

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.

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THE
Free Presbyterian Magazine
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The Bondage of the Will.*

I.

THE Sovereign Grace Union has issued, in splendid form, one of the greatest of the Reformation controversial treatises. The work has been carefully edited by Mr. Atherton, the energetic secretary, and the whole get up of the volume in its binding, typography, and excellent printing does credit to all concerned in its issue. It is to be hoped that the Union through the sale of this work will be encouraged to print others of the great Reformation polemics. In the controversy as set forth in this goodly volume we have two great geniuses wrestling with one of the most abstruse subjects ever tackled by the mind of man. On the one hand we have Erasmus, the great humanist, awakened to intellectual life by the mighty movement sweeping over the civilized world but whose soul was untouched by that life giving power which gave such an impetus to the actions of Luther and infused such life into his utterances. No one can read these pages without being carried along by the impetuosity of his attack on the polished, subtle but dangerous, reasoning of his great opponent. Luther himself willingly acknowledges that he is no match for Erasmus in power of eloquence and after gracefully paying him a few compliments he deals his opponent one sledge-hammer blow after another

*The Bondage of the Will, by Martin Luther, the Celebrated Reformer: Being his Reply to Erasmus. Translated by Henry Cole, M.A., with slight alteration from Edward Thomas Vaughan, M.A. Corrected by Henry Atherton. London: Sovereign Grace Union, 98 Camberwell Grove. Price, 10/6.

until Erasmus must have felt stunned by the pointedness of the blows and the vigour of the attack. It is in reading such a book as this that one realises what a formidable controversialist Luther was. The fire, the keenness of his intellect, the skill with which he detects an opponent's false reasoning and the driving force of the man, are all fitted to make an impression on the reader. But Luther is not a mere intellectual gladiator enjoying the fight for the fight's sake, delighting in the nice subtleties of debate and glorying in the overthrow of opponents as subtle as ever entered into the arena of debate; it is not for this purpose he has taken up his pen to expose the subtle fallacies of Erasmus but because he feels the truth of the "Christian doctrine is endangered" by the acute, but after all, learned trifling of his opponent. The occasion of this famous controversy was the issue in 1524 of Erasmus's *De Libero Arbitrio* (Concerning the Freedom of the Will). Hitherto the non-committal attitude of Erasmus to the Reformation was gradually changing to that of hostility and in issuing his book on Free Will he made a direct attack on a central position in Luther's theology. Erasmus was fully aware of what his book meant to the theology of the Reformation movement for in writing to Henry VIII. he said: "The die is cast. My book on Free Will has seen the light. An audacious villainy, as things now stand in Germany! I expect to be stoned." Luther's personal spiritual experience of sin and the divine righteousness seemed to him to necessitate the complete bondage of the will in fallen man and the utter worthlessness of human works for salvation. The question debated was not purely philosophical; it was not a question of the power of the will considered in itself but the power of the will in fallen man considered from a *religious* standpoint. Luther felt that Erasmus had struck a vital point for he acknowledges that he, of all his opponents, had laid his finger on a cardinal doctrine and seized him by the throat. The issue was a life and death matter to Luther. It was not simply the overthrow of a system of theology that was at stake but the whole groundwork of Luther's

salvation was overthrown if Erasmus was right. In reading his great polemic this is to be borne in mind and perhaps this to a great extent explains some of the positions taken up by Luther which in calmer circumstances he would have rejected and which in later years he did reject. The controversy on the Freedom of the Will has been one of the thorniest discussed in philosophy and theology. A great deal of confusion has arisen from a want of a clear, definite terminology and in the present controversy it is important to know what Erasmus meant by "Free Will." Following Lombardus he defines it as the power which man may apply himself to those things which lead to eternal life or turn away from it. Man, though he lost his freedom through sin, argued Erasmus, has yet the light of reason and the power of the will which are not completely extinguished though the will was rendered inefficacious to do good. Though the will received a wound in the fall he held yet it was not completely destroyed. He would not take up the Pelagian position but adopted as the most probable view that salvation is almost wholly due to grace yet not totally denying the freedom of the will. "For my own part," he says, "I prefer the opinion of those who attribute something to free will but most to grace." It was this dangerous theological position Luther attacked with all his energy. He clearly saw that it imperilled the whole foundation upon which the doctrine of salvation by grace rested. If man had even the least part in this work then it was not altogether of grace and Luther from the knowledge he had of the Scripture and from his own personal spiritual experience knew that it was all of grace from the beginning to the end. Hence it will be seen that in the contest between these two giants we have something more vital than a mere logomachy or contest about the meaning of words and phrases.

In this controversy one misses the sane and balanced judgment of Calvin. When Calvin writes the impetuous rush of Luther's argument is absent but this is made up for by the sanity of judgment that characterised the writings of the great Reformed theologian. In asserting the bondage of the will Luther made

what Dr. Cunningham calls "strong and rash statements" when he maintained that this bondage implied the necessity of men's actions in every sense and denied to men liberty or freedom in any sense. "Nothing happens," says Luther, "by our will but by necessity, and that we do nothing by right of free will, but as God foreknows and brings to pass by His infallible and immutable decree and power." In view of the matter as presented in the Westminster Confession we deem it necessary to call attention to this rather intricate subject and to point out that the Reformed theologians while asserting in unmistakable terms the bondage of the will in spiritual matters allowed to the will of man a certain power of freedom in actions of an external, civil or merely moral character. The matter is clearly stated by Dr. Cunningham in the following words: "The Reformers did not deny that fallen man still retained the will or the power of volition as a mental faculty, that this continued *with all its essential properties*, as a part of the general structure or framework of the mental constitution with which man was created. They admitted that the exercise of the will as a mental faculty, or the exercise of the power of volition implied, in the very nature of the case, liberty or freedom, in a certain sense, *i.e.*, what was commonly called spontaniety or freedom from necessity, in the sense of coercion or compulsion. This is the substance of the truth which is intended to be taught in our Confession of Faith, when it lays down, as its first and fundamental position upon the subject of free will, the following doctrine, viz., that 'God hath endued the will of man with that natural liberty, that it is neither forced nor by any absolute necessity of nature determined to good or evil'" (*Historical Theology*, II. 573). The "liberty or freedom in a certain sense" referred to by Dr. Cunningham is clearly indicated by John Knox when he says: "Violence is done to the will of a creature when it willeth one thing and yet by force, by tyranny, or by a greater power, it is compelled to do the things which it would not" (*Works*, V. 144). Now, this is where Luther erred for while he rightly emphasised the bondage of the will he linked on to it his doctrine of the necessity of men's actions in every

sense and denial of liberty or freedom in any sense though, of course, he denies the *necessity of compulsion*. It is true that Luther and also Melanethon considerably modified their views on this point later on as is indicated in the words of the Augsburg Confession (1530) the most formal and solemn exposition of the doctrines of the Lutheran Church: "Concerning free will, they teach that man's will hath some liberty to work a civil righteousness, and to choose such things as reason can reach unto; but that it hath no power to work the righteousness of God, or a spiritual righteousness, without the Spirit of God; because that the natural man receiveth not the things of the Spirit of God (I. Cor. ii. 14). But this is wrought in the heart when men do receive the Spirit of God through the Word" (Art. 18). This doctrine is in keeping with the teaching of our Confession in its well balanced statement in the 9th Chapter which we hope to deal with in a future article.

Though we have felt it necessary to criticize Luther's doctrine of necessity as out of keeping with the position of the Reformed theologians and with the doctrine set forth in the Westminster Standards we do not wish any of our readers versed in such matters to go away with the idea that the doctrine maintained in his famous work is the philosophical doctrine of Necessitarianism. For while it is true that such famous theologians as Jonathan Edwards and Thomas Chalmers were Necessitarians as philosophers yet as Dr. Cunningham in his masterly criticism of Sir William Hamilton has shown the philosophical doctrine of necessity or determinism and the theological doctrine of the divine decrees are not the same.

Meantime we pass from this discussion of an abstruse subject by calling attention again to Luther's famous work. It has been rightly described as: "A sustained piece of reasoning of a high order. In fertility of thought and dialectic power he is greatly superior to his opponent. Erasmus is a scholar and a critic, rather than a thinker. Luther is a thinker, rather than a scholar and a critic."

(To be continued.)

Ministerial Fidelity.*

By the Rev. JAMES NOBLE, A.M.,
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“For I have not shunned to declare unto you all the counsel of God.”—Acts, xx. 27.

WE are furnished with abundant evidence—from history, observation, and experience—that there is no surer way of incurring the displeasure, and of exciting the malignant opposition of men governed by merely worldly principles (conforming, perhaps, to the external part of religion, but altogether strangers to its purifying and self-denying spirit), than by faithfully and zealously maintaining the supreme authority of God’s unmixed and searching truth, and by insisting, both by precept and example, on unreserved and continued obedience to God’s law, as holy, just, and good.

The omniscient Jehovah, who knows the true character of His beloved people, however aspersed and misrepresented, testified respecting the afflicted Church in Smyrna, that, though poor in their own estimation and in that of the world, they were rich in His—that, though reproached and persecuted, they were safe under His protection—that, though cast into prison, there should even then be no ground for despondency; but, on the contrary, that by continuing faithful unto death, they should receive from the righteous Judge a crown of life.

