

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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And MONTHLY RECORD.

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No. 2.

Was the Sabbath a Purely Jewish Institution?

II.

1. It has been argued by anti-Sabbatarians that as the Fourth Commandment is in the heart of the Mosaic system it must have been addressed to, and intended for the Jews only. This argument assumes that every command prescribed in the Mosaic system must have been new and established for the first time at Sinai. But the question faces us—"Did morality spring into being for the first time at Sinai and were all previous generations exempt from its requirements?" The Jews belonged to the race of mankind and they were not to be exempted from those laws "which are everlasting, and which no man, high or low, bond or free, Jew or Greek, dare violate." That such laws should be incorporated in the Mosaic system is no proof that they were purely Jewish. At Sinai God spake the "Ten Words" and "He added no more." The transitory and subordinate enactments were not so honoured. When we turn to the New Testament we find that our Lord and His Apostles quoted the Ten Commandments as binding on Christians because they were binding on men. No such honour was conferred on any carnal ordinance as possessed of everlasting obligation.

2. It has been further argued that the special prohibitions and penalties attached to the Fourth Commandment having reference to the Jews cannot be separated from the Commandment. This argument which has a certain plausibility is regarded by anti-Sabbatarians as one of the strong weapons in their armoury, but when examined it will be found to be so vulnerable that it does more injury to the cause it advocates than to that which it opposes. In the New Testament when the Commandments are quoted, not one of the prohibi-

tions or punishments is mentioned as binding. "The illustration of this distinction," says Dr Baxter, "is easy and varied. The command: 'Thou shalt not steal,' is in the Decalogue, and is for 'all the earth'; but the command, 'If a man steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep' (Exod. xxii. 1); and the command: 'If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double' (Exod. xxii. 7)—these are outside the Decalogue and are for Israel alone. The command: 'Thou shalt not bear false witness against thy neighbour, is in the Decalogue, and is for all the earth'; but the command that, if a man bring a false charge of unchastity against a damsel, 'the elders of that city shall take that man and chastise him; and they shall amerce him in an hundred shekels of silver' (Deut. xxii. 13-19)—this is outside the Decalogue, and is for Israel alone. The commands, 'Thou shalt have no other gods before me' and 'Thou shalt not take the name of the Lord thy God in vain' are in the Decalogue, and are 'for all the earth'; but the command, 'Thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of the Lord thy God' and 'whosoever giveth any of his seed unto Molech, he shall surely be put to death; the people of the land shall stone him with stones' (Lev. xviii. 21 xx. 2)—that punishment is outside the Decalogue, and is for Israel alone. 'Honour thy father and thy mother' is in the Decalogue and is for all; but, 'he that curseth his father or his mother shall surely be put to death' (Exod. xxi. 17), and 'if a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother . . . all the men of the city shall stone him with stones that he die; and all Israel shall hear and fear' (Deut. xxi. 18-21)—these are outside the Decalogue, and for Israel alone. 'Thou shalt not commit adultery' is in the Decalogue, and is for all; but, 'if a man be found lying with a woman married to an husband, then they shall both of them die; so shalt thou put away evil from Israel' (Deut. xxii. 22)—that is outside the Decalogue, and is for Israel alone. We multiply these illustrations, because objectors are so ready to pretend that the other nine Commandments are all non-Judaic and general, and the Fourth Commandment is the only transient and inferior mem-

ber of the company. Instead of that, the whole Ten are stamped with an absolute generality which fits them for all; and yet the whole Ten have adjuncts and accompaniments, throughout the subsequent legislation, which are fitted for Israel alone. "Remember the Sabbath Day to keep it holy: in it thou shalt not do any work"—that is in the Decalogue and for "all the earth"; but the sacrificing of two extra lambs every Sabbath, the presentation of twelve fresh cakes of shew-bread every Sabbath, the command that "whosoever doeth any work therein shall be put to death," . . . the prohibition of kindling a fire in the wilderness even for sanctuary construction—these and other matters are outside the Decalogue and were for Israel alone" (*The Sabbath a Divine Institute*, pp. 27-29). In stating the matter as above we are not to be understood as maintaining that there is no penalty attached to the breach of the Ten Commandments; all that is asserted is that the above penalties were peculiar to the Mosaic system.

3. It has also been asserted by the anti-Sabbatarians that the purely Jewish nature of the Sabbath law is evident from the fact that the Apostles have not formally and expressly declared it. Our answer is that if the Sabbatarian contention is true then there was no need of formal and express Apostolic revelation. "It was already well known: the institution of the week, as prescribed by moral law, was part of the immemorial revelation of God in His Truth; and had thus been made familiar to the Church as the air she breathed, become inwrought into her constitution by four thousand years of Sabbath observance" (*Macgregor's The Sabbath Question*, p. 208).

4. It has been argued that the Sabbath law was purely Jewish as it is included among Jewish sacrificial eatings and drinkings, etc. (Col. ii. 16). As this is one of the stock arguments adduced by the anti-Sabbatarians of the abrogation of the Sabbath law it will require some attention. The passage reads as follows: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day (heortes, literally, portion of a feast), or of the new moon, or of the Sabbath days." In explanation of this much disputed verse let it be noted (1) that one Christian is forbidden to judge and condemn another in the matters of "meat" and "drink"; the occasion when these come into view are on "a holy day," "new moon" and "Sabbath days." The "meat" and "drink"

are the meat offerings and drink offerings prescribed in varying quantities. A Jew's ordinary meals were no more a shadow of good things to come than our own, but it was different with the sacrificial meats and drinks. A study of Numbers xxviii and xxix. will throw light on Col. ii. 16. The sacrificial meats and drinks of the Jews are dealt with exhaustively in these chapters and the regular recurring periods are emphasised. In Numbers we have three periods: (1) week, (2) new moon, (3) feast. in Colossians we have these three periods reversed, viz.: (1) feast, (2) new moon, (3) week. The two chapters in Numbers specify these and none else, and they devote their whole 71 verses to filling up the "meats" and "drinks" that are appropriate to each. First there is the week or Sabbatic period and the meat offerings and drink offerings appropriate for each of its seven successive days are mentioned (Numbers xxviii. 1-10). (2) Then comes the new moon with its appropriate meat offerings and drink offerings (Numbers xxviii. 11-15). (3) Then come the feasts — pass-over (xxviii. 16-25), pentecost (xxviii. 26-31), blowing of trumpets (xxix. 1-6), day of atonement (xxix. 7-11), feast of tabernacles (xxix. 12-38); and the meat offerings and drink offerings, appropriate for every day throughout them all are most minutely detailed. After presenting the matter thus Dr Baxter already quoted asks: "Is it possible to resist the conclusion that this divinely delivered enumeration of all the seasons for Israel's "meats" and "drinks" was what was filling the Apostle's mind when he penned Col. ii. 16? The seasons are exhaustively spread out in Numbers, and they are most tersely and comprehensively summed up in Colossians; and there is absolute coincidence between the two." A word of explanation is necessary in connection with the word (sabbaton*) translated "Sabbath days" in Colossians. In the English version of the Scriptures the reader gets no clue to a striking usage of the New Testament in reference to the word translated Sabbath and Sabbath days. The word for Sabbath occurs both in the plural and singular forms ("sabbaton"* and "sabbata" or with the article "to sabbaton" and "ta sabbata.") The meanings, however, are distinct. Sometimes it means a single day, the seventh day weekly Sabbath; at other times it means seven days, a week, a complete Sabbatic period, including the six

days of work and the one of rest. For instance, I. Cor. xvi. 2, "Upon the first day of the week (sabbaton,* literally, Sabbaths) let every one of you lay by him in store." In the parable (Luke xviii. 12) we have the words: "I fast twice in the week (tou sabbatou, the Sabbath). Take again Matt. xxviii. 1: "In the end of the Sabbath (sabbaton,* Sabbaths), as it began to dawn towards the first day of the week (sabbaton,* Sabbaths). The ordinary Greek word for "week" (hebdomas) never occurs in the New Testament; the week is always styled the Sabbatic period. Dr Baxter's explanation may be right when he says that this usage is probably due to the fact that the Fourth Commandment covers the whole week and not only one day—six days of work as well as one day of rest. A careful examination of the passages in the New Testament where the word occurs and its meaning is undisputed leads Dr Baxter to conclude: "When the plural is used to denote the Sabbath day, it should have the article, and be *"ta sabbata"*; whereas, when the singular is used to denote a week, it should have the article, and be *"to sabbaton."* If this contention be correct, and we believe it is, then the *"sabbaton"** of Col. ii. 16 cannot be the seventh day of the week but the Sabbatic period.

"We can thus urge," says Dr Baxter, "that to claim the abolition of the Creation Sabbath from Col. ii. 16 is the vainest of imaginations. That Creation appointment is not dealt with at all: it is only the "meats" and "drinks" that were, in the post-Mosaic ages, associated with its observance, that have come to an end. New Testament analogy allows Sabbaton* in Col. ii. 16 to be translated either 'Sabbaths,' or 'a week,' as the context may require. If it were taken as 'Sabbaths,' it might refer to those additional and temporary seasons, which were called, by accommodation, 'Sabbaths.' But a much fuller and more satisfying reference is got, as we have shown, by translating it 'a week.' The one translation, that does not seem admissible, is to render it 'the weekly Sabbath'; there is no instance, in all the New Testament where 'Sabbaton,* without the article, could be so translated' (The Sabbath a Divine Institute).

