

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
and MONTHLY RECORD.

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**The Forward Movement of the Church of
Scotland.**

II.

IN our last issue we made some general remarks preparatory to reviewing some of the speeches delivered at the great Congress held in Glasgow at the end of October in the launching of what is known as the Forward Movement of the Church of Scotland. The Rev. George F. Macleod, minister of Govan Old Church, and a descendant of a long line of the name connected with the Church of Scotland, in his speech dealt with the question of the Church's position in the social reconstruction of the next thirty years. The burden of Mr. Macleod's speech was that the Church must die if it was to live and one element that entered into this dying was to be their attitude to Sabbath observance. We quote his words at length as reported in the press:—"There was a dying to be done in some way, in their attitude to 'Sunday' observance. It was obvious, of course, that there were great benefits in the Sabbath secured by the work of past generations, but new attitudes had for the last 20 years been hemming them around, so that they were almost suffocated, and some of their pronouncements seemed to him to give the impression that they looked on 'Sunday' as the last fortress that they held, and if that fortress went they were done. Let them remember that the Church, in the greatest day of its vitality, did not have a 'Sunday' at all. In the day of its

greatest vitality the Church was an affair of every day of the week. How many of the churchless millions were misunderstanding the Church because they thought it was an organisation perpetually concerned with its own life? He would like to see their preoccupation with 'Sunday' forgotten for a time, that they might get out into the open fields, which was sometimes the only way of defending a fortress. Might it not be that the clash of modern life was so persistent on the youth of our land that it was the demand of God that they should get out and re-find beauty? Might the Church not have the courage to have full sympathy with that? It might seem like losing Sunday, but might it not be winning souls, with whom, in the days to come, they might recapture a Sunday that these youths themselves would understand? He could not get out of his mind the fact of Germany, where Sunday was a grim day, where Lutheranism was failing to appeal to the industrial classes, and where the people began the 'hiking and biking' movement over the week-ends in the face of a grudging church. He could not get out of his mind the fact that to-day one million of German youth had gone atheist in the last two years, had been caught up in the materialistic attitude to life that came from Russia."

Over seventy years ago his relative, Dr. Norman Macleod, made his notorious speech against the binding obligation of the fourth commandment which created such a storm in Scotland that the popular preacher became one of the most severely criticised men in the country. But the seed sown has ripened and Mr. Macleod need have no fear that his iconoclastic utterance will bring him very many critics in the Church of Scotland—at least not nearly so many as he would have to face seventy years ago. He need not advise as a remedy for better times that preoccupation with the Sabbath question should be forgotten. Satan is attending well enough to that without any help from the minister of Govan. It is this very attitude of many ministers in the Church of Scotland that has helped to bring about the present flood of Sabbath desecration in Scotland. One writer in the press has laid his finger on the plague spot

in this matter as far as the Church of Scotland is concerned when he says: "The difficulty is that the Church itself has no lucid and coherent view upon the Sabbath and what is required for its observance and it might even be argued that the Church in its own practice and through some of the methods which it has adopted to popularise itself has perhaps contributed to the changes which it deplures on the part of the world." This witness is true. Mr. Macleod is quite at sea in thinking that the present religious condition in Germany is due to the strict Sabbatarianism of the Lutherans. In fact the Lutheran conception of how the Sabbath ought to be kept was extremely loose and if Mr. Macleod wishes any information on the subject he will find it in Hengstenberg's "The Lord's Day," a book which would have delighted Dr. Hessey, Dr. Norman Macleod and all those who are determined opponents of strict Sabbatarianism. If this is to form a plank in the Forward Movement the sooner the responsible parties have it removed the better as it will do irreparable damage to their cause. Mr. Macleod has entirely misread the history of religious life in Germany when he attributed the atheism of the German youth to strict Sabbatarianism. That atheism is mainly due to the Higher Criticism and the same results are being produced in Scotland from the same source. As if he had not said enough in the foregoing he concludes by saying: "If to take up some new attitude to Sabbath observance is inevitably to face death in the minds of some people, do let us remember the hundreds of thousands of youth to-day whom we are handing over to Communism in the last resort, or at any rate to a materialistic philosophy of life." One has to read these words over again to make sure one is not misreading them. It seems incredible that a Presbyterian minister who signed the Confession even in the loose way now tolerated in the Church of Scotland could allow himself to give utterance to such views. Mr. Macleod would do well to read and ponder over the words to the angel of the Church of Sardis: "I know that thou hast a name that thou livest, and art dead. Be watchful and strengthen the

things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. iii. 1-3).