True religion being the same in substance in every age of the world, we may expect to find a strong resemblance in all the devoted servants of God, however distant the periods at which they make their appearance. A conformity of state may also be expected, as well as a similarity of character. They have the same end in view. They journey as strangers and pilgrims

* This paper is reprinted from *The Christian Miscellany* (1842). Mr. Noble was a native of the parish of Killearnan and was ordained at Lybster, Caithness, in 1839. He was afterwards minister of the Gaelic Church, Edinburgh, and Free Church minister at Poolewe. He died in 1864. We have heard some of the older people in Caithness who are now, we believe in glory, speak of him with the profoundest respect.—Editor.

in the same path Zionwards—are influenced by the same spiritual and exalted motives—are resting their salvation on the same righteousness—are supported and animated by the same doctrines, promises, and prospects—all governed by the same King, and ruled by the same holy law; and, therefore, must calculate on meeting with determined resistance from the same spiritual enemies. Hence the danger of apostasy (final apostasy, indeed, is out of the question with regard to the genuine believer), and hence the solemn exhortation to continue steadfast, and the encouraging promise of a crown of life to all who continue faithful unto death. So infinitely important is the service of God, that nothing can ever justify our withdrawing ourselves from it, or relaxing our diligence in the discharge of our proper office. However innocent any earthly employment may be regarded, however becoming and necessary in its own place, it must give way when conflicting with our duty to our Lord.

The many instances of cowardly compromise of scriptural principles, for the sake of obtaining and securing what is called peace, which may be presented to us—the sneer and scorn of the infidel—the lukewarmness and indifference of the mere nominal professor respecting the essentials of Christianity—the hostility of the worshippers of secular power, and the slothfulness of our own hearts, are temptations to backslide too strong to be successfully combated, but by the grace of God. But the believer, through Christ strengthening him, is able to overcome every opposition—yea, to be more than a conqueror.

I. Let us, in a general way, and very briefly, notice a few things regarding the nature and character of ministerial fidelity.

1. A faithful minister must declare all revealed truths, without any exception; in other words, the whole counsel of God. It is probable that many more are chargeable with concealing truth, than affirming direct falsehood—with not building the house, than wilfully pulling it down—with neglecting duty, than committing crime. “Woe be to the shepherds of Israel,” saith the Lord, “that do feed themselves; and should not the shepherds feed the flock? The diseased have ye not strengthened, neither

have ye healed that which was sick; neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them."

There is an unspeakable preciousness in every truth that has the impress of divine authority upon it; and, therefore, to neglect any revealed truth argues a contempt of the wisdom of the Spirit of Inspiration. The Scriptures are perfect and faultless, containing all that is necessary to salvation. How dreadful is the sin, and how awful the responsibility, of that minister who solemnly promised to God and man to declare the whole counsel of God, and yet satisfies himself with insisting on those things which are most agreeable to his own views, taste, and disposition, or which he knows may be more acceptable to his hearers! He who truly understands the Scriptures, perceives that there is such an inseparable connection between one truth and another, that he can hardly admit or reject one without admitting or rejecting the whole, and that none of them can be withdrawn or concealed, without manifest injury to the beauty and fulness of the general system.

Not a few have the hardihood to avow, that prudence suggests the propriety of concealing some of the more mysterious doctrines of God's Word; and, in consequence, His sovereignty, His eternal electing purpose, the absolute freeness of His grace in the justification of sinners, and the necessity of the influences of the Spirit, in beginning, carrying on, and perfecting the work of sanctification, are passed over under this sinful pretence. The assumed wisdom of such persons is sinful arrogance and impiety. There is, indeed, no truth but may be abused by perverse and corrupt minds; but is this a reason for concealing it? No; the faithful minister must preach *all* truths fully and openly, whilst he endeavours to guard against their abuse, and let sinners know that if they wrest the Word of God, they do it to their own destruction.

2. A faithful minister must give their own place and prominence to the more important and fundamental doctrines of the Gospel.

Even in a cursory perusal of the Scriptures, we shall find certain leading truths continually referred to—such as the sinful, polluted, helpless, and lost state of mankind by nature; the absolute necessity of salvation, through the finished righteousness of Christ; the obedience and atoning suffering of the Saviour, as the substitute of sinners; the necessity of regeneration and of holiness, as preparation for heaven; and of the gift of the Holy Ghost, to quicken, enlighten, sanctify, and comfort his people.

These truths are of such infinite moment, that they must be clearly and plainly unfolded, and often repeated and inculcated. They are the distinguishing glory of Protestant Churches, and have been sealed by the blood of thousands of suffering martyrs. The Christian minister must speak of these great and influential doctrines in such a manner as to convince his hearers that he not only is assured of their reality, but that he feels their importance as regards his own soul. What poison to the souls of men, for any to address them as if speaking to Adam before he violated the divine law, and incurred its tremendous curse and condemnation—to lull sinners asleep in indifference and self-deceiving security, whom they should endeavour to alarm with the solemn peals of the terrors of the Lord, that they might be induced to flee for refuge from the wrath to come! What betraying of their trust, to entertain perishing sinners—many of whom, perhaps, are wounded in spirit and hungering after the bread of life, or tottering on the brink of the pit of despair—with mere moral essays, and ingenious speculations, after the manner of a heathen philosopher, when, on the one hand, they should be insisting on the necessity of faith, repentance, and holiness—the danger of delaying to embrace cordially the Gospel message; or, on the other hand, pouring the oil of divine consolation into the bleeding heart of the mourner in Zion, and leading the awakened and anxious inquirer to the cross of Christ! On the whole, while no truth or duty will be overlooked by a faithful minister, he will feel it his peculiar duty, as well as his joy and pleasure, to stand in the centre of his plan—Christ,

and Him crucified; and the more frequently he contemplates the Cross, in which all the lines of divine truth are united, the more distinctly will he perceive them, and the better will he be able to judge at what time and place to introduce them. Paul says, "I determined to know nothing among you, but Jesus Christ, and Him crucified." He "was not ashamed of the Gospel of Christ;" for he had personal experience that it was both "the wisdom and power of God unto salvation." What is the Bible without Christ?—a description of a building without a foundation—promises and prophecies, but all unfulfilled! In it are priests, but where is the sacrifice?—a temple, but where is the altar? Thus Christ is all and all.

3. Fidelity in a Christian minister requires the preaching of the truth, with a special reference to the known character and peculiar circumstances of the persons addressed. It is his duty to adapt his instructions to the more urgent necessities of his hearers; not to foster their prejudices—but, with prudence and kindness to correct them; not to wink with an indulgent eye at their prevailing follies and vices, because they are fashionable, or sanctioned by the practice of the rich, or the learned—but with Christian boldness, and if necessary, with severity, to reprove them. What an admirable example have we of fidelity, zeal, and skill, in the Apostle Paul's discourse to Felix! We are informed, that he took occasion, when the opportunity was afforded him, to reason of righteousness, temperance, and judgment. How suitable to the state and character of the profligate and cruel governor, Felix!—how well-timed the reproof to Drusilla, who was then living with him in adultery! If any of the truths of the Gospel are in danger of being neglected, if they are undermined by secret, or assaulted by open, enemies, then it is the bounden duty of the faithful minister to mention and illustrate them frequently. If any clearly revealed duty (family worship, and the observance of the Sabbath, for instance) is falling into disrepute, if its observance is regarded as hypocrisy or fanaticism, then the messenger of God must stand forth its advocate, and fearlessly and pointedly denounce the guilty. If

any particular sin or sins prevail in a family or place, the servant of God must beware of yielding to the stream of opinion or influence—seeking his own peace by cowardly silence. If the privileges conferred by Christ on His people are assailed, or the absolute authority of Christ in the Church, which He purchased with His blood, be denied, then the servant of God has no alternative, but, at whatever sacrifice of feeling and comfort, most resolutely and vigorously to oppose and condemn the sinful outrage. If, in family visitation, or private and personal admonitions, he has not a particular view to character and circumstances, so far as known, however excellent and important his instructions may be in other respects, they will prove comparatively ineffectual, from their unsuitableness. Actuated by a desire of usefulness, he will recommend liberality and humility to the rich—patience, resignation, and industry to the poor—to parents, assiduity in teaching and government—to children, obedience, filial love, and the fear of the Lord—to servants, integrity and faithfulness in their work. He will thus give, in the language of the Holy Ghost, “to every one his portion of meat in due season.”