Where "Sabbaton" is marked with an asterisk above it is the Greek gen. plur. of "Sabbaton" (Sabbath). The "o" is long (omega) whereas it is short (omicron) where "Sabbaton" is not so marked. Some knowledge of Greek is necessary to follow this part of the argument.—Editor.

Notes of a Sermon

Preached by Rev. NEIL MACINTYRE, at Glendale on a
Communion Saturday, 16th June, 1928.

(Taken down by a hearer.)

"I will be as the dew unto Israel. He shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, etc." (Hosea xiv. 5, 6.)

HOSEA and Isaiah prophesied at the same time. Hosea prophesied for seventy years so that he continued long after Isaiah was taken to glory. In this chapter he exhorts Israel to return to the Lord—"Oh Israel return unto the Lord thy God, etc." God deals with men as responsible creatures, so the guilt of their fall is laid at their own door—"Thou hast fallen by thine iniquity." He then calls upon them, as responsible creatures, to return—"Return unto the Lord thy God." This is man's duty, and no excuse will be taken before God if he does not obey. Many excuse themselves that they are not able to return unless the Lord will help them, but our inability will be no excuse. The person who is truly and sincerely convinced of his inability if he is not already in the kingdom of heaven he is not far from it.

The prophet now goes on to teach them what to pray for—"Take with you words." They feel they know not what to say—"Say, take away all iniquity, etc."—original and actual sins. Their confession, however, is not the ground on which they are to be received. Conviction is not conversion. Those who are truly taught by the Spirit do not look to be received because they confess their sins and ask forgiveness, but they look to the grace of God—"Receive us graciously."

We have then their confession—"Asshur shall not save us, we will not ride upon horses." Dr Kennedy, in speaking of the horses on which the sinner rode, said: "The first horse on which he rode was Presumption, and there was not a commandment in the law but he would jump. The second was Morality, and the fame of this horse spread through the country. The third horse was Liberality, and its fame spread through the countries. The fourth horse was the white horse of Public Profession, and the saddle was as white as the horse, but the poor man mounted the horse with his boots full of mire, and soon dirtied the horse. The man, however, became

bankrupt, and the horse was taken from him. The fifth horse he rode was a thin, lanky one, with its bones almost through its skin, and its mouth unbroken, and would go wherever it liked. Its name was 'Strict Demands of Justice and Accusations of Conscience.' The man saw it was making straight for a bottomless pit of mire and tried to get off, but before he could dismount he was pitched into the pit, and before he could cry for help his mouth, ears, and eyes were full of mire. This was the first opportunity mercy had of helping him. Mercy pulled him out and cleaned his mouth, and the first thing he did was to sing the praises of mercy, and he continued to praise it except when he had a cold. He ceased now riding on horses."

The Lord is now giving them great and precious promises, and among others He says: "I will be as the dew unto Israel, etc." We shall notice two things.

I. The promise given—"I will be as the dew unto Israel."

II. The fruit which follows—"He shall grow as the lily, etc."

I. The promise—"I will be as the dew unto Israel." Of all the promises in Scripture I consider this one of the richest, and because of its richness it is not given indiscriminately, it is confined to Israel, God's people. What are we to understand by the "dew"? The language is figurative. We take it to mean God's Word applied by the Holy Spirit. Now there are two Words. There is the Personal and the Inspired Word. (1). The Personal, which is Christ—"In the beginning was the Word," etc. When the sinner is awakened to a sense of his lost state he sees his sins so great that he is ready to conclude that there is no forgiveness for him, but when Christ, "the Word made flesh," is revealed, and he is enabled by faith to apprehend Him in His fulness and sufficiency, he sees so much efficacy in Him that as the late Charles Calder said; "Though I had a thousand souls as guilty as the one I have I see enough in the Lamb of God (the Personal Word) that I could trust them all to Him." (2). The Inspired Word. (a) The Inspired Word might be compared to dew because of its innumerable and rich promises. When the dew comes down it covers the face of the ground with innumerable little drops. The best arithmetician could never count them. So it is with the promises of Scripture. Did you ever meet with one who

was able to count them. When the Word comes with light and power to the poor, dejected sinner he sees, even in one passage, enough for time and eternity. The light and understanding he gets on God's Word is made so clear to him that he concludes that whatever doubts and fears he may meet with he can never lose sight of this. He thinks he can put his hand in his pocket and produce them at his pleasure, but when the Lord hides His face he cannot bring back what he felt. His pockets are empty. He must be as a poor needy sinner kept going between his own emptiness and Christ's fullness. "The just must live by faith." (b) There are times and seasons when the dew comes down more copiously than at other times, such as in the early morning and in spring. In the winter it is not seen. Now, the Christian in the morning and spring of his life of faith enjoys much of the love of Christ, but as he goes on in his wilderness journey long hot summer days of temptations and trials meet him. Then follows cold, dark, wintry nights, and what formerly came as dew now comes as hailstones. The streams and pools in which he used to drink are now often covered with ice. Such is often the experience of this man. The Word is silent, the means of grace, public and private, where he used to drink are now dry. He is like Job: "Oh that I knew where I might find Him . . . Behold I go forward but He is not there," etc. (Job 23). "He calls to mind the days of old." (c) The Word, as the dew, comes down both on the good and rocky ground, but there is a difference. The good soil says, as it were, I must drink in the dew before the sun rises for, if not, it will suck it up and I will be as dry and parched as ever. So the child of God seeks to hide His Word in his heart—"I have hid Thy Word in my heart that I might not sin against thee." On the other hand, the rocky ground leaves the dew lying on the surface, and when the sun gets up you will see a white cloud rising up; the sun is sucking away the dew. This is true of the wicked and nominal professor. The Word of God has no place in them. The devil, the world, and the flesh take it away, as we have in the parable of the sower.

II. The fruit which follows—"He shall grow as the lily," etc. I only intend to take up three of these fruits—(1) Their growing up as the lily; (2) Their growing down—"They cast forth their roots as Lebanon"; (3) Their spreading—"Their branches shall spread." (1)

Their growing up as the lily. There are two things true of the lily in its growth: (a) It grows rapidly. The lily here spoken of is not altogether the same as we have in this country, but probably it is of the same species. The lily grows quicker than any plant in the garden. On a warm spring morning you could almost see it growing. The same is true of the sinner when awakened by the Spirit. He leaves off whatever outward sins he indulged in. There is an outward reformation immediately. He now sees that "the end of these things is death." He cannot continue committing them any longer. There is a rapid growth from a state of condemnation to a state of justification. The line between these two is so thin that it cannot be discerned. Man must be either under the covenant of works or the covenant of grace. There is no middle place. During War time there was a piece of land between the opposing armies known as "No Man's Land." But between the covenants of works and grace there is no such land. (b) The lily has a beautiful growth. There is no flower more beautiful than the lily. How beautiful would the young men and women of Glendale be if they were Christ's lilies. The late Mr Macdonald, Sheildaig, used to say, in speaking of the "Rose of Sharon"—"Young men and women put roses in their button-holes to adorn themselves, but put you Christ the Rose of Sharon in a broken heart, and that will make you beautiful." There is nothing more beautiful than a sinner clothed with Christ's righteousness: "Behold the daughter of the King is all glorious within." These lilies will grow in grace and in the knowledge of their Lord and Saviour Jesus Christ until they are made perfect in holiness, and then they shall be transplanted to the garden above. (2) Their growing down—"They shall cast forth their roots as Lebanon." These are wonderful lilies. They have the growth of the lily but not its roots. They have the roots of the cedar, so there is no danger of them falling. I would mention two roots: (a) They have the root of faith. Roots that are seen and only on the surface are of no use to the tree. They must go down in the earth before they nourish it. Historical and such faiths will not nourish or save the soul. Now saving faith is a root that is not seen. It is the act of the soul and you cannot see the soul act. This root, faith, goes down in the earth of God's Word and draws its sustenance from there: "As new born babes desire the sincere milk of the Word." Again the tree does not live

on its roots but by them: "The just shall live by faith." While the root is not seen yet its work is seen in the fruit on the tree, but the tree does not live on its fruit but by its roots. If you saw a tree with much fruit and said: Won't you be well off with all that fruit? If it could answer it would reply: "It is not on my fruit I live but by my roots. One gust of wind on a frosty night may strip me of all my fruit." So the believer; he cannot live on duties, duties which were even performed in faith and love or on his past experiences. One squall of temptation and unbelief will deprive him of them; yet, where this root of faith is, it must show itself in the fruits of righteousness, else it is dead. "Faith without works (fruit) is dead." We have seen trees uprooted by the storm rotting, with their roots as dry stumps in the air. If these trees lived on their roots they would still live, but because their roots were out of the ground they died. So the kind of faith which is not fixed in God's Word will allow the soul die. Trees sometimes entwine their roots round stones and rocks, and when the storms blow these are the roots which mainly keep them from falling. The same is true spiritually. There are certain portions of scripture which came with power and unction round which the believer's faith entwined itself, and when storms of temptations and troubles come these strengthened him more than others, and especially the passage by which he first got deliverance. The storms will shake the tree, but that will only cause the roots to go deeper and firmer in the earth. The same is true of the Church—"They are in heaviness through manifold temptations that the trial of their faith being much more precious than of gold that perisheth," etc. (I. Peter i. 6.) (b) They have the root of hope. I am not going to enlarge on this root because much of what might be said has already been referred to in speaking of the root, faith. Hope, like faith, is a root that grows down out of sight in the Word of God. "Hope that is seen is not hope, for what a man seeth why doth he yet hope for?" (Rom. viii. 24). Faith and hope go together, they are never separate. Faith takes hold of the promise and hope waits patiently for the fulfilment of the promise of which faith takes hold. These two roots keep the soul from falling in the world, and will keep him at death. Paul says: "I know whom I have believed and I am persuaded He is able to keep that which I have committed unto Him against that day" (II. Tim. i. 12). "The

