But now is Christ risen from the dead, and become the firstfruits of them that slept." The essential point is to understand this word, "That I may know Him, and the power of His resurrection." Of what avail to us in death if we have only the chaff of man's inventions, and lack the wheat of God's Word in our hearts? How can "nothing" yield us salvation? (I. Cor. viii. 4). May we have Christ as the Son of God as our only Foundation for present comfort and future bliss: this the resurrection of Christ from the dead declares Him to be—"Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 4).

The Late Mrs Mackenzie, Lonmore, Gairloch.

MRS MACKENZIE was born in the township of Mihol, Gairloch, Ross-shire, in the year 1841. Her father and mother were considered to be truly pious. The father was an elder and precentor in the Free Church congregation of Gairloch during the ministry of the Rev. Duncan Matheson, whose memory and sayings are still warmly cherished by the aged men and women there. Mrs Mackenzie consequently had the double advantage of having the instructions of her parents in the things that pertain to godliness at her home, and from the pulpit from Sabbath to Sabbath. So far as can be ascertained now, the Lord's messenger to bring the glad tidings of salvation to her soul was the Rev. Alexander MacColl, late of Lochalsh. That eminent servant of Christ was to many in the West Highlands a "father in Christ." Mrs Mackenzie held him in great estimation, and always spoke of him with appreciation for his faithfulness to God and men. She became a member in full communion in the year 1880, and continued to adorn her profession in her daily life and conversation to the end.

The writer went to Gairloch for the first time in November of 1892. He was informed that a certain Mrs Fraser was seriously ill in Strath, Gairloch, and took the first opportunity after his arrival to visit this sick woman, of whom he had an excellent report as to her piety. On entering the room where she lay upon her death-bed, he at once noticed from the expression of her face that she was sorely tried in her mind. After conversing with her for some time, he held worship with them all and left. Owing to the distressed state in which he found her, he called back after a few days. When he went to her bedside he saw in her face the expression of that joy that is unspeakable and full of glory. On being asked, how she felt now, she answered—"You did not arrive at the public road the other day when that precious portion of God's Word came to me—'Well done, thou good and faithful servant: thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord.'"
The effect of this truth was such upon her soul that, as she stated it—"I thought it carried myself and the bed out of this world of tears and sorrows." She continued in that full assurance of

faith and joy and peace in believing till she did enter into the joy of her Lord a few weeks thereafter. This much about the Lord's infinite goodness and mercy towards this godly sister of the subject of this short obituary. "Gather up the fragments that remain, that nothing be lost."

When the writer met Mrs Mackenzie at the door the first day he called, he was struck with the uncommon intelligence and subdued dignity which her countenance betrayed. Her dark blue, steady eyes seemed to penetrate into the secret of one's heart. The modesty and prudence of all her utterances, and the submission these manifested to the Lord's holy, just, and good ruling in providence made a deep impression on the writer's mind. The Rev. R. Mackenzie, the present minister of our church at Gairloch, corroborates the above impression. He writes:—"The impression she made on me was that she was one of the most refined of Christians I have ever had the privilege of knowing, being chastened and subdued, and giving clear evidence even in the midst of her darkness, of that trial of faith which is more precious than of gold that perisheth though it be tried with fire, and which shall be found unto praise and honour and glory at the appearing of Jesus Christ."

Mrs Mackenzie had to pass through great trials in this world of tears and sorrow. Her only daughter died suddenly at the age of twenty-one years, about thirty years ago. This sudden bereavement and the grief it brought to her tender, motherly heart, impaired her physical force considerably, and left ever afterwards a solemn air of sadness on her spirit. The best way of expressing it is—"Be still and know that I am God, and I was dumb, opening not my mouth; because thou didst it." Her own description of the spiritual fiery trial through which she then passed was:—"I have been seven and a-half years in Babylon with my harp hung on the willows. When I was in these depths it was easier for me to read in the book of Isaiah than in any other part of the Bible. The words in Psalm lxviii. 22, were often precious to me. The words are—'God said, my people I will bring again from Bashan hill; yea, from the sea's devouring depths them bring again I will.' Towards the end of my affliction the words in Joel ii. 25—'I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent against you. And ye shall eat plenty, and be satisfied, and praise the name of the Lord your God,

that hath dealt wondrously with you: and my people shall never be ashamed.' These words came to me at first like a far-off whisper, but they were gradually coming nearer until I got a firm hold of them at last. The first time that Rev. — came after I passed through those trials, he gave out to be sung the words in Psalm lxviii. 22, and they were sweet indeed to me that day, and many a time I have sung them since. But I fear I will be again in the depths before my journey is ended, and if so it will be harder for me than before, for some of those who were praying for me then are now at their rest." This unexpected change after being so long in the great depths caused surprise to every one, and to none more than to herself; for all had come to the conclusion that she would not recover her former happiness in the Spirit on this side of heaven. The things which she counted obstacles before, she now saw to have been great blessings. Her greatest delight was God's Word and worship. She even sat up all night reading her Bible, praying, and singing Psalms. When asked why she did not go to bed, her reply was—"The night passed before I knew where I was."