4. The faithful minister must deliver God’s message fearlessly, neither fearing the displeasure of the ungodly, nor feeling anxious to secure their approbation and favour. There are few temptations more ensnaring than the fear of man. Such is the malignity of the wicked against the good, that the honest and bold champion of the Gospel is exposed to injury from them in his name, his substance, and even his person. It is remarkable, that, in the prayers recorded in Scripture, as offered by the apostles for divine assistance, this circumstance is almost never forgotten—“And now, Lord, behold their threatenings, and grant unto thy servants, that, with all boldness, they may speak the truth.” The ambassadors of the King of kings ought not to be dismayed by the most mighty of their fellow-sinners, when they remember the continual presence of Him before whom “mean men are vanity, and great men a lie.” Not only must faithful warning be addressed to those exalted in station; but

when it is necessary, they must be debarred, like the lowest in rank, from the seals of the covenant, lest they at once profane God's ordinance and ruin their own souls. He must exhibit proof before all that he does not give any countenance to the dangerous and soul-murdering delusion, that God expects less religion from the rich than the poor. He must declare that the impenitent, unbelieving, and unholy among the rich and the poor shall be driven, with fiery indignation and irresistible violence, from the presence of the Lord, and the glory of His power.

5. The faithful minister must endeavour, through the grace of God, to illustrate his instructions by a suitable Christian temper and conduct. What can be conceived more despicable, more dishonourable to God and injurious to the interests of undefiled religion, than that a person professing himself a Christian—a candidate for glory—a leader of others to self-denial—to spiritual intercourse with heaven—who solemnly promised to be an example, through grace, to his people—should yet be living according to the course of this world—if not in habitual profligacy—if not in chambering and wantonness, yet placing his delight in the society of scorners, in the place of public amusement, and in the company of the profane and irreligious! They who minister in holy things are looked up to as examples, and their conduct is pleaded both as a precedent and as a justification of those who follow it. “Can such men be deceived? Can they who have entered the service of the sanctuary, and have solemnly undertaken to guide us in the way of salvation, can they be wrong? Can they be blind who are leaders of the blind? If, then, they who, from their education, their office, and profession, ought to understand the Scriptures better than we—if they do not approve, in their ordinary practice and conversation, the things which appear to be contained in them, doubtless they have good private reasons for their conduct; they would not surely proceed in a way which they knew to be wrong!” How dreadful is the responsibility of a minister thus placing a stumbling-block in the way of his flock!—how aggravated his

guilt, and how inevitable and terrible (if sovereign grace do not prevent) must be his condemnation!

Many other features of ministerial fidelity might be adverted to, but we conclude our observations on this part of the subject with stating, that "Christ crucified" must be the sum and substance, the alpha and omega, of a faithful minister's discourses—Christ, in His official and personal character, in the abundance of His purchase, the freeness of His grace, the unchangeableness of His love, and the absolute sovereignty and perpetuity of His reign.

II. Let us advert to some of the difficulties and temptations connected with ministerial fidelity.

1. Though the Gospel be the most benevolent system that ever appeared in the world, and though its teachers endeavour to unite the tenderness of love with fidelity, yet how frequently is truth misapprehended, and its advocates opposed and maligned! In illustrating doctrines and Christian experience, the anxious and sincere inquirer may be perplexed and bewildered; and the profane treat vital religion with ridicule. In describing character, the humble believer may reject the consolation applicable to his state; and hypocrites abuse the promises. In addressing conscience, the righteous may be discouraged, and the profane irritated against truth and their own interest. In maintaining discipline, the good may be jealous of a conniving partiality, and delinquents consider themselves tyrannically treated. Oppressed with many such disheartening circumstances, well may the faithful exclaim, with a heavy heart, "Who is sufficient for these things?"

2. Nor is candour often the medium through which his motives and actions are represented. The faithful discharge of duty is styled harshness; his open reproof of sin, malevolent imprudence; his firmness, obstinacy; his occasional reserve, haughtiness; his holy walk, moroseness; his frankness, levity; his favourable notice of some is ascribed to undue partiality. Hence, should the minister escape the censure of the believer (which is not always

the case), is not his life often embittered by the calumnies of wicked men?

3. Want of success in winning souls to Christ is peculiarly discouraging to a faithful minister. In the bitterness of his soul he pours out the feelings of his heart in a strain such as follows:—"Am I a child of God, by faith in Christ? Has mine eye been single in assuming this office? Do I devote myself wholly to the duties of my trust? Do I ardently love souls? Is the coming of Christ's kingdom my desire and prayer? Do I rely on the influences of the Spirit for effectually blessing my poor attempts to serve God? If so, how then is the heaven over my head as brass, and the earth that is under me iron! Oh! 'who hath believed our report, and to whom is the arm of the Lord revealed?'"

4. The outward and active opposition of enemies is another temptation to unfaithfulness. Time-serving, or *neutrality* as to the interests of religion, is commendable in none, but in a minister, is unpardonable. He must *bear testimony* openly and resolutely against wickedness; and reproof, when administered with the dignity and severity becoming God's ambassador, is certain of making either a friend or an enemy. A faithful minister cannot suffer Satan's kingdom to be at peace, and therefore it is no wonder, when the wicked are gnawing their tongues with pain, that they should pour out their venom against him who gives them so much disturbance. No small measure of fortitude and of dependence on divine grace is needed to persevere in the discharge of duty, notwithstanding the obstinacy, derision, and obloquy of the ungodly; and to seek our comfort from the approbation of Him who judgeth righteously. At the same time, we must say, that the friendship of the ungodly is much more dangerous than their enmity; for the first brings with it the danger of seduction and backsliding, whilst the last only exposes to suffering. The friendship of the world is enmity with God. "All who live godly in Christ Jesus shall suffer persecution." Oh! how cheering to those suffering for righteousness' sake, to hear the Redeemer say, "Lo, I am with you alway,

even unto the end of the world." I will never leave nor forsake you. "I, even I, am He that comforteth you. Who art thou, that thou shouldest be afraid of a man, that shall die, and of the son of man, which shall be made as grass, and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy?"

5. Permit me further to observe, that Christ's servants must not continue diligent and faithful merely for a season, but that, from a regard to the glory of God, from compassion and love to precious and immortal souls, and from a solemn conviction of their responsibility to the Head of the Church, as stewards in His house, they must persevere unto death in the conscientious discharge of all the duties of their office, through good and bad report, in adversity and prosperity, and amidst the frowns and favour of the world. Jesus was despised and rejected of men—was subjected, like His prophets and martyrs, to hatred, contempt, and suffering; yet He did not discontinue to preach the Gospel to the poor, to reprove the wicked, unveil the hypocrisy of the Pharisee, to exhort and comfort, as opportunities occurred, until He expired on the cross. All the faithful ministers of Christ must endeavour to follow Him as their pattern and example in this, as in other respects. Though Shimei should curse—though Ishmael should mock—though Herod should threaten, and stretch forth the cruel arm of persecution—yet they *must*, through the promised grace of God, follow the prescribed course of duty, be steadfast in the work of the Lord, and endure, as seeing Him who is invisible, and comfort themselves with the promise of the recompense of reward. God alone can *discharge* them from their warfare; death alone terminates ministerial fidelity.

6. This leads me to observe, in the last place, that the Lord, for the present comfort and encouragement of His servants, has been graciously pleased to promise, that when they have fought the good fight, and finished their course, He will bestow upon

them a crown of life. A crown is the highest of earthly dignities, and implies every thing that can gratify the ambition or desires of a carnal mind; but it is a crown of *life* that is here promised; not a temporary, fading diadem, but glory, honour, and immortality—the everlasting enjoyment of the presence and love of the glorious Trinity. At death, all their tears for perishing sinners have been shed. Now, all their warning and entreaty to the hardened, unconverted, and impenitent, have ceased; now, their sorrows have ended—no more struggling with inward corruption—no more assailed by outward violence; now, their labours have come to a close, and their works follow them—now the Judge, their beloved Master whom they served, presents them to His Father, arrayed in His own spotless righteousness, and made perfect in holiness—who, with infinite condescension and love, accepts their persons, acknowledges their services, bestows on them the promised crown and expected inheritance. Surely, eye hath not seen, nor ear heard, nor hath it entered the heart of man to conceive, what God hath prepared for those who love Him.

The fulness of the divine benignity, of which we have now access to taste only some smaller and more distant streams, shall then be the everlasting portion of the soul. “The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. viii. 18). Will any think, when he hears his Redeemer welcome him to his everlasting rest, and saying, “Well done, good and faithful servant,” that he has endured and laboured *too much* for his divine Master; or then regret that he did not purchase temporary peace and applause by sacrificing duty and conscience in his Master’s work?

The man who now goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. He anxiously prayed, and looked, and longed for seals of his ministry, but perhaps in vain; but now he beholds some justified, sanctified, and glorified, who were led, through his feeble instrumentality, though concealed from him, to repentance and salvation—and it sufficeth.

But, hark! the last trumpet awakes the hireling shepherd, who shunned to declare the whole counsel of God to his neglected and ruined flock. He approaches the great white throne, to render his account: presenting his doctrine and example, with his flock standing in the lamentable effects produced on them by both—he is proved unfaithful, and they convicted of impenitence and unbelief. With what an indignant frown shall the incensed and righteous Judge dismiss from the bar such a watchman, and the unholy of his flock! What shall be their mutual dispositions and execrations entering hell, the abode of the enemies of God, and sustaining endless woe, is not the province of finite being either adequately to conceive or describe. Let the servants of Christ seriously consider the words of the Lord, as declared by Ezekiel: “But if the watchman see the sword come, and blow not the trumpet, and if the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.”

Notes on Some Old Words in the English Bible.*

By the Rev. WILLIAM BINNIE, D.D., Stirling.

