

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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THE

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VOL. XXXIII.

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The Law of the Sabbath.

WHEN a ship is going into battle the decks are cleared for action. Everything that can be moved out of the way which may interfere with the free movement of the men manning the ship, or which might prove injurious to them in the event of the ship being hit, is cleared out of the way. A similar care and foresight is demanded of those who enter into action with the enemies of the Sabbath Day. There are various lines along which the defenders of the Sabbath may move in meeting the enemy in the gate, but after considering the whole question seriously and after having read a considerable amount of literature on the question, we are profoundly convinced that in asserting that the Sabbath is a Divine institution having its binding authority on all classes and conditions of men from the fact that it is sanctioned by universal immutable law. We take our stand behind these impregnable lines and from this high vantage ground we go forth to meet the enemy or await his attacks. We live in an age when the rights of man are stressed to breaking point, while his duty is well nigh overlooked. The prevalent rebellion against heaven has confused the relative importance of the rights of man and the rights of God—emphasising the former and neglecting the latter. But in this welter of confusion it is time that the servants of Jehovah raised their voice like a trumpet and let the people know that Law universal and unchanging is reigning supreme. The fact that the spirit of lawlessness in transgressors will call forth the mocking laugh and the scornful look need not worry the defenders of a law that is holy, just, and good. Their success may be disconcerting, but after all it has its de-

finite limitations and it is less even than the success with which men have checked the flow of the tide by embankments thrown up at considerable expense. He would be a foolish man indeed who would credit the Earl of Sutherland, who built The Mound across the Dornoch Firth and checked the flow of the tide into Strathfleet, that he had mastered the laws that regulate the ebb and flow of the tidal waters. In every inlet of the sea the tides ebb and flow as they did before. There is something very majestic and imperative in the march of law; the defiance of it by a few or by millions does not alter its course. It brings a blessing to the law-keeper and pays a penalty to the transgressor, however long that penalty may be delayed. A medical professor once addressing his students warned them: "Remember, gentlemen, you cannot trifle with nature's laws, for as sure as you break them it will exact the penalty some day." The same is true about God's moral law, in which the law of the Sabbath is embedded. The enemies of the Sabbath are confronted with a much more formidable force than natural or human law; they are attempting the eternally hopeless task of setting aside the law of Heaven.

The Moral Law, to take our Shorter Catechism definition, is "the rule which God at first revealed to man for his obedience." The Larger Catechism definition amplifies this in its definition: "The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it." It is common to speak of the Ten Commandments ("commonly called moral," says the Confession), as the Moral Law, but strictly speaking the Commandments are a summary of the Moral Law; hence the Shorter Catechism tells us: "The Moral Law is summarily comprehended in the Ten Commandments." But even this view of the Ten Commandments in no way invalidates the claim made for moral law that it is universal and unchanging as applicable to these Commandments. We do not purpose in this article to enter on a discussion of the rejection of the Law as no longer binding on Christians so vehemently asserted by the Antinomians in Luther's time and later during the 17th cen-

tury; nor do we purpose dealing with the position taken up by the Neo-nomians (that is the "New Law" men) in the beginning of the 18th century in England. These views have had a recrudescence in the views held by Darby on the Law and adopted by the Plymouth Brethren and so extravagantly set forth by the advocates of "Dispensational Truth" as they term it. These views have done immense mischief to the cause of Sabbatarianism, but we cannot discuss them meantime, and mention them in passing as a warning to our readers to be on their guard against them. They are plausibly and subtly presented, and have all the appearance of Scripture, but are in direct opposition to its plain teaching.

The honour put upon the Ten Commandments to show their universality and supremacy is very striking. (1) God proclaimed them with His own voice, in the hearing of all the people, amid thunders and lightnings. This was not the case with any of the temporary ordinances of Judaism—such as Passover, Jubilee, nor Day of Atonement, important though all these were. And in connection with this proclamation it is significantly added: "These words [the Commandments] the Lord spake unto all your assembly . . . and He added no more" (Deut. v. 22). It has been well said: "He did not put this unexampled honour on any of the shadows of Judaism. 'The Lord your God talked with you face to face in the mount, out of the midst of the fire' and 'the talk,' thus conducted, was rigorously restricted to the Ten Commandments. Could anything indicate more solemnly their unique pre-eminence?" This event is dwelt on as unparalleled in the world's history, as the following impressive words of Moses indicate: "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it, Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" (Deut. iv. 32, 33). Time and space are challenged to produce such a marvel.

(2) Not only did God's voice speak the Ten Commandments but His "finger" wrote them twice on tables of stone—they were graven on the rock as it were by the finger of God. No chisel fashioned by man cut them out in stone, but God's finger wrote them and the hard material became plastic at the Creator's touch to re-

ceive the impression of His law. No prophecy, no psalm, etc., received such signal honour; for though inspired by the Holy Spirit they were written with the fingers of men.

(3) When the Tabernacle was erected and the Ark of the Covenant was put in the Holiest of All, the Ten Commandments found a lodgment within. "I put the tables in the ark which I had made," said Moses to the children of Israel, "and there they be, as the Lord commanded me" (Deut. x. 5). No merely Jewish temporary law had this honour.

Signal honour was thus placed upon the Ten Commandments by the Lawgiver, and any disrespect shown to any of these Commandments is an indication, not of larger liberty under the Gospel, but of rebellion prompted by the Lawless One. Other aspects of the subject must be left over meantime, but we hope to deal with them in future articles, and in concluding this article we stress the fact that the Ten Commandments which contain the law of the Sabbath were given a place of honour not granted to any temporary Jewish institution, however important it might have been.

Notes of a Fellowship Meeting*

ST JUDE'S COMMUNION, 6TH NOVEMBER 1925.

JOHN CAMPBELL gave out the question from Titus, iii. 5—"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." We would like marks, he said, on those who could do nothing in earning salvation for themselves, and who realised that there was mercy in God through the finished work of Christ to such creatures as they were. He has become precious to them, and they had cleansing through the washing of regeneration, and they were taught by the Holy Ghost. We would like marks on these as differing from those who seek to earn God's favour by their own righteousness, and who feel not the need they have of mercy.

* These Notes were translated from Gaelic, which will account for the Gaelic idioms literally rendered.—Editor.

Rev. Neil Cameron, in opening the question, said:—"We have here the Apostle in his own name giving no place to man's work in regeneration; it was not through any work of their own that they were saved. No one has been saved but those who realised that they could not give the Law of God the obedience it required. The sinner who is saved knew that he could not stop sinning; although he made vows to stop it yet he found out that he was not his own master—sin was his master. But the Apostle brings before us that this was the kind of men who were saved in every generation; those who knew or realised that they could do no work that would satisfy justice, and who knew that they were only doing evil and that continually. This is the knowledge they had of themselves. There were others who stood upon the ground of their own prayers and fastings, giving to the poor, etc.: but these are people who knew that they could do nothing and who learned that it was not in them to do good—that they could not stop sinning. This is the condition of every sinner that is saved, and their prayer has been, "God be merciful to me, a sinner"—a sinner in state and in nature. We should always keep before us that we can do nothing ourselves that will stand before God, for we are lost already for anything we can do ourselves, although it is our duty to be as careful as possible, but not to make our salvation of that. These people are a people on whom God had mercy, "not by works of righteousness which they had done, but according to His mercy He saved them." They were not deserving men, for it was through the mercy of God the Father, the Son, and the Holy Ghost that any of the seed of Adam can be saved. A door of salvation was opened; for we closed it against ourselves, but God opened a door of mercy to poor sinners through His own Son Jesus Christ, whom He sent to this world that He might take the place of all that shall be saved, and that He would take their place before God and die their death. Christ's obedience was not for himself, for He needed it not: but for us, poor, lost, guilty sinners. It was Christ in His obedience unto death that opened a door to God's mercy, and no sinner can ever get mercy in another way but through this channel. I read some time ago about a man who came up to a shepherd who was sitting in a doorway to prevent the sheep from coming out, and he asked the shepherd why he had not a door there. The shepherd answered him, "there is no need; for I am the door." We think this brings before

us what is meant by "I am the door," and no one can go in but he whom Christ will admit. Now this is news, more wonderful than ear ever heard or will hear—that a door should be opened to poor, guilty sinners. God had to come to the world in the nature of man, made under the law to do this; that he might redeem those who were under the law, and He had to go through death, there never was its like, in order that the children of men might have mercy. The Apostle brings before us here the work that was done in them through the death and resurrection of Christ, and the merit of His blood; they were saved by the washing of regeneration and renewing of the Holy Ghost; and as sure as God the Son had to come from heaven to save men, so sure is it that this salvation will not be applied to us but by the Holy Ghost. The Holy Ghost convinces the man that he is a sinner and brings him to his right mind regarding himself and regarding Christ, and makes him willing to receive Him as his own Saviour and the only way by which he can be saved. The Holy Ghost comes through Christ; for sin has separated us from God, and it is through the humanity that Christ took upon Himself that the Spirit comes to dwell with man again, and He alone can convince and can change our nature. This is a gift unspeakable. A name of godliness will not do; it may go on till death, but no farther. There must be the work of the Spirit, for nothing else will stand in that day. The man who put out the question is asking for marks on those who learned that their own works would not do, and who came through the teaching of the Holy Ghost to see the need they had of being washed in the fountain opened for uncleanness—the blood of Jesus Christ."