righteous has hope in his death." "The hypocrite's hope shall perish." (3) Their spreading — "Their branches shall spread." I will briefly mention two branches: (a) The branch of love. This branch spreads out in love to Christ, to His Word, means, people, cause, and sinners in general. They would wish to see the cause of God prosper, and are grieved when they see it falling. Their desire is that other poor sinners would taste of this love. As Paul said to Agrippa: "I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am except these bonds" (Acts xxvi. 29). The late Rev. Finlay Cook was catechising a woman once and asked her: "How many beds have you?" "Three," she replied. "What are they?" "(1) A bed of pity in which I put all in a Christless state going to eternity; (2) A bed of hope in which I put all for whom I cherish a hope though they are still in their natural state; (3) The bed of love in which I put all who love the Lord Jesus Christ whatever their colour may be." (b) The branch of prayer. This branch spreads under the influence of dew. When the believer is without the dew and under the power of unbelief, he is like a sick man, you cannot get him away from speaking of his own trouble, nor from his own fire-side, but when health returns he is seen away perhaps miles from home. So with the Lord's people. When in darkness it is their own state and condition, but let the dew come and immediately they are enlarged in prayer. It spread so far with David that it went to the ends of the earth.—"Let the whole earth be filled with His glory." If you have a hope that there are such milestones in your life then obey your Lord's command: "Do this in remembrance of me." May the Lord bless His own Word.

Repentance Not Within Our Own Call.

What multitudes there are who harden their hearts, under a presumption that repentance is within the reach of their own call! As they naturally hate the work, they think it is quite enough to turn to God when they can scarcely turn themselves in their beds: thus they presume upon the mercy of God, that they may trample on His justice: and never think of escaping the wrath of God, till the very gates of hell seem opening before them.—*Rowland Hill.*

The Great Battle Call.

SOME years ago, while in Edinburgh for the Prayer Movement, my host, one of the leading bankers there, said to me, "Let me show you the greatest treasure I possess." To my astonishment he brought out a dingy little book, tattered and worn, its very edges having been caught by the fire. "See," said he, "this is the price of my freedom. This Bible belonged to a little ancestor of mine, who went to the stake here in Edinburgh rather than give up that which was to her dearer than life, the Word of God. That book was hidden in her mantle, but as the flames rose higher they began to sear its edges, so she threw it out to another ancestor of mine in order to save it. Her death, amongst others, has been the price of my freedom." That fire-kissed book brought afresh a vision of the noble army of martyrs whose lives had been given to procure England's Magna Charta of religious freedom. Centuries have passed, and to-day the battle is having to be refought, the ultimate objective of which is the common right to the open Word of God.

Why has it to be fought? Because, like Sardis of old, the Church in this country has been slumbering, and has forgotten the Lord's warning in Rev. iii. 2-3: "Be watchful If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The history of Sardis and its Church forms a striking parallel in certain points to the spiritual history of England and its Church since the Reformation. Sardis was a city of Asia Minor, built upon a great rock, three sides of which rose up from the desert in perpendicular cliffs. These were unguarded, they were considered impregnable. From the other side you could see the great carriage road sloping down from the city, and running right over the desert. Impossible for an enemy to get through this! It was too well guarded and watched. One night while the inhabitants were fast asleep, a stealthy enemy came and examined those unguarded cliffs inch by inch. At last a crack in the rock was found. Only a crack: impossible to climb up that! Only a little unguarded fissure—and one night a muffled sound might have been heard, for steps were being hewn out one by one up that crack. The top was reached, the rock was scaled,

and the city captured. After a few years it regained its freedom. Over 100 years elapsed. The lesson had been forgotten, the rock was still unguarded, and again the enemy came as a thief in the night, scaled the cliff, and took the city: this time never to recover its power. The prophecy of Rev. iii. 3 had been fulfilled, both city and church have been swept away. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Its safety lay in its watchfulness. Its splendid rock position was not enough. It could only hold that position by vigilant watching. The word Sardis is a Lydian word, which strangely enough means "Reformation, or renovation." Our religious liberty has been built on the rock of those Reformation laws so dearly bought which have safeguarded the open Word of God. While the nation has been slumbering for the last 100 years or so a thief in the night has been subtly working, hewing out steps up the unguarded crack, one after another. He is almost at the top! Those Reformation laws have been almost swept away! Shall we continue to sleep and let him take the citadel without awakening the nation to its need? What are the steps which he has been hewing out?

The first step was hewn out in 1792, when the law forbidding Roman Catholics to vote was repealed.

In 1829 the law was repealed forbidding Roman Catholics to sit in Parliament. In 1846 the law was repealed forbidding entrance of Roman Catholic Bulls into the kingdom.

In 1850 Pope Pius ordered a bull for the establishment in England of a hierarchy of Bishops, deriving their titles from their own sees. He thus audaciously claimed the right to divide up England into R.C. Dioceses and gave corresponding territorial titles to their Bishops. The conquest of England was thus in 1850 the avowed policy of the R.C. Church, and the country ecclesiastically divided up for it.

Now, in anticipation of its realisation, England has been dedicated to the Madonna, and christened "Our Lady's Dowry," and a Jesuit Association of lay members, male and female, exists for the express purpose of making over the gift. It is called "the Sodality of the Children of Mary." All its guilds are working in concert for this common end.

In 1851 the Roman Catholic Defence Association was inaugurated in the Rotunda, Dublin, which distinctly avowed the fixed aim and object of its Church was to destroy the Protestant Succession. The goal hoped ultimately to be reached is the Throne—the bringing in of a Roman Catholic Sovereign.

In 1868, under Disraeli's tottering Government, the form of oath for Privy Councillors, Cabinet Ministers and others when assuming office under the Crown, was altered, the words, "being Protestant," being left out.

By these changes, Roman Catholic servants of the Crown are no longer required when taking office to abjure the Pope, to acknowledge the Royal Supremacy, or even to swear allegiance to the Sovereign, being Protestant.

In 1910 the Protestant Royal Declaration against Transubstantiation and Mariolatry was altered, so as to omit any reference to Romish idolatry.

In 1926 the Roman Catholic Relief Bill was passed in Parliament, when other Reformation laws were repealed, including the forbidden "Procession of the Host," and the registration of the Monks and Nuns. Until then all Monks and Nuns had to be registered, so that they could be turned out in case of war, either civil, or ecclesiastical, but now they can be poured in in their thousands from other countries, and we have no check over them. Many of the great houses of the country are being bought up by them, but we can neither inspect their monasteries nor convents, nor put any check on their Secret Societies.

The thief in the night has long been working to capture the Church of England, as the Prayer Book Revision Bill of 1927 revealed, and also the "Malines Conversations" exposure afterwards. Have you ever thought that if the Prayer Book Revision had passed and the Church of England had been linked with Rome, the day might not be far off when it might be possible to alter the laws which safeguard the Nonconformist freedom of worship? Is it not significant that the "Act of Uniformity" of 1662, by which 2,000 Presbyterian ministers were turned out of their benefices, should for the first time be put in as one of the Prefaces to the Prayer Book Revision?

We have been looking at the perils of the position. The Old Testament is full of records of extraor-

dinary victories on the eve of absolute defeat. What was the secret of those miraculous deliverances? Prayer, in every instance, nothing but prayer! When they cried unto the Lord, then He delivered. Have we not seen something of that in our own annals recently when the enemy came in like a flood in Parliament concerning the Prayer Book Revision, and the Angel of the Lord lifted up His standard and swept over that Assembly, bringing victory out of seeming defeat, almost at the last hour?

Satan has again organised his hosts for a massed attack. Is not the Lord, the Holy Ghost, surely waiting to organise His children again for a great prayer attack and victory on their knees?

Why should we not dare to believe for a full and thorough purging of God's Church again in England, and a mighty revival? Would not this bring salvation to the ends of the earth? Has not our Lord said, "I give unto you power . . . over all the power of the enemy," so can we not expect and believe for a great victory, for "According to your faith be it unto you"? "But," says someone, "is not apostacy prophesied for the last days?" "Yes," but world-wide revival is also foretold, for "In the last days, saith God, I will pour out of My Spirit upon all flesh." That and other prophecies remain yet to be fulfilled in the Great Revival which is yet to come. According to II. Thess. ii. 7, the children of God are to have the power to restrain the "mystery of iniquity," therefore let us have faith for the "pulling down of strong holds." "Whatsoever ye shall ask in My name, that will I do."

The battle is going to cost. In order to win, workers and munitions are needed. The martyrs of old gave their all. Many have given their all for the Mission Field; some gave their all to bring about the Prayer Movement to end the War. Shall we lay our lives, our all afresh at the Master's feet to-day to carry on this Prayer Battle to Victory, that England the great strategic centre for spreading the Gospel to the ends of the earth shall be swept afresh by the Holy Ghost in revival power, and her Reformation laws re-established? As we ask this let us not be surprised if God begins to deal with us individually, by giving deeper conviction of sin, a desire for holiness, and a fuller revelation of His love and power to our souls?

Shall we not seek to meet together more often for prayer in order to bind the strong enemy and carry out the plan, as the Lord reveals it on the Mount?