But, like Job of old, the thing of which she was afraid did come; for after being four years in real joy and peace, she was brought low again. This lasted more or less till the end. The writer called to see her at this time, and when he asked for the cause of her affliction, she said—"My affliction is not of the same kind as I had on the former occasion." But it was evident that she was not so sorely tried in her soul. She was confined to bed entirely for eighteen months. During the last fortnight she was very weak. A few nights before her end came, she asked her son to read to her the 1st chapter of I. John, and the 27th Psalm. She was heard repeating the words—"O death where is thy sting! O grave where is thy victory! He will swallow up death in victory; and the Lord God will wipe away tears from off all faces . . . for the mouth of the Lord hath spoken it." She said on another occasion, "Thy hand hath made and fashioned me; give me understanding that I may learn Thy commandments." Her last audible words were—"Lord Jesus Christ, Thy will be done; take me over Jordan." He did so, to her everlasting gain and felicity.

The words in the 107th Psalm appear to the writer as being very applicable to her case—"They mount up to heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and

stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad, because they be quiet; so he bringeth them unto their desired haven."

Mrs Mackenzie passed into the great and everlasting eternity on the 23rd day of December 1922, at the ripe age of eighty-one years.

The writer desires to express sincere sympathy with her two sons (a daughter, a son, and her husband predeceased her), and especially to Mrs Mackenzie, who nursed her tenderly during her great afflictions of so many years' duration, and to all who mourn after her.

N. C.

Searmoinean leis an Urramach Honghas MacMhaolain.

Searmoin VII.

Lucas, vii. Caib., 42 Rann.

"Agus do bhrìgh nach robh aca nì leis an dioladh iad, mhaith e gu saor dhoibh araon. Innis dhomhsa, uime sin, co dhiubh is mo a ghràdhaicheas e?"

(Air a leantuinn o t.-d. 30.)

Bha Crìosd 'na shuidhe aig biadh an tigh Phairisich araidh, d' am b' ainm Simon, an uair a labhair e na briathra so. Tha e air innseadh dhuinn, aig an t-seachdamh rann deug thar fhichead, do 'n chaibidil, an uair a bha e'n tigh an Phairisich so, gu 'n d' thainig bean a mhuinntir a bhaile steach, a bha roimhe so 'na bana-pheacach mhoir, ach a bha nis ann an cleachdamh fìor aithreachais. Air do 'n mhnai so bhi làn do thùirse cridhe air son a peacanna, agus a leaghadh ann am bròn diadhaidh, sheas i air cul-aobh Chrìosd a gul, agus thoisich i air a chosan a nigh-eadh le a déuraibh, agus an tiormachadh le folt a cinn. Ach thug droch chliù na mna so 'san aimsir a chaidh seachad, agus an deadh ghniomh a rinn i 'san àm a bha lathair, oibheum do 'n Phairiseach a bha glan na shùilean fein, agus a deanamh tàir air muinntir eile. Agus labhair e ann féin mu thimchioll Chrìosd, ag radh, "nam b' fhàidh an duine so, bhiodh fhios aige co i bhean so a ta beantuinn ris, agus ciod is gne dhi; oir is peacach i." Ach chum am Phairiseach a chur as a 'harail mhealltach a bh' aige

mu thimchioll féin, agus chum a thoirt gu tuigse cheart, agus breith chothromach mu dhaoine eile, “Thubhairt Iosa ris, A Shimoin, a ta ni agam ri radh ruit. Agus thubhairt esan, A mhaighstir, abair e. Fhreagair Iosa e, Bha aig fear fiacha àraidh dithis do fhèichmeibh; bha aige air aon fhear cuig ceud peighin, agus air an fhear eile leth cheud; agus do bhrìgh nach robh aca ni leis an dioladh iad, mhaith e gu saor dhoibh araon. Innis dhomh-sa, uime sin, co is mo a gradhaicheas e?” Leis an t-samhladh so, theagaisg Crìosd do’n Phairiseach, agus do mhuinntir eile mar an ceudna, gu bheil na h-uile dhaoine gu nadurra ’n am peacaich, agus gu bheil feum aig na h-uile air saor mhaithneas peacaidh, gu bheil am peacach is lugha, co maith ris a pheacach is mo, fo fhiachan do lagh is do cheartas Dé, nach comasach iad féin air chor sam bith an dioladh. “Do bhrìgh nach robh aca ni leis an dioladh iad, mhaith e gu saor dhoibh araon.”

Ann an labhairt o na briathraibh so, bheir mi fa’near,

I. Gu bheil na h-uile dhaoine fo fhiachan do lagh Dhé, nach comasach iad féin air chor sam bith an dioladh.

II. Gu bheil Dia a maitheadh peacanna, no fiachan a phòbuill féin gu saor.

III. Bheir mi fa’near cuid do ’n toradh a tha leantunn fìor aithreachas agus maitheanas peacaidh.

Tha mi ’n toiseach gu bhi toirt fa’near, gu bheil na h-uile dhaoine fo fhiachan do lagh Dhé, nach comasach iad féin air chor sam bith an dioladh.

