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### **Sabbath Desecration.**

THE most indifferent cannot help noticing that the Anti-Sabbatarian movement has been growing by leaps and bounds for a number of years back. There are, no doubt, many causes at work producing this state of things. The age is materialistic, its aim is to commercialise everything it can and failing this to remove it out of its way. It is well that lovers of the Lord's Day should recognise the nature of the powers which are arrayed against them and we purpose to mention some of these in this article.

1. *Lawlessness.* By lawlessness we mean particularly that spirit of restlessness which manifests itself where the so-called liberty of the subject is interfered with. We live in an age that emphasises the rights of man and shuts its eyes to his duties. The liberty of the subject is one of those rights which in the over-emphasis that is given it tends to sheer license. Those who travel along this road may say that this is an unfair interpretation to put upon their contention but if their logic is carefully examined it will be seen that it will lead them a good deal farther than some of them would care to go and which others would care to acknowledge. This over assertion of the liberty of the subject will be found when searched into to be a disinclination to submit to law. Strange things have been done both in the Church and in the State in the sacred name of liberty. But where liberty is synonymous with independence it may become a very dangerous prepossession and

lead to endless trouble. When we look abroad on the world to-day there is a persistent and arrogant demand that the laws of God and men should be changed to suit the demands of the individual. It is not our intention to discuss the question from the standpoint of human law but to confine our attention to how this attitude is so seriously affecting men's outlook as to their relation to divine law. The divine prohibitions of the moral law cut right across what many regard as their rights and liberties and immediately there is discontent and rebellion. They would scorn, it may be, to acknowledge that at the root of their discontent and dissatisfaction with the laws that limited their liberty, or to give it its true name, their independence, there was the spirit of lawlessness but by their fruits they shall be known. Look abroad on the world to-day, take note of the driving power in the Anti-Sabbatarian movement and he must be wilfully blind who does not recognise that spirit of lawlessness that is opposed to the holy and righteous rule of heaven. The Church of God is face to face with that spirit and it is to be a fight to the death. If it prevails the Church is done for but if the Church holds its ground the opposition, however strong it may be, will be only like tremendous seas dashing themselves in vain on rock-bound coasts. In revolutionary movements justice and righteousness seemed at times to be swept off the face of the earth in the mad frenzy of lawlessness that passed over the people but when the storm was over things began to right themselves again. In the battle being waged at present we are confronted by powerful revolutionary forces and if Satan gets his way we are certain that nothing short of the complete annihilation of the Church of Christ would satisfy him. But over against the powerful onset of the Enemy is the promise of the Church's Divine Redeemer: "Upon this rock I will build my Church and the gates of hell shall not prevail against it."

2. *Commercialism.* This is another of the forces that is a driving power in the Anti-Sabbatarian movement. By commercialism, in this connection, we mean the desire to make merchandise and gain at all cost. The spirit behind it does

not hesitate to flout the most sacred associations and set at defiance the clearest divine laws if there is the slightest hope of gain. In the facilities given by the great transport companies of this country for the general public to travel on the Lord's Day we have commercialism of a bad type unblushingly showing itself. The flimsy plea that all this was done for the benefit of the public is as barefaced a lie as ever was palmed off on any people. One can only hope that the spokesmen of the transport companies in giving utterance to such a plea blush when they do so. Let the services that are thus declared to be so disinterestedly promoted for the benefit of the public cease to be remunerative and we shall soon see whether they are run in the interests of the public or not. The only consciences such companies have is their exchequer and if they are hard hit there there will be no more Sabbath excursions either by the railways, steamboat or motor companies. Their interest in the public is limited by what the public puts into their coffers. In recent years a tremendous effort has been made by these companies to get the people to travel on the Sabbath. Cheap fares were dangled before the eyes of a pleasure-loving people as a bait and it was greedily grasped at. Notwithstanding all this, however, it appears that the great transport concerns have to face the spectre of dwindling receipts and are at their wits end to know what to do. Commercialism conducted along right lines and within legitimate spheres is quite lawful but when it becomes such an obsession, either in individuals or corporations, that it commandeers seven days instead of six in pursuit of gain it is not only a menace to the well-being of the community but a direct defiance of heaven. Satan planned his campaign well. To make an attack on the Sabbath without appealing to the selfish instincts of his motley army would have spelt disaster. Hence he laid his plans and roped in the clever brains and smart intelligence of the business world and though the results have not been all that he promised to his duped lieutenants yet the effect on the people's views of the sanctity of the Sabbath has been disastrous. The transport companies

are not the only transgressors under this head. There are the Italian ice-cream shops and the "Sunday" newspapers. Behind these there is the same keen spirit of commercialism. Roman Catholic foreigners reap a golden harvest on the Lord's Day and the "Sunday" newspapers circulate in their millions. Some of the imported dailies from the south, such as the *Daily Express* in particular, never miss a chance in their effort to cast ridicule on the Scottish Sabbath. We were bad enough in Scotland before the advent of these Southern transgressors but they certainly have not cast their influence with their boasted millions of readers on the right side.

3. *Pleasure.* This is another of the great driving forces in the Anti-Sabbatarian movement. Sabbath desecration for long had to be engaged in covertly and especially was this the case as far as pleasure was concerned but the god of Pleasure numbers his votaries by the million and to give God one day in seven is considered so outrageous that Satan has moved his followers to agitate to have the laws of the realm altered so that they may have liberty to indulge not only in all kinds of sport but to attend theatres, music halls, picture houses. At present the Anti-Sabbatarian movement is being countered by a Petition to Parliament against the Bill before Parliament legalising the opening of places of amusement on the Sabbath. In Edinburgh, whose streets were at one time red with martyr blood, we find the city magistrates giving permission to the cinemas to be open on three Sabbaths to help the funds for extension of the Royal Infirmary. This was a cunning dodge of the devil for it was meant to hide the evil under the cloak of apparent well-doing. Needless to say the places were crowded and the thin end of the wedge was driven in. In England, at the time of writing, the question of the legality of the opening of places of amusement has been before the High Court and has been declared illegal.

4. *The Churches.* Most of our readers will not be surprised when we reckon the churches of this country as responsible for the tremendous landslide in Sabbath observance. In England



Hessey's Bampton Lectures did a world of mischief and while he advocated the observance of the Lord's Day he virtually evacuated the stronghold of its binding obligation under the fourth commandment to the enemy. The same happened in Scotland under the teaching of Dr. Norman Macleod in 1865 which raised such a storm at the time that Dr. Macleod winced under it. Yet his views came gradually to be adopted by many ministers in Scotland. These views had an enervating effect. They weakened the efforts of their exponents in going into battle with the well equipped and powerful forces arrayed against them. They passed into the conflict with a paralysed hand which had no better weapon than a wooden sword. In the first shock it fell from their helpless grasp and the Anti-Sabbatarian forces followed up their victory for the next attack. There was a culpable supineness on the part of the Presbyterian churches in this country and now when the empty pews preach more arrestingly than what comes from the pulpit the churches are bestirring themselves. But it will be well for the churches to remember in facing a determined enemy that we should do as Wellington did in his Peninsular campaign retire behind the impregnable lines of Torres Vedras—in our case the binding obligation of the Fourth Commandment. We are reminded as we enumerate the forces at work against the observance of the Sabbath of the remark of the old Scottish Colonel who led his troops up to an eminence and pointing to the enemy said to his men: "There is the enemy, lads; if you don't ding them, they'll ding you." The Churches of Scotland would be well-advised to give heed to the old veteran's laconic speech.

These are only a few of the forces that are strengthening the great Anti-Sabbatarian onset and were the battle waged merely for the interest of our own Church or in our own interest and to be carried on in our own strength well might we face the future with misgiving. But this battle is not ours it is the Lord's. We can appeal to Him to arise and plead His own Cause. We can use His Word as the sword in the conflict and we can look to the Holy Spirit to make that Word touch the

consciences of men. We have a good cause and He has not asked us to fight at our own charges or in our own strength and though the forces arrayed against us are numerous and powerful yet we are in no worse plight than Asa was, when confronted with the mighty Ethiopian host in the valley of Zephathah, he poured out his heart to God in that wonderful prayer of his which had a speedy answer: "Lord it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord thou art our God; let not man prevail against *thee*" (II. Chron. xiv, 11).

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## The Glorious End of a Godly Life.\*

By the Rev. JAMES BEGG, D.D.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" Rev. xxii. 14.