The enemy is almost at the top of the cliff, but the miracle-working God is waiting for His children to prove Him. "According to your faith be it unto you." Let us give ourselves unto prayer for this purpose.—
"Protestant Woman."

The Pilgrim Fathers and their Respect for the Sabbath.

IT is well known that the Pilgrim Fathers, weary of their perils at sea and eager for a foothold on shore, refused to disembark at Plymouth Rock on the day of their arrival, because inasmuch as the day was Saturday, they could not reach the land and establish themselves before the night that brought in the Lord's Day. Their mast was broken in three places, their rudder was disabled, the fierce wind was driving sleet and snow in their faces, yet when they found themselves on Saturday at Clark's Island not far from the coveted shores of the mainland, they would not cross the intervening water nor begin their home-making on the Lord's Day. Instead they waited in the December cold and discomfort till Monday ere they landed at Plymouth Rock. They stayed on Clarks' Island because they wished to obey the Fourth Commandment. Such was their interpretation of works of necessity and mercy on their Day of Rest. Dr Alexander Mackenzie has well said — "If I were to build a monument to the Pilgrims, one which should generously represent the character of the men, it should be on Clark's Island. It was the indulgence of their fondest desires to step on Plymouth Rock. They had not come in that wintry time, to lose a day of waiting hard by the place where they were to abide. But they stayed on Clark's Island because they loved God and revered His law. That persistence and that principle—the lingering there because the next day was the Sabbath—I think is more heroic than the comparatively tame act of stepping their foot upon the shore they had crossed the sea to find."—"Bulletin" of the New York Sabbath Committee.

Report on Religion and Morals.

BY REV. D. M. MACDONALD.

IN presenting the annual report on this subject we regret that we are unable to give a more favourable review, but at the same time there are some encouraging features which we shall mention in due course.

The question of Sabbath observance has loomed large of late, especially in the north, where protest meetings have been held to rouse up public opinion against the continued desecration of the Lord's Day by excursion trains and 'buses run in defiance of God's law and the best feelings of the wisest section of the community. The evil work has been carried on despite the representations already made, but it is to be hoped that the monster petition sent to the L.M.S. Railway Company from the Highlands will put an end to these unseemly Sabbath excursions by train and 'bus. In some watering places already there has been an approach to the continental Sabbath with deplorable results. If the majority of our work people only realised what a precious heritage they have in the Lord's day they would refuse to submit, we believe, to the economic slavery that is being foisted on them by graceless combines and companies that are becoming a menace to the true welfare of the community by their disregard of the claims of God's law.

It is to be regretted that Sabbath concerts and golf are permitted in various places, although in other localities such things are not allowed.

The motor-car that is so useful for ordinary purposes is much abused by many who career about in it on the Lord's day to the annoyance of all right thinking people and to their own spiritual loss, for they are bound to suffer in their souls for such flagrant abuse of God's gifts. Even from the point of physical wellbeing man needs the day of rest.

Many of the citizens of Edinburgh were greatly pained by the action of the Town Council in giving permission to special bands to perform in Princes Street Gardens on the Sabbath, and this evil example is now followed by Inverness. It has been arranged that the Carluke band shall come, and during the summer months give musical selections in the Islands on the Lord's day. This was carried by one of a majority in the Town Council to the regret of all lovers of the Sabbath. The coun-

cillors who opposed it have the satisfaction of knowing that they have God's approval of their action and that of the Christian public. Inverness had a fine tradition of Sabbath observance, and it is deplorable that some of its citizens should now forsake the worthy example set before them by their forefathers.

Now that the General Election is near, there is a danger that some members of each party may hold political meetings on Sabbath. Already this is done by some Socialists, and this may tempt a few of their political opponents to follow their wrong example. Profaning the Sabbath day by political meetings will certainly not be in the best interests of the country. We would urge our people not to support any candidate who favours political meetings on the Sabbath, and who is not sound on Protestant principles.

The opening of warships in the Cromarty Firth for inspection on the Sabbath is deplored by the Committee, and they take strong exception to the view expressed by a certain minister that Sabbath inspection of the Fleet is harmless in itself. It is not what any individual thinks that matters in this respect but what God says. and He commands us to keep His day holy and devote it to His worship and service. We believe that if the claims of the Sabbath were expounded in the pulpit as they should be all over the land, that holy day would not be so widely profaned as it is at present.

In regard to attendance on the means of grace, we are as a Church holding our own, and the services on the whole are well attended.

The Committee would like to see a better attendance of children at the services in some places. Those who neglect the means of grace now will realise their mistake in the end.

In many parts of the country the public worship of God is being neglected to an alarming extent. It was stated recently in a lecture delivered in London that there was in the city and other parts a lamentable shrinking in attendance at public worship, and unless they took the question to heart the day was not far distant when many of their churches in the central areas of their cities and towns would cease to be. In one district eleven out of twenty-four evangelical churches had been closed in forty years. Things were much the same in the Established Church. The Roman Catholic Church felt it least, probably due to its emphasis on the necessity of attendance at Mass, the liberty of the people to spend the rest of the

day in pleasure and their fewer and better placed churches. According to this lecturer, there were areas in London where there were sights as coarse and degrading as in the African bush. "Within the central sweep of this city," he declared, "there are sights which if, you saw them, would make you think you had seen hell." It is little use, he continued, to expect outsiders to serve the Lord by going to church when members of the Church serve the devil by going for a motor ride. It is estimated that only one person in twenty-two of the Protestant population goes to church—not five per cent.

In contrast to the indifference to religion that prevails among the masses of our people, with all their precious privileges, we may mention the devotion of idolaters to their false gods. Three of our judges have been occupied for days over a dispute about an Indian idol. There are two million people in India called Jains with Shirpur in the Bombay Presidency as their centre. This small community cannot agree, and are now disputing about an idol's waist-belt. For 19 years the rival parties have been quarrelling as to which has authority over an idol in the temple at Shirpur. One party desires to plaster the idol in such a manner as to show it is wearing a waist-belt and a waist-tie. The case, after being tried by several judges in India, has come for final decision before the highest Court of the Empire, the Judicial Committee of the Privy Council. These poor heathen people are showing the greatest zeal for the honour of their idol-god when multitudes in highly favoured Britain are quite unconcerned about the claims and the honour of the God who created them. This leads us to observe how great the need is of sending the Gospel to these benighted people. The followers of Christianity, nominal and otherwise, number about 682 millions, while there are 1165 millions who are not Christians. These may be roughly divided into Mohammedans, Confucians, Taoists, Jews, and Animists—such as worship animals and lifeless objects. The Gospel is slowly making progress amongst all these as the reports of the Bible Societies show, and yet many in our own land are only becoming Gospel hardened.

The question of temperance has its encouraging aspects although the annual expenditure on drink is still far too high. We spent last year about £288,200,000 on drink, not far short of the interest charges on the National Debt. The whole of the expen-

diture in Europe last year on armaments was only about 45 per cent. more than the expenditure of this country upon drink. Recently we celebrated the building of the millionth house since the War. These houses have cost £300,000,000, and in the same period we have spent more than four times as much on drink. One encouraging feature is that drunkenness is not so common as it used to be. Contributing causes to this are no doubt the high cost of intoxicating liquors and the better enlightenment of the general public on the evils associated with drink.

It may not be out of place here to say that some of the black races in Africa are being demoralised by cheap spirits, and our Government should take steps to prevent this. The imports of spirits into the Gold Coast and its dependencies had increased from 330,000 gallons in 1920 to 2,720,000 gallons in 1927. Ninety per cent. of the spirituous liquors imported were gin, which was particularly deleterious, and had all the characteristics of prohibited trade spirits. That it is delivered on the Gold Coast for 5s 8d a gallon in comparison with 25s 6d a gallon for whisky, proves it to be a very low grade article. There can be no doubt but this vile stuff will counteract the gracious influences of the Gospel among the poor blacks, and we should send a strong protest to the Colonial Office against it.

Coming to the subject of betting and gambling, we find these evils as widespread and prevalent as formerly. There were two causes for rejoicing, however, in the decision declaring newspaper coupon competitions illegal, and in the passing of the Juvenile Messenger Bill, which safeguarded children from a growing evil. In 1923 the Select Committee on Betting and Gambling estimated that the annual turnover of money on the turf in Great Britain was £200,000,000. There were 5,000,000 betting telegrams every year, and the two main forms were betting on the turf and betting on football results. Greyhound racing developed rapidly a year or two back, but fortunately has now received a check, and many companies that had been formed to make money out of this imbecile sport were now in liquidation. The Government's betting tax, which was not a success, has been repealed, and no wonder, for it exploits the vices and encourages the weaknesses of human nature. With regard to the introduction of the totalisator, a prominent politician said, "The totalisator is a highly ingenious machine, which combines the qualities of cash register,

lightning calculator, and stationary bookmaker. But what is not everywhere realised is that it can only be introduced to this country if we are prepared to repeal an important section of the law which limits gaming and wagering. Moreover, it is difficult to see why if stationary constructions are permitted on racecourses they should not be permitted in many other places. The end of this sort of legislation would undoubtedly tend to the encouragement and, I fear, the increase of excessive gambling, which, to speak plainly, does almost as much harm in this country as the evil of excessive drinking."