One of the subjects dealt with at an evening session of the Congress was: "The Central Faith of the Church: the Fatherhood of God." One of the speakers was Dr. Maltby, Principal of Methodist Deaconess College, Ilkley. Dr. Maltby's speech is not reported in the newspaper we have before us but one can judge fairly accurately how a Methodist would treat such a subject and that it would not be along the lines once professed by the Church of Scotland.

The seriousness of betting and gambling was emphasised by several of the speakers and the Church's duty to do its utmost to counteract these evils was stressed. Lord Polwarth, who took part in the discussion, said that when he ceased, after twenty years, to be responsible for dealing with the crime of the country, he had come to the conclusion that unquestionably betting and gambling were responsible for more crime than any other single cause.

Another subject dealt with at the Congress was the drift of so many young Jews to sheer materialism. This was regarded as a serious menace. The Jew in his greed for gain was also exploiting the Christian Sabbath. There can be little doubt, as Mr. Ian Macpherson stated in the House of Commons, that a good deal of agitation for the opening of cinemas on the Lord's Day came from Jews though we are far from saying that Gentiles are guiltless in the matter. When the Observance of the Sabbath question came before the Congress it was suggested that the Church should consider the advisability of holding early morning services for those who wished to betake themselves to the country. We had no idea that there were such simpletons in the Church of Scotland as to make this suggestion. The people who mean to spend the Sabbath in the country have very

little thought about religious services in the vast majority of cases. One speaker raised the question of the "Sunday" newspaper and said the Church should begin to face up to what was its attitude towards the question. It is lamentable that any of the people of the Church of Scotland should have any doubt as to what is its attitude on this question. During the discussion on the subject one of the speakers, the Rev. T. B. Prentice, said the Lord's Day was observed much more strictly in Jamaica than in Scotland at the present time. Poor Scotland! it had other days.

Dr. White, who had such a leading part in bringing about the Union, dealt with "The New World Situation." The only comment we have to make on his speech, as reported in the press, is that made by a "young Christian" writing to the "Glasgow Herald" when he says: "Dr. White in his address never even mentioned the name of Christ and if He is not honoured and given His proper place in the Church how can there be any forward movement?" It is only fair to him, however, to add that this defect was remedied in an article he subsequently wrote for the "Scots Observer."

The most stirring and arresting address delivered at the Congress was that of Professor A. A. Bowman, Glasgow University, on "The Kingdom of God in the Far East." In the course of his remarks he said that the Western world to-day was still what it always had been, incorrigibly pagan, "Let us begin this great movement with ourselves," he suggested, "and, if I might make such an audacious suggestion, I would say that perhaps we might begin with a mission to the ministers and elders of the Church of Scotland." A very happy suggestion we say and it is to be hoped that before the Forward Movement is very much older that among its activities will be a "Mission to Ministers and Elders of the Church of Scotland." There is certainly much need for some of the ministers and elders being evangelised.

The speeches generally were disappointing, no doubt some of the speakers made good suggestions, but taking the speeches

generally they were extremely disappointing and in some cases not helpful—to the purpose of the Movement. One missed in them that appeal to the Word of God that used to characterise speeches delivered on such occasions in other days in Scotland. The language too is rapidly changing and for the time honoured evangelical phrases we have in their place such as “dynamic of fellowship of God,” “realism of the Christian Ethic,” etc., phrases, while intelligible to those trained in the schools somehow or other indicate a new outlook on religious and theological matters. This criticism may be termed somewhat hypercritical; nevertheless the new phraseology recalls what Nehemiah said about the Jews that had married wives of Ashdod, Ammon, and of Moab, their children “spake half in the speech of Ashdod and could not speak in the Jews’ language, but according to the language of each people” (Neh. xiii. 23, 24). It may not be always wise to prophesy but from what took place in Glasgow we will take the liberty of saying about the Forward Movement what Principal MacGregor said about the equestrian statue “where the horse looked as if it were bounding forward, but 20 years afterwards they found it was in exactly the same place.” We have no hesitation in placing this forecast over against Dr. Fraser’s expectations expressed in the words: “God will not disappoint us. I know not how He will come. But He will come, and He will speak. So we wait for Him, not for another, not for mighty speeches, or thrilling emotions but for God” and our reason for doing so is that the Church of Scotland in this Congress has given no definite signs of sorrow for the injury she has done to God’s Word and the faith once delivered to the saints. Time will tell whose forecast came nearer to the truth.