John Macdonald, Gairloch.—"Everybody knows who reads the truth that there is something in it which demands of them more obedience than they give, and someone said that it was enough to be like the people of the village in which he lived to be lost, and it was like this they came into the world, lost like others: it was not their own righteousness that saved them. I am not going to say much on how these people came to this state of being saved; but I remember reading letters composed by Alastair Gair (there were some men then who could understand his letters, and I believe there are yet some who can understand them); he said he took some time building the Tower of Babel. He was first a quarryman, then a barrow-man, and after that a

"gaffer"; and I think these people took some time at this too—trying to make themselves more like good men. But how are they now, in a state of grace? Well, I think it is true of them that they see nothing right that they do themselves; everything comes short, this feeling may be more or less in some of them, but they are not without it anyway. I was thinking of Mary—see the money she spent on the box of precious ointment, which she poured on the Lord, and when the people murmured at the waste, He excused her and told them that she had done what she could; but I think that they will be saying that they did not do as much as they could; when we look again to the poor widow who put her two mites into the treasury, the Saviour said of her that she had given all that she had; Christ was quite pleased with the little she had to give, and Christ will accept of the little they do. They will be sorry how the affairs of Christ go on around them, and how they go on within themselves, and that will keep them at work from morning till night, but still they will be going to the outside too. I remember a man at a prayer meeting once, and he said that he was sitting too much in the village—they should be going out to the kingdom and the world more. I think they would like to be found in the means of grace, for they see the holiness of the house of God, and although they would have to walk a good distance, and although they would be saying sometimes that they had good books at home to read, yet they will be feeling hungry, and they will be going to the church to get food there, and this sets an example to others. I always like to follow the means of grace, and although I have now been following them for over 60 years, yet I never did as much as I should about the means outside or inside—I never did as much as I would like to have done."

John Macleod, Harris.—"They were as others coming into the world, but God convinced them that they were sinners, and they began to pray and cry to God; although they knew not how to pray, and although they would like to be found sending up their cry for mercy, yet they found that they could make no prayers because of the old man in their nature that spoiled them in coming towards the way through which they could be saved; and they found out that they could do nothing to save themselves, 'to will is present with me, but how to perform that which I would I know not,' and this makes them heavy always; but still they are led by the Spirit from strength to strength, and they thus find out

how little they can do themselves. They feel their need of the fruits of the death of Christ reaching them, and that they would be fed thus and led by Him. Those who are quickened are separated from those who go on in their own strength; it is not the same feeling they have at all, for these do not feel the evil of sin in them; but they feel that they are lost and they are afraid that they will be found, like the Foolish Virgins, without oil in their lamps, at last. They feel this at times—'If I will that he tarry till I come, what is that to thee? follow thou Me,' no matter how they may be downcast at times."

Capt. Macleod, Edinburgh.—"These people once thought that if they waited on the means of grace, and if they forsook the practices that they had and moulded the outside, that they would be all right; they were so ignorant of themselves and of the way of salvation, and thought that this would do. When the Spirit of God showed them the way on which they were, they went to works, and to waiting on the means, and some of them passed the whole night reading chapter after chapter and offered prayer after prayer and thought that this would gain the favour of God, but even one vain thought would undo all their labour when they were finished. Some went on like this for many a day until God convinced them that by the works of the law no flesh shall be justified in His sight. They went on like this until their own works were all upset or turned upside down. Did they stop reading the Truth then? No! But now they became poor, poorer than ever they felt before, they are now unclean, guilty, and unable to do anything, and they can only now hang on mercy and free grace. In the mercy of God He kept some a long time and some a very short time in this condition, for we are putting before others something of what we know ourselves. Now, when the time of God came, He brought freedom to them in a word of the Truth while they were just waiting and wondering if death should come before they got relief, and although death should come to them, they would say: 'Amen' to justice, for they knew they were all iniquity and sin from the crown of their head to the soles of their feet. If you have not found this out, it is time you searched yourself. It is in a word of the Truth they got relief. I met a poor man once and he said that he was leaning on a hymn for eternity. See that your hope is in God's Word. These people knew that they were unclean and guilty; but it was in God's Word that they got their head lifted above

the water as it were, as David says: 'He took me from a fearful pit and from the miry clay, and on a rock He set my feet establishing my way.' They have also this; they have gladness brought into their soul, for they are washed from their filth; for where is filth like sin? This filth in them caused them to be sorrowful, but now gladness came to the soul through the Word of God—'They are clean through the Word.' Now, it is not only that, but they are regenerated through the Holy Ghost. If you saw a man who had no desire for the things of God before, but who has now been awakened and felt his guilt, you would see his mind was changed and his understanding altered—he would now hate what he loved before. You now see the man who was before with his worldly companions turning his back on them, and would never want to be with them again; just as if you saw an Instructor in the Army saying: 'About turn,' and if the Holy Ghost came to us we would also turn at once. The last point is, they are now questioning themselves. What questions have the world? What shall I eat; and what shall I drink; and wherewithal shall I be clothed? The first day I went to the Army over 23 years ago, I was wondering what I would first learn, but I didn't take long to find out, and that was 'Attention'; but from that day I never ceased to learn 'Attention,' and God put His people to the first question in the Catechism, and they will be at it till the day of death and throughout eternity."

Donald Macleod, Raasay.—"These people were once disobedient and doing service to the lusts of the flesh, hating one another and being hated, but a day came on them when they were convinced of their sin, and then they did not know what to do. They would give the whole world if they had peace with God. It was while they were in this condition that light came to them; and there they saw in God's Word, Christ as their Saviour, through the redemption purchased by Him. They are tired of what they have in their own hearts, and they feel their eyes even taking them astray; but I think they have three places where they like to rest when they are tired of themselves and of the world and of what they hear in the world—(1) in the coming of Christ into the world; (2) in His preparation for death in their stead; (3) in His resurrection from the dead."

John Urquhart, Greenock.—"The Apostle here does not say that he had no work of righteousness. The world has works of righteousness, and the Apostle had that

work when he was persecuting the Church of God. We do not know but that such a time may be near in Scotland, for he said that a time was coming when they thought they were doing what was right in persecuting the Church. The Apostle says: 'I was alive once without the law, but when the commandment came, sin revived and I died.' And if you permit me to use this: I sometimes think this, that if anything was impossible to Divine justice, it was to shake the sinner out of his own righteousness; for some people feel in their spirits that justice must shake them above the fire of hell in order to shake them from themselves. When they were shaken the creature was filled with sorrow that day, but if the Spirit left them in peace then, they were so ruined that they would go back to the same place as they were in before. When light came through the Spirit by the mercy of God to these creatures, there was sorrow in the soul, grief that was melting, and I knew some that for years after when they read: 'He who bore our sins on the cross' would melt down under these words. Now those who tasted of this mercy, they have love to Christ, to His cause and to His people. They are grieved when the cause is falling in the land. Perhaps the Pharisee thinks that if he keeps a whole skin before ministers, etc., he is all right, he is quite satisfied with this condition. We think these people will be feeling very empty at times, but the world will not be feeling this, for they continue on in their own element: but the children of God need something to feed on, something which the world cannot give, and they will be saying often: 'I am like a pelican in the wilderness, or like a sparrow on the housetop alone,' but yet although they would be like that, they cannot go with the world."

Norman Mackay.—"We think that these people thought that they would make peace with God by and by when they were pressed, but they took such great delight in vanity, and would be there although sometimes they would be afraid God would cast them to hell; but a time came as it did to the jailor of Philippi—they heard the Word of God and they shook for fear and felt their conscience awakening, and what could they do now? They would have to flee from the company of vanity. It was not easy for them to turn, but when the Word came they were stripped of every covering; they were convinced and they felt that they were under the wrath of God. I believe the Holy Ghost by the Word now made their former state a hell to them. How could they escape?

They got to know the Word of God now and to feel its power, for it comes with power upon them when it convinces or relieves. The creature cannot stop the awfulness of his conscience, but he now starts to seek peace with God, but he is as dark as a mole regarding the things of the Gospel. He sees that God is holy and just, and he also sees the sins he committed against a holy and just God and they frighten him. He thought that he could make peace by prayer and by reading the Truth and making vows to stop this and to stop that sin; he was so ignorant. He sees now that he has a never-dying soul, but the world knows not the worth of a soul, they never saw their soul shaking above hell only kept by the thread of life; if that came here to-night, you would hear the cry: 'What must I do to be saved?' They are afraid that hell must be their bed for ever. They came to learn that there was nothing but evil in themselves, and they began to think that the means of grace were not for them at all; they became lost, sure of it. It was while they were in this state that the mercy of God was revealed by His Word, coming with a promise to their soul. They now felt that blessing, the forgiveness of sins. Now I think these people would have to see, how can God be just in forgiving sinners? but mercy came with light from God, and that person was enlightened so that he began to see what he could not possibly think of before. The sinner under conviction could not think that God was ever going to have mercy on him; but now they have peace with God through Him, who was bruised for their iniquity; they saw it all before their eyes, they went back to eternity and saw that it was there that salvation was planned. They felt now that they were going to forsake the world and all its vanities, but there is such foolishness in the heart of a child, that although he is chastened, he will go away from the chastening rod and forget. There are marks required of the other side. Well, there were twelve pigs came into our railway siding, and by the rules of the land we had to feed them while they were there; as we were not accustomed to these animals, we made food for them in a bucket—oatmeal and milk; but when we put it before them they would not taste it. But someone came along and told us that it was too clean for them, and that if we poured it out among the dirty dross and oil they would perhaps take it. We took their advice, and were surprised to see the brutes eat it all up."