Gambling is a vice against the social welfare of the people, and its motive was to get rich quickly without honest labour. By means of it huge sums annually passed from the hands of fools into the hands of knaves. Another of the social perils of the day is the influence of the Cinema. It has been calculated that 30,000,000 people in this country visited the Cinema every week, and the picture theatres represent a capital value of £32,000,000. It is a rare thing to see a queue at a church door, but it was quite common at a picture palace. The influence of the Cinema for good or evil was very great, and it had an effect which was harmful to the best interests of character. Of course there were news pictures and subjects which might be called educational, but, good as these were, they were, on the confession of the Cinema people, not their chief business, and occupied only a small part of the programme. "The temptation," it has been well said, "was always to lower the standard in order to extend the market to suit the crowd's taste. It was surely unworthy to seek profit out of the excitement induced by feeding the lower instincts of man. The average Cinema picture was an unmanly travesty of the sacred and heroic sentiments of life." It was very difficult to undo the harm caused by a false view of life presented six days of the week to millions of people in the Cinema. It was especially harmful to the moral welfare of children who had exhibited to them matters of which it was undesirable that they should have any knowledge at all. Not only so, but they were apt to suffer in their bodies, for their nerves may be unstrung and injury done to the eyes in the effort to follow the rapid motion of the pictures.

Ritualism and Romanism are still making progress in the nation. The Anglo-Catholics in the Church of England, although chastened by the dramatic defeat of

the supporters of their new Prayer Book in the first debate in the House of Commons, were by no means discouraged, and their hopes were high before the second debate that on this occasion they would win, but to their intense disappointment the defeat of their policy in the second debate was more thorough than in the first. The strange spectacle is now presented of Bishops sworn to defend the laws of their Church, deliberately breaking these laws by encouraging the use of the Deposited Book rejected by Parliament. We fail to see how they can reconcile this unseemly attitude with the claims of conscience. The conduct of the Bishops will not help the ritualistic party, and may tend to alienate entirely the minds and sympathies of many from the Church of England. It is possible that the rejection of the new Prayer Book may have given a temporary check to ritualism in some Anglican churches. In Scotland Irish immigration is steadily helping Romanism. The Committee are of opinion that there should be laws passed by the Government restricting and regulating the inflow of Irish to Scotland. Otherwise, in a generation or two, the Irish may almost equal half the Scottish population and Roman Catholicism will have a firm hold of the country.

It is satisfactory to record that the Stirling Education Authority have won in the action between themselves and the Roman Catholic representatives concerning the new school erected at Bonnybridge by the Roman Catholic Church. The Authority rightly refused to take over and pay for the school at the expense of the ratepayers, and when the case came before the Court of Session it was decided that they would have to pay for the school. They appealed to the inner Court, with the result that they gained their case. If this is sustained it will check in some measure Rome's propaganda through educational channels. Romanism, like the grave, is never satisfied with what it has, and now that the Papacy have been given some measure of temporal sovereignty and a large sum of money by the Italian Government, they will use it for the advancement of popery in every part of the earth. It may mean that they will over-reach themselves, and in the end contribute to their own downfall.

There are many indications which show that we are living in a materialistic age. The Moral Law has come to be regarded by many as obsolete and not binding on the enlightened sinners of our modern civilisation. The authority of the olden laws of conduct, parental, social,

and religious, is not so strong as it used to be. It is assumed in most plays and novels that there is no binding standard of moral life, and much modern philosophy regards morality as relative with no absolute right or wrong in it. This means that many people have no kind of principle about morals, and this causes multitudes to fall back on secularism, paganism, and pleasure-lust with ultimate disappointment to themselves and the eternal loss of their souls unless they accept God's way of salvation. In an address delivered some time ago, it was stated that "the bastard freedom—asserted in many plays and novels and in much of our modern life—which knew no commandment but the negation of the Seventh, and which was without faith not only in God but also in man and woman, is providing neither individual happiness nor social security." This is true, for it is the glorious Gospel of Christ alone that can give true freedom and happiness here and hereafter.

In concluding this report we would seek to acknowledge our indebtedness to the Lord for His forbearance with us in face of our innumerable shortcomings, and we would urge upon His people to plead with Him constantly to revive His cause in the midst of the years, and to hasten the day when the glory of Emmanuel shall fill the whole earth as the waters cover the deep.

Memoir and Remains of Rev. D. Macfarlane

THE Memoir and Remains of Rev. Donald Macfarlane, late of Dingwall, is expected to be issued from the press before these lines will appear. As almost the whole of it was written by dictation from his own mouth, it may be called an autobiography. His life since his boyhood is related in beautiful simplicity of diction and narrative. Many wonderful interventions of the Lord's providence towards Mr Macfarlane are recorded in it. This is true very specially in his Diary. As regards the few sermons at the end of the volume of 300 pp. octavo, they show his great insight into the mystery of the glorious Gospel of the grace of God. Such as have had the privilege of having heard him preach, or such as have read the volume of sermons published a few years since from his pen, will need no praise from us to whet their appetite for this volume. We are confident that it will hold an honourable place among biographies of men who

served well their generation in Scotland, especially on account of his brave stand for the Word of God and the Confession of Faith, with all its doctrines and principles, in 1893. The beautiful grace with which he relates his various experiences in connection with that stand shows his faith and submission to the Lord in it all.

The book can be had from Rev. D. Beaton, Free Presbyterian Manse, Wick, Caithness; the price is 3s 6d; post free 4s (U.S.A. and Canada, 1 dollar post free); 2 copies 7s 9d post free.—N. C.

The Late Mrs Peter Macdonald, Glenhenisdale, Skye.

THIS worthy person was the daughter of the late Donald Matheson, Staffin, Skye, and was born about the year 1837. She was married to Peter Macdonald, Glenconon, Uig, and soon after their marriage they settled in Glenhenisdale over 60 years ago, and here she remained the rest of her life.

In her youth she often had the privilege of hearing that eminent servant of Christ, the Rev. Roderick Macleod, Snizort, and if not converted under his ministry she, no doubt, benefited greatly by it, for she entertained the greatest regard for him. It was in her early married life that the Spirit of God began to deal savingly with her, but she did not make a public profession of religion until she was about 50 years of age. It was quite evident that Mrs Macdonald knew her own lost condition as a sinner, and her trust was in the infinite merits of her Redeemer for salvation. She prized the Gospel and the Word of God as spirit and life to her.

She bore the infirmities of old age uncomplainingly, and was always lively in her mind, acknowledging the goodness of the Lord to her. For the Lord's people she had great regard, especially those whom she knew well, such as the late Norman Munro, Staffin, and Archibald Gillies, Earlish.

She gradually became weaker in body, and passed peacefully away on the 11th November 1928. She is now enjoying, we believe, the rest that remaineth for the people of God. Her daughter, Mrs Maclean, nursed her devotedly to the end, and to her and all the other members of the family we extend our deepest sympathy in their loss.—D. M. M.

Bartimeus An Dall.

XIV.

(Air a leantainn).

VII.

“ Agus fhreagair Iosa, is thubhairt e ris, ciod is aill leat mise dheanamh air do shon? Thubhairt an duine bha dall ris,—A Thighearna mi dh’fhaotainn mo radharc.”

Tha Bartimeus a nis aig cosaibh Iosa. Cha’n urrainn dha fathast fhaicinn, ach tha e a meas e bhi maith a bhi ana an sin—ann an sin ’san duslach, ann an sin an dorchadas.

Agus co riamh a fhuair a chaochladh? Oh! nach lionmhor na doilghiosan bha air an tabhairt gu cosan an Fhirsheoraidh dochas air a mhealladh, bearnan am measg chairdean, tinneas cridhe agus feola, gath coguis, mothachadh anama air corruich Dhé, piantan eu-dochais. Ach co thainig riamh ann an truaighe nach d’fhuair aoibhneas an sin? Cha’n ’eil mi a bruidhinn air aoibhneas na saorsa dheireannach, ’nuair tha solus neamh a sruthadh troimh an anam, ach air aoibhneas is saorsa na muinntir tha ga ’m faotainn fein am fagus do Chrìosd.

Tha na h-uile ceum tarruing am fagus do Chrìosd gu maith. ’Nuair is e an lagh a mhain tha ag obair, cha’n ’eil am peacach ach a mhain a’ fulang. Tha e faicinn creagan beinn Shinai a’ tuiteam air. Tha tairneanaich o’n dorchadas thiugh far am bheil Dia a chomhnuidh a briseadh a chridhe. Ach tha an soisgeul a tabhairt sithe. Tha sinn a’ deanamh aoibhneas ann an Dia tre ar Tighearna Iosa Crìosd, tre an d’fhuair sinn a nis an reite (Rom. v. 11.) Tha a ghrian a’ soillseachadh agus a cur gairdeachais air na h-uile a dh’amhairceas oirre, ged a thigeadh iad a mach a uamhaibh dorchas salach. Agus tha Crìosd na Ghrian. Bheir e gras agus gloir do’n pheacach is truaighe, agus do a namhaid is guiniche, ma dh’amhairceas iad ris tre chreidimh (Salm lxxxiv. 11.) Mu tha an cridhe bruite goirt air a thoirt à dh’ionnsuidh gathan soluis a chroinn cheusaidh, theid na gathan-sa troimh, agus lionaidh iad e le ùrachadh uaigneach. Tha comhfhurtachd anns an rùn teicheadh a dh’ionnsuidh Chrìosd, comhfhurtachd ann an teicheadh, comhfhurtachd ann an tuiteam aig a chosaibh. Thu mi creidsinn nach robh Bartimeus riamh roimhe cho sona, ach tha e gidheadh ag iarraidh na deirce fathast, na luidhe dall anns an duslach aig cosaibh Iosa o Nasaret.