**I**T may appear, at first sight, that the doctrine contained in this text is in opposition to the great fundamental truth of Scripture, viz.; that "by the deeds of the law no living flesh shall be justified." The difficulty, however, is easily explained. Man must lay aside for ever his high looks and lofty pretensions, and appear before the gate of the Jerusalem above arrayed in the garment of a Redeemer's righteousness, if he would hope to enter and enjoy the favour of Him who dwelleth there. But sanctification is as essential as justification—an inherent holiness wrought by the Spirit of God—a likeness to Christ, the great First-born from the dead; and it is in reference to this that the text says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The text divides itself into two parts—I. Future blessedness is here set forth under emblems—"a city," "the tree of life."

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\* This sermon is reprinted from *The Christian Miscellany* (1842).  
—Editor.

II. It is intimated that this city can only be "entered by its gates;" and that sanctified Christians are in the way which leadeth to the New Jerusalem.

I. Future blessedness is set forth under emblematical representations—"a city," "the tree of life."—It is unnecessary here to state that the doctrine of future blessedness is one of the most prominent contained in Scripture. Without this, a revelation would be altogether unmeaning. It is because within every man there is an immortal soul, which may become possessor of endless glory when the walls of this prison-house shall crumble into ruins, that God has manifested such anxiety about man since the time of Adam's fall. The existence of revelation at all, as well as all the means of grace and observances which have been instituted by God since the day when He parted with Adam at the gate of Eden, would be meaningless from first to last, unless there be supposed the existence of future and endless glory; and, therefore, upon that general subject it is unnecessary to make any remarks. It will be more to our present purpose to make some remarks on the imagery employed here by the sacred writer in speaking of future blessedness. It is, so far as we know, absolutely necessary to speak of heaven in figurative language, inasmuch as its precise nature cannot at present be understood. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him"—a statement which, although it referred at first to the great truths of revelation, refers also to the great realities to which those truths related. The "eye" of man has seen much—the wonders of every land and age—the riches of blest Arabia—the glories of the court of Solomon—the wonders of heaven above, of earth beneath, of the boundless, trackless deep. The "ear" has heard more; for all the strange tales of the past, and the marvels of distant lands, have reached the mind by this avenue of sense. And who can say how much "the heart of man can conceive?" for its musings are strange in the hours of solitude. It can conjure up many fair pictures of felicity, which, if they were only

permanent and substantial, and not the fleeting dreams of a moment, might form, one would sometimes think, all the happiness of which our nature is capable. But all these glorious dreams of fancy, added to all the accumulated ideas of delight which have reached the mind by all the avenues of sense—cannot give us an adequate idea of the joys of heaven; and, therefore, it is necessary to speak of future blessedness in the language of figure.

There is another reason. Figures often call up a whole crowd of high recollections, which make an instantaneous impression on the mind, and one far deeper than could have been made by the longest, most minute, and elaborate statement; and that often when the figure is only glanced at, and not fully developed. The effect is at once like that of a flash of light over the whole horizon. Hence the numerous figures employed by our Saviour. Hence the sacred writer before us does more to give us an idea of the joys of heaven, by referring to the tree of life and the city of eternal joy, than if he had indited a whole chapter of minute description. The one figure recalls to our minds the original paradise in all its glory; the other, the city of Jerusalem, which of old was a joy in the whole earth.

Ever since man was driven out of Eden, he, when enlightened by revelation, has always looked back to its joys with high admiration. Wherever the place of his habitation has been, in whatever age he has lived, whether he has understood the true nature of the felicity enjoyed in that holy place where Adam's soul was pure as the spirit of an angel, and where he enjoyed sweet fellowship with God amidst the trees of the garden, or imagined the glories of Eden to consist merely in its shady bowers and glorious rivers, in the absence of toil and pain, and of that hideous death by which men are now terrified—whatever his views, still all have agreed in regarding paradise with rapture, and regretting that they were not born amidst its joys. Even from infancy we all remember these feelings. Amidst all the clouds and darkness of the days that have passed over us, we have looked back with delight to the first bright, though short,

day of man's existence, blaming our first parents for its sad and abrupt termination. And if, in those lands of the East, where the sun is still bright and the soil exuberant, we could yet find the traces of that primitive paradise, have we not thought that we would gladly go a pilgrimage thither, to see whether some traces of its first glory, some rays of its departed beauty, might not be discovered even amidst its ruins? To such universal sympathies the sacred writer appeals. By no surer method could he have conveyed to the minds of men enjoying revelation a conviction of the surpassing glories of heaven, than by referring to the tree of life, which constituted the joy of the first paradise, and which shall constitute one of the distinguishing features of the second. "The first paradise is past, ye hapless sons of men; ye look for it now in vain; ye seek the living amongst the dead; its beauty is gone for ever; even the place of its former glory is scarcely known. But lift up your eyes, ye strangers and pilgrims upon the earth, for beyond the dark river of death there is a far more glorious Eden, whose inhabitants are never tempted, and shall never fall—whose glories shall never decay. The tree of life is there also, bearing twelve manner of fruits, and yielding her fruit every month, and its leaves are eternally for the healing of the nations; for the nations of them that are saved do walk there in the light of the Sun of Righteousness, and God, the Lord, shall wipe away all tears from their eyes. Blessed is he that overcometh; he shall eat of the tree of life which is in the midst of the paradise of God." Such is the force of this striking figurative expression.

Passing from this, let us attend to the other figure here employed, and we shall find it equally fitted to call up before the minds of those acquainted with the Old Testament history a high idea of the joys of heaven—we say those acquainted with the Old Testament history, for such a knowledge is taken for granted by the writers of the New Testament. You must keep in view the truth, that the city of Jerusalem was an object of especial joy and pride to the Jews, both because adorned with

the collected wealth and magnificence of nations, and because the pavilion of the residence of the living God was fixed there. There the prophets had preached—there all the sacrifices had been offered—there the martyrs had died. It was the city of their fathers' sepulchres. Wherever any Jews were under the whole canopy of heaven, they performed their devotions with their faces thitherward (hence Daniel, vi. 10); for the oracle of God was there; and man might search the whole world round, without finding any other voice proceeding from his Maker. The Lord had chosen Zion; that was His rest; there did He stay; for He had desired it. And as every feast came round, the rejoicing descendants of Abraham went up from Dan even to Beersheba to enter the gates of that holy city, to record the wonders of the past, and anticipate the joys of the future.

With that city, therefore, their holiest earthly associations were associated. But the sacred writers had taught them to look forward to a city more glorious still, when that in which their fathers dwelt was destroyed and its gates burned with fire, "a city" beyond the eternal mountains, where the spiritual children of Abraham should be, and where God should be in the midst of them, not figuratively, but really; for "Jerusalem above" was the chief seat of His especial presence—the pavilion of His unspeakable Majesty. The prospect of this better and more enduring city bore up the minds of the Jews amidst all the changes which befell the first Jerusalem. When they wept because that city was laid waste by the spoiler, saying, "How can we but weep when the city of the place of our fathers' sepulchres is laid waste, and the gates thereof are burnt with fire? How can we sing the songs of Zion in this strange land? If I forget thee, O Jerusalem, let my right hand forget its cunning," their prophets could tell them that though they never should be restored from the land of their captivity, though the walls of Jerusalem should never be rebuilt, and the plough of the alien should turn up the soil on which the temple of God had stood, the city above could never be moved, its walls being guarded by Omnipotence, and salvation being their sure and



eternal bulwark. No sepulchres were there—no emblems of death. All their fathers who had kept the faith had gone on thither before them, and were waiting the arrival of their children. Even when their hearts melted within them, as they saw the cruel sons of Edom standing upon their hills, and cheering on the men of Babylon who were ruthlessly laying waste that holy and beautiful house in which their fathers worshipped, and all their pleasant things, the ancient Church could still sing, “God is my refuge and strength. I will not fear, though the earth be removed, though the mountains be cast into the midst of the sea. There is a river, the streams of which shall eternally make glad the city of our God, the holy place of the tabernacles of the Most High. Glorious things are spoken of thee, O city of our God! Thy foundations are upon the eternal mountains; He that is Most High shall Himself establish thee. Go ye round this glorious Zion, high above all ruins and all decay; tell her towers—mark well her bulwarks—that ye may tell posterity; for this God is our God for ever and ever; He will be our guide even unto death.” Such hopes, cheering the believing Jews amidst all the gloomy passages of their singular history, were only confirmed and rendered more vivid by our Lord Jesus Christ and His Apostles. The New Testament pointed still to heaven and under the same emblem of a city—“a city which hath foundations, whose builder and maker is God;” and, especially in this book of Revelation, the Apostle, in vision, was made to see, as from a great and high mountain, that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God and her light like unto a stone most precious. That city had a wall great and high, and twelve gates, and at the gates twelve angels; it lay four-square; every several gate was one pearl, and the street of the city was pure gold as it were transparent glass. And, says the sacred writer, I saw no temple therein (as in the first Jerusalem); for the Lord God Almighty and the Lamb are the temple in it. And the city hath no need of the sun; and there shall in nowise enter into it any thing that defileth. There

shall be no night there. This is the city referred to in the text, and thus the first point set before us is fully explained and confirmed by the concurrent testimony of Scripture. "There is a land of holy and eternal rest, a city of everlasting habitations; it lies above the uncertainties of time, the clouds and darkness of this changing scene. These sayings are faithful and true! if it were not so, I would have told you. I go to prepare a place for you. In my Father's house are many mansions. There is no old age, no infirmity, no toil, no disease, no death. There glory is never clouded, peace never diminishes, joy never ends; the inhabitants are all righteous; the region is filled with the voice of eternal singing. All the cities on earth shall vanish—they, with the earth which contains them, shall be burnt up with fire—all the names written in earthly registers shall be blotted out; but the city above shall never change; and the names of its inhabitants are written in the book of life. "Blessed are the dead who die in the Lord."

