

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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Notes on the General Assemblies.

THE General Assemblies of the Church of Scotland and the Free Church met at Edinburgh, on Tuesday, 19th May. The Assembly of the Church of Scotland was presided over by the Rev. Dr. J. A. Graham, India, and that of the Free Church by the Rev. Dr. R. M. Renwick, Peru. The Lord High Commissioner for this year was the Right Hon. James Brown. His speech was in a much more spiritual strain than is usually heard from the King's representative.

CHURCH OF SCOTLAND ASSEMBLY.

Presbyterianism and Anglicanism.—On Wednesday the future relations of Presbyterianism with the Anglican Communion was raised by the Rev. Prof. Curtis, Edinburgh, in giving in the report of the Committee on Work on the Continent and Relations with other Churches. Dr. White referring to the visit paid by Lord Sands and himself to Lambeth at the time of the Conference said he was able to assure the Conference—privately and unofficially, as they were not representing the Church of Scotland—that once they had completed their task for the reuniting of the Scottish Churches they would be prepared to consider an invitation to enter into an unrestricted conference with a view to arriving at a better understanding of each other's position and thoroughly exploring the possibilities of restoring the visible unity of the Church of Christ. We need not be suspected of possessing prophetic gifts if, without much

hesitation, we say that in such a movement the Church of Scotland is seeking trouble and if her leaders possessed even a modicum of wisdom they would quietly shelve this mad scheme—for it certainly looks like madness on the part of men who from pulpit and platform claim to inherit the traditions and principles of the Church of Scotland at the Reformation and Second Reformation.

Foreign Missions.—The Church of Scotland is finding itself in deep waters financially as far as its Foreign Missions are concerned. A motion was adopted in which it was stated that the Foreign Mission Committee had decided to make certain withdrawals so as to wipe off accumulated deficits.

Indian Union.—A special report on this subject was submitted by the Rev. Principal Martin. Twenty-two years ago the South India United Church was formed chiefly out of the Congregational and Presbyterian Missions in that region. A development of this union was the proposal that this United Church should link up with the Wesleyan and Anglican missions in the neighbourhood. Dr. Martin described the scheme as a very courageous and novel experiment. Should the scheme be carried through the question arose what would be the relation of the Church of Scotland missionaries to the home Church? Dr. Martin added that the Committee had taken upon themselves to say that the Church of Scotland might have difficulty in finding recruits for the service of such a Church, and it might have hesitation in advising its congregations to join that communion.

Women in the Ministry.—On Friday a petition for the ordination of women to the ministry, eldership and diaconate, was presented to the Assembly and aroused much interest. The petition was presented by the Marchioness of Aberdeen and Temair. She appealed to the Assembly to consider the advisability of inviting duly qualified women to share the duties and responsibilities of church government and work on equal terms with men. The Petition was received by the Assembly and a special committee was appointed with instructions to

examine carefully the various questions arising out of it. While the General Assembly did not commit itself it is quite evident that a strong current is running in the direction of the Petition but nothing further need be said until the special committee's report is presented and the attitude of the Assembly towards it is declared. Scotland already in the United Free and the Congregational Churches has opened its pulpits to women and the movement is along that line of drift from the New Testament positions characteristic of the age.

Home Missions and Church Extension Committee Report.—This report dealt with various matters such as gambling (special reference being made to the Irish sweepstakes), cinemas, Sabbath observance. The sham of giving 20 per cent. of the money collected at the sweepstakes to the Hospitals in Ireland was beginning already to bear fruit it was pointed out by considerably lessened voluntary contributions to the hospitals. The inadequacy of film censorship was commented on. The half-hearted and uncertain note of the speeches of certain of the speakers on Sabbath observance bodes ill for the conservation of the claims of God's Holy Day. Prof. Curtis delivered a striking speech on Rome's aggressive policy in Scotland and warned the Church that it was time to awake from a state of lethargy. "They must defend," he said, "and counter-attack. Let no one say this was mere alarmism, that there was no danger, that the dignified thing was to ignore the danger that existed. They had already been considering the changes which had come over the racial position of our people. Convents, monasteries, and missions of that kind abounded. Public prayers were offered Sunday after Sunday for the winning of Scotland to the fold of Rome. Money from the poor, money from the rich, money from the Vatican was poured out in this cause. In Edinburgh a Franciscan Church was now open close to the University. Two years in succession a Dominican mission had appeared in the hall of the University Union, two fathers wearing the robe and habit of the learned and historic and powerful order which would be for ever associated with the

Inquisition. Jesuit centres were in their cities representing another order not in good odour in Europe at the moment, which, for sufficient reasons, had been expelled from one country after another by Kings and Governments, and had even been expelled by the Supreme Pontiff from his own dominions. Property had been purchased and was being purchased on a vast scale, schools erected whether the authorities desired them or not, and now endowed at the national expense. Pilgrimages, processions, and demonstrations reminded them in industrial Scotland of changes which confronted their Church. In the region of journalism the cleverest men, the wittiest, the ablest, were being mobilised to promote suggestions that democracy was discredited in the modern world, and that divided Protestantism was doomed. They had read in die-hard publications about the doom and distress of democracy, they had heard much about dictatorships which had been erected in Europe, but he had yet to know of a Protestant country in which there had been signs of dictatorship upon the political horizon."

Church of Scotland and Spiritualism.—The Rev. William A. Reid, Glasgow, petitioned the Assembly to make some clear pronouncement that "would hasten and welcome a revival of spiritual communion and the exercise of spiritual gifts within the Church." During the discussion it was stated that the question of spiritual communion interested "a vast multitude in Scotland." On the motion of Dr. White the petition was rejected though, in moving his motion, Dr. White said he did so not through lack of interest and sympathy with the petitioner, nor because he regarded psychical research as unimportant or as unlawful.

All Saints' Day.—During the discussion on the above subject Prof. W. P. Paterson reminded the Assembly that the Committee set up in 1920 in connection with Spiritualism had recommended a sort of All Saints' Day. He proposed that it be remitted to the Committee on Public Worship to consider the desirability of the institution of an All Saints' Day—a Sabbath on which they would go to Church to remember the blessed dead and to

give thanks to God for all they owed them. This subject was taken up on the evening of the following day when Dr. Paterson's motion which asked the Committee of Public Worship to inquire into the religious value of appointing such a day. This motion was adopted notwithstanding the vigorous protest of the Rev. John L. Macphree, Rendall, Orkney, who at one time moved in safer ecclesiastical company than he does to-day. Mr. Macphree characterised the movement as going back to Popery. It certainly has a leaning that way. It is the thin edge of the wedge leading up to prayers for and to the dead.

The Bonnybridge Case.—On Monday (26th May) when the Report of the Committee on Education was presented the Bonnybridge case came up for discussion. The Assembly, after considerable debate notwithstanding Sir Henry Keith's lame amendment, agreed to ask the Government to pass legislation amending the 1918 Act so that where no Roman Catholic school exists, or can be reasonably asked for, it should be a sufficient discharge of the obligations of an Education Committee to Roman Catholic children to give them the religious lesson in the public schools through a teacher of their own faith.

Creed Revision.—The United Church is evidently feeling it somewhat irksome, notwithstanding Declaratory Acts and other ecclesiastical devices to give ease to elastic consciences, to walk in the strait path marked out by the Westminster Confession. So a movement is on foot to improve matters for men possessed of a large stock of the modern mind though lightly equipped with consistency. This movement is to have the Creed revised. The difficulty of revising the venerable document that was once so honoured by the Church of Scotland is a task before which the modern innovators, so ill equipped with the necessary theological attainments for creed-making, stand dismayed. Hence the Committee on Revision of the Creed recommended the preparation of a brief, popular statement of the Faith; a short declaration of the substance of the Christian faith; and a statement of the Church message to the world. One wonders what the modern theologians will consider "the substance of the

Christian faith;" if we are to judge from the books issued by them there wont be much *substance* in it. The Assembly by a large majority authorised the Committee to send their report to the Presbyteries for criticisms and suggestions.

Unfermented Wine at Communion.—The Committee on Temperance asked the Assembly to recommend that those responsible for providing the elements should take into consideration the desirability of using for the purpose a non-alcoholic wine, but that where conscientious conviction would prevent such use, only a very light wine should be used, with water added. Dr. Cromarty Smith in moving the adoption of the Committee's recommendation said that in the former Glasgow Presbytery of the United Free Church 181 out of 185 congregations used what was called unfermented wine, and in the U.F. Presbytery of Dundee also 30 out of 33 were following the same course. In the Church of Scotland there was an increasing number of ministers before Union who were using a non-alcoholic wine, though the committee had taken no means to ascertain the number of such cases. An amendment for the rejection of the recommendation was defeated.