Alastair Stewart.—"I believe that these people were day after day going after works to make themselves

righteous, but this had to be spoiled on them. They were convinced that there was no good in themselves, and that it would be eternal death to them unless they were regenerated. This brought them to search the Scriptures until they saw that there was peace in only one way; and we believe it was precious to them that day when they saw that the justice of God was fully satisfied in Christ. But this day did not last, and darkness came again, perhaps they were as dark as before because of the nature that is in them, the hard heart, the stubborn will that will not do the will of God. They will be crying often: 'Create in me a clean heart, and renew a right spirit within me,' and to make them worthy creatures for Himself, for that there was no strength in themselves or anything in them to do the will of God; but they were enabled to lay themselves on Him and to lean on Him alone for mercy; but the creature cannot do that unless he is born again by the Spirit. These people would like to be praising God continually."

Neil McSwan.—"We were hearing to-night from the brethren that these people knew that works would not do, but we think that when God convinced them that they were lost sinners, they thought they could be freed by their own works, but they found they could do nothing, and felt just like lying down to die, they felt just like giving up all hope that anything could be done for them. The condition that they were in now was not an easy one, and we believe that it was only passages of the Truth that were keeping their heads above the water; if not, they would sink; it was to them like the food that kept Joseph's brethren alive; but they could not see how they could escape eternal punishment because they were so ignorant of Christ. We believe they were afraid to face the truth of God and His Church, but passages of the Scripture kept them up, and they began to see that there was mercy in God, and they saw that God was just in justifying the ungodly who believe in Jesus, and they began that day to sing: 'I will praise thee, for though thou wast angry with me, thine anger is turned away.' I think they are sorry when they cannot sing the praises of this glorious One, they would like night and day to be singing His praises, and they would desire that there should be no one in the world but such as belonged to Christ; and when they cannot be singing His praises themselves, yet they would like others to be doing so, and would put their

Amen to David's prayer: 'Let the whole earth be filled with His glory, Amen and Amen.' "

Alastair Macleod.—"Some think that if they follow Christ's example, which they cannot do if they knew themselves, that God will not put them to hell, but God's children have not this delusion; they know that they can do nothing to save themselves; they are poor in themselves, but they keep close to God's Word in all their steps."

Donald Macrae.—"We heard a lot about these people here to-night, and I cannot say more than we heard already, but many a day they took at this work of trying to gain God's favour by their own works; reading the Word and waiting on the means, and although their conscience was convincing them that that would not do, still they would be going back to these things; but they will not go back to their former ways. They are brought to learn that their own works will not do, and that 'By the works of the law shall no flesh be justified in His sight.' They learned that they could never give perfect obedience to God's law, and that they were under its curse and could never free themselves until the Word came with power and revealed to them the redemption purchased by Christ. They were enlightened and made to see that this was the way opened by God to poor, guilty sinners; a way in which justice was satisfied and the law glorified; and they by looking to this Person saw this was the way opened by God in His mercy, and they were brought to say as the Disciples said to Christ: 'To whom shall we go? Thou hast the words of eternal life.' Their own works became filthy to them, but the obedience and death of Christ became all in all to them, and they are brought to lean on Him alone. They will very often have the prayer of the poor publican: 'Lord be merciful to me a sinner.' "

Rev. D. A. Macfarlane closed "the question.—[Only the beginning of what he said is given here.] "We have heard a lot this night from the brethren, and we should be praising God that He is keeping the truth before us yet and that we heard what we heard here. We heard that where the work was begun that there will be a desire to praise God for His mercies. We should ask the blessing of the Spirit on what the brethren said to-night. You heard many things that are suitable for you to teach and instruct and comfort you. We should be seeking to put our Amen to Paul's words: 'Not by works of righteousness which we have done, but according to

His mercy He saved us.' We must say we think we like to hear and are glad to hear what we heard to-night, we are not saying this in a way of flattery, far be it from us; but these words came before me when I was listening to the brethren: 'They took knowledge of them, that they had been with Jesus' (Acts iv. 13). Blessed be God, there are brethren yet who have been with Christ. Let us then acknowledge the goodness of God, in that we could say in sincerity that we feel that we rejoiced in the words of the brethren. As one said: 'Let the earth be filled with His praise'; we would like, we think, that although we could not say it ourselves that others would be saying so. The carnal world will be wanting you to come and learn its ways, but we should be praying to God that He would make us His soldiers, and that we would not be going 'About Turn' to the things of the world. Let the words of the brethren to-night be fields to us in which we would be going in and out and finding pasture in the coming days."

Tempting God in their Heart.

BY THE LATE REV. JOHN ROSS, BRUCEFIELD, ONTARIO.

"And they tempted God in their heart by asking meat for their lust" (Ps. lxxviii. 18).

IT is the very nature of lust, of every lust, to ask meat for itself. It wants food. Every lust is hungry and it wants its belly filled. It is importunate for this. It will plead for it, weep for it, murmur and rage for it. It would stone to death anyone who may come between itself and the food which it wants. The lust of pride, the lust of malice and revenge, the lust of wealth and power, the lust of uncleanness. All these want meat, and they are as impatient for it as a hungry belly is for food. To ask meat for our lusts is to be tempting God. (1) For we are made to glorify God and to enjoy Him for ever, and whether we eat or drink or whatsoever we do we should do all to the glory of God. (2) We should cherish gratitude to God for what He bestows upon us. (3) We should learn to be content with such things as we have. (4) We ought to be applying ourselves diligently to the discharge of the duties which we owe to God and man. If instead of doing these things, we are asking meat for our lusts, do we not tempt God? (5) All

that God bestows upon us He does to make Himself known to us as good and bountiful and long-suffering that He may call us back to Himself as the source of happiness. He would have you follow hard after Himself—feel after Him if haply you might find Him. He would have the whole desire and strength and ardour and love of your soul go forth in love to Himself. Is it not tempting God to find you bent only on asking meat for your lusts? Can He but be displeased with you? Can you think it to be an indifferent matter to Him how you act in such a case? The meat of lust chosen rather than God and then to ask that meat of Him. I will not have Thee, but give me this piece of meat for my lust. The love of Christ which passeth knowledge you wont have, but you must have the love of this man—the love of this woman—nothing else can make you happy, and if you do not get it all things are gone awry, and nothing will comfort you. You tempt God in your heart by thus asking meat for your lust. Can He be but grieved at the choice which He sees your heart is making? Can He but be jealous at the strength and life with which your heart goes out after meat for your lusts, and the feebleness, langour and reluctance with which it turns to Himself? Are you not tempting God? Are you not tempting Him to give you that piece of meat for your lust—to give you what you desire, but to send leanness to your soul? Are you not tempting Him to say, “He is joined to his idols, let him alone?” Are you not tempting Him to give you up to your lusts? “My chosen Israel would have none of Me, so to the lust of their own hearts I them delivered.”

John Bunyan.

(Continued from page 435).

IN 1672, through the suspension of the Conventicle Act, the Nonconformists enjoyed a brief period of rest from persecution. In 1675-6 Bunyan, however, was again back in prison, and it was during this imprisonment that Dr Brown concludes the “Pilgrim’s Progress” was written. Dr Brown’s surmise has been confirmed by the discovery of the warrant for Bunyan’s imprisonment (Brown’s *John Bunyan*, Tercentenary edition, p. 266). The second part of the “Progress” was not published until early in 1685 or in 1684 Old Style. The place of the “Pilgrim’s Progress” in

the world of literature is assured, and in a chapter devoted to the subject Dr Brown gives innumerable testimonies by competent literary critics to its excellence as a work of literature. But to the Church of Christ its value lies not so much in this feature as the marvellous religious experience it portrays. After the Bible it holds the first place, and though not now read as it used to be, still throughout the English-speaking world it has thousands of readers. The book has a perennial interest, and it is with the purpose of inducing our younger readers to peruse Bunyan's immortal allegory that we are reproducing it in sections in the Magazine. It is to be hoped that parents will induce their children to read these sections as they appear from time to time, and thus familiarise their offspring with one of the most notable books ever written.