II. But we said that this city can only be entered by "its gates," and that sanctified Christians only are preparing for heaven.—The first of these may appear an unimportant remark, but only attend to the great majority of men around you. Whilst they appear to admit the truth, that there is future blessedness, they seem to think that they will be suffered to enter heaven in utter disregard of the Divine method of salvation. Take any man at random from the midst of the mighty mass—you will find the love of pleasure deeply seated in his breast; and if you can only prevail upon him to ponder seriously upon future misery—agony of fearful, never-ending duration—you will see him turn away, with strong, instinctive aversion; his soul pants after joy, as the hart after the water brooks; and yet, unless he be really under the decided influence of personal Christianity, if you ask him how often he has thought of the way to heaven—whether he has ever sat down, even for one hour, and meditated upon its glories; in all likelihood he has done neither of these things. He stumbles on from day to day; "in the morning saying, When will it be evening? and in the

evening, When will it be morning?" He loses his soul before he is aware; loves happiness, but chooses misery; talks and dreams and then, alas!—goes to perdition. If from any place of elevation you cast your eyes over men at large, you will find, that, with the exception of the comparative few who are seeking the gate of heaven, in God's appointed way, and striving to secure an entrance, they are divided into two great classes—the one caring for none of these things—the other labouring to secure salvation by methods different from those prescribed by God. The first saying, "'Let us eat and drink, for tomorrow we die;' the sun drives hard, let us enjoy life whilst we may, and shut out all thought of the future; 'a little more sleep, a little more slumber, a little more folding of the hands to sleep.'" The second are hoping to take heaven by storm, in virtue of their many observances, or to climb over the wall by the aid of some powerless deity. Both, unless awakened by the Spirit of God, will be found miserably deceived, when the trump of the archangel shall shake a world from its security. "Let no man deceive you with vain words," saying, "No matter by what various roads we go—we shall all be found in heaven at last." Though we, or an angel from heaven, should swear this, let him be accursed. Heaven is surrounded by a wall, great and high; by its gates only can entrance be found. Christ is "the way, the truth, and the life; no man cometh unto the Father but by Him." Instructions have been sent forth by the Eternal King, to guide us to the gate of heaven. Every Christian minister is an "ambassador for Christ." Time is allotted us—God waiteth to be gracious—His Spirit striveth with men; but if, at the time of our death we are found, not at the gate of heaven at all, with the warrant of admission ready to present to the angel who sits there, but in the open fields of sin and folly, or labouring in the vain attempt to break through or climb over the wall by our own efforts, we shall be miserable for ever and ever. "Look unto me, and be ye saved, all ye ends of the earth." "Neither is there salvation in any other."

We have departed from God, and can only return by the way of the cross; but the voice which proceeds from that cross is not merely, "Be of good cheer, thy sins are forgiven thee"—but, "Walk in love; be a peculiar people, zealous of good works." Hence the second truth implied in the text, viz., that sanctified Christians only are proceeding towards heaven. By nature we are spiritually dead, and our works are "dead works," but whom the Lord justifies, them He also sanctifies—He creates them anew in Christ Jesus unto good works, and thus there are two faithful sayings spoken of in Scripture. This is a faithful saying, and worthy of all acceptance, that Jesus died to save sinners, even the chief of sinners; but this is also "a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God should be careful to maintain good works." In the future sentence of the great Judge both are recognised—the free gift of God and the holiness of man. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This teaches the absolute, free grace of God. Before ye were born, before the foundation of the world, this kingdom was "prepared for you." But does that exclude their personal holiness? No, for, says the Judge, "I was an hungered, and ye gave me meat," &c. And therefore, when the Apostle says that they "may have right to the tree of life," he means, "that they may manifest their right;" as if he had said, Cast your eyes abroad in the world, and if ye wish to know who are proceeding towards heaven, turn away from the worldly, the idolaters, the blasphemers, the Sabbath-breakers, the disobedient to parents, the covetous, the slanderers, in a word, from all those that are in a state of nature and destitute of living, personal Christianity; single out the men who manifest the spirit of Christ, and are born from above; who are ready to every good work; lovers of God and of their brethren; meek, merciful, without partiality and without hypocrisy. They have their Father's names written already legibly on their foreheads, and they shall "see the King in His beauty, and the land that is

afar off." Such we apprehend to be the substance of the assertion in our text.

Sanctification is as important as justification; and, as a test of Christianity, of our being justified, it stands alone, as all-important. "By their fruits shall ye know them." The Scriptures, as in the case before us, almost always fasten upon some feature of holiness in speaking of the servants of God. Is it Abel? His "deeds were righteous." Is it Abraham? He is represented as presiding, in wisdom and holiness, over a mighty tribe; "commanding his children and household after him to walk in the ways of the Lord." Moses was "the meekest of all the men that lived on the earth;" Caleb "followed God fully;" David was "a man after God's own heart." God says of Job, "Hast thou considered my servant Job, that there is none like him, a perfect man?" Jeremiah was "sanctified from the womb." Of our Lord Jesus Christ it is said, He "went about continually doing good;" of one centurion it is said, that "he loved the Jewish nation, and built them a synagogue;" of another, that he was "a devout man, and one that feared God with all his house, and that his prayers and alms came up for a memorial before God;" of Dorcas, that she was "a good woman, and made clothes for the poor;" of Paul, that he laboured more abundantly than all the apostles, and suffered more, being in stripes often—in perils by land and sea, in the city, and amongst false brethren; of the whole Church on earth, that it is a holy nation, a royal priesthood, offering sacrifices of righteousness continually—a peculiar people; of the Church in heaven, that it consists of "the spirits of just men made perfect" like the angels of God; the very garments in which they are arrayed are declared to be white—the emblem of spotless purity; the crowns they wear are called "crowns of righteousness," and the very land in which they live is called "the land of uprightness." It was most meet, therefore, to hold up holiness, purity in heart and life, as the essential prerequisite for heaven. If the king of vast dominions, residing in a glorious city in the midst of his wide territory, has a small

and distant region, the inhabitants of which have risen up in arms against him, trampling under foot his authority, and treating his servants with contempt; and if a few loyal men are still found amidst this crowd of rebels, who boldly lift up the standard of their king, and bear it aloft in the midst of the scorn and contempt of their brethren; and if their fortitude is tried during many years, the king being all the while absent, and instead of failing, they become more devotedly true to his cause, more stedfast to each other, and in resisting the common enemy; will not that king, when he goes forth to ride his circuit of judgment, and to punish that colony of rebels, single out, as the objects of his love, this little devoted band—carrying them back with him to the city where he dwells, that they may stand near his throne, and eat bread for ever in his presence? God is such a mighty King; heaven, the city where He dwells; the universe is His vast dominion; the earth is the small rebellious province, which has long stood out a strange exception to the universal holiness—all the spirits of darkness hovering around it, as the eagles hover around the prey; but still, amidst the wide apostasy, there have always been a chosen few, “plucked as brands from the burning,” regenerated and inspired by God, and scattered through various lands, raising the standard of the King of kings, and resisting to the face the headlong enmity of their brethren. They have done this, and are doing it, in the face of every difficulty and danger; and when the King of Heaven shall at length rise to judgment, and come forth terribly to shake the earth, and fearfully to punish its inhabitants, He will single out these chosen servants, and spare them, “as a man spareth his son that serveth him.” When all the impenitent wicked, and the earth on which they dwell, shall be driven away from the face of Infinite Purity, the redeemed shall be carried back, amidst the acclamations of angels, into the eternal city. Its gates shall be thrown open, to admit the returning Judge and His glorious retinue—with gladness and with joy shall they enter the eternal palace, and drink for ever of the streams of celestial blessedness. “Fear not, little flock,



it is your Father's good pleasure to give you the kingdom." "Well done, good and faithful servant, enter into the joy of your Lord."