II.

(Continued from page 229.)

WHAT do our young friends suppose is the meaning of the verse, in the story of David and Goliath, which tells how “David left his *carriage* in the hand of the keeper of the *carriage*, and ran into the army and saluted his brethren?” (I. Sam. xvii. 22). Most boys when they first become acquainted with the story, picture to themselves David stepping down from a chariot, or some such vehicle, and handing the reins in princely style to an attendant. One is sorry to destroy the fine picture; but the truth is, that the term *Carriage* is constantly employed

in the Bible in a sense that is now quite obsolete. In modern English it denotes sometimes *the act of carrying*, sometimes *the vehicle by which the carrying is effected*, never *the articles that are carried*. Unfortunately, it is in this last rare, and now almost forgotten, sense, and in it alone, that the word is employed by our Translators, in all the seven passages in which it occurs. What David left in the hand of the servant was his baggage; the parched corn, the loaves, the cheese, which his careful father had given him in charge to take down to the fighting men. It is in the same sense that we are to understand Isaiah xlv. 1, "Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your *carriages* (that is your *burdens*) were heavy laden; they are a burden to the weary beast." The *carriages* consisted of the Babylonian idols, which the Medes and Persians, those fiery iconoclasts, were to send packing from their ancient seats.

To a thoughtful person there is something very interesting and even touching in the last of the seven passages in which "carriages" are mentioned. It is in the story of Paul's travels, Acts xxi. 15, "After those days we took up our *carriages* and went up to Jerusalem." The Apostle of the Gentiles was no common traveller. Saul of Tarsus was a gentleman by birth, by education, and in every fibre of his being. And there was a time when he travelled like the great men of the earth. It is believed that when he went down to Damascus he performed the journey on horseback, not without honourable retinue. But what things were gain to him, those he counted loss for Christ. He was now the Ambassador of the Great King, the Minister of the Prince of all the kings; but the honours of his new embassy were such as only faith could perceive. It had no outward pomp. His missionary travels, when the sea did not afford him the means of a less laborious progress, were prosecuted on foot; and this passage in the Acts would seem to intimate that when he went up for the last time to Jerusalem, he not only climbed the long ascent on foot, but carried on his shoulders the knapsack which contained his parchments, his letters, and

the indispensable articles of dress. De Wette's German translation of the passage is terse: "After those days we packed up (packten wir auf) and ascended to Jerusalem." It was after this humble manner that Paul and his companions "took up their carriages."

What a pity it is that the fine classical word *Honesty* should have had the bloom of its original signification so mercilessly rubbed off by its later usage! It has now come to denote integrity or rectitude, especially in pecuniary transactions or other business matters. Thus we say, "Don't tell me Mr. So-and-So is an honourable man; why he is barely *honest*." There is a proverb which describes certain people as "Honest, with good looking to." This low sense of the word, in which *honesty* is distinguished from, and even contrasted with scrupulous honour, is certainly *not* that in which it is employed by our Translators. In the Bible it always retains the high and noble signification which attached to it in its native Latin. It denotes not only substantial rectitude, but high honour and moral comeliness. When the Apostle Peter expressed his anxious desire that the Christians scattered up and down among the pagan communities of Asia Minor should have their "conversation *honest* among the Gentiles," he did not mean merely that he would have them to shun all falsehood and roguery, but that he would like to see them adorned with a character of spotless honour. This is evident from the reason with which he enforces his counsel, "That whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I. Peter ii. 12). As in this instance, so in most others, the context helps the unlearned reader to perceive that the *honesty* intended is something far more excellent than the virtue now denoted by the name. There are, however, a few instances to which this remark scarcely applies—passages the true intention of which has been obscured to the general reader by the change which has passed upon the signification of the word. We may refer, for two examples, to Romans xii. 17, and II. Cor. viii. 21, in both of which the Apostle uses

the phrase, "Providing things *honest* in the sight of men." The perplexity in this case is considerably aggravated by the circumstance that both of the principal words in the phrase have ceased to be current in the signification in which they are here employed. The former of the two texts in question runs thus, "Providing things honest in the sight of all men." This charge, as we have reason to know, is constantly misunderstood. By many it is taken to mean, in effect, no more than this, that Christ's people, while endeavouring to live in a style befitting their several stations, are to be careful not to exceed their means; that they should owe no man anything; that (as the saying is) they should "pay their way honestly." It must be admitted that the words as they stand in our Version (which in this instance is almost a transcription of the Latin Vulgate), are fitted to suggest to the modern reader some such conception of the Apostle's design. But the Translators undoubtedly meant them to suggest something much more comprehensive. The duty which the text enjoins, is that of *taking heed to act with scrupulous honour before all men*; and anyone who reflects on the derivation of the words *provide* and *honest*, will readily believe that our Translators intended that the text, as it stands in our Version, should suggest that duty and no other.

We do not suppose that any Greek scholar will controvert the interpretation we have put on *providing things honest*, as that phrase is employed in the 12th of the Romans. With respect to its import in the other passage, the context is fortunately such as will enable every one to judge for himself. If the reader will have the kindness to turn to the place (II. Cor. viii. 21), he will see that it occurs in the chapter in which the Apostle gives directions to the Corinthians respecting the collection he desired them, in company with the other Greek churches, to make on behalf of their poor brethren, the Hebrew Christians of Judea with their bountiful gift. There were some in Corinth who might have ventured to whisper, behind his back, a suspicion of the Apostle's disinterested integrity; and he was resolved to stop their mouths by taking care to have in readiness such proof

of his integrity as no man could challenge. This is what he calls "providing for honest things, not only in the sight of the Lord, but also in the sight of men." It is difficult to express the precise sense in few words. . . . Luther was not so scrupulously literal as most translators, and in this instance his greater freedom enabled him to do better justice to the spirit of the text. His version is to this effect: "We take heed that the business be managed honourably, not only before the Lord, but also before men." The same view of the Apostle's mind is well brought out in the beautiful French Version by De Sacy, the friend of Pascal. De Sacy's greatest fault (next to the Roman Catholic bias occasionally perceptible) is his tendency to paraphrase. Abhorring obscurity, like a true Frenchman, he often makes the sacred writers speak more explicitly than the original will warrant. His translation of the verse before us may be thus reproduced in an English garb: "For we endeavour to do good with such circumspection as will secure the approval not only of God, but also of men." Perhaps the best illustration of the text is furnished by a modern analogue. The sagacious brother who acts as Treasurer to some scheme of Christian enterprise, when he presents the annual statement of his accounts, is careful to say to his constitutents: "Now, gentlemen, this sheet exhibits my receipts and disbursements for the past year. You have kindly expressed confidence in me, and I trust your confidence is not misplaced. I believe every item will be found correct. Nevertheless, I beg you will appoint a person, competently skilled, to *audit the accounts*. I am anxious not only to have the testimony of a good conscience before God, but to be in a condition to demonstrate to men also that I have honourably discharged my trust." This is precisely what the Apostle meant, and what our Translators understood him to mean, when he wrote the words which they render in English, *Providing for honest things*, not only in the sight of the Lord, but also in the sight of men."

The next word on our list may be more shortly dispatched. When the evangelist relates that the Jews "were *instant* with

loud voices requiring that Jesus might be crucified" (Luke xxiii. 23); and when we are commanded to "continue *instant* in prayer" everyone perceives that there is an archaism, for the adjective *instant* is not now so used; but there is no difficulty in apprehending the meaning. We rather think the case is different with the account given, in Luke vii. 4, of the affectionate intercession made by the elders of Capernaum in behalf of their bountiful neighbour, the Centurion. "When they came to Jesus," it is said, "they besought him *instantly*." Here the modern sense of *immediately* or *without delay*, is apt to suggest itself, rather than that of *urgently*. To be sure, the two ideas are very near of kin. When my friend is in extreme distress and asks my prayers, it is a sign that I am not very *urgent* in his behalf, if I *make no haste* to spread his case before God.

It is unfortunate that there should be two words in the English Bible which, being identical both in spelling and pronunciation, are undistinguishable either by the eye or the ear, and, nevertheless, are not only quite distinct the one from the other, but are exactly opposite in signification. There is *Let* in the sense of *hinder* and *Let* in the sense of *permit*. The former *let* seems to have been giving signs of old age and approaching desuetude before the final revision of the Authorised Version took place, for, although the idea expressed by it is of perpetual occurrence, this particular word is introduced only four times. It would have been better had the venerable Translators omitted it altogether, and uniformly employed an unambiguous word such as *hinder* or *withhold*. The intention of the obsolete monosyllable is perplexing. Thus in Exod. v. 4, "Wherefore do ye, Moses and Aaron, *let* the people from their works?" it is only the context that prevents even well-informed readers from attaching to the proud king's demand the very opposite signification to the one intended. What increases the perplexity is the circumstance that the other *let* is used, again and again, in the next verses: "*Let* my people go;" "I will not *let* Israel go." Still more unfortunate, because occurring in a passage of greater doctrinal importance, is the use of this obsolete *let* in the

prophetical intimation given in II. Thess. ii. 7, respecting the Influence which would retard for a season the manifestation of the great Apostacy, the Man of Sin: "The mystery of iniquity doth already work: only he who now *letteth* will *let* until he be taken out of the way." In the preceding verse the same Greek verb is translated *withholdeth*. It is a pity that the same, or a similarly unambiguous word, was not employed all through the passage. Many an unlettered student of this prophecy would have more easily apprehended its drift if it had run thus: "He who now hindereth will hinder until he be taken out of the way."