Another notable book written by Bunyan was "The Life and Death of Mr Badman," which was published in 1680. This was meant to be a companion of the "Pilgrim's Progress." In 1682 appeared the second greatest of his works—"The Holy War." It is a marvellous production; Bunyan has lost none of his inimitable descriptive powers, and some of his pen-pictures are ineffably impressed upon the mind of the reader. As a masterpiece of allegory it takes its place in the world of English literature second to the "Pilgrim's Progress." It portrays the Christian fighting the good fight, warring in Immanuel's strength against a formidable array of enemies.

Bunyan continued after this assiduously preaching and issuing from the press productions of his pen. His fame as an author brought him many requests for preaching, and thus widened the circle of his admirers. Charles Doe, who heard the everlasting Gospel from the lips of Bunyan, says that "when Mr Bunyan preached in London, if there were but one day's notice given, there would be more people come together to hear him preach than the meeting-house could hold. I have seen to hear him preach, by my computation, to about 1200 at a morning lecture by seven o'clock on a working day, in the dark winter time." On the 19th August, 1688, Bunyan preached his last sermon on John i. 13, in Mr Gamman's meetinghouse, near Whitechapel. The last words he uttered from the pulpit were: "Be ye holy in all manner of conversation. Consider that the holy God is your Father, and let this oblige you to live like

the children of God, that you may look your Father in the face with comfort another day." On the Tuesday after preaching at Whitechapel he was seized with a violent fever, and all that skill and love could do was done, but done in vain. One who was present, George Cokayn, tells us that he bore his sufferings "with much constancy and patience; and expressed himself as if he desired nothing more than to be dissolved and to be with Christ, in that case esteeming death as gain, and life only a tedious delaying of felicity expected and finding his vital strength decay, having settled his mind and affairs, as well as the shortness of his time and the violence of his disease would admit, with a constant and Christian patience, he resigned his soul into the hands of his most merciful Redeemer, following his pilgrim from the City of Destruction to the New Jerusalem; his better part having been all along there, in holy contemplation, panting, and breathings after the hidden manna and water of life." He passed away on 31st August, 1688, in London, and the sorrowful tidings reached his congregation at Bedford as they were assembling for worship. The following entry in the Church Book is of interest: "Wednesday, 4th September, was kept in prayer and humiliation for this heavy stroke upon us, the death of dear Brother Bunyan. Appointed also that Wednesday next be kept in prayer and humiliation on the same account." Other meetings for a similar purpose were held on the 11th and 18th of the same month. The entry in connection with the latter is as follows: "Tuesday the 18th was the whole congregation met to humble themselves before God by fasting and prayer for His heavy and severe stroke upon us in taking away our honoured Brother Bunyan by death." His body was laid to rest in Bunhill Fields, where so many of the bodies of God's redeemed lies waiting the resurrection. The original tombstone bore the simple inscription: "Here lyes the body of Mr John Bunyan, Author of the 'Pilgrim's Progress,' aged 59, who dyed Aug. 17, 1688." Of him it may be truly said: "The righteous shall be in everlasting remembrance" (Ps. cxii, 6).

(Concluded).

They that know God will be humble; they that know themselves cannot be proud.—*Flavel*.

Bartimeus An Dall.

XII.

(Air a leantainn).

An e gu'm bheil an soisgeul gruamach! Tha e na oran-molaidh o innealaibh ciuil nam flaitheas, fuaim ceol abhainn na beatha ag eiridh gu h-ard ri a bruachaibh agus taomadh a nuas ann an sruthannan aoibhneach dh'ionnsuidh na talmhainn. Cha robh oran reultaibh na maidne co suil-bheire, no caithream buaidh mic Dhe cho ait (Iob xxxviii. 7). A bruchdadh a mach o thobraichibh an aoibhneis shiorruidh, bha e air tùs air a chluinntinn air an talamh mar air a labhairt leis an Tighearna Dia e fein (Gen. iii. 15), ann an gàradh Edein. Bi so a cheud phon-cchiull ann an oran an t-soisgeil. Thog na h-athraichean suas e, agus theagaisg iad e do na ginealaichibh a thainig nan deigh. Chualas e o chruit-chiuil nan salmadair, agus bha e air a chur an céill gu h-ard le faidhibh ann an innseadh mu bhliadhna na Iubilee. Mheudaicheadh an t-oran binn so mar a dh'fhoillsich Tighearna nan sluagh agus ainglibh geallaidhean nuadha, agus a ghairm e air cloinn thrioblaidich Shioin bhi aoibneach nan rìgh (Salm cxlix. 2). Bho dhaorsa, agus ò bhraighdeanas, o uamhaibh agus o chòsaibh nan creag, o bhlàraibh fuilteach, agus o theinntibh geur-leannmhuinn agus o leabaidh bais fhoisnich cho-fhreagair iad le briathraibh thug misneach dhoibhsan bha fann, agus a thug air luchd-foirneart crìochnachadh air an rìgh-chaithrichibh am feadh a bha a ghrian is a ghealach is uile reultaibh an t-soluis, gaothaibh stoirneil tha coimhlionadh fhocail, a mhuir atmhoir agus a lanachd, beanntaibh is cnuic, machraichibh thorrach, agus uile chraobhan na coille ri aoibhneas an lathair an Tighearna, agus teachd aoin-ungta, air son saorsa a shluaigh, agus gloir ainme naoimhe (Salm xcvi. 11—13).

An e gu'm bheil an soisgeul gruamach! Mu tha a choir is fearr, agus an aon choir air a bhi aoibhneach 'san talamh, le duil chinntich ri sonas siorruidh an neamh; mu tha orain 'san oidhche, agus reultaibh geallaidh; mu tha solus na maidne, le anail chubhraidh agus le eoin a seinn, mu tha slàinte air son nan euslan, ath-philleadh do na braidhibh, maitheanas dhoibhsan tha fo bhinn ditidh, agus beatha dhoibhsan tha basachadh; mu tha, aoibhneas, sìth, dochas; mu tha clarsach is crùn, is pailm buaidh, agus seal-

ladh sìorruidh air gloir an Fhir-shaoraidh gruamach, tha an sin an soisgeul gruamach.

Is e so nadur na teachdaireachd bha air a tabhairt dh'ionnsuidh Bhartimeuis ann an so, eadhon an dara searmoin shoisgeulach a chual e dh'innis a cheud searmoin a mhain dha, gu'n robh Iosa a gabhail seachad. Tha e nis a chuinntinn nam briathran so tha neartachadh a chridhe, "Bi do dheadh mhisnich; eirich, tha e ga do ghairm."

"Bi do dheadh mhisnich." Air oidhche fhada, gun ghealach, gun rionnag, gun eadhon coinneal soluis ann ad thig-comhnuidh tha an reult mhaidne a dealradh (Lucas i. 78; Taisbean xxii. 16). Cha robh do shuilean cleachdta riamh ach ri deoir; bha iad mar gu'm b'ann air an deanamh air son guil. Ach bithidh léirsinn agad annta a nis. Amhaircidh tu air talamh, air speur, air gnuisibh gradhach, agus eadhon air Criosda do Shlannighear. Dean aoibhneas mar an ceudna oir tha do bhochduinn is do dheire-iarraidh air crìochnachadh. Oibrichidh tu le do lamhan fein, agus ithidh tu aran toradh do shaothair fein. Bi do dheadh mhisnich. Le Iosa mar do leigh cha'n 'eil aobhar eagail agad. Cha'n 'eil esan aig àm 'sam bith a' tilgeadh neach a mach, agus cha'n 'eil e failneachadh aig àm 'sam bith 'Nuair a' bhean e riutha nach fhaca, sinn na doill a faighinn am fradharc, na balbhain a' labhairt, na bacaich ag imeachd, agus eadhon na mairbh air an tabhairt beo (Mata xi. 5).

A pheacachaibh bochda, truagh, agus dall, ach a tha ag eigheach air son an t-Slanuighear bithibh do dheadh mhisnich. A's deigh 'ur n-oidhche de bhron tha maduinn sòlais air teachd thugaibh. Tha am ùr-mhaduinn o na h-ardaibh ag eiridh air 'ur n-anam (Salm xxx. 5.) Thigibh a chum Iosa, agus na faicear sibh tuilleadh, air an t-seacharan no a smeurachadh 'san dorchas, no ag iarraidh na deirce. Na biodh eagal oirbh a thighinn, O, tha e gràsmhor! O, tha e cumhachdach! Glanaidh fhuil o na h-uile peacadh (Eoin i. 7). Tha e comasach air saoradh a dh'ionnsuidh a cheum is fhaide mach (Eabh vii. 25). Is i so an obair anns am bheil anam a' gabhail tlachd. Cha'n urrainnear a ghràdh a thomhas. Tha e ni's cumhachdaiche nam bàs, eadhon bàs a chroinn-cheusaidh. Agus 'se an riarachadh tha e ag iarraidh air son uile shaothair anama maitheanas is glanadh a thoirt do pheacaich chiontach (Isa liii. 10, 11). Bithibh do dheadh mhisnich uime sin, is thigibh chum Iosa Criosd.