In prayerful dependence, therefore, on the promised grace of Him who "hath the key of David," and is able to make you "more than conquerors," go on from strength to strength, ye followers of the Lamb! The battle may be protracted, but victory is sure; the way may be long, but the triumph shall be glorious. "He that shall come will come, and will not tarry." As sure as God hath inspired any love to Himself in your hearts, so surely hath He loved you from dateless ages; as surely as He hath enabled you to exhibit any of the fruits of righteousness, the graces of the Spirit—hath He written, as with His own finger, upon your brow, that you are His, and that He shall carry you through armies of difficulties to heaven; as sure as you have taken one step on that highway whose name is "The way of holiness," so surely shall you, in the strength of God, proceed to its termination—for "the path of the just is like the shining light, which shineth more and more unto the perfect day"—and there shall you find the gate of heaven, and all the saints of God waiting to meet you at your coming. "Hold fast that which ye have—let no man take your crown;" for "Blessed are they that do His commandments, that they may have right to the tree of Life, and may enter in through the gates into the city."

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### **Burns Anniversary Celebrations.**

**L**ORD SANDS declared that no other nation celebrated their national poet like Scotland. It is most ominous for the people of Scotland that they should year after year celebrate the memory of a poor mortal like Robert Burns. We do not minimise genius, nor belittle real greatness in them who were, or are worthy of honour among their fellows. Carlyle wrote of Hero-worship and no doubt millions of deluded men in all ages have given more honour to some mortal men than they

ever thought of giving to the God of heaven. We had most excellent men in Scotland through the grace of God in Christ Jesus, who were truly great, and worthy of honour and trust; who were faithful unto death in the highest interests of men for time and eternity. We may mention a few of them from among many—John Knox, Alexander Henderson, Alexander Peden, and Thomas Chalmers. They were all men of the first rank, and the people of Scotland should be thankful to the Most High that He raised such worthy men and separated them from the din of superstition to make mention of His righteousness, and His only Son to their fellow countrymen. The worthy men were afflicted, tormented, and persecuted for doing what was just, and holy, acceptable to God, and beneficial to their own and succeeding generations. Scotland has forgotten her Josephs, but alas not her Balaams. The object of the Scottish nation's celebrations was certainly afflicted, and tormented, not because he was following high moral principles, but from his own personal folly.

If his talents and genius had been utilised for the advancement of the Kingdom of God, his name, work, and genius would be as little thought of in Scotland to-day as that of Knox, who under the hand of God was the greatest benefactor Scotland as yet has produced. Sir Harry Lauder said—"That in his travels, he read the barking of puppets at Burns, and added; 'Had Burns been alive, those puppets would have eaten from his hand, and licked his fingers.'" The class of people with whom Harry Lauder associates may authorise him to draw his uncouth conclusions, but in the language of Holy Writ our comment is: "Whose fathers I would have disdained to have set with the dogs of my flock."

Professor Curtis spoke of the poet as a Psalmist. This gentleman is Dean of the faculty of Divinity in the University of Edinburgh. He is a Doctor of Divinity, and a Doctor of Literature. In proposing the Immortal Memory, he said, "What he (Robert Burns) might not have given to Scotland as Psalmist of her simpler faith, and worship." The poem Burns composed

on the Excise-man might suit some professors better than the fifty-first Psalm, but not any poor sinner who is seeking a saving interest in Christ and His atoning blood. We believe that the poems of Burns are far more acceptable to the vast majority of the people of Scotland to-day than the inspired Psalms of David. Perhaps, Professor Curtis has led us into the secret why Burns is quoted in the Assembly Hall. The Professor also said: "He has become the symbol of our race; bone of our bone, and flesh of our flesh." If so, no wonder although Burns should be the Psalmist of such a race. The term "symbol" means in certain cases "a creed or summary of articles of religion."

The Rev. Dr. James Black, Edinburgh, proposing the Immortal Memory to the limbless ex-Service men said: "That there were three features in his (Burns') writings that ensured for him in the days to come a supreme place in the minds and hearts of his countrymen. First: how Burns described our emotions; second: timeless humour; third: Burns' sheer lyrical ecstasy." The poor limbless ex-Service men got dry husks that night for supper. The supreme object of adoration, praise, and delight is God alone, but according to Dr. Black, Burns is to get this place from his fellow countrymen for the poet's humour is to pass the confines of time according to the opinion of this reverend gentleman in his speech to the limbless ex-Service men.

In India Buddha became the supreme object of worship among unknown millions of rational human beings. Mohammed became the symbol of the Mohammedans. The Pope of Rome assumes that prerogative among the Roman Catholics; but alas, is Robert Burns to be extolled as an object of supreme regard in Scotland? We pray not. "Return, we beseech thee, O God of hosts; look down from heaven, and behold and visit this vine, and the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself." We doubt not but the annual anniversary of the so called "Immortal Memory" of Burns is provoking the Most High to leave us to our folly which must end in everlasting darkness.

We firmly believe that there is a day coming for the people of Scotland when they shall gather all the profane writings of men, and the sentimental lyrics of the ablest genius and burn them out of sight so that they shall not be remembered any more for a thousand years. But after that period men shall become as profane as ever. This poor generation shall not bless at the Great Day the vain and silly flatterers that dare set up the poems of a sinful man and classify them with the Psalms of David. Christ must reign.—J.M.

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### **The Late Miss Munro, Tain.**

**T**HIS worthy and gracious Christian was permitted in the providence of God to attain to a ripe old age—she was 84 years when she passed away. Miss Munro was well known to many in our Church. For many years she was in the service of Sir Kenneth Mackenzie, Flowerdale, Gairloch, and her sojourn in that part of Ross-shire is still remembered by many with pleasant memories. Afterwards she acted as housekeeper to Rev. (now Professor) John R. Mackay, and was well known to the ministers of our Church. On the death of her brother she inherited a house in Tain and came to live there. Her kindly and cheery disposition made it a pleasant home and a warm welcome was always accorded to the Lord's people.

The great change that turned Jane Munro from darkness to light was experienced before she was twenty-one. She was down at the coast with the family she served and it was while sitting in church that the words of John iii., 14-15 came with power: "As Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." On her return to the city (Edinburgh) when asked by her friends how she enjoyed her holiday she replied: "I never enjoyed a holiday like it." The work begun then bore fruit in after years in a life of consecration to her Lord and in a consistent and careful

walk. She used to speak with delight of Mr. Finlayson, Coigach (who afterwards went to Australia) and Mr. Baillie, Gairloch, ministers whose ministrations were evidently blessed to her.

One would not need to be long in Miss Munro's company without discovering how her heart was taken up with the things of heaven. She was a very spiritually minded woman and was much given to secret prayer. Miss Munro lived a beautiful Christian life and fed upon the Word of God as manna from heaven. How often she would say in conversation with her friends when she quoted a passage of Scripture or referred to some gracious leading of the Lord to His people: "Oh, my! isn't it wonderful." The sense of wonder in divine truth and providence seemed to grow instead of lessen during the closing years of her pilgrimage. She passed through trying affliction at times but came out of the furnace as gold and silver are refined.

She kept an open door for the Lord's people and many a happy gathering met in her house at Tain. She delighted in the public means of grace and would make it a point of going out when she was very infirm and feeble. She prayed for the prosperity of the Lord's cause in the world in general and in Tain in particular. Her removal was a distinct loss to the cause in Tain. The warm welcome she used to give to the Lord's servants will be to many of them a treasured memory.

When a young girl, as she used to tell, a worthy man in Tain said to her: "Oh! Jeanie, may it be said of you—'Who is this that cometh up from the wilderness leaning on her beloved?'" Those who knew Miss Munro will be the first to admit that this was true of her.

One of the texts she often quoted near the end, and which was evidently a great favourite of hers, was: "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, settle you" (I. Pet. v. 10). We fully believe that Miss Munro has entered into that glory which

gave her so much delight to meditate on while on earth. All that was mortal of Miss Munro was laid to rest in Nigg burying ground on the 29th of April, 1930, to await the resurrection morn.

We extend our sympathy to her surviving sister and other relatives.