When the High Priest called on the Sanhedrim to deliver their verdict on our blessed Lord, the Evangelist relates that "they answered and said, He is guilty of death" (Matt. xxvi. 66). Shall we say that this is an obsolete use of the word *Guilty*? It is one that occurs in two if not three places in the Scriptures. The reader may turn to Numb. xxxv. 27, 31, where he will find two cases in point. The term *Guilt* is often employed in ordinary parlance to denote moral turpitude—a wrong state of mind and heart. In this sense it is synonymous with wickedness. But sometimes, and, as it seems to us, with a more strict propriety, it is employed to denote, not the moral turpitude which results from a criminal act, but the liability to punishment which is another and equally important result. Both senses seem to be comprehended in the definition of guilt given by Dr. Webster, "that state of a moral agent which results from his actual commission of a crime or offence, knowing it to be a crime or violation of law." It is in the latter sense that the term is employed in the three texts above referred to. When the members of the Sanhedrim answered, "He is guilty of death," their meaning was, and could only be this, "He is, by our law, liable to capital punishment; his life is forfeited to the law." We observe that Mr. Aldis Wright is of opinion that this passage in Matthew is the only one in which the word is employed in the strictly forensic sense—that in which it is equivalent to the *reus mortis* of Roman jurisprudence. He

thinks that in the two instances in which the term occurs in the 35th of Numbers, it is employed in the now more usual sense of "being guilty of murder or blood-shedding." Perhaps there is room for a difference of opinion in regard to the 27th verse, but the 31st seems to us sufficiently unambiguous. Both the scope of the passage, and the terms employed in the Hebrew clearly favour the forensic interpretation. "Ye shall take no satisfaction for the life of a murderer, *which is guilty of death*: but he shall surely be put to death." A glance at any good Polyglott will show that the best versions, ancient and modern, embody the interpretation for which we contend. Thus the Latin Vulgate makes use of the legal phrase *reus et sanguinis*, and follows in this the example of the Septuagint. Taking these facts into account, it seems to us quite plain that our Translators employ the phrase *guilty of death* in only one signification—that which it undeniably carries in the verdict of the Sanhedrim. The English phrase was framed in imitation of the Latin one, and is of the same sharply defined forensic import.

We are not prepared to admit that *guilty*, in the sense now explained is obsolete. Indeed the loss of it would be well-nigh irreparable. The question, we may add, is not one of those that are of interest merely for the lexicographers. Several doctrines of great importance in the theological system embodied in the Confessions of the Reformed Churches which is substantially that of Augustine and the ancient Church, are affected by it. We may be excused, therefore, if we dwell upon it a little longer. Let it be noted, then, that the commission of crime is immediately and infallibly followed by two effects on the criminal—the one ethical, the other legal: his *character* is deteriorated, and his *relation to the law* is changed. The former effect we have terms in plenty to describe. We call it sinfulness, criminality, defilement, wickedness. For the latter effect we have only one appropriate term—we call it *guilt*. Guilt, then, properly denotes a legal state, *a subject's relation to violated law, liability to punishment*. It is in this sense, and in this only, that orthodox divines have been accustomed to teach that "the guilt

of Adam's first sin is imputed to his posterity." If the term guilt in this well-known statement be taken in any other than the legal or forensic import, the intention of those who framed it, and of the Churches which continue to teach it in their catechisms and confessions of faith, is entirely misapprehended. The doctrine which it expresses is simply this—that in consequence of the transgression in which Adam apostatized from God, the position of the race in relation to the divine law was fatally altered—the law ceased to smile upon it and began to frown; men came to be "by nature the children of wrath." It is scarcely necessary to add, that the corresponding statement, which affirms that "the guilt of our sins was imputed to Christ," is to be interpreted according to the same rule. It was only the *legal consequences* of our sins that the Holy and Just One could assume. The *moral turpitude* of them could not affect Him. The sentiment of self-loathing and remorse could find no place in His soul. It is an inexcusable misrepresentation of the orthodox doctrine to attribute to it the revolting notion that guilt, in the moral sense, was imputed to our Lord. This note has extended to a greater length than we designed. But in these days, when the forensic aspect of the divine administration is so strangely thrown into the shade; when so many seem resolved to think of God only as a Father, never as a Ruler and Judge of men; of sin only as a disease, never as a crime; and of salvation only as a work of healing, never as an expiation—when it is so often forgotten that there are such things as divine Justice, and inviolable Law, guilt and condemnation, satisfaction and justification, it seemed to us worth while to bring out, with some care, the truth which underlies the Bible phrase, *guilty of death*.

Zeal without knowledge is like haste to a man in the dark.
—John Newton.

Communion Address.

By the Rev. JOHN LIVINGSTONE.*

OH, but God hath been a good God to Scotland, and oh, but Scotland hath been an evil ungrateful Scotland unto Him! If it be enquired, who is it that will bring on God's judgments upon us, if they be coming? It may be answered, it will neither be profane atheists, nor malignants, but professors that will bear the blame of it. Professors, yea, there are professors, and blessed be God that many have gone up to heaven through that door. But there are a kind of professors that take unto themselves that name, and they will come to communions, and they will propose questions to good folk that they have heard others propose, and yet, if the Lord prevent not, they will call us Baal's priests. They are growing fond of a religion which neither the prophets, Christ, nor His apostles knew of.

The Lord help you to keep your feet this slippery time. But they that will be honest shall have all Christ's heart. He will take a poor mourning sinner all in His arms, and say, "Child, I mean thee no harm. According to your faith so be it unto you."

"That night wherein He was betrayed, He took bread and brake it." Yes, He brake it. And ye must know, that through His breaking of it, we are healed. His dividing was our binding together, and, when Satan hath broken, He heals us.

. . . Because He wanted us to have full nourishment, He took the cup; "and after He gave thanks saying, Drink ye, all of it." Neither hath He done with you yet, nor have you done with Him. He will never let your heart alone, until He get you up unto Himself at the throne.

"To him that overcometh, will I give to eat of the tree of life, that is in midst of the paradise of God. And he that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and I

* This is the John Livingstone of Kirk of Shotts fame.

will give him a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it." Believers, I am now reading your position to you. It may be (though we have no mind to speak hard things unto you) that ye may get no other preaching but your Bible, stolen out to a barn-side, moor-side, or the back of a dyke, there to read your Father's Testament. There needs not many words, for if ye be ready He is ready, and if ye be not ready, He is both ready Himself and ready to make you ready on such a day as this. Looking upon these elements hath done more good than many sermons. Says the soul when the elders are coming with the flagons, "Is Christ coming in a flagon? And shall I drink eternal life over in a cup." "There is My body which was broken for you : take ye, eat ye all of it." And what think ye of this entertainment? What think ye of the wine? Is the wine good? Take another drink. I do not mean that ye need to do it externally oftener than once in one day, but your doing it once says that ye should do it believably always. "In like manner He took the cup." So we take it. May such a word be spoken! And if it be rightly taken, then drink your service, your hearts service unto Him, as being ready to take off your doublet, and to lay down your head upon the block, and there drink your last service in this world unto Him.

Suffering is like to wear out of fashion in Scotland, but may be it will come in fashion again. It is a little thing for folk to get a sore case, but if ye be robbed in the dark for His sake, that is suffering. It may be there are blackened faces amongst us, but let it not be our practice to search out the ways of others, but I say for our warning what should be our wish. If they who have a prejudice against the gospel and religion can find out a way to get it and the ministers of it away, that will be suffering. Now, sure I am, these should be some of our wishes :—Lord, lead us on to Heaven without *snapping*.* Lord, let me suffer, ere any of thine suffer for my sake, and ere any of thine have a sad heart for my sake.

* Stumbling.

There are many dead ministers now in Scotland. Not to speak of those that are called Quakers, there are many betrayers of Christ amongst us, and some will not have a good minister when they can get him. Some think Christ is going out of the land; but while He is as it were going out, He is looking back over His shoulder, saying, "Will ye let me go? Will ye let me go." But let it be your reply, "No, if we can hold or detain thee."

"That night wherein He was betrayed." He made out many writs that night. He may say unto us, as a friend, or midwife, so to speak, to a child, "I slept none that night thou wast born." And yet for the haste He sat down and encamped with His disciples. "Take ye, eat ye. Do this in remembrance of me." Where will ye be all this day hundred years? I trow, many of you wot not that the substance of the whole Bible is in these sacramental elements—the whole covenant, a whole Christ in a state of humiliation and exaltation.

Nadur an Duine 'na Staid Cheithir Fillte.

MU THRUAILLIDHEACHD NA TUIGSE.

(Continued from page 235.)