Forward Movement.—On Wednesday (27th May) the Assembly listened to a speech by Dr. Donald Fraser explaining the Forward Movement of which so much has been heard. The idea behind the movement is the quickening of the spiritual life of Scotland. The amount of speechifying on this subject leaves us cold and unimpressed for we are not forgetful of the fruitless ending of the Rededication Movement which was also heralded with a tremendous flare of trumpets. In our opinion the best movement for the Church of Scotland is a backward one such as is inculcated on some of the Asiatic Churches. We would have more hope to see this great Church going back to her first love.

Church and Whist Drives.—An overture from the Presbytery of Linlithgow and Falkirk was presented in which the Assembly was asked to give an authoritative pronouncement on raising money for Church purposes by whist drives or any other method that savoured of gambling. Dr. Cox,

Senior Clerk, moved that the Assembly dismiss the overture. His motion was carried. The action of the Assembly, it has been pleaded, has been misunderstood. In a matter of this kind, however, the Supreme Court should have spoken with no uncertain voice and condemned without a hesitating voice practices that are of the world worldly. The Assembly closed on Thursday, 28th May.

FREE CHURCH ASSEMBLY.

Sustentation Fund.—The Report on this Fund showed an increase on last year of £77. An equal dividend of £250 was granted to ministers on the equal dividend platform and £89 was allocated to be divided among ministers on special terms so that their salaries should not be less and £200.

Foreign Missions.—Mr. D. M. Smith, vice-convenor of the Foreign Missions Committee spoke rather sharply on the failure of the Church to increase its contributions to the Foreign Mission Fund. Year by year he said the Committee's financial position was getting worse. They had a debt of £5,600 against them at the present time. The lack of support given to this Fund he contrasted with the support given to the Sustentation Fund. He concluded by saying: "You are driving, blindly and blunderingly into the bankruptcy of the Foreign Mission Fund. Unless you do something to help, you will either have to close your missions or you will have to drastically cut down the salaries of your missionaries."

Free Church Minister goes to Budapest.—The acceptance of a missionary post at Budapest by the Rev. John Calder, Campbeltown, caused some strong speaking. The Report of the Foreign Mission contained a paragraph expressing the desire for "the prosperity of the Scottish Mission at Budapest which the Rev. John Calder, Campbeltown, minister of the Free Church, is about to enter." The Rev. Kenneth Macrae moved that this paragraph be deleted. Mr. Macrae, speaking with great fervour (according to a press report), said they demanded information about a Free Church minister leaving them for the Church of

Scotland. They demanded a plain explanation whether or not the committee knew anything about the matter. If the committee knew nothing then the matter should not have been mentioned in the report. For the past few years, he said, the Church of Scotland had been engaged in an attempt to sap the loyalty of the young Gaelic-speaking ministers of the Free Church. He questioned whether there was any Free Church minister, Gaelic-speaking, and more than three years in the ministry who had not been approached in some way or another by the Church of Scotland. The committee was asking them to approve of an action which transferred a man from their Church, which stood for truth, to the Church of Scotland, which stood nobody knew where, so far as doctrine was concerned. The press report adds that Mr. Macrae's remarks were received with more applause than has been heard in the Assembly this year.

The Rev. William Fraser, Govan, who seconded, said the part played by a minister of the Church was unworthy of the Church. It was a betrayal of the cause of the Free Church. Mr. W. Rounsfall Brown, general treasurer, explained that he was responsible for drafting the paragraph which had been accepted by the committee. If it was a crime to think kindly of one whom he held in esteem and to express a kind wish to one who was going to another denomination, then he was a criminal. He would go home with some reflection about his Church if he was so condemned.

The Rev. Dr. A. Stewart said the committee wanted simply to make a gesture of Christian courtesy. There was nothing underhand in the matter, as had been suggested by Mr. Macrae. He appealed to him to withdraw the amendment. Some of Mr. Macrae's statements were very much exaggerated, and if the paragraph was deleted the Assembly was going to do a very ungracious and churlish thing. On a vote the amendment was carried. Several members did not vote.

These gestures of Christian courtesy show all too plainly a certain tendency and our sympathies are certainly with those who are opposed to them and the remarks of the Convener,

Rev. D. MacKenzie, when he said that he would regard the acceptance of Mr. Macrae's motion as an act of great discourtesy (though he knew Mr. Macrae did not mean that) and that the motion would be moved in the spirit of separatism all go to show the way some men are looking at things. The pitifully lame excuse of recalling Dr. Duncan's connection with Budapest is too glaring to need further comment. Clearing the incident of all verbiage it is simply a case of a minister of the Free Church decamping to a Church with a creed as uncertain as that of the Church of Scotland. It is no wonder that the Foreign Mission paragraph called forth some heated discussion in the Assembly.

Debate on Union Proposals.—On Friday (22nd May) Prof. Maclean submitted the Report of the Committee on Union with the Free Presbyterian Church, the Original Secession Church, and the Reformed Presbyterian Church. Conferences had been held with the two last named Churches and they discovered themselves united on cardinal principles. It may be here stated that the Report given in to the Reformed Presbyterian Synod indicated that the main points which had hitherto kept these bodies separate had not been dealt with.

The Rev. Kenneth A. Macrae, Kilmuir, moving that the committee's work be delayed, we quote from the "Glasgow Herald" report, said they knew how the door had been slammed upon them in that emphatic way of which the Free Presbyterian Church were alone capable, and the question was which was the better way to proceed—to wait until that door was opened or to go on with the work and do it in that field which appeared still to be open. The Free Presbyterians, in spite of everything, were more akin to them than any other denomination in Scotland. Another difficulty he had was with the utterances of the leaders of the Original Secession Church, who at the time of the great Union left an impression that there was a desire in that Church to enter into that Union. The ultra-progressive elements in the Free Church were in the South, and he was afraid of these ultra-progressive elements. When he said that he was

not thinking of any individual, but on the previous night there was an indication of what he meant when there was a serious attempt made to palliate the forsaking of the Free Church by one of their ministers in favour of the Church of Scotland. He was afraid of that. He was looking at tendencies, and he thought the brethren in the North and those in the South who had the same outlook with him in those matters should take these things into consideration. If a union took place, and the Free Presbyterians were not in that union, it might help the ultra-progressive elements in the Free Church, and he was not alone in that fear. The amendment was seconded.

The Rev. Dr. Alexander Stewart, Edinburgh, said he regarded Mr. Macrae's speech as a mischievous one. (Applause, and "No, no.") He had made an attempt to indicate that there was a cleavage between the North and South in the matter of fidelity to the Free Church. Dr. Stewart resented that. (Applause.) He happened to be labouring in the South, and he thought he could claim that by voice and pen for more than 30 years he had proved his fidelity to the Free Church just as much as Mr. Macrae, and he could not quietly accept the judgment of Mr. Macrae upon him as one of an ultra-progressive element, if by that was meant some one whose fidelity to the Free Church was not quite on a par with Mr. Macrae's. He thought Mr. Macrae had hindered the cause of union, both in the Highlands and the Lowlands.

He said they should not do anything until the Free Presbyterians were going to come in with them. There would be a new convener in the chair when that happened, and the constituents of the Assembly would be very different from what they were that day. He was very glad that the convener, in presenting his report, had preserved the dignity of the Assembly by refusing to refer to the terms in which the Court of a Christian Church had referred to the Free Church. (Applause.) He was not a member of the committee, but he was heart and soul in favour of the movement.

Further discussion followed, and Professor Maclean in his reply pointed out that the Free Church was the Free Church of Scotland, and, as the Free Church of Scotland, had declared in 1900 that she was prepared to unite with any body that would unite with her on the basis of the Confession of Faith. The Free Church had all along been asserting that she was prepared to unite on that constitution. The Rev. Mr. Macrae afterwards withdrew his motion, and the deliverance was adopted unanimously.

It is unfortunate that Mr. Macrae withdrew his motion as it would have given an idea of how matters stood in the Assembly. The sharpness with which Mr. Macrae's reference to the "ultra-progressives" in the Free Church was even keener than the criticism of the Free Presbyterian Synod. Mr. Macrae may have erred in locating the "ultra-progressives" in the South but it is so generally recognised that there are "progressives" in the Free Church that we are surprised at the heat his remarks engendered.