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### **The late Rev. Duncan MacKenzie, Kames.**

THE subject of this obituary was born at Braenault, Ardnamurchan, Argyllshire, in the year 1858. His father and mother were considered to be God-fearing persons. His father died when he was very young. No doubt his widowed mother did all she could, by instruction and example, to lead her children to a saving knowledge of the only Saviour of lost and ruined sinners, otherwise there could be no ground for believing that she was a saved sinner herself. Many fathers and mothers in our day would feel greatly injured in their character if one should even offer the least hint that they are not converted, and at the same time they neglect absolutely to teach their own children the fear of the Lord. Surely such value the souls of their children very little. No other cause can be considered why this should be so but that they are ignorant of the wrath due to sin and of the only remedy for the lost, which is Christ and Him crucified. Let all such consider the account they must render at the great white throne to the august Judge on the Day of Judgment.

Mr. MacKenzie came under the power of the Gospel when he was in his twenty-third year. He served at the time in a writer's office at Lochgilphead, and attended on the ministry of the late Rev. Mr. Fraser who was then minister of the Free Church congregation there. He was for a considerable time in distress of soul on account of his sins against God.

A letter which he sent to his mother at that time shows that upon a Saturday night when he was preparing to go to rest he became so excited that he did not go to bed at all, and



that all in the house remained up with him. In the morning they sent for Mr. Fraser, who came and prayed with him and persuaded him to go to bed. This excitement and want of rest weakened him so that he had to leave his clerical work for some time. This took place in the year 1881.

It was when he went to Ardnamurchan this year accompanied by an eminent uncle of his, Mr. Hugh Stewart, that the writer first met him at Acharacle. His uncle told the writer that he had been some time in his house in Glasgow; that he used to lock himself in a room, and that they could hardly prevail on him to open it or come to partake of food along with them. He looked really very dejected then, so much so that the writer could not get him away from his mind for many a day.

In the year 1885 he came to Oban as clerk in the office of Mr. A. MacArthur, writer and banker. In the early spring of 1888 the writer became acquainted with him in his own most hospitable home. He and his two sisters lived together, and a more friendly and warm-hearted home the writer has not met with than the home of Duncan MacKenzie at that time, and many happy week-ends and nights when passing through Oban we spent together. He was an elder in the Free High Church, Oban, when the writer met him there. No one could doubt the true and earnest piety which was so manifest in all his sayings and doings. But what struck the mind of the writer at that time most about him was the painful alarm and very deep concern with which he viewed the serious departure of the Free Church from her former doctrinal standards (both from the inerrancy of the Bible and also the Westminster Confession of Faith) which showed that the once noble Free Church was on her death-bed should the Lord not arise to confound her enemies. Many a long and serious conversation we had, up till the early hours of the morning, considering how her downfall could be averted. His whole heart and mind was in the cause of Christ, the prosperity of which seemed to be nearer his heart than any of his own temporal concerns. He and the late Mr. Duncan Crawford were the means of having twice a deputation

at Oban in order to explain to the congregation the bearing of the Declaratory Act upon the Creed and Constitution of the Free Church, and to consider the nature of the changes made thereby. It would take up more space than this obituary is meant to occupy to enter into a detailed account of speeches delivered at these meetings. Only let it be said here that those who exposed the heresies contained in the unfortunate Act, and the destructive effects of it should it be retained in the Church, with few exceptions, changed their opposition to these expressed and published charges made by them against it, and turned their fire against such as had acted in accordance with what they themselves had held forth as the only course to be followed. This is not an unprecedented conduct on the part of churchmen, for in the past, it has been repeated whenever heresies arose in the Church of Christ. But the faithful of the elders of Oban were men of a different type, and that being so, they followed God's Word and the dictates of a conscience guided by it. None of them could be more sincere and faithful in adhering to the original Creed and Constitution of the Free Church than Mr. MacKenzie; and this, because he and they believed it to be in strict agreement with the Word of God.

In the year 1893, after the separation took place from the Declaratory Act Church, a formal congregational meeting of the Oban Free High Church was to be held for the purpose of considering what they should do in the circumstances. Mr. MacKenzie drew up a motion to the effect that they as a congregation should forthwith join the party, who separated from the majority, who were guilty of destroying the Scriptural Creed and Constitution of the Church. An elder in the congregation agreed to move the motion at the meeting, but this elder did not attend the meeting at all. When Mr. MacKenzie saw that he was deceived and had only the scraps of the motion in his possession, he hurriedly wrote another motion similar to the one he gave to the elder and moved it at the meeting. This motion was seconded. An amendment was moved to the effect

that a month should be given to the congregation to consider seriously what should be done and that another meeting should be held then in order to come to a decision. The amendment was seconded. When the two motions were put to the vote, the amendment was carried. Mr. MacKenzie intimated at once that those who supported his motion should immediately separate and begin to hold services the following Sabbath. When the Sabbath day came they met in Rockfield School, and he himself had to take the leading part at the meeting. One of the male members, who made up his mind to separate, forgot to take away his Bible from the church the night of the meeting, went in to the church on Sabbath forenoon before the service began for the Bible. The office-bearers who stood at the door expressed their great pleasure at seeing him and told him that it was a good thing they had now got rid of those who had left. He said nothing but walked into the church, lifted his Bible, and left the building. This incident confirmed Mr. MacKenzie's conviction that the motion for a month's delay was nothing but a dodge. When the month ended they held the meeting and came to the conclusion that they should not separate.

Some years thereafter Mr. MacKenzie decided to study with a view to the ministry of the Free Presbyterian Church. After preliminary preparation he entered the university of Glasgow. When he finished there he studied divinity in the F.P. Church. He was all the time of his studies occupied with preaching to our congregations and preaching stations. After he was licensed to preach the Gospel he was settled in Gairloch, Ross-shire. This took place on the 21st February, 1906.

While he was in Gairloch he married. This took place in 1909. A few years after this, in response to repeated calls from our people in Australia, he and his wife went there, where he laboured for about a year. Our people in Australia retain a warm recollection of that visit yet. He continued in Gairloch till the year 1921. He received then a call from the congregation of Kames, Argyllshire, which he accepted, and was inducted in that charge in September of that year.

Some years before he left Gairloch his health began to show signs that his constitution was becoming impaired. In the writer's opinion he never got over the effect of an accident he had in London, while he was acting as the Church's deputy to the Naval men at Portsmouth and Chatham. This was not so much on account of physical injury, though he suffered in that way, but on account of the shock which resulted from it. On account of this he was not so able to visit the congregation as he would have done otherwise; but he made an effort to appear in the pulpit on the Sabbath days and at the prayer meeting each week up to the last.

Mr. MacKenzie believed whole-heartedly in the evangelical doctrines of the Westminster Confession of Faith as being the doctrines of God's Word, and continued to the end, to the best of his ability, to declare them to his fellow-countrymen without swerving to the right or left.

Two years ago a slight haemorrhage took place which was not considered very serious at the time. Last year it appeared again, and passed away without being considered very serious. It recurred last year on Friday 12th September. He had it on Saturday morning the 13th, but went that day to attend the funeral of one of his congregation. After he came home the haemorrhage became very serious and did not cease till the end came on the 17th September. He spoke very little during these days, but he seemed to be quite resigned and composed notwithstanding he said after this last attack came on, "I am dying." The doctor certified that the end came through the bursting of an artery in the stomach. So Rev. Duncan MacKenzie departed to his everlasting rest which is far better than to be in this valley of tears and troubles. His remains were laid to rest on Friday, 19th September, in Kilbride Cemetery, there to "rest being still united to Christ till the resurrection." "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job xiv. 12).

Mr. MacKenzie was a Free Presbyterian on account of his firm conviction that the position taken up in 1893 was the only justifiable one, and that by taking that position the F.P. Church had not only adhered simpliciter to the position of the Free Church in 1843, but that by taking it the F.P. Church adhered also to the position held by the Established Church of Scotland since the Westminster Confession of Faith and all the other relative authoritative documents were made legally the Subordinate Standards of the Presbyterian Church of Scotland both by Acts of her General Assemblies and by Acts of the Parliament of Scotland at that time, and again at the Revolution Settlement. The real value of all these enactments was, that the F.P. Church believed that they were all consistent with and agreeable to the Word of God, and that this was the reason why our forefathers endured hardships and a bloody persecution in maintaining them. Mr. MacKenzie's grasp of this position caused him, from first to last, to hold steadfastly to the F.P. Church. He was quite capable to defend his position, as regards the above, from any efforts that were made by others from within and without our Church.

We express our sincere sympathy with his brother and sister, and very specially with his widow in her comparatively helpless, lonely, and sorrowful condition. May the Lord, the Judge of the widows, be her stay and guide.—N. C.

## **Nadur an Duine 'na Staid Cheithir Fillte.**

MU THRUAILLIDHEACHD NA TUIGSE.