It is with no light heart we say these things, we would rejoice in seeing the Spirit poured out on this great Church and sinners converted within her pale for when that day will come there will be a return to the heritage she has so lightheartedly sold and in being blessed she would prove a blessing to Scotland and far beyond.

The Jerusalem Sinner Saved.

By JOHN BUNYAN.

“Beginning at Jerusalem,”—Luke xxiv. 47.

THE whole verse runs thus:—“And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.”

The words were spoken by Christ, after He rose from the dead, and they are here rehearsed after an historical manner, but do contain in them a formal commission, with a special clause therein. The commission is, as you see, for the preaching of the Gospel, and is very distinctly inserted in the holy record, by Matthew and Mark. “Go, teach all nations,” &c. “Go ye into all the world and preach the Gospel unto every creature.” Matt. xxviii. 19; Mark xvi. 15. Only this clause is in special mentioned by Luke, who saith, That as Christ would have the doctrine of repentance and remission of sins preached in His name among all nations, so He would have the people of Jerusalem to have the first proffer thereof. “Preach it (saith Christ) in all nations: but begin at Jerusalem.”

I must touch upon two things, namely:—

I. Show you what Jerusalem now was.

II. Show you what it was to preach the Gospel to them.

I. Jerusalem was the place and seat of God’s worship, but now decayed, degenerated, and apostatized. The word, the rule of worship, was rejected of them, and in its place they had put and set up their own traditions; they had rejected also the most weighty ordinances, and put in the room thereof their own little things. Jerusalem was therefore now greatly backslidden, and become the place where truth and true religion were much defaced. It was also now become the very sink of sin, and seat of hypocrisy, and gulf where true religion was drowned. Here also now reigned presumption, and groundless confidence in God, which is the bane of souls. Amongst its rulers, doctors, and leaders, envy, malice, and blasphemy, vented themselves against the power of godliness, in all places where it was espied; as

also against the promoters of it; yea, their Lord and Maker could not escape them. In a word, Jerusalem was now become the shambles, the very slaughtershop for saints. This was the place wherein the prophets, Christ, and His people were most horribly persecuted and murdered. Yea, so hardened at this time was this Jerusalem in her sins, that she feared not to commit the biggest, and to bind herself by wish under the guilt and damning evil of it; saying, when she had murdered the Son of God, "His blood be upon us and our children."

This is the city and these are the people; this is their character, and these are their sins. Nor can there be produced their parallel in all this world. Nay, what world? what people? what nation for sin and transgression, could be compared to Jerusalem? Especially if you join to the matter of fact, the light they sinned against, and the patience which they abused. Infinite was the wickedness upon this account which they committed.

2. I now come to show you what it was to preach the Gospel to them. It was, saith Luke, to preach to them "repentance and remission of sins in Christ's name;" or, as Mark has it, to bid them "repent and believe the Gospel," Mark i. 15. Not that repentance is a cause of remission, but a sign of our hearty reception thereof. Repentance is therefore here put, to intimate that no pretended faith of the Gospel is good, that is not accompanied with it. And this he doth on purpose, because he would not have them deceive themselves; for with what faith can *he* expect remission of sins in the name of Christ, that is not heartily sorry for them? Or how shall a man be able to give to others a satisfactory account of his unfeigned subjection to the Gospel, that yet abides in his impeniteny?

And now we come to this clause, "Beginning at Jerusalem;" that is, that Christ would have Jerusalem have the first offer of the Gospel.

1. This cannot be so commanded, because they had now any more right of themselves thereto, than had any of the nations of the world; for their sins had divested them of all self-deservings.

2. Nor yet because they stood upon the advance-ground with the worst of sinners of the nations. Nay, rather the sinners of the nations had the advance-ground of them.

3. It must therefore follow that this clause, "Begin at Jerusalem," was put into this commission of mere grace and compassion; even from the overflowings of the bowels of mercy. For indeed they were the worst, and so in the most deplorable condition of any people under the heavens.

From these words, therefore, thus explained, we gain this observation:—

That Jesus Christ would have mercy offered in the first place to the biggest sinner.