In the *Monthly Record of the Free Church's* account of the Assembly proceedings Mr. Macrae is reported as saying: "He felt convinced that the safer and more cautious way would be to wait until that door appeared more likely to open and then they could knock again. The influences that were keeping that door closed were influences which were only in the nature of things, temporary, and the possibility was that if they carried on the work in the direction that was left open to the Committee in the meantime, it would ultimately only seal the door more closely and keep it longer shut upon them." We are not quite sure what are the "influences" Mr. Macrae refers to—if he means that in the lapse of years the memories of the members of Synod will have forgotten what was unanimously agreed to in these matters we believe he is greatly mistaken; if "the influences" are personal, here again, we believe he is profoundly mistaken. The Free Presbyterians have already been severely tested on the personal element and have shown that they will not follow their ministers, however devoted they may be to them,

one step, however important it may be, unless they believe them to be taking a right step. Among those who left us for the Free Church were men who were revered almost to the point of idolatry (that was a folly, of course, that brought the inevitable punishment) but with all the influence they wielded alike through piety and gifts they did not take our people with them.

Sabbath Observance.—The Report on Religion and Morals was given in by Mr. Roderick Cameron, Elgin. He made reference to what he rightly called that “abomination the Sunday newspaper.” That type of paper he said was finding its way into remote places in the Highlands. An amendment to the Committee’s deliverance was moved by the Rev. Kenneth A. Macrae which instructed the Committee to continue efforts towards sounding the possibilities of obtaining legislative action to make cheap fares and special travelling facilities on Sabbath illegal and to protect workers who suffered hardships because their religious convictions were against Sabbath work. The amendment also asked the Assemblies because of the serious menace to public morals due to the ever increasing ramifications of the “Sunday” newspapers to urge upon the people of the Church to discourage the circulation of these papers. Mr. Macrae’s amendment was carried by a small majority. Mr. Rounsfall Brown pointed out that the Committee had done practically all that the amendment asked for though they did not get much encouragement from some of the members.

Overture from Synod of Glenelg.—The Rev. K. A. Macrae spoke in support of an overture from the Synod of Glenelg which craved that the Public Questions Committee be instructed “to take steps to ensure that the preachers and ministers of the Church shall give that place to the doctrine of Christian non-conformity to the world in their pulpit ministrations which the religious conditions of our day call for.” Mr. Macrae said that many charges in this connection had been brought against the Free Church by Free Presbyterian ministers at Communion seasons and on other occasions and their people had been influenced by these attacks as no reply had been given

from the Free Church side. Rev. Norman Campbell in moving the rejection of the overture said that it and Mr. Macrae's words were a reflection on the ministers of the Church. Dr. Stewart seconded Mr. Campbell's amendment. The amendment was carried by a majority.

Day of Humiliation.—The Rev. K. Macrae spoke in support of an overture from the Synod of Glenelg asking the King in virtue of his Royal Prerogative to appoint a day of humiliation and prayer. The reasons which the Synod gave for the request were that the country was in a critical state morally, religiously, and economically. The General Treasurer, Mr. Rounsfell Brown, moved an amendment that a day of humiliation and prayer be held within the bounds of the Free Church. That, in his opinion, would be more effective. The amendment was defeated by a large majority.

The Assembly closed on Tuesday, 26th May with an address by the Moderator.

Synod Sermon,

Preached by the Rev. FINLAY MACLEOD.

“Be thou faithful unto death, and I will give thee a crown of life” (Rev. ii. 10).

THE things we have recorded in this book were given to John when he was a prisoner in the Isle of Patmos. It contains much that has been fulfilled and much that has yet to be fulfilled. In it we have seven epistles, meant in the first instance for the seven Churches in Asia; but of great use to the Church of God to the end of time. They set before us the character of the true Church of God, and how He will deal with those Churches to which He says that they have gone away from their former steadfastness to the truth and purity of worship.

The epistle to which I desire to direct your attention just now, as enabled by the Spirit of Truth, is the one sent to the angel

(or messenger) of the church in Smyrna, and especially the concluding clause of the 10th verse. We have to begin with to consider what they were to be faithful to, and secondly, the faithfulness required of them, and lastly, the promise to those who would be faithful unto death.

I. I wish to consider first what they were to be faithful to. The Church of God in Smyrna, like the other Churches in Asia, was set up by the instrumentality of the Apostles. It is evident from the epistle that this Church passed through much tribulation since they had accepted the Christian religion; because of the enmity of the heathen and of the unbelieving Jews to the Christian faith. It seems that although they suffered so much they continued steadfast to the faith, and would not be turned aside from it either by tribulation or poverty. The Lord Jesus sends them this comforting message that He knows their tribulation and poverty, and yet in the real sense of true riches says, but thou art rich. (a) We are to be faithful to what God has revealed to us. That revelation which God has been pleased to give unto us we have in the Old and New Testaments. It is His inspired Word from Genesis to Revelation, revealing to us the God with whom we have to do, and what He requires of us as creatures who were created in His image; but who by sin lost that image. (1) In this wonderful Revelation which we have in the Bible there is the account of man's creation coming after God had created the world out of nothing by the word of His power. These truths are denied by many so called Christians in our day; but to the Church of God these things can never be anything else than the Word of God. (2) The fall of man as recorded in Genesis, and his whole race being involved in that fall so that all have sinned and come short of the glory of God is so plainly revealed that none can deny it without resisting the light of God's Word, and the universal experience of mankind. Man is thus in a lost condition, without God and without hope in the world. We cannot but receive, however terrible to contemplate, the awful consequences of sin as deserving the wrath and curse of

God for time and eternity. The Old and New Testaments lay so much stress on these truths that the Church of God contended for them in every age. (3) The glorious scheme of redemption through our Lord Jesus Christ is the Gospel remedy from sin, and reconciliation with God. This is the mystery of godliness which is indeed great—"God was manifest in the flesh, justified in the Spirit, seen of angels preached unto the Gentiles, believed on in the world, received up into glory." This is the only way in which God can be reconciled to sinners. His great love and mercy in providing such a Saviour for sinful men is evident to all who know the truth. God sending His only-begotten Son to take our nature in union with the divine nature in the one eternal Person and that by His obedience and death He wrought out complete redemption for all who believe upon Him are foundations truths of the faith of the Church of God. This Saviour was raised from the dead on the third day, and ascended to the right hand of the Father, where He will remain until the Great Day of Judgment when He will judge every one according to their deeds. (4) The promise of the Holy Spirit to "convince the world of sin, righteousness, and judgment" was given by the Lord Jesus to His Apostles ere He left them, and when the day of Pentecost had come what extraordinary power was given to the first messengers sent forth to preach that through faith in Jesus alone sinners can be saved. This power of the Holy Ghost is still given through the Gospel, and no sinner can be saved without it. Many are satisfied with man's ability; but the true Church of God look to the Holy Ghost to quicken and convert sinners. The total ruin of man as revealed in his inability to do the least to save himself from sin and its consequences is evident from Scripture—"You hath He quickened who were dead in trespasses and sins." (5) The Church of God exists in the world to declare the good news of the Gospel to perishing sinners. The Holy Spirit accompanying the preaching of the Gospel turns sinners from sin to God with repentance and faith—"And all things are of God who hath reconciled us to Himself by Jesus Christ and hath given to us

the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." All this revelation God has been pleased to give us, and let us seek to be faithful to it even unto death. (b) God has made plain in His Holy Word the way in which He is to be worshipped. In John iv. 23 we read: "But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." Then we have the words of the 24th verse: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." There is no place for instrumental music in the New Testament Church either by the command of the Lord Jesus, or His Apostles. The Word of God is to be preached in its purity, without additions or omissions, prayer is to be offered to God, through the Lord Jesus as the mediator, and God's praises are to be sung with the lips, and from hearts sanctified through the renewing of the Holy Ghost and by the Word of God. (c) The great blessings freely bestowed upon God's people by the Lord Jesus Christ has come to them through the Gospel. Therefore, they can say in some measure with the Apostle "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead, and that He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." They are conscious of many shortcomings, and of the power of sin still in them, but by the grace of God they persevere, and shall do so to the end. Their aim is to follow Christ, yea, by His love to them they are constrained to do this. They would be perfect if that were possible; but in their imperfect state they know how precious the blood of Christ is, and from what depths of sin He has delivered them. The Gospel has become good news to them, and Christ precious as the Saviour who has saved them. They are therefore called upon to be faithful unto death: so that they might receive the promise.