1. Anns a cheud àite, tha truailidheachd ar naduir g ar fàgail neo-chomasach umhlachd iomlan a thoirt do lagh Dhé, no bhi air ar fireanachadh tre oibribh an lagh. Chruthaich Dia an duine ’n toiseach le nadur fìor-ghlan agus naomha, le cridhe glan agus lamhan neo-chiontach, saor o ’n smal a bu lugha do thruailidheachd a pheacaidh. Anns an staid naomha so, bha làn chomas aig na fiachan a bha ’n lagh ag iarraidh, a phaigheadh, an lagh a choimhlionadh gus a chuid a b’ fhaide; agus bhuaicheadh e a toirt umhlachd iomlan do ’n lagh, gus an do bhuair an t-sean nathair e le a cuilbheartachd, gu ithe do’n mheas thoir-measgte. Ach co luath ’sa dhith e do’n mheas so, thainig caochladh brònach air a nadur, thuit e o ghràs, dhealaich iomhaigh Dhé r’ a anam, agus dh’ fhàs e neo-chomasach an umhlachd a thoirt seachad a bha ’n lagh ag iarraidh. Tha ’n lagh a thug Dia mar riaghailt umhlachd do ’n duine ’n toiseach, naomha. “Tha ’n àithne naomh, agus cothromach, agus maith;” agus tha ’n lagh naomha so ag iarraidh naomhachd o ’n duine, cha ’n e mhaoin o ’n leth mach, ach san leth a steach mar an ceudna,—naomhachd

crìdhe agus beatha,—seadh, foirfeachd ann an naombhachd. Ach so nì nach 'eil an duine, 'na staid nadurra, comasach a thabhairt, no thairgse do 'n lagh.

Rinn am peacadh nadur an duine gu h-iomlan a thruailleadh, agus dh'fhàg a thruaillidheachd e neo-chomasach nì maith sam bith a dheanamh. “Chlaon iad uile as an t-slighe, tha iad uile mi-tharbhach, cha 'n 'eil neach a tha deanamh maith, cha 'n 'eil fiù a h-aon.” An uair a thuit an duine gu staid peacaidh agus truaighe, dh'fhàs e mì-dhiadhaidh agus gun neart,—thachair dha mar thachair do Shamson; an uair a bha duail a chinn air am bearradh, agus a dh'fhalbh a neart uath, —thuit e air ball an laimh nam Philisteach, an laimh na muinntir a bha 'n tòir air a bheatha. Air an amhuil cheudna, thuit an duine truagh trid amaideachd féin, ann an laimh a naimhdean spioradail, an saoghal, an diabhul, agus an fheòil; agus thug na naimhdean so e gun dàil fo dhaorsa na truailidheachd. Dhall iad a shùilean, chruadhaich iad a chridhe, agus lion iad e le naimhdeas an aghaidh Dhé, ionnas nach “'eil e umhal do lagh Dhé, agus cha mho tha e 'n comas da bhi.”

2. Tha lagh Dhé ag iarraidh umhlachd iomlan o 'n duine, cha 'n e mhain car tamull beag, ach fad aimsir a bheatha air an talamh. Feudaidh an creutair umhlachd iomlan a thoirt d' a Chruith-fhear car tamull, agus an deigh sin a bhi ciontach ann an eas-umhlachd. Bha na h-aingil a thuit freagarrach, agus umhal do thoil Dé ré ùine bhig; ach cha robh an umhlachd maireannach, cna do “bhuanaich iad anns na h-uile nithibh a ta sgrìobhta ann an leabhar an lagha chum a deanamh.” Thug an ceud Adhamh umhlachd iomlan do 'n lagh car tamull, ach thuit esan mar an céudna, gu staid peacaidh agus truaighe. A nis, tha e 'na nì cinnteach, an uair a thuit e, 's a bhris e 'n lagh, gu robh gach umhlachd a thug e roimhe so do 'n lagh caillte; cha robh buanachd air bith dha anns an umhlachd a thug e seachad 'na staid neo-chiontach, an deigh dha tuiteam fo bhinn dìtidh, agus fo mhallachadh an lagha. Anns an t-saoghal so, feudaich iochdaran a bhi saor o cheannaire, agus umhal d' a uachdaran car tamull, ach ma dh' éireas e suas ann an ceannaire an aghaidh an uachdarain, an deigh iomad bliadhna do umhlachd, tha gach umhlachd a thug e seachad a riamh caillte; oir tha e nis ann an sealladh an lagha 'na chiontach a tha tòillteanach air peanas.

Ged tha mòran do luchd-àiteachaidh an t-saoghail so a deanamh stéidh an dòchais d' an umhlachd, agus d'an oibre féin, gidheadh tha e soilleir, nach 'eil iad a toirt umhlachd iomlan, no eadhon umhlachd threibh-dhireach

do lagh Dhé. Co aca tha daoine da rìreadh a creidsinn gu bheil iad comasach umhlachd iomlan a thoirt do 'n lagh no nach 'eil, tha e 'na ni cinnteach nach 'eil a chuid mhòr a deanamh cruaidh spàirn air bith chum a coimhlionadh. Cha 'n 'eil a chuid is mò do shluagh an t-saoghail a fàirgse bhi deanamh gach ni tha 'n lagh ag iarraidh, na seachnadh gach ni a tha e toirmeasg, le tomhas air bith do threibh-dhireas cridhe. An àite bhi coimhlionadh an lagh fad uile laithean am beatha air thalamh, tha iad a teachd gearr gach là air an umhlachd a tha 'n lagh ag iarraidh. Tha cuid do shluagh an t-saoghail, air am bheil fìor eagal an Tighearna, agus tha ni 's cùramaich agus ni 's treibh-dhirich ann ann dleasdanas a choimhlionadh a thaobh Dhé agus dhaoine, na cuid eile; gidheadh, tha mhuinntir is treibh-dhirich a ta coimhlionadh an dleasdanas, a briseadh an lagh gach là, an smuaintibh, focal, agus gnìomh. “Cha 'n 'eil neach air thalamh a tha deanamh maith, agus nach 'eil a peacachadh.”