"Eirich," thubhairt an luchd searmonachaidh ri Bartimeus, agus tha sinne ag radh an ni ceudna ribhse. Tha slainte ann air son a pheacaich, ach cha'n 'eil air son an leisgein. Tha maitheanas ann air son na h-uile peacadh,

ach a mhaoin air son fuireach air falbh o Iosa (Eoin vi. 37). Ma's ann bho naimhdeas, bho theagamh, no bho mhi-churam, tha e tighinn dh'ionnsuidh an aon ni, mar eirich thu, agus mar a d'thig thu chum Iosa, bithidh tu caillte. Is e diabhul mall tha ann dhe'n leisg. Tha e gabhail cuisean socruch, agus saoilidh tu nach 'eil e crosda. Ach cha'n 'eil a h-aon ni's raige, agus is e gle bheag a thug urrad do dh'ifrinn ris. Mar gabh muinntir ri Criosd tha iad ga dhiultadh. Mar gradhaich iad e tha iad ga fhuathachadh, agus nan anatema (1 Cor. xvi. 22). Cia minic a thionailainn sibh, tha Criosd ag radh, mar tha e gul os cionn sgrios Ierusalem, ach cha b'aill leibh a theachd am ionnsuidh chum agus gu'm faigheadh sibh beatha. Eiribh uime sin anamaibh nach d'fhuair maitheanas cuiribh uaibh 'ur n-eagalan agus 'ur teagamhan. Tha iad mi-reusonta agus aingidh. Crathaibh dhìbh 'ur cion curaim. Is slabhruidh e nach 'eil ri fuaim, ach na bithibh air 'ur mealladh; is i an t-slabhruidh is teinne as lugha ni do dh'fhuaim. Gabhaidh mi trompaid an Spioraid Naoimh, agus gun lionadh e fein i le fuaim a rachadh ar cridheachan, Duisg thusa tha a'd chodal, is eirich bho na mairbh is bheir Criosda solus dhuit! (Eph. v. 14).

"Tha e ga do ghairm." Ciod tuilleadh tha bh'uat a Bhartimeus? Mu tha e ga do ghairm leighsidh e thu. Mu tha esan ga do ghairm, co le'n dana do thoirmeasg. Dheanadh a ghairm-san slighe fhosgladh dhuit tre'n mhor-shluagh so, ged a dh'fheuchadh iad ri do bhacadh. Cha b'urrainn na tha do dhiabhulan an ifrinn do chumail air d'ais, a dhuine bhochd dhoill, gun neart, mu tha do Shlan-nighear ga do ghairm.

Is e a ghairm-san do bharrantas air son teachd. Is leoir gairm Chriosd mar bharrantas do pheacach sam bith. Feudaidh e feum a dheanamh dheth an aghaidh an Lagha, an t-Satain, agus a dhroch coguis fein. Air son eiseimplair tha'n Satan a teachd dha ionnsuidh, agus ag radh.

"Seadh, eucoraich! am bheil thusa dol a dh'ionnsuidh Chriosd?"

"Is mi a tha agus le m' uile chridhe."

"Ach an ga'h e riut?"

"Gabhaidh e, agus le uile chridhe."

"Gu frinneach tha thu ladarna 'nad chainnt! leo a theagaisg dhuitse bruidhinn le urrad do dhanadas?"

"Cha'n ann mar sin a tha, tha mo chainnt iriosal, is dh'fhoghlum mi i bho mo Thighearna." "Ach c'ait am bheil do bharrantas? Cha'n fheud neach sam bith dol a dh'ionnsuidh Chriosd gun bharrantas."

“Tha e ga mo ghairm, bitheadh sin na bharrantas dhomh.

“Ach c’ait am bheil d’iomchuidheachd?” deir an Satan, is e ag atharrachadh am bonn air an do sheas e.

“Bitheadh mo bharrantas na iomchuidheachd dhomh-tha e ga mo ghairm,” fhreagair am peacach, a cumail a bhonn seasamh, an aon bhonn air an urrainn dha seasamh.

“Ach eisd anam! Tha thu dol fa chomhair Rìgh. Cha’n urrainn dha amharc air peacadh (Hab i. 13);” (oir tha thu faicinn is urrainn do’n t-Satan an sgrìobtur aithris) “agus cha’n ’eil ann dhiotsa ach meal peacaidh;” agus tha an Satan ann an so a’ gabhail mor screatachd a bhi air roimh pheacaidh. “Cha’n ’eil na neamhan glan ’na shealladh (Iob xv. 15) cionnus a ris a thaisbeanas do neo-ghloine-sa i fein na fhianuis! Amhairc air do luideagan, mu cheadaicheas do shuilean dalla sin dhuit, agus abair ciod i a chùlaidh so, chum a tabhairt ’na lathair-san? “Tha sin uile firinneach,” tha am peacach aithreachail a’ freagairt ach gidheadh imichidh mi, oir tha e ga mo ghairm. Ceanglaidh mi a ghairm-san umam agus bithidh sin na eideadh dhomh gus an d’thoir e fein dhomh cuilaidh eile. Bheir mi air aghaidh a ghairm-san, air a sgrìobhadh le a laimh fein, ainm fein air a’ chuir ris, agus air a’ sheulachadh le fhuil fein, agus bithidh sin dhomh na dhion agus na bhonn-tagraidh. Truagh agus neo airidh mar a tha mi agus tpoillteanach air a bhas, le so am laimh tha danachd, agus dol a steach le misnich agam, a mhain ag radh le Samuel òg “Tha mi ann an so, or ghairm thu mi!” Cha robh feum aig Bartimeus air tuilleadh na fhocal-san mar bharrantas. “A’tilgeadh dheth fhalluin, dh’eirich e agus thainig e dh’ionnsuidh Iosa:” Cha b’urrainn nach tachradh so. Cha’n ’eil fìor ionndrainn ag iarraidh moille a’ dheanamh. Far am bheil mothachadh air truaighe, agus an t-anam an lathair Slanuighear anns am bheil e ag earbsa, cha dean e dàil. ‘Sann ’n uair nach ’eil ach dearbhaidhean eu-domhain ann a ni an t-anam moille. Na peacaich tha fuireach air an ais, agus tha gidheadh ag amharc air an aghaidh, ag iarraidh ach a deanamh moille, a cluinntinn mìle earail ach a feitheamh ri earail eile fathast, is muinntir iad aig am bheil beachdan faoine mu pheacadh, no beachdan iosal mu Chrìosd. Guidheam, oirbh bithibh air ’ar faicill roimhe sin; is e tobar ’ur trioblaid e’ beachdan faoine bhi agaibh mu pheacadh, no beachdan iosal a bhi agaibh mu Chrìosd. Aon chuid cha’n ’eil sibh a faicinn ’ar feum air a leithid so do Shlanuighear, no cha’n eil sibh a faicinn gur e so an Slanuighear air am bheil feum agaibh. Nam b’aithne dhuit ann am

firinn ciod am peacach tha annadsa agus ciod an Slanuighear tha annsan, rachadh tu ga ionnsuidh gun dail agus bhitheadh tu air do thearnadh.

“Tha dearbhadh domhain air peacadh” thubhairt Iain Owen “a toirt clisge mor agus cumhachdach air anam ciontach.” Agus gun chrathadh mar so, basaichidh daoine ‘nam fois fheolmhor. Uime sin, ged tha an soisgeul gun teagamh na sgeul aoibhneis, feumaidh a luchd-searmonachaidh gu minic nithibh duilich agus geura a chur an ceill. Tha an seann Tiomnadh a crìochnachadh leis an fhocal ‘Mallachd’ am feadh tha an Tiomnadh nuadh a toiseachadh leis na briathraibh “Leabhar ginealach Iosa Crìosd.” Ach gus am bheil fuaim an Lagha ag iarraidh dioghaltais, air a sheirm gu h-eagalach ann an clusaibh a pheacaich, cha chuir e a bheag do dhiù ann an sgeul aoibhneich an t-soisgeil.

Bu mhaith nam feudadh ‘ar naigheachd bhi aig gach àm mar cheol binn agus cha’n ann mar thairneanach gu’m b’urrainn dhuinn a ghnath seasamh air mullach, uaine Gherisim fò sholus na greine, gun seasamh tuilleadh air airde duaichnidh Ebail (Deut. xi. 29),—gu’n sruthadh ar teagasg mar uisge, agus gu’n d’thigeadh ‘ar cainnt a nuas mar an druchd, mar an t’uisge min air an lus mhaoth, agus mar fhraisaibh air an fheur (Deut. xxxii. 2.) Ach ciod an curam tha orrasan mu thimchioll ionad diu, nach cuala riamh mu fheirg? ciod dhoibhsan Calbhari nach do chrìothnaich riamh fo lasair agus tairneanach Shinai? ciod dhoibh maitheanas air nach ‘eil peacadh air a dhearbhadh? na h-ionmhasan tha falaichte ann an Crìosd, tha ag radh, Tha mi saobhir agus air fas ann am maoin, agus gun fheum air ni ‘sam bith; gun fhios agad mo thruaighe! gu’n bheil thu dòruinneach, agus truagh, agus bochd, agus dall, agus lomnochd (Taisbean iii. 17).