II. Let us notice in the second place—The faithfulness required of them. (1) There is brought before us that they were to be attacked by the enemy (Satan) who had ready instruments to carry out his designs. It is a matter of history that some time after this letter was sent to the Church in Smyrna the unbelieving Jews, and the heathen, persecuted to the death the Christians in that city. The aged Polycarp was put to death at that time because he refused to deny his Saviour. His answer to his persecutors was: "Eighty and four years have I served my Lord and He did nothing to me but good and how can I now deny Him." It must have been a terrible trial but what joy in the receiving of the crown. The same opposition to Christ and His Church still exists in the world. (a) There is the apostate Church of Rome marshalling her forces, and boldly declaring the lie that she is the Church of Christ and all who will not yield to her are looked upon as enemies. (b) The Presbyterian Church in Scotland, except a small remnant, has for years rejected most of the Bible as the Word of God, and has turned most of the people of the land to a form of religion which is as dead as it is unscriptural. What must be the end of this but either going back to atheism or to the darkness of the false religion of Rome. (2) Our text calls for faithfulness on the part of God's people. (a) We took up our present position in Scotland because of the unfaithfulness of the Free Church to the Word of God in her profession and practice. That position, in much weakness, we have been enabled to maintain for the last thirty-eight years. The glory of this belongs to God alone, and not to us. There were some with us for many years showing much love, but because the Church refused again and again to have anything to do with the present Free Church until repentance was seen in that Church and more concern for the honour of our blessed Lord, they left us. We have only expected of the Free Church what the Word of God commands nations, churches, and individuals to do when they go astray from the path of duty. That is repentance. When a Church fails, or a minority in a church, their duty is

to humble themselves collectively before God, and ask His forgiveness. The same is true in individuals for where is the man that sinneth not? To be brought to the foot-stool of sovereign mercy is the desire of a true penitent. He thinks more of the glory of God than that he expects His favour without repentance and confession of sins. (b) There is another move for union, but dare we move from our position having in view what God has given us, and what He has done for us. If there are individuals or churches wishing to unite with us, they know what we hold in profession and practice as a Church and they will be received with open arms the day they will take up an identical position with us. To this position, for it is the scriptural position, we are called by "the First and the Last which was dead and is alive" to be faithful unto death.

(1) That means until we finish our course in this world. We may not be called upon to seal our testimony with our blood but if we hold fast to the end the promise is sure to us. (2) Things look exceedingly dark for the future in Scotland, and I am not going too far in saying that they will get darker until the dawn of better days. The Church of God may have to pass through the fire of persecution among us ere those days come. To be faithful unto death, as the followers of Christ have been in past ages, may be our lot, but let us not fear to follow Him in the evil day, for the Crown is sure to all who are faithful.

III. Let us, in the third place, say a few words about the promise—I will give thee a crown of life. (1) Their enemies in their enmity to them would deprive them of all they had in the world, yea, of life itself. What enmity satan has to God's people, and how numerous are the instruments he can use to harass them! The enemy has in view either their death, or perhaps what would please him better, that they would deny the Lord Jesus, and thus prove unfaithful. The enemy is allowed thus to persecute God's people, and to overcome them that is to put them to death, but the Lord Jesus in the moment they end their life has crowned them with life eternal.

(2) There is in the promise the crown which is to be given them. It is set over against the death they are to suffer and the life they are to be deprived of. The life we live here at the best has much sorrow in it, and has its end in death. The death of the child of God, however terrible for flesh and blood to endure is but the enemy's last thrust at him ere he enters into possession of the crown of a life over which death has no power. Instead of being in the battle he has already won the victory and has appeared before his Captain to receive the promised reward. How little of that life we can realise now; but if we are faithful, as our Lord and Saviour commands us, we shall know it yet. This is the time when the banner of truth must be held up before friend and foe alike. In the strength of grace promised, and "looking unto Jesus the author and finisher of our faith for the joy set upon Him endured the cross, despising the shame," let us not look back; but, rather, let us be faithful even unto death and, then, we shall get the crown of life.

Reminiscences of Robert Flockhart.

The Soldier Street Preacher.

WHILE thankful for the sympathy of Christian friends, he uniformly declared that, "Had it not been for the companionship of God's Word, its light and consolation," he "would have perished in his affliction." "I have just been sitting," he would say, "under its shadow with great delight, and finding its fruit sweet to my taste. There are grand, sweet apples, on that tree. There's the apple of justification—'justified freely by His grace,' There's the apple of sanctification—we are 'made partakers of His holiness.' There's the apple of adoption—'Now are we the sons of God.' And, best of all, there's the golden apple of glorification—we'll get that bye and bye; but it doth not yet appear what we shall be.' I mind when

I've been in tropical countries, I've seen trees whose fruit just seemed as if it wanted to drop into your mouth, it was so rich and ripe. And doesn't the Lord say to us, when we come to this blessed Book, now, 'open thy mouth wide and I will fill it.' While noticing his love for the Bible, I may advert to the sort of instinctive dexterity with which he made the most simple incident subservient to the enforcement of Bible truth. For instance, speaking of the time when he first saw the sin-bearing Saviour, he said to me, "Well, you know, after that I wondered that all the world did not see Him too. I fell to telling all my comrades what a Saviour I had found, and there was one of them, a young lad—Edward Brown—that I took great pains to instruct in the ways of peace; but he was little the better of my concern about his soul, for he soon ran again into excess of riot. He was taken up on charge of having to do with a highway robbery, and, along with two other soldiers, was condemned to be hanged. The night before the execution, he sent for me, and said, "You've been very kind to me, Flockhart; I want to make you my heir; to leave you all my effects." So the morning came when we were all ordered out to attend the execution. There were the three with halters round their necks. I had heard of mercy at the foot of the ladder but I never saw it till then. For almost at the last minute a message came that there was a pardon for Edward Brown. "Well, lad," says I to myself, "you've got your life, but I've lost my legacy; for a testament is not of force while the testator liveth." But (turning to me with a beaming face), he added, "Isn't it precious that we're so sure that Jesus died; it is attested by so many 'infallible proofs.' 'He died for our sins according to the Scriptures.'" We need not fear about losing our legacy because there's any doubt about the reality of His death. But we may fear something else. My wife had once a legacy left her by a lady. The lady was dead, beyond a doubt, but the lawyers got the legacy into their hands, and it was not easy, I assure you, getting it out again. In fact, they wasted it among them, and my wife never saw a sixpence

of it. Had the kind lady been living, she would have had the business better managed. And isn't it doubly precious to "know that our Redeemer liveth?" "He liveth by the power of God." He has made himself responsible to be the executor of His own will. When we put our case into His hands, He'll let none wrong us of our legacy.

Jacob's Ladder.

Oh, why should we grumble and strain at our lot?

Or think that life's pathways are hard?

Or that our afflictions are more than we need

From the hand of a merciful Lord?

It is good sometimes to hear—"Come ye apart"

And learn what the Master doth say;

Or, "Go up to Bethel," and there call to mind

The "pillows" we had on the way.

Our "pillows" oft times seem hard and so cold,

And from them we'd fain flee away;

But the oil of His grace smoothes the stones in their place;

Then we try to look up and to say:—

"All praise to the grace of the glorious One:

All praise to the glorious Three:

Praise to Him for the "ladder" He has set up

For His poor erring children to see."

Our "ladder" is Jesus: to Him we must look,

Although sin has blinded our eyes

And hardened our hearts to the way that is good;

And the world has oft all our desires.

But He is the great and glorious One,

Who to Jacob's seed never yet said:

"Seek me in vain;" if only in faith, we come

To Him whose blood has been shed.

Margaret Houston.

What is Required.