3. Tha fìor phobull an Tighearna, tha eadhon a mhuinntir is treibh-dhirich na' measg, a teachd gearr gach là air glòir Dhé, air umhlachd iomlan a thoirt d' a lagh. Tha 'm pobull so uile air am breith a ris, air am fiosrachadh le ionnlaid na h-ath-ghineamhuinn agus ath-nuadhachadh an Spioraid Naoimh; agus tre 'n atharrachadh ghràs-mhor so, tha 'n iomhaigh a chaill iad le eas-umhlachd a cheud Adhamh, air a h-aisig ann an tomhas a dh' ionnsuidh an anama; gidheadh, cha 'n 'eil iad air an naomhachadh ach ann an cuid, ré aimsir an cuairt anns an fhàsach so. Tha aobhar aca, co fhad 's as beò iad air thalamh, a bhi 'g aideachadh leis an Abstol, “nach d' ràinig iad cheana, agus nach 'eil iad fathasd foirfe.” Tha e ro chosmhuil nach robh aon neach a riamh air thalamh, do shliochd ciontach Adhamh, a fhuair tomhas a b' àirde do sholus, do ghràs, agus do thiodhlacaibh spioradail eile, no 'n t-Abstol Pòl; agus tha e cosmhuil, mar an ceudna, nach robh aon neach eile riamh a bhuilich a thàlanta ni bu treibh-dhirich, a bha ni b' fhirinnich ann a dhleasdanas a choimhlionadh a thaobh Dhé, agus dhaoineibh; gidheadh bha e gach là teachd gearr air fhiachan a dhioladh, air umhlachd iomlan a thoirt do 'n lagh. Bha 'n lagh ag iarraidh cridhe glan, saorsa iomlan o 'n pheacadh; ach cha robh an t-Abstol air a làn-shaoradh o 'n ni mhallaichte so; bha 'm peacadh fathasd a gabhail comhnuidh ann, bha 'n t-olc so làthair maille ris. Bha chruaidh ghleachd a bh' aige o là gu là ris na h-ana-miannaibh a bha cogadh an aghaidh anama, a dearbhadh gu robh e fathasd ann an tomhas feolmhor, agus air a reic fo 'n pheacadh. Bha 'n lagh ag radh ris an Abstol, “gràdhaich an Tighearna do Dhia le

t-uile chridhe, le t-uile anam, le t-uile neart, agus le t-uile inntinn;" ach co fhad 's a bhunaich e anns an staid neo-iomlan; so, cha robh a chridhe co làn do ghradh Dhé 's a bha 'n lagh ag iarraidh. Uime sin, tha e soilleir gu robh an t-Abstol gach là teachd gearr air fhiachan féin a dhioladh, agus co feumail air maitheanas peacaidh ri daoine eile. Ach ma bha 'n duine naomha so, d'an do dheònaich Dia tomhas cho àrd do sholus, agus do ghràs, a teacnd gearr air glòir Dhé gach là, c' àite idir am bheil aon neach r'a fhaotainn air thalamh, a tha coimhead aitheantan Dhé gu foirfe, na dh' fheudas a bhì air fhìreanachadh tre oibribh an lagha? C' àite am bheil an duine dh' fheudas a radh, "rinn mi mo chridhe glan, tha mi saor o pheacadh; is mise an duine air nach 'eil lagh, na ceartas, ni sam bith r' a agair nach 'eil mi comasach a dhioladh gus a chuid as fhaide?" Cha 'm 'eil a leithid so a dh' ionracan air thalamh, cha 'n 'eil fiù a h-aon.

4. Anns an àite mu dheireadh air a cheann so. Tha daoine gu nadurra neo-chomasach, cha 'n e mhain ùmhlachd iomlan a thoirt do 'm lagh, ach làn dioladh a thoirt do cheartas Dé mar an ceudna. Cha 'n 'eil an lagh ag iarraidh ni sam bith air a chreutair neo-chiontach, ach ùmhlachd. Cha robh tuille air iarraidh air Adhamh 'na cheud staid; cha robh ni sam bith air iarraidh air, ach buanachadh anns na h-uile nìthibh a tha sgriobhta ann an leabhar an lagha chum an deanamh. Agus nam buanaicheadh an ceud Adhamh a toirt umhlachd iomlan do 'n lagh, fad aimsir a dhearbhaidh air thalamh, cha bhiodh tuille air iarraidh air a shìochd gus an là 'n diugh. Ach an uair a tha 'n creutair neo-chiontach a tuiteam ann am peacadh, agus a fàs na chreutair ciontach, tha tuille as umhlachd air iarraidh uaith; tha 'n lagh ag iarraidh na h-umhlachd a bha dligheach dha o thùs, agus mar an ceudna, dioladh iomlan air son eas-umhlachd. Tha firinn is ceartas Dé ag iarraidh gu 'm biodh bagraidhean an lagha air an coimhlionadh, gu 'm biodh am peanas a thoill am peacadh air a chuir an gnìomh, gu faigheadh an ciontach am bàs a thoill a gnìomharan. Agus tha e 'na ni cinnteach, ma bheanas Dia ri daoineibh anns an t-saoghal ri teachd, a reir an toilteanais anns an t-saoghal a ta làthair, gur e so an duais a gheibh iad uile; oir 'se tuarasdal gach peacadh am bàs.