*(Continued from page 390.)*

5. *Dearbhadh.* Ach ciod air bith eo doilich is a tha e an inntinn a chumail air smuaintibh maith; leanaidh i mar ghlaoidh, ris an nì sin a ta ole agus truailidh, cosmhuil rithe féin! Pead ii. 14. "Aig am bheil suilean lan do adhaltranas, agus do nach 'eil e'n comas sgur do pheacadh." Cha'n urrainn an suilean sgur do pheacadh, (mar sin tha'm focal a' ciallachadh,) is e sin, tha'n cridheachan agus an inntinnean, a' taomadh a mach air

an suilean, an ni a ta'n taobh a stigh; tha iad cosmhuil ri beathaich nach urrainn a bhi air a chumail a stigh aon uair 's gu'm faigh e a cheann a mach. Leig leis an smuain thruaillidh aon uair dol fuasgailte air a cuspair féin; bithidh e 'na obair chruaidh a toirt air a h-ais uaithe a rìs, ged a bhitheadh reusan agus toil air son a toirt air a h-ais. Oir, ann an sin tha i 'na fonn féin; agus tha bhi 'ga tarruing o a neoghloine, mar gu'm biodh iasg air a tharruing as an uisge, no mar gu'm biodh aon d' a bhuill air a reubadh o dhuine. Ruithidh an inntinn cosmhuil ri teine air a chur ri fùdar, nach gabh fois gus nach urrainn e dol ni's faide.

6. *Dearbhadh.* Thoir fa'near mar tha'n inntinn fheolmhor a' deanamh suas uireasbhuidh fìor-chuspairean do'n chridhe thruaillidh; a chum gu'n dean i air a' chuid is lugha peacaich sona ann o bhi, a' mealltainn sonais 'nan smuaineachadh air ana-miannaibh. Mar so tha'n cridhe truailidh ga bheathachadh féin le peacannaibh smuaineachaidh. Tha 'n duine neo-ghlan air a lionadh le breithneachadh neo-ghlan, air d'a shùlean a bhi làn adhaltranais; lionaidh an duine sanntach a chridhe leis an t-saoghal, ged nach urrainn e a làmhnan a lionadh leis; cuiridh an duine mì-runach, le tlachd an gnìomh a dhioghaltais 'na uchd féin; tha'n duine farmadaich, an taobh a stigh d'a inntinn chumhann a' beachdachadh le toil-inntinn air a choimhearsnach air a leagail iosal; agus gheibh na h-uile ana-miann an inntinn thruaillidh 'na earaid dhoibh ann an àm feuma. Agus mar so tha'n inntinn a' deanamh, cha'n ann a mhain 'nuair a tha daoine 'nan faireach, ach air uairibh, eadhon an uair a tha iad 'nan eodal; leis am bheil e tachairt, gu bheil na peacanna sin air an cur an gnìomh ann am brudair, air an robh an cridheachan a' ruith an uair a bha iad 'nam faireach. Tha fios agam, gu bheil cuid a' cur amharus air peacadh nam nithe sin: ach an urrainn sinn a smuaineachadh, gu bheil iad sin co-fhreagarach ris an nàdur naomh agus an fhonn spiorad sin, a bha ann an Adhamh neo-chiontach, agus ann an Iosa Crìosd, agus bu choir a bhi anns na h-uile duine? Is e truailidheachd an nàduir, air an aobhar sin, a ta dìteadh an "luchd-brudair neo-ghlan," Iud. 8. Bha fiosrachadh aig Solamh air cleachdanna grais 'na eodal: Ann am brudair



rinn e an roghainn a b'fhearr; ghabhadh riu araon le Dia, l Rìgh iii. 5—15. Agus ma dh' fheudas duine, 'na chodal, sin a dheanamh a ta maith agus taitneach do Dhia? cionnus mar an ceudna nach fheud e 'na chodal sin a dheanamh a ta ole agus mi-thaitneach do Dhia? B'àill le Solamh ceudna, gu'm biodh daoine air am faicill uaithe so; agus tha e tabhairt an leighis is fhearr 'na aghaidh, 'se sin, "An lagh air a' chridhe," Gnath-fhoc. vi. 20, 21. 'Nuair a choidleas tu (rann 22,) gleidhidh e thu; eadhon, o pheacachadh ann ad chodal: is e sin, o bhruadair peacach. Oir neach a bhi air a chumail o pheacadh, (cha'n ann o thrioblaid,) 'se sin fìor-éifeachd lagh Dhé a bhi air a dhaingeachadh air a chridhe, Salm cxix. 11, agus mar so tha'n rann uile ri bhi air a tuigsinn, mar a chi sinn o rann 23. "Oir is lochran an àithne; agus is solus an reachd: agus is iad slighe na beatha, achmhasain teagaisg." A nis tha'n lagh 'na lochran soluis, mar a tha e a' treorachadh ann an slighe dleasdanas; agus is iad achmhasain theagaisg o'n lagh slighe na beatha mar a tha iad a' cumail o pheacadh, nì mò am bheil iad a' treorachadh ann an slighe na sìthe, ach mar a tha iad a' stiùradh ann an rathad an dleasdanas; is cha mhò a tha iad a' cumail duine o thrioblaid, ach mar a tha iad ga chumail o pheacadh. Agus is comharaichte an nì araid anns am bheil Solamh a' leigeil so ris, eadhon peacadh na neo-ghloine, "Chum do ghleidheadh o'n droch mhnaoi," rann 24, a ta ri bhi air a ceangal ri rann 22, mar a chithear ann an cuid do na h-eadar-theangaichean. Is leoir na nithe so a dhearbhadh dhuinne mu chlaonadh nadurra so na h-inntinn gu ole.

*Sa' cheathramh àite*, Tha eas-aonta anns an inntinn fheolmhor, an aghaidh frinnean spioradail, agus grain ann an gabhail riu. Tha i 'na caraid co beag do fhirinnibh diadhaidh, is a ta i do naomhachd. Tha frinnean a' chreidimh nadurra, a ta, mar gu b'ann a' deanamh spairn gu dol a steach a dh' inntinnibh dhaoine nadurra, a' cumail phrìosanach "ann an neo-fhireantachd," Rom. i. 18. Agus do thaobh frinnean a' chreidimh-fhoillsichte, tha droch cridhe an ana-creidimh annta, a ta cur an aghaidh an leigeadh a steach, agus tha neart airm-chogaidh feumail, a

thoirt na h-inntinn am braighdeanas gu'n creidsinn, 2 Cor. x. 4, 5. Rinn Dia foillseachadh air 'inntinn agus air a thoil do pheacaich, mu shlighe na slainte: "Thug e dhuinn teagasg 'fhocal naoimh:" Ach am bheil daoine nadurra da rìreadh ga chreidsinn? Cha'n 'eil gun amharus: "Oir, esan nach creid ann am mac Dhé, cha'n 'eil e a' creidsinn Dhé," mar tha 'soilleir, 1 Eoin v. 10. Cha'n 'eil iad a' creidsinn geallanna an fhocail; tha iad ag ambhare orra a mhàin mar bhriathra taitneach: Oir, iadsan a ta gabhail riu, tha iad leo sin air an deanamh 'nan luchd comh-pairt do'n nadur dhiadhaidh, 2 Phead. v. 10. Tha na geallanna mar chuid airgid, air an leigeadh a nuas o neamh a tharruing pheacach a dh' ionnsuidh Dhé, agus gu'n aiseag thairis gu tir a' gheallaidh; ach tha iad gan tilgeadh uatha. Cha'n 'eil iad a' creidsinn bagraidh an fhocail. Mar dhaoine a ta air thurus ann am fàsach, a' giùlan teine leo, a chur teicheadh air beathaichibh fiadhaich; mar sin rinn Dia a lagh 'na "lagh teine," (Deut. xxxiii. 2,) ga chuariteachadh le bagraidh feirge: ach tha daoine gu nadurra n' as bruideile na na beathaiche féin; agus is eigin doibh beantuinn ris a' bheinn thoinntich neulach, ged a rachadh an sathadh troimhe le sleagh! Cha'n 'eil teagamh agam, nach tagair a' chuid is mò dhibhse a ta fathast ann an staid dhorch' an nàduir, nach 'eil sibh ciontach: Ach, cuimhnichibh, gu'n robh na h-Iudhaich fheolmhor, ann an làithibh Chrìosd, co earbsach, ribhse gu'n do chreid iad Maois, (Eoin ix. 28, 29,) ach tha esan a' cur an earbsa 'na tosd, le innseadh dhoibh gu soilleir, "nan creideadh sibh Maois, chreideadh, sibh mise," Eoin v. 46. Nan creideadh sibh firinnean Dhé, cha bhiodh a dhanadas agaibh tair a dheanamh mar a tha sibh a' deanamh, *Airsan*, is e'n fhìrinn féin. Tha cheart eigin a ta sibh a' faotainn ann an co-aontachadh leis an fhirinn so, a' brath an neo-chreidimh a tha mi cur as 'ur leth. Nach d' thàinig e co fad air aghaidh aig cuid anns an là so, as gu'n do chruadhaich iad an ceann-aoidhean le an-danadas agus le an-diadhachd, air chor as gu bheil iad gu follaiseach a' deanamh tair air na h-uile creidimh foillsichte? Gu cinnteach is ann á pailteas a' chridhe a tha'm beoil a' labhairt. Ach ged nach

'eil sibhse a' togail 'ur guth an aghaidh nan neamha, mar tha iadsan a' deanamh; tha cheart fhreumh do neo-chreidimh anns na h-uile dhaoine, a thaobh naduir; agus tha e a' rioghachadh annaibhse, agus rioghaichidh e, gus an dean cumhachd gràis 'ur n-inntinnean a thoirt an braighdeanas do chreidimh na firinn. A chum dearbhadh a thoirt duibh air a' cheann so, thugaibh aire do na trì nithibh a leanas.