BIAS of mind has a great deal to do with the conclusion which a man reaches; we have to recognize this sometimes to explain men's manner of dealing with Gospel evidence. It is exactly as our Saviour said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." If the trouble had been a lack of evidence, then more evidence would have helped them. But there was a lack of something else. And when that is the case, more evidence does no good. You cannot cure a man's eyes by operating on his ears. We understand that. Here is a president of a bank; he has his books and his securities, and he locks up his safe and sets the time-lock for ten o'clock in the forenoon of the next day. He goes home and thinks of something he would like to get out of the vault. He goes down to the bank, but he cannot open the vault. He has the combination; he may be president and cashier and stockholder and director all in one, but he cannot open that vault until ten o'clock next day. If he could only get inside, or if there were only somebody inside that he could talk to and tell them to change the adjustment, all that he would want then would be knowledge of the combination. But he cannot open it. That is what I think is really needed in men. They need some one to change them within—what we call regeneration. We may accumulate argument, and pound at men with the presentation of the truth objectively; but we won't do very much until the hour strikes for the soul's release; and when the Spirit does His work, then the combination comes into play, and men yield to the power of entreaty and respond to the presentation of evidence and argument.—Dr. F. L. Patton in *The Bible Champion* quoted in *The King's Business* (Los Angeles).

O, brethren, be great believers; little faith will bring your souls to Heaven, but great faith will bring Heaven to your souls.—C. H. Spurgeon.

"Thou shalt love thy neighbour."

LOVE thy neighbour." Perhaps he rolls in riches and thou art poor, and living in thy little cot side-by-side with his lordly mansion; thou seest every day his estates, his fine linen and sumptuous banquets. God has given him these gifts, covet not his wealth, and think no hard thoughts concerning him. Be content with thine own lot, if thou canst not better it, but do not look upon thy neighbour and wish he were thyself. Love him and then thou wilt not envy him.

Mayhap, on the other hand, thou art rich and near thee resides the poor. Do not scorn to call them neighbours. Own that thou art bound to love. The world calls them thy inferiors. In what are they thy inferiors? They are far more thine equals than thine inferiors, for "God hath made of one blood all people that dwell upon the face of the earth." It is thy coat which is better than their's, but thou art by no means better than they. They are men, and what art thou more than that? Take heed that thou love thy neighbour even though he be in rags, or sunken in the depths of sin and poverty.

But perhaps you say, "I cannot love my neighbours, because for all that I do they return ingratitude and contempt." So much the more room for the heroism of love. Wouldest thou be a feather-bed warrior, instead of bearing the rough fight of love? He who dares the most shall win the most; and if rough be thy path of love, tread it boldly, still loving thy neighbours through thick and thin. Heap coals of fire on their heads, and if they be hard to please, seek not to please them, but to please thy Master; and remember if they spurn thy love, thy Master hath not spurned it, and thy deed is as acceptable to Him as if it had been acceptable to them. Love thy neighbour, for in so doing thou art following in the footsteps of Christ."—C. H. SPURGEON.

Believe Christ's love more than your own feelings; your Rock does not ebb and flow though your sea does.—*Samuel Rutherford.*

Nadur an Duine 'na Staid Cheithir Fille.

MU THRUAILLIDHEACHD NA TUIGSE.

(Continued from page 73.)

A dearbhadh mu dheireadh, Am bheil na naoimh a nis a' deanamh seirbhis do'n Tighearn mar bu ghnàthach leo dheanamh do'n pheacadh 'nan staid neo-iompaichte? Fada uaithe, Rom. vi. 20. "An uair a bha sibh 'nur seirbhisich do'n pheacadh, bha sibh saor o'n fhìreantachd." Fhuair peacadh an t-seirbhis uile, agus cha do ghabh e fear comh-pairt; ach a nis an uair a tha iad 'nan seirbhisich do Chrìosd am bheil iad saor o'n pheacadh? Cha'n 'eil, tha fathast cuid do ghnìomharan an t-sean duine maille riu, a' nochdadh nach 'eil e ach a' bàsachadh annta. Agus uaithe sin, tha'n eridheachan gu tric 'gam mealladh, agus tha iad a' sleamhnachadh a thaoibh gu ole, "an uair a b' àill leo maith a dheanamh," Rom. vii. 21. Tha feum aca air faire, agus air an eridheachan a ghleidheadh leis gach uile dhìchioll: agus tha'm fiosrachadh brònach a' teagasg dhoibh, "An ti a dh' earbas as a chridhe féin is amadan e," Gnath-fhocail xxviii. 26. Mu's ann mar so a ta e sa' chrann ur, cionnus a bhios e anns a' chrionnaich?

Sa' cheathramh àite, Tha ann an toil an duine eas-uamhlachd fìor-eusaonta, agus naimhdeas do Dhia féin, agus d'a thoil naomh; Rom. viii. 7. "Tha'n inntinn fheolmhor 'na naimhdeas an aghaidh Dhé: oir cha'n 'eil i umhal do lagh Dhé is cha mhò a tha'n comas di bhi." Bha'n toil aon uair an àite Dhé anns an anam, air a' cur an sin a riaghladh air a shon; ach tha i a nis, air a' cur suas 'na aghaidh. Nam b' àill leat a coslas fhaicinn, 'na staid nàdurra, chi thu i an aghaidh toil Dhé. Ma tha 'm meas a ta air a chur mu choinneamh shùilean neach, ach air a thoirmeasg, is leòir sin a tharruing a chridhe as a dhéigh. Bheir mi eisempleir uime so, mu pheacadh mionnachaidh agus mallachaidh mi-naomh; d' am bheil cuid air an toirt thairis co mòr as gu'm bheil iad a' deanamh uail annta: a' bruchdadh a mach mionnan agus mallachadh uamhasach, mar

gu'm biodh ifrinn a' fosgladh le fosgladh am beoil, no ag atadh an cainnte le mionnaibh ioganach, mar air m' anam, mo chreidimh, agus an leithide sin; agus so uile, gun bhrosnachadh sam bith, ged nach 'eil eadhon sin 'na leithsgeul. Innis dhomh, guidheam ort, (1.) Ciod a' bhuannachd a ta'n so? Gheibh am mearlach ni-eigin 'na laimh air son a shaothair; gheibh am misgeir làn a bhronn: ach ciod a gheibh sibhse? Tha muinntir eile a' deanamh seirbhis do'n diabhuil air son duais; ach tha sibhe 'nur saighdearaibh saor dha, gun dùil ri duais sam bith, ach bhur n-obair féin, ann bhur masladh a chur air neamh; agus mur dean sibh aithreachas, gheibh sibh bhur duais ann an làn tomhais; an uair a theid sibh do ifrinn, leanaidh bhur n-obair sibh. Cha bhi aig a' mhisgeir ann an sin boinne uisge, a dh'fhuarachadh a theangaidh; agus cha mhò a leanas saoihbreas an duine shanntaich e do'n t-saoghal eile; ach leanaidh sibh an sin bhur sean cheird; agus bithidh an t-siorruidheachd fada gu leòir, a thabhairt duibh làn bhur eridhe dheth! (2.) Ciod an toil-inntinn a tha'n so, ach na tha sruthadh o bhur saltairt air an lagh naomh? Ciod a' bhuaidh do'r corp tha mionnachadh no mallachadh a' riarachadh? Ma tha iad a' sàsachadh bhur cluasan, cha'n urrainn iad ach a mhàin a dheanamh leis an fhuaim a tha iad a' deanamh an aghaidh nan nèamh! Ged a bheireadh sibh thairis sibh féin do na h-uile seorsa mi-naomhachd agus féolmhoireachd, tha co beag toil-inntinn ri fhàsgadh uatha sin, is gur eigin duinn fhaicinn, gu bheil bhur gràdh dhoibh air an son féin; gràdh diabhluidh, gun tuarasdail, gun duil ri buannachd no toil-inntinn uapa air sheol sam bith eile. Ma their neach sam bith, gur ainmhidhean na daoine sin; biodh e mar sin; gidheadh, mo thruaighe! tha pailteas do na h-ainmhidhean sin anns an t-saoghal: gheibhear sna h-uile àite iad. Agus fuilingibh dhomh a radh, gur eigin am meas mar bheul an t-saoghail neo-iompaichte uile, an aghaidh neimh, Rom. iii. 14. "Aig am bheil am beul lan do mhallachadh agus do sheirbhe." Rann 19, "A nis tha fhios againn, ge b'e nithe ta'n lagh a' labhairt, gur ann riu-san a ta fuidh'n lagh a tha

e 'gan labhairt; chum gu druidear gach uile bheul, agus gu'm bi an saoghal uile buailteach do dhiteadh Dhé."