Tha e fìor, co fhad 'sa tha daoine fo mheadhona nan gràs, fo sholus an t-soisgeil, gu 'm feud iad a bhì air an iompachadh, air an deanamh réidh ri Dia, agus maith-eanas fhaotainn 'nan uile pheacanna;—feudaidh Dia na fiachan as mo a mhaithheadh, na peacanna as truime dath a ghlanadh as, trid feartaibh fuil a Mhic féin, a bha air a

dortadh air son maitheanas peacanna mhòrain; ach as eugmhais a bhi air an ionnlaid air an doigh so, cha 'n 'eil dol as aig peacaich o 'n fheirg a ta ri teachd—o cheart bhrèitheanas Dé. Tha lagh, tha ceartas, tha bàs, agus breitheanas an tòir orra; tha iad cheana an laimh a bhrèitheamh a bheir thairis do 'n mhaor iad, chum an tilgeadh do phrìosan domhain, dorchaidh ifrinn, as nach aig aon neach a mach am feasd, gus an iochd e an fheòrling dheireannach. Agus do bhrìgh nach 'eil peacaich thruagh comasach an t-ìocadh so dheanamh, 's éigin doibh buanachadh 'n am prìosanaich eu-dòchais, trid saoghal nan saoghal.

II. Tha mi nis gu bhi labhairt air an dara ceann teagaisg, le bhi toirt fa' near, gu bheil Dia a maitheadh fiachan, no peacann' a phobuill féin gu saor.

1. Anns a cheud àite, tha e soilleir gur ann o shaor ghràs a tha maitheanas peacaidh, agus gach tiodhlac spioradail eile, gu h-iomlan a sruthadh. 'S e Dia tobar a ghràis agus na tròcair, agus tha saoihbreas do rannsachaidh do bheannachdaibh spioradail, air a thasgaidh suas anns an tobair so. Ach 'sann uaith féin a tha 'n saoihbreas so uile aig Dia; 'se chuid féin gu h-iomlan a ta ann; cha 'n 'eil e 'n comain creutair sam bith air a shon; agus uime sin, feudaidd e dheanamh r' a chuid féin mar is toileach leis. Feudaidd e tròcair a dheanamh air an neach as aill leis—air a pheacach as mo, co maith ris a pheacach as lugha—ma tha so a còrdadh r' a thoil naomha féin; oir cha 'n 'eil e fo fhiachan do aon neach ni 's mo no neach eile. Cha robh comain air bith, a thaobh naduir, aig Maoris air Dia, ni 's mo na bh' aig Pharaoh; cha robh e fo fhiachan do Eoin Baiste, 'bha air a naomhachadh o 'n bhroinn, ni 's mo na do Phòl, a bha na dhuine ea-corach, na fhear géur-leanmhuinn, agus labhairt toibheum; cha robh comain air bith aig a bhan-fhàidh Anna air, a bha deanamh seirbhis dha a là agus a dh' oidheche, ni 's mo no aig a bhana-pheacach a bha gul aig cosan Chrìosd, an uair a labhair e briathra ar teagaisg. Ciod an tròcair, ciod am beannachadh a bha aig aon seach aon, do na naomh so uile, nach d' fhuair iad gu saor o Dhia

A' measg luchd-fiachan anns an t-saoghal so, tha cuid ni 's doimhne ann am fiachan no cuid eile; ach feudaidd an neach as lugha air am bheil, a bhi co lom-falamh ris an neach as mo air am bheil;—feudaidd a' neach air nach 'eil ach leth cheud peighean, a bhi co neo-chomasach an leth cheud a phaigheadh sìos, 'sa tha 'n neach air am bheil cuig ceud, an t-suim as mo a dhioladh. Tha peacaich is mo na cheile 'measg luchd-àiteachaidh an t-saoghail co mar an ceudna; tha peacanna cuid do dhaoineibh ni 's

lionmhoire, ni 's graineile, agus ni 's antruime am fianuis Dé, na peacanna cuid eile; agus air an aobhar so, tha iad fo fhiachan ni 's mo do lagh, is do cheartas am uile Chumhachdaich. Gidheadh, tha e soilleir, gu bheil na peacaich as lugha, lom-falamh a thaobh nadur, agus co neo-chomasach lagh is ceartas a riarachadh, ris na peacaich as mo. Uime sin, feumaidh am peacach as lugha, co mhaith ris a pheacach as mo, a bhi an comain saoir ghràis air son maithneas peacaidh. "Do bhrìgh nach robh aca ni leis an dioladh iad,, mhaith e gu saor dhoibh araon."

(Ri leantuinn.)

Seventh Day Adventism.

IN the awful woe pronounced by the Redeemer upon the scribes and the Pharisees, He charges them with compassing sea and land to make one proselyte. The same holds true about a number of American sects, such as the Mormons, the Russellites, and the Seventh Day Adventists. These latter have sent their emissaries to remote places in the Highlands, and by the dissemination of their literature, such as "The Great Controversy" and "Daniel and Revelation," have placed in the homes of unsuspecting people books which insidiously teach their false doctrines. It is because of this, and in view of the promise made in last issue, we lay before our readers a brief account of the Seventh Day Adventists and some of their views. The prophetess of the movement was Mrs E. G. White, whose work, "The Great Controversy," has been widely circulated. The Seventh Day Adventists are an off-shoot of the Millerites, one of the numerous sects which had birth in the States. Miller had been a Deist, but being converted from Deism, became a diligent reader of his Bible. As he read it he was convinced by the literal interpretation of those passages referring to the Second Advent that it was to be pre-millennial. He went further, and fixed the date of the Second Advent in the spring of 1844. Miller, when the time came, was found a false prophet, and Mrs White says that those who had looked for the Redeemer's coming were for a time involved in doubt and uncertainty. Miller, nothing daunted, reviewed his reckonings, and discovered that he had been somewhat premature, and now fixed the date for the autumn of 1844. Miller proved once again a false prophet, and, according to Mrs White, his followers "were doomed to disappointment." Miller now candidly confessed

his mistakes, but not so Elder White and his wife. Mrs White, says they discovered "that instead of coming to the earth at the termination of 2300 days in 1844, Christ then entered into the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming" ("The Great Controversy"), and all this was written notwithstanding His own definite word on the Cross—"It is finished."