1. *Dearbhadh.* Cia teare iad a ta air am beannachadh le soillseachadh san taobh a stigh, le obair àraid Spioraid Chriosd, a' tabhairt beachd dhoibh air firinnibh diadhaidh 'nan dealradh spioradail agus neamhaidh? An d'fhoghlum sibhse firinnean a' chreidimh, a ta sibh ag aidmheil? Tha iad agaibh a mhain le sochair foillseachaidh o'n taobh a mach, agus o bhur foghlum; air chor as gu'm bheil sibh 'nur Criosduidhean, a chionn nach d'rugadh agus nach do theagaisgeadh sibh ann an dùthaich Phaganach, ach ann an dùthaich Chriosduidh. Tha sibh 'nur coigrich do obair an Spiorad naoimh, o'n leth a stigh a' togail fianuis air an fhocal, agus leis an fhocal ann bhur cridheachan; agus mar sin cha'n urrainn duibh dearbhachd a' chreidimh a bhi agaibh, a thaobh an fhoillseachaidh o'n taobh a mach a ta air a dheanamh anns an fhocal, 1 Cor. ii. 10, 11, 12. Agus tha sibh air an aobhar sin fathast 'nur neo-chreidich. "Tha e scriobhta sna fáidhibh, Agus bithidh iad uile air an teagasg o Dhia. Gach nach uime sin a chuala agus a dh' fhoghlum o'n Athair, thig e a m' ionnsuidhse," ars ar Tighearna, Eoin vi. 46. A nis cha d' thàinig sibh a dh' ionnsuidh Chriosd; air an aobhar sin cha robh sibh air bhur teagasg o Dhia. Cha robh sibh mar sin air bhur teagasg, agus uime sin, cha d' thàinig sibh; cha'n 'eil sibh a' creidsinn. Faicibh am foillseachadh o'm bheil eadhon creidimh ceud-thoiseach teagaisg a' sruthadh, Mata xvi. 16, 17. "Is tusa Criosd, Mac an Dé bheò. Is beannaichte thusa, a Shimoin Bhar Iona; oir cha d'fhoillsich fuil agus feoil sin duitse, ach m' Athair-sa a ta air nèamh." Ma bheanas Spiorad an Tighearna gu bràth riutsa, a dh' oibreachadh annad a' chreidimh sin a ta do oibreachadh Dhé; feudaidh e bith gu'm bi urrad aimsir air a caitheadh ann

an tilgeadh sìos na seann steigh as a bheir ort a thuigsinn am mòr-fheum a ta air oibreachadh a threin-neirt, agus gu d' neartachadh gu creidsinn a' cheart cheud-thoiseach teagaisg, a ta thu a nis a' smuaineachadh, anns nach 'eil thu a' cur teagamh, Ephes. ii. 19.

2. *Dearbhadh.* Cia iomadh luchd-aidmheil a rinn long-bhriseadh d' an creidimh, (a leithid 'sa bha e), an àm buairidh agus dèuchainn! Faic mar thuiteas iad mar reultan o neamh, an uair a tha'n t-Ana-crìosduidh a' buadhachadh! 1 Tesa. ii. 11, 12. "Cuiridh Dia treun oibreachadh meallaidh d' an ionnsuidh, ionnus gu'n creid iad a' bhrèug; chum gu'm bi iad uile air an dìteadh, nach do chreid an fhìrinn." Tuitidh iad ann am meallaidhean damnuidh, a chionn nach do chreid iad riamh an fhìrinn, ge do shaoil iad féin agus daoine eile mar an ceudna, gu'n do chreid iad i. Tha 'n tigh sin air a thogail air a' ghaineamh, agus tha'n creidimh sin air droch stéigh, nach giùlain a mach, ach a ta gu h-uile air a thilgeadh sìos, 'nuair a thig an doininn.

3. *Dearbhadh.* Tabhair fa'near co neo-fhreagarach is a ta caithe-beatha a' chuid is mo do dhaoine, ris a' chreidimh a ta iad ag aidmheil: Feudaidh tu an àird an ear agus an àird an iar a thoirt cuideachd co luath 'sa bheir thu an aidmheil agus an cleachdan-sa cuideachd. Tha daoine a' creidsinn, gu'n loisg an teine iad; agus air an aobhar sin cha tilg siad iad féin ann: Ach is fìor, gu'm bheil a' chuid is mò do dhaoine ag caitheamh am beatha, mar gu'n smuainicheadh iad nach 'eil an soisgeul ach mar sgeula faoin, agus nach 'eil ann am fearg Dhé air a foillseachadh 'na fhocal, an aghaidh an neo-fhireantachd agus am mi-dhiadhachd, ach ni a mhàin a chur eagal orra. Ma tha sibh a' creidsinn teagasg an fhocail, cionnus a tha e tachairt gu'm bheil sibh co neo-churamach mu staid bhuir n-anama am fianuis an Tighearna. Cionnus a tha e tachairt gu'm bheil sibh co-beag eùram mu'n phuine chudthromaich sin, Co dhiubh a tha no nach 'eil sibh air bhuir breth a ris. Tha mòran a' caitheamh am beatha mar a rugadh iad, agus tha iad cosmhuil ri basachadh mar tha iad a' caitheamh am beatha, agus gidheadh tha iad beo ann an sìth! Am bheil iadsan a' creidsinn

peacaidh agus truaighe na staid nàduir? Am bheil iad a' creidsinn gu'm bheil iad 'nan cloinn feirge? Am bheil iad a' creidsinn nach 'eil slainte as eugmhais ath-ghineamhuin; agus nach 'eil ath-ghineamhuin ann, ach sin a ta deanamh duine 'na chreutair nuadh? Ma tha sibh a' creidsinn geallanna an fhocail, e'arson nach 'eil sibh a' gabhail riu, agus a' saothreachadh gu dol a steach do'n fhois a th' air a gealltuinn? Co 'n lundaire nach cladhaicheadh air son ionmhais fholaichte nan creideadh e da rìreadh gu'm faigheadh se e? Oibrichidh daoine le fallas an gruaidh air son loin, do bhrìgh gu bheil iad a' creidsinn, le sin a dheanamh, gu'm faigh iad e; gidheadh cha dean iad saothar iomchuidh air son an trom chudthrom shiorruidh do ghldir! C'arson, ach do bhrìgh nach 'eil iad a' creidsinn focail a gheallaidh? Eabh. iv. 1, 2. Ma tha sibh a' creidsinn nam bagraidhean, cionnus a tha sibh a' caitheadh bhur beatha 'nur peacannaibh, a' caitheadh bhur beatha mach á Crìosd, agus gidheadh duil agaibh ri tràcair? Am bheil an leithide sin a' creidsinn gu'r e Dia an t-on naomh agus ceart, nach saor air sheol sam bith an ciontach? Cha'n 'eil, cha'n 'eil; cha'n 'eil a h-aon a' creidsinn: "cha mhor gu bheil aon a' creidsinn, cia co ceart an Dia 'sa tha'n Tighearn, agus cia co garg is a ni e dioghaltas!"