Tha casaid agam an aghaidh gach uile duine agus bean neo-iompaichte, sean no òg, ri bhi air a dhearbhadh le teisteanas Scriobtuir na firinn, agus le teisteanas an cogaisean féin; sin ri radh, co dhiubh a tha iad ag aidmheil no nach 'eil; co air bith iad, do bhrìgh nach 'eil iad air am breith a rìs, tha iad 'nan naimhdibh 'nan cridhe do Dhia; do Mhac Dhé do Spiorad Dhé, agus do lagh Dhé. Eisdibh so, anama neo-churamach, a tha beò gu socrach 'nur staid naduir!

Air tùs, Tha sibh 'nur naimhdibh do Dhia ann bhur n-inntinn, Col. i. 21. Cha'n 'eil sibh fathast réidh ris: cha'n 'eil an naimhdeas nadurra fathast air a mharbhadh, ged a dh' fheudas e bhi' na luidhe folaichte, agus nach 'eil sibh ga mhothachadh. (1.) Tha sibh 'nur naimhdibh do dhearbhbhith Dhé, Salm xiv. 1. "Thubhairt an t-amadan 'na chridhe, cha'n 'eil Dia ann." Bu mhaith leis an duine uaibhreach nach biodh neach os a cheann féin; bu mhaith leis a' cheannairceach, nach biodh rìgh ann; agus leis an duine neo-iompaichte, a ta 'na mheall do uabhar agus do cheannaire, nach biodh Dia ann; tha e ag ràdh 'na chridhe, bu mhaith leis gu'm biodh e mar sin, ged a tha uàir agus eagal air a labhairt a mach. Agus gu bheil na h-uile dhaoine nàdurra 'nan leithide sin do amadain, tha e soilleir mar tha'n Abstol ag ainmeachadh o chuid do'n t-Sailm so; "Chum gu druidear gach uile bheul," Rom. iii. 10—12, 19. 'Tha mi 'g aideachadh, gun amharus co-fhad 'sa tha duine nàdurra ag amharc air Dia mar Chruithhear agus mar Fhear-coimhid an t-saoghail, a chionn gu bheil-gràdh aige dha féin, uime sin, cha'n 'eil a chridhe ag éiridh suas an aghaidh an Ti a bhuilich gach maitheas air; ach taisbeinidh an naimhdeas so gu luath, an uair a dh' amhairceas e air Dia mar Fhear-riaghlaidh agus mar Bhreitheamh an t-saoghail, ga cheangal gu fìor naomhachd, fuidh phian a mhallachd; agus ga theannachadh le cuibhrichtibh a' bhais, air son a pheacaidh! Eisd anns a' chor so, ri guth a chridhe, agus chi thu gur e their e, Nach 'eil Dia ann! (2.) Tha sibh 'nur naimhdidh do nadur Dhé, Iob xxi. 14. "Their iad ri Dia,

Imich uainn; oir cha'n àill leinn eolas do shlighean." Cuiridh daoine suas doibh féin, iodhol a reir am barail féin an àite Dhé; agus an sin tuitidh iad a sìos agus ni iad aoradh dhi. Cha'n 'eil gràdh dha air dhoigh eile, ach mar bha gràdh Iacoib do Leah, fhad 'sa ghabh e i an àite Racheil. Tha na h-uile duine nadurra 'na namhaid do Dhia, mar tha è air fhoillseachadh 'na fhocal. Cha'n e a' Bhith neo-chrìochnach naomh, cheart, chumhachdach agus fhior, an Dia a ta esan a' gràdhachadh, ach an Dia d' am bheil gràin aige. Tha daoine d'a rìreadh a thaobh naduir 'nan luchd fuath air Dia, (Rom. i. 30,) agus, nam b' urrainn dhoibh, dheanadh iad e an ni nach 'eil e. Oir thugaibh fa'near, gur firinn chinnteach; ciod sam bith a tha Dia ann féin, is e sin Dia; agus, uime sin, cha'n 'eil a bhuaghan no 'iomlaineachd air dhoigh sam bith dealaichte uaithe féin. Mur iad buaghan Dhé e féin, is bith choimeasgta e, agus mar sin cha'n e a' cheud bhith e (ni ri labhairt is e toibheum) oir tha na h-earrannan a ta air an coimeasgadh roimh an choimeasg féin : ach is esan *Alpha agus Omega, an tùs agus a' chrìoch*.

A nis air a' cheann so chum mothachadh a thoirt duibh, thairginn cuid do cheistean, d'ur cogaisean, (1.) Cionnus a tha deadh-ghean 'ur eridheachan do gloinne neo-chrìochnach agus naomhachd Dhé? Bheir a' chogais freagradh do'n cheist so, nach labhair am beul a mach. Mur 'eil sibh 'nur luchd co-pairt d'a naomhachd, cha'n urrainn sibh a bhi reidh ris an ni so. Air do na Paganich fhacinn nach b'urrainn iad a bhi cosmhuil ri Dia ann an naomhachd, rinn iad diathan cosmhuil riu féin ann am mi-naomhachd, le sin leig iad fhaicinn ciod an seorsa dée a b' aill leis an duine nadurra bhi aige. Tha Dia naomh; an urrainn creutair mi-naomh gràdh a thabhairt d'a naomhachd neo-sealachsan? Cha'n urrainn, is iad na fireana a mhàin is urrainn "buidheacheas a thabhairt ri cuimhneachadh air a naomhachd, Salm xevii. 12. Is solus Dia; an urrainn creutairean an dorchadais gairdeachas a dheanamh anns an t-solus? Cha'n urrainn, "Gach neach a ta deanamh uile, tha e toirt fuath do'n t-solus," Eoin iii. 20. "Oir, ciod e comunn an t-soluis ris an dorchadas? 2 Cor. vi. 14, (2.) Ciod an spéis a thug 'ur

eridheachan do cheartas Dhé? Cha'n 'eil duine a ta air a thoirt suas d'a ana-miannaibh (mar tha na daoine neo-iompaichte uile) nach biodh toileach le fuil a chuirp an litir sin a dhubhadh a mach o ainm Dhé. An urrainn am fear-ceannaire gràdh a thoirt d'a bhlreitheamh-dìtidh? No peacach neo-fhireanaichte, do'n Dia a ta firineach? Cha'n urrainn Lucas vii. 47. "Ge b'e neach d'am maithear beagan, bithidh a ghràdh beag. Uaithe so, do bhrigh nach urrainn daoine teagasg a' cheartais a dhubhadh a mach as a' Bhiobul; gidheadh tha e na shealladh co goirt doibh, as gu'n dean iad strì ri dhubhadh a mach as an inntinnibh: Agus tha iad 'gan sgrios féin, le dànadas air a throcair; an uair nach 'eil iad curamach gu fireantachd fhaotainn anns an seas iad an làthair a cheartais; ach, "A ta 'g radh 'nan eridhe, cha dean an Tighearn maith, ni mo ni é ole," Sef. i. 12. (3.) Ciod an speis a th' agaibh do uile-fhiosrachadh agus uile-làthaireachd Dhé? B'fhearr le daoine gu nàdurra, iodhoil dhall a bhi aca, no Dia uile-fhaicsinneach, agus uime sin, tha iad a' deanamh no dh' fheudas iad, gu iad féin fholach, mar a rinn Adhamh a ghnùis an Tighearna Cha mhò tha do ghràdh aca do Dhia uile-fhaicsinneach, uile-lathaireach, no th' aig a' ghaduiche gu'n biodh am breitheamh 'na fhianuis air a dhroch ghnìomhara. 'Nan cuirte gu'n roghainnsan e, bheireadh iad an guth gu'n cuirte Dia as an t-saoghal, agus gu'm biodh e air a dhruideadh a stigh ann an neamh; oir is i cainnt a' chridhe fheolmhoir "Cha'n 'eil an Tighearn 'g ar faicinn: Threig an Tighearn an talamh," Esec. viii. 12. (4.) Ciod an speis a th' agaibh do fhirinn Dhé, ann féin, agus anns an fhocal? Cha'n 'eil iad ach ro theare anns an t-saoghal a chuireadh o'n eridhe an lamh-sgriobhaidh ri briathraibh an Abstoil Rom. iii. 4. "Biodh Dia fìor, ach gach duine 'na bhreugaire," ni h-eadh tha gu cinnteach moran ann, aig am bheil dochas nach bi Dia firinneach d'a fhocal. Tha mìltean ann a ta 'g eisdeachd an t-soisgeil, aig am bheil dòchas a bhi air an sabhaladh, agus a' smuaineachadh, gu bheil na h-uile ni ceart leo air son siorruidheachd, aig nach robh riamh fiosrachadh mu'n nuadh-bhreith, no nach eil idir a gabhail curam mu'n cheist sin, Am bheil iad air am breith a rìs no nach 'eil? Ceist a ta coslach ri dhol as an t-sealladh 'nar measg-ne san làso. Tha briathran

ar Tighearna soilleir agus dearbhta, Mur beirear duine a ris, cha'n urrainn e rioghachd Dhé fhaicinn. Ciod iad an leithide sin do dhochais, mata, ach fìor-dhòchais (leis an urram is mo biodh e air a labhairt) gu'n toir Dia air ais fhocal, agus gu'm bi Crìosd 'na fhaidh mealltach? Ciod eile tha'm peacach a' ciallachadh, An uair a chluinneas e briatharan a mhallachaidh, an sin gu'm beannaich se e féin 'na chridhe, ag ràdh bithibh sìth agam, ge do ghluais mi ann an ana-miann mo chridhe.