Another daring piece of interpretation of the typology of Scripture is found in the following:—"It was seen also that while the sin-offering pointed to Christ as a sacrifice, and the high priest represented Christ as Mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. . . . When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. . . . So will Satan be for ever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners." The view adopted by the heavenly sanctuary led the Seventh Day Adventists to adopt the Jewish Sabbath as the day of rest, hence their name, "Seventh Day" Adventists. But as this subject has been ably dealt with in a short but excellent article by the late Rev. W. Scott, Chesley, which appeared recently in our pages, we pass from it in the meantime and concentrate our attention on other unscriptural doctrines held by this sect. The doctrine of eternal punishment is rejected, for, according to Mrs White "the theory of eternal punishment is one of the false doctrines that constitute the wine of the abominations of Babylon They received it from Rome as they received the false Sabbath." Closely connected with this view or perhaps to put it more correctly as part of their theory the Seventh Day Adventists hold the doctrine of Annihilation—the wicked are to be annihilated.

Mrs White is possessed of a vivid imagination which unfortunately plays fast and loose with divine truth. This earth is to be broken up and become a lake of fire then "the sins of the righteous having been transferred to Satan he is made not only to suffer for his own rebellion but for all the sins which he has caused God's people to commit After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flame the wicked are at

last destroyed, root and branch, Satan the root, his followers the branches."

Such are some of the views held by this sect and they are sufficiently serious and dangerous to move us to point them out to those who unsuspectingly purchased some of their costly books.

The Teacher's Daughter.

IV.

(Continued from Vol. XXVIII, p. 385.)

EQUAL to her desire to depart to the full enjoyment of her Saviour was that all mankind should partake of the love of Jesus. Familiar must it be still to the many who visited her, how she would strengthen herself upon her bed—with the ever-angelic smile upon her fair but death-like countenance, with holy fire in her large blue eyes, and with an utterance and understanding that astonished all—and press upon them the necessity of coming to Him in His own time and way,—that is, now and through Christ. . . . "But remember," she would say, among other things, "it will not do for you to believe that you are a lost sinner, and that Christ is able to save you. You must take Him, you must receive Him as your own Saviour, or He cannot save you, any more than bread can sustain your natural life, unless you take it, howsoever much you may feel your need of it, and believe that it can support you."

I believe that few left her without a conviction, the fruits of which the day of judgment alone will show. When and where she observed any indifference, she would apply with renewed vigour. "Oh," she would say, "how can I part with you as one without Christ, and, therefore, on the way to everlasting torments, and as one that may be saved if you but take Him! Oh! won't you take Him? How can you live without Him, or die without Him? What would I be to-day if I had Him not? But I have Him—I have Him—and therefore, as you may see, I not only have no fear of death, but long to depart. Think, oh! think what will be your thought and state when you come to die, if you have no part in Christ. Come and look at Him, and I am sure you cannot but love Him, for He is altogether lovely." The case of one woman in particular who, when pressed as above, said, I believe rather inadvertently, that it was too late for such a poor sinner as

she was to come to Christ for salvation, affected her very much. This was the only thing for which I saw her shed tears during these memorable eighteen days. To another who said, when thus pressed, that faith is the gift of God, and that no one can believe until God works it in his soul, she replied, "Yes, I know that faith is the gift of God, wrought in the soul by the Spirit of God; but observe, He commands you to believe. Now, try and do so, just because He commands you, and in proportion as you try, so will He enable you to believe, not because you try it, but for His great Name's sake. The Spirit works faith in the heart by assisting our endeavours to believe; so if you don't try to take Him, or, in other words, to believe, you have no grounds to hope that you shall ever believe, any more than that the man could have his withered hand restored, if he had not, according to the ability given him, tried to raise it up in obedience to the Divine command. Oh, then, come to Him, and at His own command 'ask,' and cleave to Him in earnest prayer with His own promise, '**and it shall be given you,**' and **you** shall not come to Him in vain."

For the young she was specially concerned. May the good Lord bless to such of them as visited her, her earnest and impressive exhortations. I cannot but remember the solemn emphasis with which she said to a young lassie—and a dear companion of her own (after addressing her, according to her strength, in the most pathetic manner, rising feebly upon her elbow, and fixing her eyes in silence upon her for some time), "Oh, Annie, Annie, how happy I would be to see you in heaven," and then she gently lay down.