2. *Dearbhadh.* Cia neo-thoileach a tha daoine gu nadurra, gu strìochdadh agus gu bhi air an cumail a stigh, le reachdan agus le teagasg a rioghachd! Mar Rìgh, is Fear-tabhairt lagha e, (Isa. xxxiii. 22.) agus shuidhich e uachdranachd fhaiesinneach, riaghailt-smachdachaidh agus achmhasain, 'na eaglais, a cheannsachadh nan daoine mi-riaghailteach, agus a chum iochdaranna a chumail ann an ordugh, agus sin uile le oifigich d'a shuidheachadh féin, Mata xviii. 17, 18. : 1 Cor. xii. 28. : 1 Tim. v. 17. : Eabh. xiii. 17. Ach tha iadsan 'nan sealladh sùl goirt do'n t-saoghal fheolmhoir, aig am bheil gradh do shaorsa peacach. Agus uime sin, tha iad ag éigheach a mach, "Briseamaid o cheile an cuibhreach, agus tilgeamaid dhinn an cuing," Salm ii. 3. Uaithe sin, gheibhear an obair so, air dhoigh àraid a' gleachd an

aghaidh sruth naduir thruaillidh, a tha sa' chuid mhoir a' cur an aghaidh na h-eaglais, "mar nach biodh rìgh ann an Israel," gach aon a' deanamh an ni sin a tha ceart 'na shùilibh féin.

3. *Dearbhadh.* Ciod sam bith mar a dh'fheadar daoine nadurra thoirt gu bhi gabhail orra bhi fuidh umhlachd do Rìgh nan naomh, gidheadh tha ana-mianna do ghnàth a' gleidheadh na caithreach agus na h-uachdranachd 'nan cridheachaibh, agus tha iad a' deanamh seirbhis do iomadh gnè ana-mianna agus an toilean, Tit. iii. 3. Cha'n 'eil a h-aon, ach iadsan anns am bheil Crìosd air a dheilbh, a tha da rìreadh a' cur a' chrùn air a cheann, agus a gabhail riogachd Crìosd an taobh a stigh dhiubh. Is e a chrùn-san," an crùn leis an do chrùn a mbathair e, air là a phòsaidh." Cò do'n mhuinntir sin nach d' irioslaicheadh le cumhachd gràis, a dh' fhuilingeas dhasan cur suas agus a sios 'nan anamaibh mar is àill leis? Ni h-eadh, air son muinntir eile, gheibh tighearna sam bith uachdranachd os an ceann roimh "Tighearna na gloire;" bheir iad aoidheachd chàirdeil d'a naimhdeibh, agus cha toir iad gu brath iad fèin suas gu h-iomlan d'a uachdranachd-san, gus an toirear buaidh orra ann an là a chumhachd. Mar so chi sibh, gu bheil an duine nadurra 'na namhaid do Iosa Crìosd 'na uile oifigibh.

Ach Oh! cia cruaidh iompaidh a chur air daoine anns a' phuine so! Tha iad ro neo-thoileach gabhail ris. Agus, air dhoigh àraidh tha naimhdeas a' chridhe an aghaidh Crìosd, 'na oifig sagairt, mar gu b'ann air fholach o shealladh a' chuid is mò do luchd eisdeachd an t-soisgeil. Tha fathast mì-run àraidh air a thaisbeanadh anns an nadur thruaillidh 'na aghaidh anns an oifig sin. Feudar a thoirt fa'near gu bheil naimhdean sin ar Tighearna bheannaichte na Sosinianaich, a' ceadachadh dha bhi 'na Fhàidh agus 'na Rìgh freagarach, ach tha iad ag aicheadh dha a bhi 'na shagart freagarach; agus tha so taitneach gu leor do thruaillidheachd ar nàduir, oir fuidh choimhcheangal nan oibre, bha aithne air an Tighearna mar Fhàidh no Fear-teagaisg, agus mar an ceudna mar Rìgh no uachdaran: ach cha robh còlas idir air mar Shagart. Mar sin cha'n 'eil aithne aig duine air a' bheag sam bith do dhiomhaireachd Crìosd, mar an t-slighe chum an Athar, gus am bi e air fhoillseachadh dha: Agus an uair a

ta e air fhoillseachadh, tha'n toil ag éirigh suas 'na aghaidh, oir tha nadur truailidh calg-dhireach an aghaidh diomhaireachd Chrìosd, agus innleachd mòr na slainte tre Shlànuighear air a cheusadh, a ta air fhoillseachadh anns an t-Soisgeul. Chum an fhirinn chudthromach sin a shoilleireachadh, thugaibh fa'near na ceithir nithe so.

Air tùs, Air do'n anam a bhi gabhail ri innleachd oirdheare na slainte tre Iosa Crìosd, agus a bhi a' cur gnothuichean na slainte air an steidh sin an lathair an Tighearna, tha sin air a chur an ceill le Sgrìobtur na firinn 'na chomhara cinnteach air fìor-naomh, a ta sona an so, agus a bhitheas sona 'na dheigh so, Mata, xi. 6. "Agus is beannaichte an tì nach faigh oilbheum annam-sa." 1 Cor. i. 23, 24. "Ach a ta sinne a' searmonachadh Chrìosd air a cheusadh, 'na cheap-tuislidh do no h-Iudhaich, agus do na Greugaich 'na amaideachd; ach dhoibhsan a ta air an gairm, araon Iudhaich agus Greugaich, Crìosd cumhachd Dhé, agus gliocas Dhé." Phil. iii. 3. "Oir is sinne an timchioll-ghearradh, a ta deanamh aoraidh do Dhia san Spiorad, agus a' deanamh gairdeachais ann an Iosa Crìosd, agus nach 'eil a' cur muinghinn san fheoil." A nis cionnus a dh' fheudadh so a bhi, nam b'urrainn nàdur co-aontachadh leis an innleachd òirdheare sin.

San dara àite, 'Se nàdur truailidh an nì a ta cur an aghaidh deilbh an t-soisgeil. Anns an t-soisgeul tha Dia a' gealltuinn Iosa Crìosd mar am meadhon mor gu duine ath-cheangal ris féin: thug e mar ainm air, Eadar-mheadhonair, aon anns am bheil a mhor-thlachd; agus cha bhi a h-aon aige ach esan, xvii. 5. "Ach cha ghabh nadur ris," Salm lxxxi. 11. Shuidhich Dia an t-aite-coinneamh air son na reite, eadhon feoil Chrìosd; d'a reir sin, bha Dia ann an Crìosd, (1 Cor. v. 29,) mar phàillinn na coinneimh a dheanamh suas na sìthe ri peacaich: Ach daoine nadurra, ge do bhàsaicheadh iad gu bràth, cha tig iad d'a ionnsuidh. Eoin v. 40. "Agus cha'n àill leibh teachd a m' ionnsuidh-sa, chum gu'm faigheadh sibh beatha." Ann an slighe an t-soisgeil, is eigin do'n pheacach seasamh an làthair an Tighearna le fireantachd air a meas dha; ach tha nadur truailidh

air son féin-fhireantachd : agus, uime sin, co fhad 'sa tha daoine nadurra a' leantuinn an deigh fireantachd, tha iad "a' leantuinn an deigh lagh na fireantachd, (Rom. ix. 31, 32,) agus cha'n ann an deigh an Tighearn ar fireantachd. Tha nadur do ghnàth ag iarraidh i féin a thogail suas, agus cuid aobhar uail a bhi aice : Ach is e gnothuch mor an t-soisgeil gras àrdachadh, nadur irioslachadh, agus uail a dhruideadh a mach, Rom. iii. 27. Is e suim ar creidimh nadurra, maith a dheanamh uainn féin, agus air arson féin, Eoin v. 44. Is e suim creidimh an t-soisgeil, sinn féin àicheadh, agus maith a dheanamh o Chriosd, agus air son Chriosd, Phil. i. 21.

San treas àite, Tha na h-uile ni ann an nadur an aghaidh creidsinn ann an Iosa Criosd. Ciod a' mhaise as urrainn an duine dall a thoirt fa'near ann an Slànuighear air a cheusadh gu'n iarradh se e? Cionnus as urrainn an toil a ta gu nadurra lag, seadh, a ta neo-thoileach gu maith a dheanamh Esan a roghnachadh? Is maith a dh' fheudas an t-anam a ràdh ris ann an là an t-seisidibh spioradail, mar a thubhairt na Iebusaich ri Daibhidh ann an cùis eile, "Cha tig thu a steach an so, mur toir thu air falbh na doill agus na bacaich," 2 Sam. v. 6. 'Se rathad an naduir, dol a dh' ionnsuidh neach féin air son gach uile ni; a reir riaghailt choitcheinn steidh modhanna mi-naomhaichte, "Gu'm bu chòir do dhuine earbsa chur ann féin;" ni a ta a réir teagasg a' chreidimh, a mhàin 'na amaideachd : oir is ann mar sin a tha e air ainmeachadh, Gnath-fhoc. xxviii. 23. "An ti a dh' earbas as a chridhe féin is amadan e." A nis, is e creidimh, an t-anam a bhi dol a mach as féin air son gach uile ni : agus air an laimh eile, tha nadur a' breithneachadh gur e sin amaideachd, 1 Cor. i. 18, 23. Air an aobhar sin tha feum air oibreachadh treun neart, a thoirt air peacaich creidsinn, Eph. i. 19. Isa. liii. 1. Tha sinn a' faicinn geallanna failleach do pheacaich, ann an coimheangal an t-soisgeil, a ta mor, farsuinn, agus saor, gun chumha sam bith, Isa. iv. 1. Taisbean xxii. 17. Mur urrainn iad fhocal lom a chreidsinn thug e dhoibh a mhionnan air, Esec. xxxiii. 11. Agus, a chum an tuilleadh dearbhaidh a thoirt dhoibh, chur e seulachan ri choimheangal a bh' air a dhaingneachadh le mionnan, eadhon na Sacrameinte naomha. Air chor as nach b'