Nan robh ‘ar luchd-eisdeachd uile mar Bhartimeus, dh’fheudadh ‘ar teachdaireachd aig gach àm toiseachadh le— “Bi do dheadh mhisnich.” Nan robh mothachadh aig muinntir de’n eallach, theireamaid gu ciuin riu, Thigibh am’ ionnsuidh sibhse uile tha ri saothair, is fò thròm uallaich, agus bheir mise suaimhneas dhuibh (Mata xi. 28.) Nan robh mothachadh againn de’n tart nach aoibhneach a dh’eigheamaid, “Ho, gach neach air am bheil tart thigibhse chum nan uisgeachan” (Isa. lv. 1.) Nan robh iad air an gonadh nan cridheachan le dearbhaidhean geur air peacadh, agus ag eigheach ciod a ni sinn chum agus gu’n tearnar sinn, bu thoilich a fhreagramaid, “Creidibh anns an Tighearna Iosa Crìosd, agus tearnar sibhe.” (Gnìomh xvi. 29—31).

Tha an soisgeul aoibhneach ged tha aon ghuth uamhais aige—" Ge be nach creid ditear e" (Marc xvi. 16.) Tha e 'cur an ceill gu'm bheil saorsa ann, air son gach neach a chreideas. Cha'n 'eil e ag aobharachadh 'ar ditidh, oir thaobh naduir, tha sinn air 'ar diteadh cheana (Eoin iii. 17.) Tha e gu'r faotainn ann an daorsa, agus a cur an ceill cionnus a dh'fheudas sinn dol as. Nach 'eil mi fathast am theachdaire dheadh sgeil mu tha mi a' briseadh a stigh a dh'ionnsuidh prìosan an duine tha fo bhinn, agus ag eigheach, Tha maitheanas dhuit ann an so! Thig a mach gun dail, agus bithidh tu beo! eadhon 'nuair tha mi ga fhaicinn a greimeachadh ri a shlabhruidhean, no a tuiteam air ais a dh'ionnsuidh codail, tha mi ann an caoimhneas nach 'eil ag amharc min a' deanamh greim air, agus ann an eigin graidh ag eigheach, Eirich agus teich, no theid thu dhith! Feumaidh na h-uile a gheibhear taobh a steach nam ballachan so 'nuair a bhuaillear clag latha an dearbhaidh, gu deimhin bàsachadh.

B'abhaist do na cinnich bho shean a radh gu'n robh cosan nan diathan dha'm bu ghnathach dioghaltas a dheanamh air an comhdach mar bhrògaibh le cloimh. Cloimh orra mar bhrògaibh! Bha, shnàig iad air an aghaidh le ceumaibh tosdach, chum agus gu'm bi an lamh a bhean, a bhuille a sgrios. Cha'n 'eil a chuis mar so le 'ar Dia-ne tha trocaireach. Tha e toirt caismeachd, chum agus gu'n iarramaid didean. Tha a thairneanaich ri fuaim astar fad air falbh fhad 'sa chi an t-suil, chum agus gu'm bi an long ullamh air son na stoirm a bha cho cinnteach air a theachd ged nach robh sinne air an rabhadh so fhaotainn.

'Nuair a dh'eirich Bartimeus gu luathachadh a chum Iosa, thilg e bh'uaith a thrusgan, an t-eudach uachdair a bha uime. Cha'n fhuilingeadh e ni a bhacadh e. Gabhamaidne teagasg as a so. Nan coisneamaid Crìosd, feumaidh sinn gach lethtrom a chuir bh'uainn, agus am peacadh tha gu furasd ag iadhadh umainn, am peacadh sin a bha sinn gach aon là a filleadh ma'n cuairt dhuinn mar thrusgan. Feumaidh sinn na nithibh tha air 'ar culthaobh a dhi-chuimhneachadh agus sinn fein a shineadh chum na nithibh tha romhainn (Phil. iii. 13.) " Eisd, a nighean agus amhaire, agus aom do chluas; agus di-chuimhnich do shluagh fein, agus tigh t'athar : An sin gabhaidh an Rìgh mor thlachd ann ad' àille; a chionn gur esan do Thighearna, thoir urram dha (Salm xlv. 10, 11).

Christian Overtakes Faithful.

BY JOHN BUNYAN.

I.

In this light therefore he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered: but I have learnt since, that Pagan has been dead many a day; and, as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he now can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the old man that sat in the mouth of the cave, he could not tell what to think; especially because he spake to him, though he could not go after him, saying, "You will never mend till more of you be burned." But he held his peace, and set a good face on it, and so went by and caught no hurt. Then sang Christian—

"O world of wonders! (I can say no less,)
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, devils, hell, and sin,
Did compass me, while I this vale was in:
Yea, snares, and pits, and traps, and nets did lie
My path about, that worthless silly I
Might have been catch'd, entangled, and cast down:
But since I live, let Jesus wear the crown."

Now as Christian went on his way he came to a little ascent, which was cast up on purpose that pilgrims might see before them. Up there, therefore, Christian went; and looking forward he saw Faithful before him upon his journey. Then said Christian aloud, "Ho ho,

so ho! stay, and I will be your companion." At that Faithful looked behind him; to whom Christian cried, "Stay, stay, till I come to you"; but Faithful answered, "No, I am upon my life, and the avenger of blood is behind me."

At this Christian was somewhat moved, and putting to all his strength he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful come up to help him.

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage: and thus Christian began:—My honoured and well-beloved brother Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits that we can talk as companions in this so pleasant path. Faith—I had thought, dear friend, to have had your company quite from our town, but you did get the start of me: wherefore I was forced to come thus much of the way alone.

Christian—How long did you stay in the City of Destruction, before you set out after me on your pilgrimage? Faith—Till I could stay no longer; for there was great talk presently after you were gone out, that our city would in a short time with fire from heaven be burned down to the ground.

Christian—What! did your neighbours talk so? Faith—Yet, it was for a while in everybody's mouth.

Christian—What! and did no more of them but you come out to escape the danger? Faith—Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse I heard some of them deridingly speak of you, and your desperate journey, for so they called this your pilgrimage. But I did believe it, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

Christian—Did you hear no talk of neighbour Pliable? Faith—Yes, Christian, I heard that he followed you till he came at the Slough of Despond; where, as some said, he fell in; but he would not be known to have so done: but I am sure he was soundly bedaubed with that kind of dirt.

Christian—And what said the neighbours to him? Faith—He hath since his going back been had greatly

in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Christian—But why should they be so set against him, since they also despised the way that he forsook? Faith—Oh, they say, “Hang him: he is a turn-coat; he is not true to his profession.” I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.

Christian—Had you no talk with him before you came out? Faith—I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.

Christian—Well, at my first setting out I had hopes of that man; but now I fear he will perish in the overthrow of the city: for “it hath happened to him according to the true proverb, the dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire. Faith—They are my fears of him too: but who can hinder that which will be?—“Pilgrim’s Progress.”

The Precious Blood of Christ.

BY DR ADOLPH SAPHIR.

THE whole throne of God is irradiated now by the sweet and peaceful light of mercy, for the Lamb who found an eternal redemption is at the right hand of God. The Father Himself loveth us; God the just and holy One hath accepted us in the Beloved. Here is what no symbol could prefigure. Jesus, both Sacrifice and Priest, has fulfilled Aaronic types, and reigns after the order of Melchisedec, while presenting us continually unto the Father, is always sympathising with us in our infirmities and temptations, and supplying all needful strength unto us in our earthly pilgrimage and conflict.

But let us reverently consider the way by which Jesus entered, and the position which is thereby given unto all believers of God. We notice two expressions. He entered in once by His own blood, having obtained eternal redemption for us, and the blood of Christ who through the eternal Spirit offered Himself unto God.

Not without awe and trembling, and yet with deep and solemn joy, ought a Christian to speak of the precious blood of Christ. Here is the very heart, the inmost sanctuary of our faith. Marvel not, brethren, that this doctrine is at all times, both to wise Greeks and self-righteous Jews, the stumbling block and the rock of offence. But where man's reason can see no wisdom, where the unrenewed mind doubts, cavils, and mocks, the saints of God adore, and expect to adore for ever. Here is indeed the centre of all divine revelations. With increasing clearness this mystery shines through the Scripture. Do we not see it in the better sacrifice of Abel. Do we not behold it on the door-posts of Israel, on the memorable night of the passover? Does it not meet us on every page of Leviticus? Do we not hear it in the solemn and emphatic declaration. "Without shedding of blood there is no remission of sin?" Does it not shine forth in all the ordinances of the tabernacle? Can we not discover it in the words of Isaiah, when he speaks of Messiah pouring out His life? and in the words of Zechariah, "They shall look unto me whom they have pierced?" Jesus the Lord declared: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you"; and on the last evening said: "This is the new testament in my blood, shed for the remission of sins." In like manner all the apostolic epistles assign peculiar importance as to the death of the Lord, so especially to the shedding of His precious blood; and in the culminating book of Scripture, the Apocalypse, the doctrine is asserted with peculiar solemnity. The beloved disciple ascribes glory and honour unto Him who loved us, and washed us from our sins in His own blood, and hath made us a kingdom of priests unto God and His Father; and all the heavenly doxologies, the voice of celestial angels and saints, ascribe redemption to the blood of Christ; to the blood they ascribe the righteousness of the saints, as well as their triumph over sin and evil.