As she was drawing nearer her end, her wearied and wearying soul was getting more and more restless in its suffering and fast-declining tenement. For this day (Friday), and until well on in the morning of Saturday, the 23rd, her sufferings were great; then, she having got a little easier, I, at her own expressed desire, retired to rest at eight o'clock. Exactly at ten I was called up, and on entering her bedroom, the sight that met my eyes is beyond the power of human language to describe. There she lay, with her head pretty high, her hands, already pale and cold in death, feebly uplifted, the last cold dew lying heavily on her pallid but angelic countenance, her fine full eyes, which she fixed upon me, beaming with triumphant joy, and, with the ever-hallowed smile, said, in a strong and confident voice, "Behold, the Bridegroom cometh; don't you think He is now at hand?" On my answering slowly in the

affirmative, she said, "Yes, and the bride hath made herself ready; yea, He hath given me all readiness." In a while after that she said, "I know that now death's pangs are on me, but I fear it not." She asked me several times as to how soon I thought her Beloved would come for her. At one time she said, "He was three hours in death's pangs Himself, and should He leave me the same time in them, I'll get home at one, and oh! what a joyful hour!" Nevertheless, it was His sovereign pleasure to leave her in this state of suffering until ten o'clock of the following morning (Sabbath, the 24th), and during these twenty-four hours, her furnace was heated sevenfold that He might the more magnify the riches of His power and grace in her case. On one occasion, as she observed me much affected beside her, she asked me the reason why. I said it was not because of any apprehension I had as to her eternal state, but because of her distress in the body. She looked at me full in the face, and said, "I am in distress; I cannot say whether my pain or my weakness is greatest; and my weakness is such that I always feel as if I was coming out of a swoon; but," she continued, laying her death-like hand upon her breast, "He gives me such joy that I would rather be for ever with Him as I am, than be in health and have all the world without Him." In a while after this, she said, "He will not leave me long in this state. I think I hear His voice saying to me, 'Come with me from Lebanon.' Oh! how little I will think of this a million years hence!" About ten at night, she expressed a wish to see, for the last time, the little remnant of the family left. When they came to her bedside, she, in the midst of her great weakness and suffering, had to be raised a little, and supported upon the bed, and spoke with difficulty as follows:—"I have called you that I might see you once more, and exhort you for the last time to make sure of an interest in Jesus; take Him and you are sure of that—take Him, and you shall be happy in life and in death. I am now dying, and see how happy I am, just because I have Him. Oh! take Him, and we shall all yet meet in happiness, to part no more." She then was laid down much exhausted, and, turning a loving eye towards the little sorrowing group, held out her cold hand to each of them, and bade them farewell, saying, in low accents, "I shall see you here no more. O Lord, bless and keep them!" I need not tell you that the whole scene was truly affecting; indeed, she was the most courageous of us all herself. Parting with her only sister, a child of six years of age, was very trying.

When it struck twelve o'clock, I said, "This is the

beginning of the Sabbath." "Yes," said she, "and the beginning of an everlasting Sabbath to me." From this time until her departure I could compare her appearance to nothing but to a heavenly spirit shut up in a body of clay, and struggling nobly for release. About nine o'clock her affectionate and dutiful aunt, whose attention to her was unremitting, gave her in a teaspoon a little wine mixed with as much water. . . . After this her breathing became very difficult. Seeing her lips moving, I listened close to her, and found her propping herself upon the promise, as follows:—"I will never—never—leave thee; I will never—never—never—forsake—thee." I could also afterwards follow her assaying, with difficulty, and in very broken accents, to repeat as follows:—

Soon shall this earthly frame, dissolved,

In death and ruins lie;

But better mansions wait the just,

Prepared above the sky.

An house eternal built by God,

Shall lodge the holy mind,

When once those prison walls have fallen

By which 'tis now confined.

Hence, burdened with a weight of clay,

We groan beneath the load,

Waiting the hour which sets us free,

And brings us home to God.

We know that when the soul uncloth'd

Shall from this body fly,

'Twill animate a purer frame

With life that cannot die.

Such are—the—hopes—that—cheer—the

—just—

Here her speech faltered, and, though endeavouring to speak, I could only know by the heavenly glow of her eyes, and by the motion of her lips, that she was trying to say, "Happy—happy—happy!" a word she often used to express in answer to my questions as to her state of mind, when, through the intensity of her trouble, she could say no more. It was also, I know, in reference to a request I made during the morning, that she would let me know, as long as she could, as to how she felt in her soul. In this state she continued until ten o'clock, when her happy spirit was released to the full enjoyment of all that she so earnestly wished. She departed without a struggle, with the ever-hallowed smile on her lovely countenance, which brightened up in a manner remarked by all who saw her dead body.

(To be Continued.)

The Kingdom of Grace.

I've heard of a Kingdom
With riches divine,
Whose border is linked
With glory's fair clime.
Oh! a Kingdom set up
By God in His Grace,
A Kingdom of fulness
For Adam's lost race.
How great is this Kingdom!
What riches within!
And all for poor sinners,
For Jesus is King.
He purchased all riches
By 's death on the tree;
And offers them now
Without price to thee.
But where is this Kingdom
With all the rich store?
Oh! friend, it's so near you;
Oh! just at your door.
The word of the Kingdom
That tells its great fame,
Says, "Ask for all wants,
And in the King's name."
Though poor, blind, and naked,
Alas! is our case:
But for such was set up
The Kingdom of Grace.
And the King is still calling,
Then why should we doubt:
"Him that cometh to me
I'll no wise cast out."

J. A., Helmsdale.

When God elected His people in Christ, and reconciled them to Himself in Him, He foresaw all the evil that would be in them both before and after their conversion; and if this did not prevent His choosing and calling them, it never can be the cause of His casting them off, seeing they are loved in Christ, in whom they are always viewed without any spot of sin.—*Sir R. Hill.*

Notes and Comments.