*Ri leantainn.*

## Notes and Comments.

**Burns' Worship.**—The extravagant laudation of Robert Burns at Burns' dinners is what one would expect from worldly men but when the pulpit becomes the platform from which Scotland's gifted but erring genius is lauded to the skies as a paragon of the virtues it is time that an emphatic protest should be made. The world will love its idols and after them it will go but one expects it would be different with the professed servants of Christ. The minister of Kelvinside Church, Glasgow, the Rev. P. D. Thomson, D.D., evidently finds the Bible so barren in biographical material that he has to betake himself to Robert Burns and in doing so links his wayward career with that of the sweet psalmist of Israel. "If Burns had known," he says, in a paragraph with which we thoroughly agree, "that

120 years after his death his name would have been associated with honour and reverence and affection in the service of a Christian church he would be struck dumb with astonishment." Not only so but we believe the poet would have scorned in his inmost heart the pulpit flatterers who are bent on canonizing him in face of all the teaching of their chief Guide-book, the Bible. It would have been well that his pulpit panegyrist in the Kelvinside Church had experienced a little of the same dumbness after coolly announcing to his congregation that "nothing could disguise the fact that it was a service in commemoration of Burns himself" they were holding on the Sabbath night of 25th January. Another of the Glasgow ministers (Rev. J. MacMorland, St. John's Church (City) who finds his Bible as barren of themes for the pulpit as his Kelvinside brother lectured on "The Faith of Robert Burns" and described the poet as "a *religious* genius." "Religious," of course is a term of very wide connotation but one cannot help feeling that the devil must by this time be highly satisfied with the splendid help he is getting from many of the Presbyterian ministers of Scotland. The flood of fulsome flattery that is let loose on the country on the 25th of January of each year is bad enough on a week-day and by worldly men but is trebly so on the Sabbath when professed ministers of the Gospel join in it.

**The New Zealand Earthquake.**—The news of the terrible calamity which overtook the towns of Hastings and Napier in New Zealand came as a shock to the people of this country. The people who passed through this terrible ordeal are our kith and kin and it is in great measure owing to this that the calamity came nearer to us than if it had happened in another land which was not so intimately connected with us by racial ties. Earthquakes are one of the most terrifying experiences through which men pass. The suddenness of the visitation, the sense of insecurity caused by the rocking earth, the gigantic forces at work and the utter helplessness of man are all fitted to create a feeling of terror that is overwhelming. Scripture speaks of "sudden destruction" and this is certainly true of the destruction caused by the earthquake. People in



the doomed towns could have made no preparation to meet the catastrophe which was to deprive so many of them of their lives and a much greater number of them of their homes. The sympathy of the people of this country goes out to their kith and kin and if financial help is required we are sure it will be forthcoming. It would be well that both the people of New Zealand and this country would listen to the solemn warning that has sounded in their ears and lay to heart that when the Lord's judgments are in the earth the people should learn righteousness.

**Irish Free State Sweepstakes.**—Prof. Bowman of Glasgow University uttered a timely protest against this popular and ensnaring appeal to the gambling instincts of the people of these Islands. His protest was made in the course of a lecture delivered in St. Andrew's Hall, Glasgow, on "Citizenship and Christianity," and applies not only to the Irish Free State Sweepstake but to all gambling schemes of a like seductive nature. "Let me here in public," said the Professor, "enter my protest on the infamy perpetrated in Ireland. The people who organize and promote such enterprises as these are trading upon what is the meanest and most hypocritical in our nature under the pretence of aiding charity. They are appealing to everything that is low in our character. These are the true enemies of the State. Theirs is the most subtle and most heinous form of crime." He further added: "In so far as the State continues to dabble in these activities the Christian must be in a perpetual state of revolt. The Christian is a rebel all the time, but he does not go out with a rifle in his hand. He takes Christ as his model. His protest takes the form of non-participation." The popular press has much to answer for in giving so much publicity to these sweepstakes even where it does not actively support and agitate for their adoption by the Government for charitable purposes. We would seriously warn our young people to shun gambling in every form as they would the plague. Its popularity and the tremendous appeal it makes to some natures have carried thousands upon thousands in these islands off their feet.

**Opening of Cinemas, etc., on Sabbath.**—The decision of the High Court of England that the Act of 1781 was still in force was a sore blow to promoters of a "Continental Sunday" in these Islands. The smart humourists in the Devil's army used their small wit to ridicule the English Act and in this they were supported by the "big circulation" press. The cinema exhibitors played on the feelings of the public by pointing out how greatly the hospitals would suffer through the cinemas being closed on Sabbath. This sham sophistry of these Sabbath-breakers is too easily seen through to gull anybody but themselves. These gentlemen don't care a snap of the finger what would become of the hospitals if the opening of the cinemas was not replenishing their own coffers. The Home Secretary has been approached by the London County Council to have legislation passed giving permission to corporations to allow places of amusement to be opened under licence. The Lord's Day observance is putting forth a great effort so that the law may not be changed. At the time of writing the Court of Session has not given its decision on the question as to whether the opening of cinemas on the Sabbath is illegal or not according to the law of Scotland. The opening of the cinemas in Edinburgh for three Sabbaths evidently was not the success it was hoped it would be. Thousands attended, it is true, even standing in the snow in queues, but the biblical pictures shown were far too tame for the motley crowd of Sabbath-breakers that crowded the cinema houses. This is as one would expect it to be. We do not approve of Bible incidents being presented on the screen even to a serious minded audience, but they were altogether out of place to the flippant minds of the Edinburgh pleasure-seekers.

**The Financial Difficulties of the Railways.**—The great railway systems of this country are passing through deep financial waters. Their executive staffs are at their wit's end and have embarked on the policy of cutting the wages of the employees whereby they hope to save a few million pounds. When the responsible officials of the railway systems launched out on a bold and determined policy to get the people of Great Britain to travel on the Sabbath by offering them tempting fares they

barefacedly said that it was in order to pay dividends to their shareholders. At the time we pointed out even should they be successful in doing so there were many ways whereby their income would be like money put into a bag with holes. These worldly wise business men with their eye on this world only do not seem to realise that the Most High can baffle them at every point. It is interesting to note that Mr. Bromley, speaking for the locomotive drivers, boldly said that "Sunday trams" were not a necessity though we regret he then went on to endeavour to strike a better bargain in the wages paid to men on Sabbath duty. The Sabbath buses and steamboat companies may also find that trafficking on the Sabbath is evidence of a wrong-headed policy even for this world itself.

**The Assured Results of the Higher Criticism.**—The phrase "assured results" of modern scholarship has been so often used by the devotees of modernism that it seemed that nothing was so certain as the results obtained by the unbelieving scholarship of modern times. But strange things are happening in the world of research and even the "Expository Times" had recently a paragraph to this effect: "It is not so long ago since we talked complacently of the 'assured results' of Old Testament criticism, but any one who has been following the discussions of the last few years will be ready to admit that now a humbler and less confident mood is more befitting the facts." We should think so and it is amazing how long it has taken the "Expository Times" to realise that the higher critical structure is a Tower of Babel that has not reached up to heaven but which has very effectively caused the greatest confusion in the professing church. Of course, the "Expository Times" is not willing to give up the composite authorship of the Pentateuch. "There is no probability, indeed no possibility, that we shall ever again be able to believe that the Pentateuch came from the Land of Moses," it says. The cocksureness of that sentence after the immediately preceding acknowledgment is diverting. When the Tübingen school was in the ascendancy it was as certain as the modern school of Old Testament criticism that it had a monopoly of the knowledge of the authorship of the New Testament books and now to-day

there is none so foolish as to do it reverence. Like other phases of unbelief it had its day and is now lying in some forgotten grave unlamented and unregretted with no hope of a resurrection. We predict the same fate for modern Old Testament criticism notwithstanding what the "Expository Times" says.

## Church Notes.

**Communion.**—March—First Sabbath, Ullapool; second, Portree, Ness and Tarbert (Harris); third, Lochinver and Achmore, Lewis; fourth, Kinlochbervie; fifth, North Tolsta. April—Second Sabbath, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. 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.

**Notice to Magazine Subscribers.**—Owing to the decision come to at last Synod that the July issue of the Magazine should be a double number so that it may contain an account of the Synod's proceedings and the various reports of Church Committees the annual subscription will be raised from 3/- to 3/3 and by post from 3/6 to 3/9. In view of the great trouble entailed in arranging Magazines sent in for binding the Editor does not feel he can undertake this extra work and, therefore, requests that no Magazines be sent for binding until further notice. Mr. Grant, Treasurer, requests that subscribers in remitting their subscriptions would greatly oblige by stating whether they are former or new subscribers.

**London Communion.**—The services in connection with the Communion (5th April) will (D.V.) be held as follows:—Thursday (2nd April), 7 p.m. (English). Friday, 3.30 p.m. (Gaelic); 7 p.m. (English). Saturday, 3.30 p.m. (English). Sabbath, 11 a.m. and 7 p.m. (English); 3.45 p.m. (Gaelic). Monday, 7 p.m. (English). The services are held in Conference Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W.

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