On no subject is the apostolic teaching so emphatic, so lucid, so abundant. This truth filled their hearts, and was their central thought. By the blood of Christ we who were far off were made nigh; by His blood we are justified; Christ suffered that He might sanctify us by His blood; we possess (and that for ever) redemption through His blood; His blood cleanseth us from all sin, and the Church has been purchased with this precious price But if we ask, Why is this blood so

precious, so efficacious, so all-prevailing? the answer is, Not merely because it is innocent, pure, and sinless, the life of a perfect and holy Man laid down voluntarily, the blood of One who had perfectly fulfilled the law of God, but because Jesus through the eternal Spirit offered Himself; that is, Jesus who died was God, eternal, infinite, and according to the eternal counsel of the triune Godhead He laid down His life. To Him the Father had given to have life in Himself. He is the Lord of glory—Spirit (I. Cor. ii. 8; II. Cor. iii. 17). The Scriptures always remind us of the Godhead when they speak of the death of Jesus. The Son of God loved me, and gave Himself for me. God was in Christ reconciling the world unto Himself. God purchased the Church with His own blood (Acts xx. 28). He, who died, is the Son of God in human nature. And as in Him the divine nature and the human nature are one Person, so His blood, which in His infinite love He shed on the Cross, is of eternal and unspeakable value, and possesses divine power to redeem, sanctify, and cleanse. The Son of God became man, and His holy life was poured out for us and shed forth in His blood; for He “offered Himself without spot to God”—“Exposition Lectures on the Hebrews,” Second Series, pp. 129-135.

The Late Rev. Thomas Matthew, Kilwinning.

BY unintentional oversight we neglected to make reference to the passing away of an outstanding minister of the Original Secession Church and a good friend of the Free Presbyterian cause. Though somewhat belated, we feel it our duty to make a short reference to Mr Matthew's faithful advocacy of Reformation doctrines. Mr Matthew was a man of prayer, and in a private paper drawn up by him he writes, “There seems to me to be a special call to fasting and prayer in order to a humbling of myself before God for these reasons: (1) My own spiritual coldness and want of freedom and fervour in public worship. (2) The weak and languishing condition of my congregation. (3) The alienation of others from us and our services. (4) The seeming want of interest in hearing the Word by

my own people and others. (5) No appearance of conversions." Mr Matthew took his ministerial work seriously as became a messenger of the King of heaven. He showed his fidelity in maintaining the truth and exposing error. The Original Secession Church lost in him one of its most noted ministers and the Church in general a true servant of Jesus Christ.

Short Gleanings.

SEARCH THE SCRIPTURES

We are certain it is one of the oracles of God. They testify of Christ, the Way, the Truth, and the Life. They only can make us wise unto salvation, through faith which is in Christ Jesus (II. Tim. iii. 15). We can never know them too well, because they contain the wisdom of God—a depth unfathomable. In the discharge of this precept remember the word of our Lord, how He said, "Let him who readeth understand." Understand clearly, so as to distinguish between things that differ, and to reconcile seeming contradictions; understand experimentally, without which the most distinct knowledge will avail us nothing; understand practically, lest we be found forgetful hearers, and not doers of the Word.—*Gospel Magazine* for Jan. 1774.

THE INDWELLING OF GOD BY LOVE.

The first epistle of John dwells chiefly on love, viewed in its comprehensive character as love to God and man. Here we must not separate what God hath joined together. Our Lord was delighted with the answer of the scribe who had recognised love to be the sum and substance of the law; and Jesus has taught us that the second Commandment—though necessarily second, as it rests on, and is born of the first—is yet equal to the first. The beloved disciple emphasises love to our brethren. He presents it as the evidence of regeneration, of our having passed from death unto life; and not merely as the evidence and symptom of our condition, but as the condition itself. He that loveth his brother abideth in the light. God is light, because God is love. If we walk in love, we walk in God and in light.—*An Saphir*.

THE SPIRIT OF ADOPTION.

O thou child of God ! come and share of the children's bread. Hast thou win to lisp after the language of Jesus, and to call God your Father ? Is that language become somewhat familiar to you, Father, Father ? At least you are helped to it sometimes ; and as no man can call Jesus Lord, but by the Holy Ghost ; so no man can call God, Father, but by the Spirit of adoption, under the influence whereof, when you speak to God and say Father, Father, it is not in a rash and precipitant manner as thousands will say, " Our Father which art in Heaven," and know not what they say but take His Name in vain. But you, believer, when you call God, Father, it is with reverence you speak it ; it is with some holy filial fear you speak it out ; it is with some holy boldness upon the ground of the blood of Christ alone : and it is with humble blushing, as unworthy to be put among the children ; you can scarce speak such language but in the manner the returning prodigal did, saying, " Father, I have sinned." Well, hast thou win to call Christ's Father, thine, or would you fain be at it ? Is this the privilege you value above all things, and esteem above all enjoyments in the world, to have the Father with you ; even to have the gracious presence of the God and Father of our Lord Jesus Christ, and fellowship with the Father and the Son ? Christ then is saying to you, however black and vile in your own eyes, " Rise up, My love, My fair one, and come away."—*Ralph Erskine.*

Literary Notices.

THE EVANGELICAL QUARTERLY: A Theological Review, International in Scope and Outlook in Defence of the Historic Christian Faith. London: James Clarke and Co., Ltd., 9 Essex Street, W.C. 2. Price 2s 6d (post free 2s 10d).

This is the first number of the above review issued under the editorial supervision of the Revs. Professors J. R. Mackay and D. Maclean, Edinburgh. The sub-title indicates, in a few words, the scope of the Review. That there is abundant room for a periodical devoted to the defence of the historic Christian faith is patent to all who have any knowledge of the modernistic tendencies of the theological monthlies and reviews issued

in this country. America is more fortunate in this respect than we are. It has its "Princeton Theological Review," "Bibliotheca Sacra," "Union Seminary Review" (Richmond), etc. Scotland at one time held an honourable place in this respect with its "British and Foreign Evangelical Review," but the Review, as it advanced in years, became affected by the spirit of the age and latterly died. The articles in the new Review before us are of a learned nature, and while some are decidedly abler than others, we refrain from selecting any of them for special mention as our space will not permit of further comment. The subjects dealt with are: "The Reformed Faith" (Rev. Prof. Caspar Wistar Hodge); "The Resurrection of Our Lord" (Prof. W. M. Alexander); "Deuteronomy—Whence and Why" (Rev. A. P. Gold-Levin); "Evolutionary Dogmatism" (Rev. Dr H. C. Morton); "What Ought to be Known About Calvin" (Dr Emile Doumergue). The quarterly has a number of interesting book reviews, with a list of periodical theological literature (British, American, Dutch, French, and German). It is excellently printed and well edited. The promoters have hit on a happy title.

ROBERT MORRISON: PIONEER OF MISSIONS TO CHINA, by W. J. Townsend. Glasgow: Pickering and Inglis, 229 Bothwell Street. Price, 2s net.

This is the first of a series entitled "Bright Biographies"—two others in the series already published being "James Hannington of Uganda" and "Women who have Worked and Won." The story of Dr Morrison, the Newcastle boy, who became the first Protestant missionary to the mighty millions of China, is full of thrilling interest. Notwithstanding his careful upbringing Robert fell into bad company and for a time wasted his substance in riotous living. God, however, had another purpose for him, and the Holy Spirit brought home to him his transgressions and the need he had of a Saviour. The story of the difficulties that met him at the outset and throughout his whole career are strikingly told. Dr Morrison was a born linguist, and mastered the Chinese language as few have mastered it. His Anglo-Chinese dictionary is a monument to his linguistic attainments, but it was his translation of the Bible into Chinese, with the assistance of his like-minded noble brother missionary, Dr Milne, which will always be regarded as a monument more enduring than brass.

Excellent Booklets.—The Protestant Truth Society, 3 St Paul's Churchyard, London, have issued "Why I left the Church of Rome," by Father Chiniquy (price 2d). This book is written in Pastor Chiniquy's fascinating style. It is an entrancing story. Let our readers buy copies, read it, and pass it on to others, and especially the young. Another useful and informative pamphlet issued by the same Society is "Undiluted Romanism" (price 6d). This is an open letter to the Bishop of London, and its exposure of Romanising practices in the London diocese will make any Protestant ask the question, why are these traitors allowed to remain in the Church of England for another day longer? The Sovereign Grace Union (98 Camberwell Grove, London, S.E. 5), have issued a very instructive pamphlet, "Bunyan: His Doctrine" (price 2d post free), by Pastor J. H. Gosden. Mr Gosden presents in an interesting way the great doctrines for which the author of the "Pilgrim's Progress" stood—a subject which was unfortunately not so prominent in the speeches made at the recent Bunyan Tercentenary Commemorations as it should have been. There was a great deal of lip-praise given to Bunyan by men who would have spurned his teaching with contempt.