Rothsay and Sabbath Cars.—There appears to be a determined effort made by a certain section that Rothsay will have Sabbath cars. Time and again the agitators have met with defeat, but they return again undaunted to attack. This year they sought to achieve their purpose under the cover of a Provisional Order, which came before the Government Commission in Glasgow, and which was promoted by the local Tramway Company. The Order had two objects in view—(1) The stabilisation of increased fares; (2) the authorisation of a Sabbath service. The Commission granted the first but refused the second. It is gratifying to report this result of the Government Commission's decision. This, of course, will not mean that the agitators will cease, but it is something to know that there are in Rothsay Town Council men of sufficient moral backbone who are not swept away in their convictions by the pleasure-loving crowds that frequent this famous Clyde resort.

The Fall.—The Rev. N. P. Williams is the Bampton Lecturer for this year. Some excellent lectures have been delivered on this foundation, such as Canon Liddon's "Divinity of our Lord" and Bishop Waldegrave's "New Testament Millenarianism," but it must also be said that some very poor productions came from the lectureship. This year's lecturer is determined to be up to date, and as a result we have the following:—"We must admit," says the lecturer, "that the passage of the Fall-doctrine from Judaism into Christianity was involved in some obscurity; but the following appeared to be the most probable hypothesis: (a) That the earliest adherents of our Lord, being rough Galileans, and therefore destitute of Rabbinical culture, would know nothing about the 'Yecer ha-rac,' but would be well acquainted with the popular apocalyptic literature, and would therefore be likely, in the absence of direct Dominical instruction to the contrary, to take the pseudepigraphic theory of a Fall and Original Sin for granted, either in its 'Angelic' or its 'Adamic' form. (b) That our Lord, in accordance with His policy of assuming current Jewish theology wherever possible, tacitly acquiesced in this, and left His followers to decide for themselves between the Fall-stories of Genesis iii. and Genesis vi. (c) That at first the Watcher-story enjoyed some popularity in Jewish-Christian circles: but that St Paul's influence eventually dispossessed it in favour of the Adam narrative, which thus became the

official Fall-story of the whole Christian Church. If this was so, St. Paul would seem to have done Christianity a considerable service, in view of the unedifying developments of which the angel-story from its nature was capable." Assuming that the lecturer is correctly reported, we have here an extraordinary product of modern so-called scientific theology. The reference to our Lord is of the usual type when these learned scholars refer to Him. We quote these words not with the intention of unsettling the faith of any or shocking our readers, but merely to give them an idea what is going on in the name of modern theology.

Protests Against Sabbath Desecration.—The brazen-faced materialism of the present day is showing itself in its daring encroachment on the sanctity of the Lord's Day. For a number of years, owing to straitened finances, trains were not run on the Highland section of the L.M.S. Railway system, but this only opened the way for motor 'bus proprietors to seize the opportunity of making money on the Lord's Day. As it appears to be a paying concern, these proprietors began to run motor 'buses from Inverness to Dingwall. Naturally those who love the Lord's Day in these northern parts were pained, and public protest meetings were held at Inverness and other places. Rev. Ewen Macqueen, who, with other ministers, took a prominent part in these proceedings, received deserved acknowledgment for his energetic efforts to arouse the community to protest against such flagrant Sabbath desecration.

Church Notes.

Communion: — June — First Sabbath, Coigach; second, Shieldaig; third, Dornoch, Glendale, and Lochcarron; fourth, Gairloch; fifth, Inverness and Raasay. July—First Sabbath, Lairg, Beaully; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, Plockton, and Rogart; fourth, North Uist. August—First Sabbath, Dingwall; second, Portree, Stratherrick; third, Bonar-Bridge; fourth, Stornoway. September—First Sabbath, Ullapool, Farr, and Vatten; second, Strathy; third, Applecross and Stoer; fourth, Laide. October—Second Sabbath, Ness (Lewis) and Gairloch; third, Scourie; fourth, Lochinver and Wick.

Death of Mr Alexander Macgillivray, General Treasurer.—It is with the sincerest regret we record the death of our respected General Treasurer, Mr Alex-

ander Macgillivray, who passed away on Saturday, 26th April. Mr Macgillivray was born at Balnault, Daviot, in 1846. For many years he carried on his business as live stock agent, having his residence at Tain. While resident there he was a warm-hearted and generous friend to our cause in that town. On giving up business, he retired to Inverness, and on the death of Mr Clunas, he was appointed General Treasurer of the Church. All who came into contact with him in this capacity found in him an obliging and helpful official. He served the Church well as a faithful servant, and was deeply interested in its prosperity. We extend our heartfelt sympathy to his nieces and other relatives in the loss they have sustained.

Report of Synod.—As we go to press before the Synod meets, we regret we will not be able to give even a brief report in our June issue, but the full report of the Synod proceedings will appear, God willing, in the July issue of the Magazine.

Temporary General Treasurer Appointed.—Owing to the lamented death of Mr Macgillivray, the Finance Committee have temporarily appointed Mr John Grant, 39 Duncraig Street, Inverness, to carry on the work until a permanent appointment will be made.

Acknowledgment of Donations.

John Grant, 30 Duncraig Street, Inverness, acting General Treasurer, acknowledges, with grateful thanks, the following anonymous donations up to 7th May :—

SUSTENTATION FUND.—A Friend, U.S.A., £1; a Friend, Laurencekirk, £1.

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The Magazine.

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