San àite mu dheireadh, Ciod an speis a th' agaibh do chumhachd Dhé? Cha ghradhaich neach sam bith e air son (a chumhachd) le beachd ceart air, ach an creutair nuadh; ge do dh'fheudas eagal tràileil a bhi air muinntir eile air son (a chumhachd so.) Cha'n 'eil duine nadurra, nach d' thugadh na tha 'na chomas, gu tùr eile Bhabeil a thogail, gus (an cumhachd) so a chumail a stigh. Air na h-aobharaibh sin, tha mi a' dearbh-innseadh gu'm bheil na h-uile duine neo-iompaichte 'na namhaid do Dhia.

San dara àite, Tha sibh 'nur naimhdibh do Mhac Dhé. Tha'n naimhdeas sin 'nur cridhe do Chrìosd, a bheireadh oirbh cur leis na treabhaiche a mharbh an toighre, agus a thilg a mach e as an fhion-lios; nam biodh sibh air bhuir cuairteachadh le 'm buairidhean-san, agus fuidh co beag ceannsachaidh 'sa bha iadsan. An eù mi, a deir thu, gu'n deanainnse sin do m' Shlanuighear taitneach? Mar sin thubhairt Hasael ann an eùis eile; ach an uair a thainig am buaireadh air, bha è 'na chù gu dheanamh! Is lionmhor iad a their mu Chrìosd gur e'n Slànuighear taitneach e, aig am bheil an cogaisean ag innseadh dhoibh, nach do dheothail iad riamh urrad mhillseachd uaithe, as a fhuair iad o'n ana-miannaibh millis féin, a ta deich cuairt ni's milse leo n' an Slànuighear. Cha'n 'eil e air dhoigh sam bith eile taitneach, dhoibh, ach mar tha iad a' mi-ghnathachadh a bhàis agus fhulangais, a chum an anamianna a mhealtuinn ann an sìth; a chum as gu'n caith-eamh iad am beatha mar is àill leo anns an t-saoghal, agus an uair a bhàsaicheas iad, gu'm bi iad air an cumail a mach o ifrinn! Mo thruaighe! is Crìosd meallta ta taitneach leibhse, aig am bheil bhuir n-anama gabhail gràin do'n

Chriosd sin, “neach is e dealradh glòir an Athar, agus fìor-ionmhaigh a phearsaidh.” Tha sibhse mar a bha na h-Iudhaich fheolmhor aig an robh tlachd ann, mu’n do thuig iad a ghnothuch do’n t-saoghal; ann am barailg’um biodh e ’na fhear-saoraidh aimsireil dhoibh, Mál. iii. 1. Ach an uair a thainig e, agus a shuidh e mar fhearleaghaidh agus glanaidh airgid, (rann 2, 3.) agus a thilg e mach iad mar airgiod nach fhu, iadsan a shaoil gu’m biodh urram mor aca an rioghachd a’ Mhesiah; bhior a theagasg an cogaisean, agus cha do stad iad gus an do thum iad an làmhan ’na fhuil! Chum bhuir sùilean fhosgladh air an ni so, cuiridh mi fa’r comhair naimhdeas bhuir eridheachan an aghaidh Chriosd, agus ’oifigean uile.

Ri leantuin.

Notes and Comments.

Note.—Owing to the amount of space required for the Synod Report, etc., in last issue a number of Notes and Comments, which are given this month, were crushed out. This accounts for their belated appearance.

The Revolving Drums of Dublin: The World’s New Idol.—“The return of Derby Day,” says the Rev. Frederick E. Watson, Hon. Secretary of The Scottish National League Against Betting and Gambling, writing in the “Scots Observer” (4th June), “brings the gambling mania to its highest peak. On this, the 148th ‘renewal of the Derby stakes,’ the frenzied interest in the result of this classic race will be more acute than in any previous year. From every country in the world, with the exception of Russia, money has poured into Dublin and contributed towards the grand total of almost £2,000,000. The favoured Irish hospitals must feel proud that such world-wide interest in their work has been evoked. Unfortunately upon examination of the financial aspect of this charitable impulse, we make the discovery that out of every shilling raised ‘to help the sick, maimed and weak,’ only twopence is devoted to that avowed purpose. This simple fact demonstrates the rank hypocrisy of the Hospital Sweepstake.”

A Grave Warning.—"If only it was possible to bring to the knowledge of the average Church member," Mr. Watson further adds in the article quoted above, "the facts contained in the Press of Great Britain each week, which demonstrate the trail of ruin and misery across the lives and homes of our fellows from one end of the land to the other, there would surge a spirit of hot rebellion against all who seek to exploit the perverted spirit of adventure in men's hearts for commercial ends. Gambling in its myriad forms is the enemy of society and religion, against which men of goodwill must combine if the nation is to be saved from dire disaster. A nation of gamblers will never have the nerve and the vision to bring the country through the unparalleled economic and industrial depression through which we are passing and which still lies ahead. If the revolving drums of Dublin make men see the abyss yawning at their feet, the drums will not have revolved in vain."

The Rev. Dr. Warr, St. Giles' Cathedral, on Sabbath Observance.—At a meeting in St. Andrew's Church, Edinburgh, in moving a resolution calling upon the General Assemblies "to give the question of the Lord's Day Observance that place in their deliberations which its importance merits" delivered a speech which in general was of the milk and watery type so characteristic of leading ecclesiastics of our time. The main defect of the speech, however, was not so much its weakness as its sentiments of manifest incongruity with the purpose for which the meeting had been called. If we are not mistaken Dr. Warr belongs to the school of Dr. Hessey, Dr. Norman Macleod of the Barony, Glasgow, and many others, who have done a vast amount of mischief both in England and Scotland in cutting adrift from the strong anchorage of the binding obligation of the Fourth Commandment. Dr. Warr's speech was punctuated by considerable interruptions. Dr. Renwick, the Moderator-Designate of the Free Church, seconded the resolution. While he cannot be held responsible for Dr. Warr's speech it is regrettable that he uttered no word of protest

against the views of Dr. Warr—at least the press reports give no indication that he did.

William Robertson Smith.—In these days when the white-washing of heretics has become a profession it is not to be surprised that Dr. Robertson Smith should be among those whose memory should be resurrected by his admirers. Professor P. Carnegie Simpson in a recent article in the "British Weekly" found himself in the difficult position of trying to defend Dr. Robertson Smith and Principal Rainy whose action was never forgiven by Smith. No one can read Smith's life by men who fully sympathised with him and the reports of the General Assembly can help feeling here was a man who with high disdain scorned the men who opposed him and taking shelter behind his learning treated them with ill concealed contempt. Dr. Simpson's article called forth a considerable correspondence. One of the writers quoted a passage from the life of Sir William Robertson Nicoll (p. 41) in which he refers to an interview he had with Wellhausen which we reproduce here:—"I asked him what he thought of the testimony of Christ. He replied that no doubt Christ was mistaken about the Old Testament, but that, as He did not understand about the earth and the sun, so He did not about the Bible, and it mattered little. I said that the natural effect of such views was to shake the place of the Bible in people's minds, to which he replied that he was pressed by this difficulty—that he did not see any way out of it Smith, he said, was not a scholar, but clever at presenting other men's theories. Scholars were often stupid, but Smith was not stupid at all." It was Wellhausen's teaching that ruined Smith and notwithstanding Wellhausen's daring irreverence in his reference to our Lord thousands of Scottish and English scholars sat at his feet as one of the great teachers of his age.