Notes and Comments.

Pity That It Should Be So!—In his concluding paragraph on "The Reformed Faith" in the "Evangelical Review" Dr C. W. Hodge says: "Doubtless the Reformed Faith is suffering a decline in the theological world to-day. What has been termed 'Reformed spring-time in Germany' we cannot regard as the legitimate daughter of the classic Reformed Faith. In Scotland the names of William Cunningham and Thomas Crawford no longer exert the influence we wish they did. In America the influence of Charles Hodge, Robert Breckenridge, James Thornwell, Robert Dabney, William G. T. Shedd, and Benjamin Warfield seems largely to have vanished. But though in theological circles and in ecclesiastical courts the leaders of Reformed thought find scant recognition, whenever humble souls catch the vision of God in His glory and bow in humility and adoration before Him, trusting for salvation only in His grace and power, there you have the essence of the Reformed Faith, and God in

His providence may yet raise up a leader of religious thought who shall once again make the Reformed Faith a power in the theological world. If and when this happens we may confidently expect a true revival of religion in the Protestant world."

The Jews.—In an interesting address given by Sir Leon Levison, as president of the International Hebrew Christian Alliance, he mentioned that owing to the new conditions created by the War a change had come over the Jews. They were crowding into the public schools. Something like 82 per cent. of the books taken out of the libraries all over the world by Jews dealt with Christianity and the life of Jesus Christ. All true followers of the Messiah will rejoice in any indication of a movement towards the Saviour whom they rejected. The turning of the Jews to Christ is a miracle of Divine power, but all power in heaven and in earth has been given to Him.

Government of Ma'ta and the Roman Catholic Church.—The Italian Superior of the Maltese Franciscan community ordered "Father" Micallef, a Maltese and a supporter of the Government, to leave the Island immediately for Sicily for alleged religious shortcomings. The Government claimed that the reasons were purely political and refused Micallef the requisite permit. The Church then suspended the order for his departure, but at the end of December it was renewed and the Government intervened again. Lord Strickland is resolutely maintaining the rights of the Government as opposed to the Church of Rome, which is evidently highly ultra-montane in Malta.

Protest Meetings Against Sabbath Desecration.—During the later part of February large and enthusiastic meetings were held in Inverness, Dingwall, Tain, Invergordon and Cromarty, protesting against various forms of Sabbath desecration. These meetings were organised by the Lord's Day Observance Society. The Society are aiming to have a petition of 20,000 signatures signed by residents in the North of Scotland, to be presented to the Directors of the L.M.S. Railway. At the Inverness meeting one of the ministerial speakers said he did not see any harm in the ships of the Fleet being open to inspection on the Lord's Day. We were pleased that the Rev. Ewen Macqueen, who followed him, took occasion to criticise this view—a criticism which was received with hearty approval by the large audience.

Church Notes.

Communions.—April — Second Sabbath, Lochgilphead; third, Greenock; fourth, Glasgow, and Wick. May —Firth Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June—First Sabbath, Applecross and Coigach; second, Shieldaig; third Helmsdale, Lochcarron, Glendale and Dornoch; fourth, Gairloch; fifth, Inverness. July—Firth Sabbath, Raasay, Lairg and Beaulie; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Plockton and Bracadale. August—First Sabbath, Dingwall; second, Portree; third, Laide, Broadford, Bonar-Bridge; fourth, Stornoway. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. Note.—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are. We are requested to point out that there has been remissness on the part of certain congregational treasurers in paying attention to this notice of late years. On their attention being now called to the matter we are sure it will be put right for the future.

Home Mission (Missionaries and Catechists) Fund Collection.—The Synod appointed the second annual collection for this Fund to be taken up in April. The usual circular will be sent out to congregational treasurers by the General Treasurer.

Memoir and Remains of Rev. Donald Macfarlane.—From the inset in this issue it will be seen that the above is expected to be ready early in May. The book contains a biographical sketch of Mr Macfarlane, with his diary and a selection of sermons. The price is 3s 6d post free 4s (Canada and the United States of America 1 dollar). Orders are to be sent to the Rev. D. Beaton, Free Presbyterian Manse, Wick.

The Late Mr Donald Maclean, Missionary, Applecross.—This worthy man passed to his everlasting rest on the 19th of February. Mr Maclean had been laid aside from active duties for some time and of him it may

be truly said: "The storm is changed into a calm at His command and will." A fuller notice, we hope, will (D.V.) appear later. Meantime we extend our sincere sympathy to the widow and to the sons (at home and abroad) and the daughters.

Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

SUSTENTATION FUND.—Miss H. L., Kentra, Argyle, 10s; N. L., do., 10s; Miss L. M., Assynt, 5s; J. McL., Crianlarich, 5s; F.P., per Rev. N. Cameron, £25.

JEWISH AND FOREIGN MISSIONS.—Mrs M. McK., Geocrab, Harris, 10s; J. R. C., Glencassley, Rosehall, 16s 6d; Miss L. M., Assynt, 10s; Mrs F. J. S., No. 2, Tara, Ontario, £4; Friend, London, £1; M. I., Glasgow, 10s; Friend, Oban, £1; Anon., Kilsyth, 5s. Rev. N. Cameron acknowledges, with sincere thanks, the following:—F.P., £50; A.M., £5; Mrs McL., Glasgow, £1; Friend, do., £2 10s; Anon., do., £1.

THE LATE REV. D. MACFARLAN'S MEMORIAL STONE FUND.—Mrs M. Mackay, Loch House, Geocrab, Harris, 10s; Anon., Kilsyth, 5s; C. M., Glasgow, per Mr K. Matheson, 7s 6d; Friend, Beaulieu, per do., 5s; T. McD., Brock, Sask., per Rev. N. Cameron, £1 0s 6d; J. M. M., per do., 5s.

The following lists have been sent in for publication:—

ACHMORE MISSION HOUSE FUND.—Mr J. Macarthur, 15 Achmore, acknowledges, with grateful thanks, the following:—Miss I. McD., Glasgow, 10s.

DUNOON CHURCH DEBT FUND.—Rev. N. Cameron, Glasgow, acknowledges, with grateful thanks:—Matron McG., £1.

HELMSDALE CHURCH BUILDING FUND.—Rev. Wm. Grant, Halkirk, gratefully acknowledges receipt of the following donations:—A Loyal Friend, £3; T. W., Kildonan, per Mr Colvin, 2s 6d.

LUIB MEETING-HOUSE REPAIRS FUND.—Miss F. Macrae, 7 Luib, acknowledges, with sincere thanks, the following:—F.P. Congregation, Laide, per Mr J. Nicolson, Missionary, £5; F.P. Friends, Scorraig, per Mr H. Campbell, Missionary, £1 4s 6d.

NEWCASTLE CHURCH PURCHASE FUND.—Mr F. Bentley, 35 Buston Terrace, Newcastle, acknowledges, with sincere thanks, the following:—Friend, Belfast, per Mrs Mackay, Newcastle, 12s 6d; a Friend in the North, per Rev. N. Cameron, £1; S. F., Strathpeffer, £1; Miss M. McP., Dingwall, per Mr S. Fraser, 10s; Friend, Newcastle, 10s; Miss I. McD., Glasgow, per Mr A. Matheson, 10s.

STAFFIN CHURCH BUILDING FUND.—Mr A. Mackay, Missionary, Staffin, acknowledges, with sincere thanks, the following:—R. and M. McK., Glenelg, £5; A. McD., Nairn, £1; F.P., Raasay, 5s; a Friend, 10s; A. McL., Giffnock, 7s 6d; A. McP., Conn., £1; D. McD., National Bank, Cawnpore, India, £20; I. McD., Glasgow, 10s; Mr and Mrs McL., Glasgow, £1; E. McD., Glasgow, £1; D. M., Portree, £1; Well-wisher, Borne, £1; Friend, 10s; Psalm 87, 1-2, £1; McF., Stormy Hill, Portree, 10s; Well-Wisher, Portree, £1 10s; Friend, Raasay, 2s 6d; L. M. B., Glasgow, 10s; A. M. P., £1; E. McK., Lochwinnoch, £5; A. and M. McQ., Glasgow, £1. Mr J. Maciver, National Bank House, Portree, acknowledges, with grateful thanks, the following:—A Friend, Ullapool, £2; J. McL., Raasay, 5s.

The Magazine.

Notice to Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1929-30 are now due, and Mr John Grant, Treasurer, Palmerston Villa, 4 Millburn Road, Inverness, will feel greatly obliged by an early remittance. The annual subscription is now 3s 6d post free, paid in advance. The subscription for the United States and Canada is 85 cents. Subscribers will considerably help the Treasurer by attending to the instructions on p. ii. of the cover. Subscribers, in sending their remittances, are requested to write their names and addresses distinctly, and state whether Mr, Mrs, or Miss.

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FREE DISTRIBUTION.—J. M. M., per Rev. N. Cameron, 5s; G. Rennie, Bourne Park, Canterbury, Kent, 2s; R. Sutherland, Scotscaider, Caithness, 6s 6d; a Friend, 5s. Total to date, £14 3s 4d.