Aig cosaibh Iosa! Tha am peacach a faotainn ann an sin na ni suas uil' fheumaibh anam na h-uile ni tha an lagh agus buadhan Dhia ag iarraidh. Tha e faicinn ann an sin an Ti a bha na samhluidean uile a samhlachadh. Brigh nam failleasan gu leir. Coimhlionadh nan geallaidhean gu leir. Ann an sin tha a chionta air a mhaitheadh a thruailleadhachd air a glanadh, a phearsa air a dheanamh taitneach. Oir tha ann an sin araon an Sagart, agus an iobairt, fuil a chrathaidh, agus an t-slighe a dh'ionnsuidh an ionaid a's ro naomha (Eabh. ix. 11—14; x. 19—22.) Ann an sin tha an fhior Chathair-throcair agus an Shecinah-gloir fhaicsinnich Dhé eadar na cherubim (Es. xxv. 22.) Ann an sin tha Dia air fhoillseachadh 'san fheoil (I. Tim. iii. 16).

Aig cosaibh Iosa cha ruig a leas eagal a bhi air neach 'sam bith. Tharruing am fear-iarraidh deirce so am fagus. Ann-san tha againn dànachd, agus slighe gu dol a steach ann am muinghin tre a chreidimh-san (Eph. iii. 12.) Tha e eucomasach a theachd tuilleadh is fagus air Iosa. Ann an Dan Sholaimh tha a chèile air a faicinn teachd a nuas o'n fhàsach le a taic air fear a graidh (Dan. viii. 5.) Mar Eoin aig an t-suipeir feudaidd sinn 'ar taice a leigeadh air uchd (Eoin xiii. 23.) Is caomh leis a Bhuachaille mhaith a chaoraich fhaicinn 'nan luidhe aig a chosaibh, agus 'nuair tha na h-uain sgith giulainidh e iad 'na uchd (Isa xl. 11).

Ann an laithibh fheola b'e a chuireadh a ghnàth, "Thigibh am' ionnsuidh." Bha an lobhar aonaranach air dha an cuireadh a chluinntinn a briseadh a steach chum teachd 'na fhianuis, agus tuiteam aig a chosaibh (Lucas v. 12.) Chuala am mor-shluagh agus a ris, is a ris dhumblauch iad e (Lucas viii. 19—45.) Ach an aite diomb a bhi air, ged a bha iad bochd, is comhdaichte le gàlaraibh, gràineil ri'm faicinn agus ri'n laimhseachadh, leighis e iad uile (Mata xii. 19.) Chuala cis-mhaoir agus peacaich, agus eadhon 'nuair a shuidh e fein agus a dheisciobuil aig biadh, thainig iadsan, is shuidh iad maille riu (Mata xi. 19.) Ghabh e dha ionnsuidh iad cho saor agus mheasgaich e leo is gu'n do ghairmeadh dheth, Caraid chismhaor agus pheacach. Thilg iadsan sin air mar mhasladh, ach ghabh esan dha ionnsuidh fein e mar ghloir, Chuala an diobarach bochd e bha air a meas na h-anabas nan uile nithibh, agus co dha'n urrainn an sealladh gràsmhor ud a dhi-chuimhneachadh far an do sheas e coir agus an do bheannaich e a bhean bhochd, a thainig ann an searbhadas a h-aithreachais, gun chuireadh a dh'ionnsuidh cuirm an Phairisich uabharraich, agus coma do dh'iongantas is do thàir an luchdamhaire a thoisich air a chosaibh a nigheadh le a deoir, agus an tiormachadh le folt a cinn, agus phòg i a chosan, agus dh'ung i iad le oladh ungaidh a mach

as a bhocsa bhriste alabasteir (Lucas vii. 35—50.) Agus co a dhi-chuimhnichas, le iognadh taingeil na briathraibh so leis am feud am peacach is graineile teachd am fagus do a chridhe. “Ge b’e ni toil Dhé, is esan fein mo bhrathair, agus mo phiuthar, agus mo mhathair” (Marc. iii. 35).

Ach ’m bheil thu ag radh, cha’n ’eil Criosd ni’s faide air an talamh, agus cha’n urrainn dhuinne teachd am fagus dha air a mhodh so.

Tha e gu firinneach air a dhol a steach do na neamhaibh agus ghabh iadsan e gus an d’thig aimsir aisig nan uile nithibh (Gnìomh iii. 21.) Ach thug e a chridhe caomh leis. Tha sàgartachd neo-chaochluidheach aige, agus is E an Ti ceudna an dé an diugh, agus gu siorruidh, a nis na ardshagart trocaireach agus dileas, a nis comasach air comh-fhaireach-duinn a bhi aige ri’r n’ anmhuinneachdan (Eabh vii. 24; xiii. 8; ii. 17; iv. 15.) Nuair bho shean a bha suil clann Israel air an ard shàgart air latha na reite, an do bhàsach an comhfhurtachd ’nuair chaidh esan as an sealladh taobh stigh an roinn-bhrat? Nach do chuimhnich iad le aoibhneas gu’n robh esan ann an sin a coimhlionadh obair mhor na réite air son am peacaidh gu’n robh an ainmean sgrìobhta air uchdeididh? agus am feadh a sheas e an lathair na cathair-throcair air an robh an fhuil air a crathadh am fianuis na gloir uamhasaich sin, air a chomhdach, ach gun a bhi air a bhualadh sios leis, sheas e mar fear-ionaid sluaigh a bha gu saor air am fireanachadh (Eabh ix. 24.) Eadhon mar sin tha Criosd air a dhol a steach do neamh fein, am fìor ionad a’s ro-naomha, chum e fein a thaisbeineadh a nis an lathair Dhé air ’ar son-ne. Uime sin tha e comasach air an saoradh a dh’ionnsuidh a cheum is fhaide mach a thig a dh’ionnsuidh Dhé trid-san, oir tha e beo gu siorruidh chum eadar-ghuidhe a dheanamh air an son (Eabh vii. 25).

Bliadhnachan a’s dèigh dha aite-suidhe a ghabhail, a Rìghchaithir, ’nuair a bha e toirt sgrìobhadh a Bhiobuil gu co-dhunadh, agus nuair a bha na h-uile nithibh ullamh a reir coslais air son mallachd eagalach Dhé a chur an ceill an aghaidh an neach a chuireadh ri briathraibh an Spioraid Naomh, no a bheireadh bhuatha, shin esan a mach a làmh, agus chùm e air ais am mallachd, gus am biodh aon chuireadh làn, beannaichte, agus air a thoirt do na h-uile, air a dhortadh a mach bho a chridhe. Tha an Spioraid agus a bhean nuadh-phòsda ag ràdh, thig. Agus abradh esan a chluinneas, Thig. Agus an neach air am bheil tart, thigeadh e: is ge b’e neach leis an àill òladh e de dh’uisge na beatha gu saor (Taisbean. xxii. 18).

“Agus ’nuair a thainig e am fagus fhreagair Iosa.” Tha Bartimeus a nis air son na ceud uair, a faotainn an fhocail,

bho bheul an Tighearna fein. Tha e aig Tobar na beatha, agus mar a tha e cromadh sìos a dh'òl, tha an sruth a ruith d'a ionnsuidh.

Is ann mar so tha e ghnàth. Nam biodh co-chomunn againn ri Criosd, feumaidh sinn tarruing am fagus dha. Nan cluinneamaid a ghùth feumaidh sinn tuiteam sìos aig a chosaibh. Is ann an sin a mhain, tha e comasach gu'n coinnicheadh neamh agus talamh ann an sìth. Is e Criosd fìor phalluinn a choimhthional (Ex. xxxiii. 7), oir mar a dh'fheudadh am focal sin bhi air eadar-theangachadh "paluinn a choinneachaidh," an t-aite coinneamh a dh'ulluich an Tighearna; an toiseach agus gu sonruichte, far an coinnicheadh Dia ri a shluagh; agus mar sin an coinnicheadh iad a cheile. A teachd bho uil' iomallaibh Israeil, ann an sin choinnich iad, agus fhuair iad, iad fein nan aon, aig an aite coinneachaidh naomh ud, soillseach le gloir, fhaicsinnich na Diadhachd, agus samluidhean soilleir air gras saoraidh an Tighearna.

Cha'n 'eil ann do Chalbhari ach cnoc beag do'n t-suil, ach is e an t'aon spòt air thalamh e, a tha ruigsinn neamh. Tha an crann-ceusaidh na amaideachd do reuson feolmhor, agus na cheap-tuislidh do fhein-fhireantachd (I. Cor. i. 23), ach is ann an sin a mhain, tha trocair agus frinn a coinneachadh a chèile, a tha ceartas agus sìth a pògadh beul ri beul (Salm lxxxv. 10.) Bha Iosa Criosd na dhuine ann an staid ìosal, agus bhàsuich e bàs nàrach air a chrann mhal-laichte, ach cha'n 'eil slàinte ann an neach air bith eile. Cha'n 'eil cathair-throcair 'sa chruinne-chè ach a mhain aig a chosaibh.

Ach ma gheibhear ann an sin sinn, cha'n e mhain gu'n gabh e ruinn, ach a thuilleadh air sin cha bhi sinn gun fhocal gràsmhor fhaotainn o a bheul. Ann an sin cluinidh an cridhe briste an ceol is fearrguth ceol ciuin feudaidd e bhi, ach bithidh Dia anns a ghùth, agus bithidh an spiorad brùite air ath-bheothachadh.