Dedicating a Bell.—The Scottish press gave considerable space to the report of the pilgrimage to Iona for the purpose of dedicating a bell in the Cathedral by the Moderator of the Church of Scotland, Dr. John A. Graham. This is part

of the dedication prayer offered up by the Moderator as reported in the "Oban Times":—"Accept we beseech Thee, at our hands this Bell, which has been cast and gifted for Thy glory and is now dedicated with adoring gratitude for Thy worship and to Thy holy service. We pray that it may be richly blessed in its ministry of calling the dwellers on this Isle beloved and all who sojourn with them to communion with Thee and each other within these walls." How the bell is to be for God's worship and His holy service passes our comprehension. We had hoped that the days of dedicating buildings, bells, etc., had passed forever from Presbyterian Scotland but the very people who scorn to stand by the scriptural doctrines of their forefathers are the people who delight in Romish and Episcopalian practices which with all the trumpery of Rome had been cast out at the Reformation.

Court of Session Decision re Opening of Cinemas on the Sabbath.—Lord Mackay has at length given his decision in the action raised by certain members of the Lord's Day Observance Association of Scotland, who asked that the Magistrates of Edinburgh should be interdicted from granting licences for the opening of picture houses for public entertainment on the Lord's Day. His Lordship dismissed the action as incompetent and irrelevant. On the question of competency and relevancy he said the title to compel the licensing authorities to forbid in their permits any such performances was to attempt the impossible. The proper method of getting at what was desired was to attack the actual committers of the offences or profanations of the Sabbath. He further gave as his opinion that he had been unable, even under the general category of profanation of the Sabbath, to find anything which did definitely prohibit in the law of Scotland the presentation of a moving pictorial representation to a body of the public collected within an enclosed area and causing no disturbance without its walls. This interpretation of the Scottish statutes on Sabbath observance gives a tremendous advantage to those exhibitors who wish to open Cinemas on the Lord's Day and is a very serious matter

for all who wish to see the Sabbath better observed in this country. It is gratifying to know, however, that Lord Mackay rejected the plea that the Scottish Acts on Sabbath observance were no longer binding owing to desuetude.

The Spanish Republic and the Church of Rome.—It would appear that the new Government in Spain is anything but favourable to the Church of Rome. The latest, at the time of writing this note, is the expulsion of Cardinal Segura on his return from the Vatican to Spain. The Cardinal informed the Special Correspondent of the "Daily Mail" that he had gone to Rome by an arrangement come to at a meeting of the Spanish bishops "to report on the new régime and its anti-Catholic tendencies." When questioned as to the position of the R.C. Church in Spain the Cardinal replied that "all the decrees dealing with religion which had been issued by the Provisional Government were directed against the Catholic Church as established in Spain." He further expressed a fear that "the new Cortes (Parliament) when elected will be still more anti-religious and that the laws it will make will tend towards the destruction of the Catholic Church in Spain." The Pope has instructed the Papal Nuncio to Spain, to protest to the Spanish Government against the expulsion of the Cardinal. At present the matter rests there and what the future developments will be is not within our knowledge. The situation would be more encouraging to us as Protestants if we were assured that the present movement was anti-papal and not anti-religious as we have good evidence for believing it is.

Earthquake and Storms.—The country has had a reminder in the recent earthquake which was felt as far north as the Orkneys to the far south of the instability of the solid earth. As a land we have been mercifully immune from the terrifying experiences encountered in other countries but slight though the shocks were they were sufficient to create the strangest sensations in those which experienced them. Within ten days or so the country was visited by a more than ordinary severe rain storm. Two "Sunday" excursion trains, one from Aberdeen and the

other from Oban, had very narrow escapes owing to the washing away of the railway bed. Some lives were lost in efforts to save stock. There was a day in Scotland when such visitations would be taken seriously to heart as a warning from heaven. These days are past but the wise will consider these things and lay them to heart. When God was to punish Ariel, the city where David dwelt, it was announced: "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire" (Isaiah xxix. 6).

Folk-Plays for Assembly Members.—The following notice with the foregoing cross-heading appeared in the Church of Scotland Record—"Life and Work"—in its May issue: "Three Folk-Plays in the Scots Vernacular, by Margaret Robertson, Mus.B., Edin., incorporating well-known Scots songs, will be performed in St. Giles' Hall, Victoria Terrace (by permission of the kirk-session of St. Giles' Cathedral), on Tuesday, 19th May, at 8 o'clock. The plays are *After Culloden*, *The Auld Cloak*, and *The Crown o' the Causey*." Comment is needless.

Extraordinary Statement by a Law Officer of the Crown.—In the recent discussions in Committee on the Sunday Performances (Regulation) Bill (Sabbath Desecration Bill ought to be its name) Sir William Jowitt, Attorney-General, is reported in the press as having said: "I admit that until this recent agitation I winked at what I regarded as a breach of the law, because I looked upon the Sunday Observance Act as largely out of accord with public opinion. One must administer the law with a certain amount of discretion, and I thought I was quite justified in so doing, but if this Bill passes then obviously it will be our duty to see that the law is enforced." We have always prided ourselves as a people on the administration of English law but when an officer of the Crown, occupying Sir William's important place coolly informs us that he winked at what he regarded as a breach of the law because he looked upon the Sunday Observance Act as largely out of accord with public opinion one begins to wonder where we really stand.

Is Sir William laying down the principle that because a law is not in accord with public opinion therefore it is to be ignored? If so it is about high time he vacated his position; for such gross dereliction of duty on the part of a responsible law officer of the Crown is an incentive to that lawlessness which is a feature of the age. Sir William must know that the Bill before Parliament is not in accord with popular opinion. It has the support of only a section—and that a rather noisy section—of the public. A great many are opposed to it because it goes too far and others because it does not go far enough. If the Bill becomes law is Sir William, therefore, to wink at it? While the General Strike was on would Sir William have winked at the legislation that checked the efforts of reckless agitators simply because it was not in accord with public opinion. May the British nation be delivered from such law officers!

Literary Notice.

AUTHORISED OR REVISED by F. B.

In this pamphlet Mr. Bentley (for in giving the writer's name we are not giving away a secret) has done a good piece of work. He has read widely in the subject before embarking on his task. The pamphlet is an echo of the correspondence which took place in the northern press in connection with the Last Twelve Verses of Mark and the Three Heavenly Witnesses (I. John v. 7). In the course of the discussion the relative merit of the Authorised and Revised Versions emerges and Mr. Bentley has done good service in emphasising the right to the place of pre-eminence of the Authorised over the Revised. As a Church we have been charged by those who ought to know better that we have virtually given the place of the "Old Testament in Hebrew" and the "New Testament in Greek" to the Authorised Version as the final court of appeal in controversy. This is a complete misunderstanding and mis-statement of our position. That position is clearly defined in the Confessional statement (Chap. i., sec. 8). At the same time, in the public reading of the Scriptures, it is recognised among us in accordance

with the rule laid down in the Directory for Public Worship that "all the canonical books of the Old and New Testament shall be publicly read *in the vulgar tongue out of the best allowed translation*" which, in English, is decidedly the Authorised Version. In the course of his discussion Mr. Bentley has called attention to a point worthy of notice in reference to I. John v. 7. He points out that the Westminster Divines in the proof texts advanced for the doctrine of the Trinity alike in the Confession (chap. ii., sec. 3), the Larger Catechism (Question 9) and the Shorter Catechism (Question 6) this text is quoted. Now, while it is true that at our ordination we are not asked to accept the proof texts of the doctrines of the Confession (the whole doctrine of which we profess to accept) yet because of the time expended on the proof texts (they devoted no less than 76 days to them) and the care with which they were drawn up, it is a matter of some importance in this connection and we are not claiming too much in saying that, those who defended the genuineness of I. John v. 7 are more in line with the Westminster Divines than those who regard the words as spurious. The pamphlet may be had from Mr. Bentley, 35 Buston Terrace, Newcastle-on-Tyne.

Church Notes.

Communion.—August—First Sabbath, Dingwall; second, Farr (Bettyhill), Portree, Stratherrick; third, Laide, and Bonar-Bridge; fourth, Finsbay; fifth, Stornoway. September—First Sabbath, Vatten and Ullapool; second, Strathy; third, Tarbert and Stoer. October—First Sabbath, North Tolsta; second, Ness, Gairloch; third Seourie; fourth, Lochinver and Wick. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alteration of, the above dates of Communion should be sent to the Editor.

Collection for August.—The Collection for this month is for the College Fund.

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