urrainn tuilleadh a bhi air iarraidh air an neach as neo-fhirinniche san t-saoghal a thabhairt oirnn a chreidsinn, no a rinn an Tighearn 'na chaoimhneas dhuinne, gu thabhairt oirnn esan a chreidsinn. Tha so a' dearbhadh gu soilleir gu bheil nadur an aghaidh creidsinn; agus gu bheil feum acasan "a theich gu Crìosd chum dèidin, greim a dheanamh air comhfhurtachd laidir," (Eabh. vi. 18,) a cumail cothrom riu an aghaidh an amharais laidir, agus an aomaidh gu neo-chreidimh. Nì's fhaide, mar an ceudna, feudar a thoirt fa'near mar tha anns an fhocal air a chur gu ginealach mi-chùramach neo-ghràsmhor, gu bheil gach nì a ta aca 'na aghaidh, air am freagradh roimh laimh; agus gu bheil briathran grasmhor, air an cur ri cheile, mar a dh' fheudas sibh a leughadh, Isa. lv. 7, 8, 9. Ieol. ii. 13. C'arson? Do bhrìgh gu bheil fios aig an Tighearna, 'nuair a tha peacaich air an làn dusgadh, gu'm bi amharusan, eagalan, agus reusonachaidhean feolmhor ag éirigh 'nan uchd an aghaidh creidsinn, co tiugh ri duslach ann an tigh air a thogail le bhi sguabadh urlar tioram.

San àite mu dheireadh, Tha clàonodh an naduir thruaillidh a dh' ionnsuidh an lagha, no coimhcheangal nan gnìomh; agus tha na h-uile duine nadurra, co fhad 'sa tha e 'ga chur féin a dh' iarraidh slainte ga chleachdamh féin san rathad sin: agus cha'n 'eil e ga threigsinn, gus am bi e air a bhualadh as le cumhachd o Dhia. A nis, tha slighe na slainte tre oibre, agus an t-slighe a ta tre *saor-ghràs*, ann an Iosa Crìosd neo-fhreagarach ri cheile, Rom. xi. 6. "Agus ma's ann tre ghràs cha'n ann o oibribh nì 's mò: no cha ghràs gràs nì's mò. Ach ma's ann o oibribh, cha'n ann o ghràs á sin suas; no cha'n obair á sin suas obair." Gal. iii. 13. Agus cha'n 'eil an lagh o chreidimh: ach, an duine a nì iad gheibh e beatha annta." Uime sin, ma tha toil an duine gu nadurra ag iarraidh slighe na slainte tre'n lagh; tha i a' dol calg-dhireach an aghaidh deilbh an t-soisgeil. Agus, chithear gur ann mar so, a tha clàonadh nadurra ar eridheachan, ma bheirear fa'near na nithe a leanas.

1. Be'n lagh coimhcheangal Adhaimh, agus cha b' àithne dha aon eile; mar bha e 'na cheann agus 'na fhear-ionaid a chinne-daoine uile, a bha air an tabhairt do'n choimh-cheangal maille ris,

agus air am fàgail fuidh leis, ged tha iad as eugmhais neart gu choimhlionadh. Uaithe sin, tha'n coimheangal so air fhilleadh 'nar nadur; agus ge do chaill sinn neart ar n-athar, tha sinn gidheadh, ag aomadh do ghnath a dh' ionnsuidh an rathaid air an do chuireadh esan, mar an ceann agus fear-ionaid anns a' choimheangal sin; is e sin le *deanamh* gu bitheamaid beò. 'Se so ar creidimh nàdurra, agus an steidh a tha daoine gu nadurra a gabhail os laimh a bhi ceart. Mata xix. 16. Ciod am maith a dheanamh chum gu faigh mi a' bheatha mhaireannach?

2. Thugaibh fa'near, mar a chuir an saoghal do ghnàth an aghaidh teagasg saor-ghràis ann an Iosa Crìosd, le daoine bhi cur suas air son slighe nan oibre; leis a sin a' taisbeanadh aomadh a chridhe. Tha e soilleir gur e erioch mhòr deilbh an t-soisgeil, a ghi 'g àrdachadh saor-ghras Dé, ann an Iosa Crìosd, Rom. iv. 16. "Uime sin is ann a chreidimh a ta'n oighreachd, ionnus, gu'm biodh i tre ghràs." Faic Eph. i. 6, agus caib. ii. 7, 9. Tha uile fhìrinnean an t-soisgeil a' comhlachadh ann an Crìosd; air chor as gur e'n fhìrinn fhoghlum, "Chriosd fhoghlum," Eph. iv. 20. Agus is e fìor-theagasg, a bhi air ar teagasg mar a ta'n fhìrinn ann an Iosa, rann 21. Bha anns na h-uile frithealadh-gràis agus deadh-ghean o nèamh, co dhiubh a b'ann do chinnich no do dhaoine fa leth, ni-eigin mu'n cuairt doibh a bha cur an céill saorsa gràis; mar a bha anns a' cheud dealachadh a rinneadh le deadh-ghean Dé, chuireadh eul ri Cain, am brathair bu shine, agus ghabhadh ri Abel, am brathair a b' òige! Tha so a' dealradh tre eachdraidh a' Bhiobuil uile. Ach 's co fìor, gu bheil nadur truailidh gu h-araidh a' cur an aghaidh na puine so. 'S maith a dh' fheudas neach a ràdh, do no h-uile mearachd ann an creidimh, o na bha Crìosd, Sliochd na mna, air a shearmonachadh, gu'm b'e so mu oibribh an aghaidh saor-ghràis, annsan, am mearachd bu luaithe a bha beò; agus gu bheil e cosmhuil gur e'n aon mu dheireadh a bhàsaicheas. Bha aireamh mor do mhearachdan, a dh' éirich suas an dèigh a cheile d'an do ghabh an saoghal mu dheireadh nàire, agus d'an d' fhàs e sgìth; air chor as gu'n deachaidh iad as: Ach mhair am mearachd so o Chain, ceud ughdar an t-saobh-chreidimh so, gus an là 'n diugh;

agus cha robh riamh ám anns nach robh cuid a bha a' dluth-leantuinn ris, eadhon anns na h-amannaibh sam bu mhò an solus. Cha'n ann gun aobhar a tha mi 'g ràdh gur e Cain an t-ughdar aige; oir 'nuair a thug Abel iobairt na réite, tairgse-fola, do cheud-ghinibh a threud (cosmhuil ris a' Chis-mhaor, a' bualadh air uchd, agus ag ràdh, "A Dhia dean trocair ormsa ta 'm pheacach") thàinig Cain air aghaidh le 'thabhartas buidheachais, do cheud thoradh an fhearainn, (Gen. iv. 3, 4.) cosmhuil ris an Phairiseach uaibhreach, ag ràdh, "A Dhé, tha mi toirt buidheachais duit." Oir ciod an t-aobhar a bha aig Cain air a bhi feargach, agus e'arson a mhort e Abel? Nach b' ann a chionn gu'n do ghabhadh ris le Dia air son 'oibre? Gen. iv. 4, 5. Agus e' arson a mharbh se e? Ach a chionn gu'n robh 'oibre féin ole, agus oibre a bhràthar fireanta:" (1 Eoin iii. 12.) sin ri radh, air an deanamh ann an creidimh agus ghabhadh riu, an uair a bha oibre Chain air an deanamh as eugmhais creidimh, agus uime sin air an diultadh, mar tha'n t-Abstol a' teagasg, Eabh. xi. 4. Agus mar sin, ann am fuil a bhrathar, sgriobh e sios a naimhdeas an aghaidh slighe fireanachaidh an duine, agus gabhail ris, am fianuis Dhé tre chreidimh, an aghaidh oibre, a chum a nochdadh do na ginealaich a thigeadh 'na dhéigh. Agus, o'n àm sin, 's trie a shnàmh an iobart gun fhuil ann am fuil na muinntir a chuir eul rithe! Bha'n gealladh a rinneadh do Abraham, air an t-sìol anns am bitheadh na h-uile chinnich air am beannachadh, co mòr air a dhorechachadh am measg a shliochd anns an Eiphit, as nach faca chuid mhor dhiubh am feum air a bheannachadh anns an rathad sin, gus an do chuir Dia féin easg air am mearachd, le lagh teinnteach o shliabh Shinai, "Thugadh e air son eusaontais, gus an tigeadh an soil d' an d' rinneadh an gealladh;" Gal. iii. 16. Cha ruig mi leas innseadh dhuibh, mar a bha moran aig Maois agus aig na fàidhibh ri dheanamh ann an daoine a thabhairt o speis d' am fireantachd féin; tha'n naothamh caibideil do leabhar Dheuteronomi gu h-iomlan air a chaitheadh air an ni sin. Bha na mearachdan co mhor air a' phuine sin ann an làithibh ar Slànuighear. Ann an làithibh nan Abstol, 'nuair o bha teagasg an t-saor-ghràis gu ro shoilleir air a shearmonachadh,

thog am mearachd sin suas a cheann an aghadh an t-soluis bu mhò; mar dhearbhadh air so faic an litir a chum nan Romanach agus nan Galatianach. Agus c'n àm sin cha robh am mearachd so air chall; air do'n Phapanachd a bhi 'na sliochd coitichionn ann an gabhail a steach gach saobh-chreidimh a bha roimhe sin san t-saoghal, agus am mearachd so mar chridhe agus mar bheatha mheallaidh sin. Agus, fadheoidh, feudar a thoirt fa'near, mar a bha'n eaglais do ghnath a' clonadh o a fìorghloine, gu'n robh teagasg an t-saor-ghràis anns a' cheart tomhas air a dhoreachadh.