"Cìod is àill leat mise a' dheanamh air do shon?" Focal tasubhach, gu frinneach. Cìod nach d'thugadh anam na eigin ann an doimhneachdaibh agus ann an rìbe a pheacaidh air son a chluinntinn bho a Thighearna? Faiceamaid an so lànachd gràis. Tha gràdh caomh Chriosd do dh'anamaibh cailte 'na dhoimhne mhor, gun ghrunn, gun tràigh. Cha'n urrainn sgiath aingeal 'sam bith, a ghiulan cho ard, is gu'n urrainn dha amharc thairis air fhad is a leud. Cha d'fhuair cionta anam peacach riabh a mach a dhoimhne

gu lèir. Cha d'rinn an aireamh do aireamh a bha air an nigheadh na uisgeachan, a lànachd a lughdachadh, no fheartan a lagachadh.

Thubhairt rìgh Ahasuerus ri ban-rìgh Ester aig cuilm an fhìon, Cìod e d'iarrtus is bheirear dhuit e; agus cìod e d'athchuinge is eadhon gu leth mo rìoghachd nithear air do shon e (Ester v. 6.) Agus ghabh rìghrean na h-aird an ear tlachd ann an labhairt air an doigh so. Ach b'e an gealladh bu mhò leth na rìoghachd, agus bha an rìoghachdan saoghalta crìochnach agus neo-mhairsinneach agus bha an aideachadh air fialuidheachd gu tric a sruthadh o anamian ò ardan, no ò mhisg.

Ach cha'n 'eil Iosa cur crìoch roimh a thairgsean. Iarraibh agus gheibh sibh, chum is gu'm bi 'ar n'aoibhneas lan. Cìod 'sam, bith ni, a dh' iarras sibh am' ainm-sa, ni mise dhuibh e (Mata vii. 7; Eoin xvi. 24; xiv. 13.) Ann-san tha uile ionmhasan a ghliocais, agus an eolais (Col. ii. 3). Tha na h-uile cumhachd air a thoirt dha air neamh, agus air talamh (Mata xxviii. 18). Is e Ceann na h-uile cumhachd (Col. ii. 10.) Bha na h-uile nithibh air an cruthachadh leis is air a shon (Col. i. 16.) Ann-san tha uile iomlaineachd na diadhachd a gabhail comhnuidh gu corporra (Col. ii. 9.) Fosglaidh fhocalsan neamh do'n pheacach is gràineile; tuilleadh fòs, ni dealradh a ghnuis neamh anns a chridhe is bronaiche. Tha mir bhuaithe-san na fheisd, agus a chuir a sgaoileas e ann an neamh air son a naoimh, sasuichidh i an t-anam tre'n t-siorruidheachd. Is esan oighre nan uile nithibh, agus aig gairm chreidmheach a pheacaich is suaraiche, ni se e na chomh-oighre maille ris fein, air oighreachd, neo-thruaillidh neo-shalaich agus nach searg as, eadhon tròm-chudthrom gloire agus sir-mhaireannach (I. Peadar i. 4; II. Cor. iv. 17.) 'Nuair is le Crìosd sinne, is leinne Crìosd, agus an sin is leinn na h-uile nithibh abstoil; am Bìobul, frithealaidhean, orduighean, beatha, bas, an saoghal ta làthair, agus an saoghal ri teachd; is leinn iad uile (I. Cor. iii. 21—23). Bu mhaith a b'fhiach do'n abstol na h-uile ni a mheas na chall air son Chrìosd (Phil. iii. 7.) Tha a leithid sin de chall na bhuannachd shiorruidh. Ach an Tighearna Iosa Crìosd, a bhi againn, tha amhgharan' nam beannachd, tha nàire na h-onoir, tha tinneas 'na 'shlainte, agus bàs na bheatha shiorruidh a mach a anmhuinneachd tha sinn air ar deanamh laidir, ann an aonaranachd tha a chuideachd is fearr againn; tha 'ar bochduinn air a tionndadh gu saoihbheas frinneach, 'ar draghan gus a chomhfhurtachd a's mìlse; tha nàdur a geilleadh do ghràs, agus tha gràs a crìochnachadh ann an glòir shiorruidh.

II. Thugamaid fa' near mar an ceudna, cho saor is tha tairgsean, Chrìosd air an tabhairt do pheacaich chàillte. Tha saorsa na tairgse a srùthadh ò lànachd a ghrais. "Cìod is aill leat?" Roghnaich dhuit fein a Bhartimeuis. Mar giulain thu air falbh tiodhlac luachmhor, is i do choire fein tha ann. Cha'n 'eil mise a cur crìoch roimh fharsuingeachd d'iarrtusaibh. Tha an t-ionmhas neo-chrìochnach, is tha e agad uile ri taghadh as.

Cha'n èil Spiorad an Tighearna air a chuingealachadh, agus tha sinne, is ann annainn fein (II. Cor. vi. 12). Cha'n 'eil lamh an Tighearna air a giorachadh, ni mò tha a chluas malla, ach rinn àr n'aingidheachdan, a ghnuis fholach, ah! is e sin àr truaighe. Agus cha'n eil peacadh 'sam bith a folach gnuis Dhé ni's luaithe na ni as-creidimh. Tha gràs Dhé aig gach àm ni's saoiheir na iarrtus an duine, agus ni's saoire na creidimh an duine (Eph. iii. 20.) Tha feum againn a ghnàth air an earail bha air a tabhairt do dh'Israel. Fosgail do bheul gu farsuing, is lionaidh mise e (Salm lxxxi. 10.) Tha aon urnuigh ann a bhuineadh bhi a ghnath, 'nar beul. A Thighearna, meudaich 'ar creidimh (Lucas xvii. 5.) Mu tha 'ar lomradh tioram an diugh cha'n ann do bhrìgh nach 'eil druchd 'sna neamhaibh, no do bhrìgh nach do thuit a bheag an raoir (Breith. vi. 40.) Ma bheir sinne soithichean beaga dh'ionnsuidh an tobair, is e beag uisge bheir sinn as. Ged tha an soitheach òir làn de dh' oladh chùbraidh, cha dhi solus an lochraich ach malla, mu tha am feadan oir cumhang no air a thachdadh suas. Cha chomasach do'n chuan fein ach sruthan beag a dhortadh tre chladhan cumhang. Agus 'nuair a dh'eigheas peacaich cha'n 'eil gràs agam, is ann do bhrìgh gu'n d'rinn as-creidimh an cridhe a dhamadh suas. Oir 'nuair a their sluagh Dhe' mo chaoile! Mo chaoile! is ann 'nuair nach 'eil an creidimh lag leigeadh leo ach blasad far am feudadh iad suidhidh sìos leis a chloinn aig a bhord agus itheadh de na nithibh matha a dh'uillaich Crìosd dhoibh. Tha an dà fhocal luachmhor "cìod 'sam bith," agus "co 'sam bith," gu tric ann am beul Chrìosd. "Co 'sam bith leis an àill thigeadh e." (Eoin vii. 17.) Cìod 'sam bith a dh'arras sibh 'na ainm ni mise dhuibh e" (Eoin xiv. 13). Tha "co sam bith," taobh a muigh a gheata agus a leigeil steach na h-uile leis an aill. Tha "cìod 'sam bith," air an taobh a stigh agus a toirt cothrom air uile raon agus ionmhas gràis. Tha "co 'sam bith" a deanamh slàinte saor, tha "cìod 'sam bith" ga deanamh sin.

The Late Mrs Annie MacSween, Strond, Harris.

SEEING that no notice of this excellent woman has appeared in the Magazine hitherto, we hope that it may not be out of place to offer the following few facts furnished by a friend for the use of readers. There are several remarkable providences in the sojourn of our late friend. She was brought up in a home in which Jacob's mighty God was feared. Her mother, it seems, diligently impressed upon her child's mind the importance of a saving interest in Christ. What a blessing from the Most High for one to have parents who fear the Lord! Upon some children the loving and tender advices and admonitions are lost, but it was not so with Mrs MacSween.

She experienced the strivings of the Spirit at a very early period. She prayed and searched the Scriptures and waited upon the Lord in public. These everyone ought to do; for the great Head of the Church commands us to search the Scriptures, remember the Sabbath, reverence the sanctuary. Salvation doth appertain unto the Lord alone. No man can receive anything except it be given him from heaven. In those days Mr Donald Stewart, of the Stewarts of Ensay, went about preaching the everlasting Gospel. A man of means and grace, he spent much of his time furthering the kingdom of God's dear Son. The Lord owned his services and blessed his ministrations to many. Of the number savingly benefited was Mrs MacSween. At one of his meetings, to use her own words, her "stony heart was melted by these precious words: 'Turn you to the stronghold, ye prisoners of hope. This is the Lord, we have waited for Him. In Him the fatherless findeth mercy.'"

Mrs MacSween's husband was one like-minded with herself; for his example and teaching were most helpful to those who came in contact with him. He determined like Joshua: "As for me and my house, we will serve the Lord." His example encouraged our late friend; so that, for the twenty-five years she remained after his decease, her course was unchanged. We may reasonably conclude that past favours would tend to make more steadfast. For several weeks before her death the words of the Lord: "Be ye also ready," were

often on her lips. These solemn words were, evidently, greatly affecting her as she was nearing her journey's end. On the morning of the 23rd July 1928 she thought of getting up as usual, but then she hesitated and desired those of the family present to come in for family worship. While they were singing the third verse of the first Psalm, their mother passed peacefully away, to be for ever with the Lord.

We extend our sympathy to the surviving four sons and daughter. May the Lord enable them to appreciate more and more God's goodness in giving them such parents. May they see, more and more, the glory of Him who is altogether lovely.—D. R. M.

Literary Notices.

LUTHER AND THE REFORMATION, by James Mackinnon, Ph.D., D.D., Regius Professor of Ecclesiastical History, University of Edinburgh. Vol. III. London: Longmans, Green and Co.

In this volume Dr Mackinnon continues his masterly biography of Luther from the time of the Diet of Worms to the Conference of Marburg. If he has not been able to bring to bear on this part of his subject, new material he certainly has made excellent use of what was at the disposal of former biographers of the great Reformer. The volume covers a momentous period in Luther's life. His voluntary imprisonment in the Wartburg, his work at Wittenberg, his famous translation into German of the New Testament, the von Hutten and von Sickingen movement, the rising of the Peasants and Luther's attitude to the same, his conflict with Erasmus, the two diets of Spire and the great Sacramentarian Controversy are all dealt with in the thorough and painstaking manner which characterise the preceding volumes of the biography. Luther's scholasticism, it is pointed out, had a good deal to do with the adoption of the Consubstantiation theory and at the Marburg Conference the Reformers were divided on the doctrine of the Lord's Supper—Lutheran and Reformed pursuing their respective courses till this day.

MARGARET MACDIARMID OR BEAN A' CHREIDIMH MHOIR, by the Rev. Alexander Macrae, Tongue. Second edition. Price 6d; post free, 7d.

A second edition of the biography of that eminent Christian, Margaret Macdiarmid, or Bean a' Chreidimh

Mhoir, has been reprinted. It is a very interesting short biography which relates many vivid instances of the great faith, bright intellect, and cheerful spirit of Margaret Macdiarmid. There is a very good photograph on the front page. It may be had from Rev. Alexander Macrae, Tongue, Sutherland, or from our Glasgow agents, Messrs Maclaren, 360 Argyle Street, Glasgow. Any profit is to be used to erect a suitable stone at her grave. We bespeak it a good sale.—N. C.

JUDSON OF BURMA. by Alfred Mathieson. Glasgow: Pickering and Inglis, 229 Bothwell Street. Price 2s.

This is one of the publishers' series of Bright Biographies. The name of Adoniram Judson has an honoured place in missionary annals. His is one of those rare and inspiring lives that make one feel that one has done nothing in comparison with the labours, privations, sufferings, and sorrows endured by the devoted missionary. Mr Judson was an American Congregationalist, and set out for Burma as such, but on adopting Baptist views he was supported by the American Baptist General Convention. The story of his life is well told by his biographer. His desire for literary fame, his lapse into atheism, his remarkable conversion, his trials in Burma, his sufferings in prison, his sorrows through the removal by death of those near and dear to him are a moving story. While filled with admiration for the sacrifices of this noble missionary of the Cross we do not agree with his statement: "I could not find a single intimation in the New Testament that the children and domestics of believers were members of the Church or entitled to any Church ordinance in consequence of the profession of the head of the family. Everything discountenanced this idea." The book is well printed and has a number of excellent illustrations. At the published price it is remarkably cheap.

PROTESTANT TRUTH SOCIETY PAMPHLETS.

This Society (3 St Paul's Churchyard, E.C. 4) has published two excellent pamphlets—"The Vatican and Temporal Power" and "The Vatican and Education" (each twopence). The former is of special interest in connection with the restoration of the Pope's temporal power. The new King of the Vatican City has received from the Italian nation, through Mussolini's Convention, a huge monetary endowment. There is a cash payment of

£8,152,000, and, in addition, £10,869,000 in Italian State Bonds. The present Pope cannot say with Peter "Silver and gold I have none." The other pamphlet is also of great importance as setting forth Rome's efforts and successes in the world of Education. We miss from this otherwise excellent pamphlet any reference to the Church of Rome's extraordinary position of vantage in Scottish Education bestowed upon her by the notorious Act of 1918.

Notes and Comments.

The Quatercentenary of the Diet of Spires.—Four hundred years ago on the 19th April, 1529, the famous Diet of Spires met. The electoral princes of Germany, with the exception of the Prince of Brandenburg, were present. They had embroidered on their banners the letters V.D.M.I. Æ (*Verbum Domini manet in æternum*, the Word of the Lord endureth for ever). The adherents of the Reformation made their famous Protest in the Town Hall of Spires before the Emperor Charles of Spain. The document had as the first signature the name of "John the Constant," as he was called, Elector of Saxony, and brother and successor of Luther's protector, Frederick the Wise. The document containing the protest is famous as giving rise to the name "Protestant." "We protest before God," it began, "that we neither consent nor adhere to the proposed decree, in anything that is contrary to God, to His Holy Word, or to our right conscience."

Rome Still Burning Bibles.—The April number of the Trinitarian Bible Society Quarterly Record gives the following extract from an Italian paper:—"At Pisa the few Protestants there are in great fear because to-day (17th October), in front of all the Catholic churches, there is an alarming notice which threatens with severe excommunication anyone who reads Protestant books: 'Beware of Protestant Gospels and Bibles. He who reads the versions published by them (also that of M. Martini whom they deprive by their notes) commits grave sin. Remember that it is prohibited under penalty of mortal sin, to enter into Protestant churches, to listen to their preaching, and to assist at their functions. . . .' And an announcement orders that those who have Protestant books should bring them to the Archbishop at

once, 'because imitating the Apostle Paul at Ephesus, we desire one day to have a grand conflagration in a public place.'"

Cardinal Bourne at the Vatican.—The Rome correspondent of the "Morning Post" sends the following to his paper: "Cardinal Bourne, Archbishop of Westminster, was received in audience by the Pope this morning. The Cardinal furnished his Holiness with a report on the ecclesiastical and religious situation in Great Britain, and explained what an excellent impression had been produced throughout the kingdom, on Catholics and Protestants alike, by the treaty of conciliation between the Vatican and the State."

The Congregational Union of Scotland.—At their recent meeting the Congregationalists acknowledged the right of women to enter the ministry by the admission of Miss Vera M. M. Findlay, "minister" of Partick Congregational Church. The Congregationalists of Scotland, like the Presbyterians, have travelled far since the days of the Haldanes, and unfortunately it is in the wrong direction. The proposal to receive Miss Findlay into the Union met with very little opposition.

The Roman Catholic Emancipation Act.—This is the centenary of the Emancipation Act passed in 1829. Naturally Roman Catholics throughout the country are holding enthusiastic demonstrations. At Glasgow it was stated by one of the speakers that in 1805 there was only one priest for 1000 people. To-day there were 336 priests and 500,000 people in the city. In Scotland there were now 600 priests.

Irreverence.—In reading religious papers and theological magazines we are often shocked at the irreverent way the Lord Jesus and His teaching are referred to. The holy reverence which ought to characterise all His followers when they speak of Him or His teaching is sadly lacking in the writings of many ministers. In the April number of the "Expository Times," that arsenal of higher critical teaching, we find in an editorial note the astounding statement: "Jesus and Paul were Modernists." The writer ought to have known that he was playing with momentous issues. Had he dealt as recklessly with the current coin of the realm as he did with the current terms of theological speech he would probably have found that the law takes a serious view of the art of the counterfeiter. In looking over a recent issue of that strange kind of a Church paper—the "Scots Observer"—

we came across a sentence to this effect: "Christ defends Himself by telling three little stories, picture stories for children, about a lost sheep, a lost coin, and a lost son. Christ was adroit and clever as well as good and kind, unconventional in His mode of self-defence, uncanny in sensing an opportunity for a good story, and withal a master of holy fiction. Which is the world's best short story? Some of us would answer that it is the story of the lost boy, the climax of the trio under discussion. The trio are fine samples from Christ's repertory. They all pay tribute to the deftness of His imaginative skill." The words are from an article by Dr A. F. Scott Pearson, West Kilbride, in an article entitled "The Enquiring Spirit: Tales of the Lost." We make bold to say that such a way of speaking about the Redeemer and three of His most wonderful parables betrays a lamentable absence of the reverent spirit that one would like to associate with the ministers of the Gospel.

Church Notes.

Communions.—June—First Sabbath, Applecross, Coigach; second, Shiel-daig; third, Lochcarron, Glendale, Helmsdale, and Dornoch; fourth, Gairloch; fifth, Broadford, Inverness. July—First Sabbath, Thurso, Raasay, Lairg, Beaul; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, Bracadale, and North Uist. August—First Sabbath, Dingwall; second, Stratherrick, Portree; third, Laide, and Bonar-Bridge; fourth, Stornoway. September—First Sabbath, Vatten, and Ullapool; second, Strathy; third, Stoer. 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 alterations of, the above dates of Communions should be sent to the Editor.

Collection for this Month.—By the Synod's appointment the Collection for the Fund of Aged and Infirm Ministers, Ministers' Widows and Orphans is to be taken up during the month of June.

The Church Courts.—By the time this issue is in the hands of most of our readers the Church Courts will have completed most of their business. The most important subject dealt with by the Assemblies of the Church of Scotland and the United Free Church was the Union

of these two Churches. As in former years we hope (D.V.) to give a brief review of the proceedings of these Courts in a later issue. As our own Synod was sitting while the Magazine went to press we are unable to give even a brief summary of the proceedings, but a full report will appear in the July issue.

Acknowledgment of Donations.

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

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