Ri leantuinn.

Notes and Comments.

Change of Government.—The Socialist Government has given place to a National Government. It is faced with a formidable task and it would appear that we are far from the end of our financial troubles as a nation yet everything is being carried on as if God was not speaking. Our politicians are busy trying to balance the Budget forgetful that there is a greater debt to be settled before it can be well with us as a nation.

Day of Prayer.—One encouraging sign amidst the prevailing darkness is the request for a day of prayer coming from various quarters. This is hopeful and would be still more encouraging if it were more universal. A motion, which was agreed to, came before the Edinburgh Presbytery of the Church of Scotland suggesting that the Presbytery should initiate a movement for a national day of prayer and that with this end in view they should approach the Moderator for the Church of Scotland and the Archbishop of Canterbury for the Church of England to ask the King to set apart as early as practicable an Empire-wide day of prayer in co-operation with the President of the United States. This is so far good but one would

desire something more, viz., a national day of humiliation as well as prayer. For we have not any doubt that God is speaking to the nations in the crisis through which so many of them are passing—nations whose financial stability was at one time regarded as unshakable.

Sabbath Desecration Bill.—The fate of this Bill known in Parliament as the "Sunday Performances Regulation Bill" is somewhat uncertain. Sir Herbert Samuel, Home Secretary, in answer to a question in the House of Commons, said it was doubtful when the Bill returned to the House from the Committee stage whether it would be regarded as substantially non-controversial. In that event it would not, in present circumstances, be possible to proceed with it. If no legislative action was taken the London County Council and other authorities could not postpone indefinitely action to close cinemas on the "Sunday" in London and elsewhere. The opinion of Parliament, as expressed by resolution, was that this would not be desirable. The Government would be prepared, therefore, to introduce a short Bill to preserve the *status quo* for a period of one year, provided that this was the best way of dealing with that matter. The original Bill would be left in abeyance until Parliament was better able to deal with it. So far the Home Secretary. Our politicians, not yet realising the rude shock they have given the nation by their blind trifling with economic laws are determined to play fast and loose with the laws of heaven and the laws of this realm. Why should the London County Council be permitted to glaringly flout the law of the land? Our politicians may yet discover that terrible though a financial crisis is that there is something more terrible still and in these evil days it would be wise for them to range themselves on the side of the Lawgiver of heaven and earth than foolishly provoke Him to further manifestations of His displeasure against us as a nation.

The Schneider Cup Trophy Contest.—The following protest was issued by the Lord's Day Observance Society: "The Lord's Day Observance Society protests against the staging of the

Schneider Cup Trophy Contest on the hallowed hours of the Lord's Day. This contest, if it can be called a contest, has established a new precedent in needlessly turning the Christian Sabbath into an orgy of excitement amongst a million spectators. To thus profane the quiet of God's Day with din and pandemonium is in the opinion of multitudes of our countrymen a humiliating misuse of the first Sabbath after the Nation's crisis. If violation of God's Sabbath Commandment is organised in this way can we expect a continuance of Divine blessing on the Nation?" We understand the Secretary, Mr. H. H. Martin, received letters and postcards after the above protest couched in language that revealed the satanic spirit that possessed the writers. On the Wednesday after the Sabbath on which Flight-Lieut. Stainforth made his speed record, while cruising with his machine, it turned turtle and sank. The airman had a narrow escape from being drowned. The incident, no doubt, has a message for him and others. Lady Houston, who financed the Cup Trophy Contest to the extent of £100,000, quoted Mark II. 27, by way of reply to the above protest from which it is evident that her ladyship, like so many others, is sadly in the dark as to the meaning of the Saviour's words.

Church Notes,

Communion.—October—First Sabbath, North Tolsta; second, Ness, Gairloch; third, Seourie; fourth, Lochinver and Wick. November—First Sabbath, Oban; second, Glasgow; third, Dornoch and Edinburgh; fourth, Halkirk. January—Last Sabbath, Inverness. February—First Sabbath, Dingwall. South African Mission—The following the the dates of the Communion:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Western Presbytery Resolutions:—The following resolutions were passed at a recent meeting of the Western Presbytery: (1) The Western Presbytery would like to bring before the people within its bounds the necessity of obeying and following

the order of God's Word in the matter of visiting the sick and afflicted. The Word of God declares that it is the duty of the sick to send word to the Elders of the Church and not to leave it to mere chance as to whether they are informed or not about their illness. (2) The Presbytery also desire to point out to congregations under their charge that there is no special sanctity in building places of worship on sites occupied formerly by churches or mission houses that were noted for their association with a pure testimony for truth and sound preaching. Church buildings should be erected on the most central and suitable sites obtainable. The consecration of churches, sites, or buildings for places of worship is contrary to the principles of Presbyterianism and not in any manner countenanced by the Free Presbyterian Church.—D. M. Macdonald, *Clerk*.

Collection for October.—The Collection for this month is for the Missionaries' and Catechists' Fund and according to the Synod's instructions is to be taken up by book.

Acknowledgment of Donations.

Mr. John Grant, Palmerston, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—"Abrach," o/a St. Jude's, per Rev. N. Cameron, £5; K. McL., New Zealand, o/a Shieldaig, per Rev. D. McLeod, £4; Mrs H. N., Fort William, Ontario, 4s 1d; D. M., Fort William, Ontario, 4s 1d; A. M., Kilmacolm, £2; Wm. R., 98 Nepean Street, Ottawa, £5; Wm. R., Spey Street, Kingussie, £1.

Jewish and Foreign Missions.—Mrs M., Fort William, per Rev. N. McIntyre, £1; Mrs M., Glasgow, per Rev. N. Cameron, 17s; K. McL., New Zealand, per Rev. D. McLeod, 8s 6d.

Legacy Fund.—Received with grateful thanks from the Executors of the late Mr. Angus Fraser, Missionary, per Messrs. Jonathan Anderson & Sons, Writers, 41 St. Vincent Place, Glasgow, the sum of £700 bequeathed to the Church under the Will of the late Mr. Fraser as follows:—To the Sustentation Fund, £500; To the South African Mission Fund, £100; To the Home Mission Fund, £100.

The following lists have been sent in for publication:—

Achmore Church Building Fund.—Capt. K. K. McLeod acknowledges with sincere thanks the following donations:—Friend, 10s; Friend, £1; Two Friends, Kames, 10s each; Friend, Edinburgh, £3.

Braes (Portree) Church Building Fund.—Rev. D. M. Macdonald, Portree, acknowledges with grateful thanks the following donations:—Mrs C., Weybridge, £1; A. MacDougall, £1.

Dunoon Church Debt.—Lt. E. MacCaskill, on behalf of Rev. N. Cameron, acknowledges with sincere thanks the sum of £4, retiring collection from Stornoway Congregation.

Helmsdale Church Building Fund.—Rev. Wm. Grant, Halkirk, acknowledges with grateful thanks the sum of £29 10s from Helmsdale and Portgower friends, per Miss J. McLeod, Marrel—reducing the debt to £23.

Newcastle Church Purchase Fund.—Mr. F. Bentley, 35 Buston Terrace, Newcastle-on-Tyne, thankfully acknowledges the following donations:—Friend, Newcastle, £2 10s; Friend, per Mr. Wallace, Middlesbrough, 10s.

Raasay Manse Building Fund.—Mr. W. MacSween, Missionary, Raasay, acknowledges with grateful thanks the following donations:—J. McL., Muir-of-Ord, £1; K. G., Commercial Hotel, Oban, £1; Mrs C., Weybridge, per Rev. D. M. Macdonald, 10s.

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South African Mission—Clothing Fund.—Mrs Miller, Westbanks Terrace, Wick, acknowledges with sincere thanks the sum of 5s from Miss M. S., Halkirk.

Stornoway Congregation.—The Treasurer wishes to acknowledge with thanks 6s from Friend, Coast, Applecross, per Rev. M. Gillies.

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