One would have thought, since the Jerusalem sinners were the worst and greatest sinners, and those that not only despised Christ's person, doctrine, and miracles, but that a little before had had their hands in his heart's blood, that He should rather have said, Go into all the world, and preach repentance and remission of sins among all nations; and, after that, offer the same to Jerusalem. Yea, it had been infinite grace, if He had said so. But what grace is this? or what name shall we give it, when He commands that this repentance and remission of sins, which is designed to be preached in all nations, should first be offered to Jerusalem—in the first place to the worst of sinners?

Nor was this the first time that the grace which was in the heart of Christ thus showed itself to the world. For while He was yet alive, even while He was yet in Jerusalem, and perceived, even among these Jerusalem sinners, which was the most vile amongst them, He still in His preaching did signify that he had a desire that the worst of these worst should in the first place come unto Him. The which He sheweth where He saith to the better sort of them, "The publicans and harlots enter into the kingdom of God before you," Matt. xxi. 31. Also when He compared Jerusalem with the sinners of the nations, then He commands that the Jerusalem sinners should have the Gospel at present confined to them. "Go not," saith He, "into the way of the Gentiles, and into any of the cities of the Samaritans

enter ye not : but go rather to the lost sheep of the house of Israel," Matt. x. 5, 6; xxiii. 37. But go rather to them, for they were in the most fearful plight.

These, therefore, must have the cream of the Gospel, namely, the first offer thereof in His lifetime; yea, when He departed out of the world, He left this as part of His last will with His preachers, that they also should offer it first to Jerusalem. He had a mind to privilege the worst of sinners with the first offer of mercy, and to take from among them a people to be the first-fruits unto God and unto the Lamb.

For after Peter and the rest of the apostles had, in their exhortation, persuaded these wretches to believe that they had killed the Prince of life, and after they had fallen under the guilt of their murder, saying, "Men and brethren what shall we do?" He replies by a universal tender to them all in general, considering them as Christ's killers, that if they were sorry for what they had done, and would be baptized for the remission of their sins in His name, they should receive the gift of the Holy Ghost, Acts ii. 37, 38.

This He said to them all. Yea, He said it without the least stick, or stop, or pause of spirit: "Repent," saith He, "and be baptized every one of you. I shut out never-a-one of you. For I am commanded by my Lord to deal with you, as it were, one by one, by the word of His salvation." But why speaks He so particularly? Oh! there was reason for it. The people with whom the apostles were now to deal, as they were murderers of our Lord, and to be charged in the general with His blood, so they had their various and particular acts of villany in the guilt thereof, now lying upon their consciences. And the guilt of these their various and particular acts of wickedness, could not perhaps be reached to a removal thereof, but by this particular application.

Objection. But I was one of them that plotted to take away His life : may I be saved by Him?—*Peter.* Every one of you.—*Object.* But I was one of them that bare false witness against Him : Is there grace for me?—*Peter.* For every one of you.—

Object. But I was one of them that cried out, Crucify, crucify Him; and that desired that Barabbas the murderer might live rather than Him: What will become of me, think you?—*Peter.* I am to preach repentance and remission of sins to every one of you.—*Object.* But I was one of them that did spit in His face when He stood before His accusers. I also was one that mocked Him, when in anguish He hung bleeding on the tree: Is there room for me?—*Peter.* For every one of you.—*Object.* But I was one of them that, in His extremity said, Give Him gall and vinegar to drink; why may not I expect the same when anguish and guilt is upon me?—*Peter.* Repent of these your wickednesses, here is remission of sins for every one of you.—*Object.* But I railed on Him, I reviled Him, I hated Him, I rejoiced to see Him mocked at by others: Can there be hopes for me?—*Peter.* There is for every one of you. “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Oh! what a blessed *Every one of you* is here! How willing was Peter, and the Lord Jesus, by His ministry, to catch these murderers with the word of the Gospel, that they might be made monuments of the grace of God! Yea, what an amazing wonder it is to think, that above all the world, and above every body in it, these should have the first offer of mercy. “Beginning at Jerusalem.”

But what a pitch of grace is this! Christ is minded to amaze the world, and to show that He acteth not like the children of men. This is not the manner of men; men are shorter winded; men are soon moved to take vengeance, and to right themselves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. The biggest sinners must first be offered mercy. They must, I say, have the cream of the Gospel offered unto them.

But we will a little proceed. In the third chapter we find, that they who escaped converting by the first sermon, are called upon again, to accept of grace and forgiveness, for their murder

committed upon the Son of God. You have killed; yea, "You have denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of life." Mark, he again falls upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers, Acts iii. 14, 15, as being loath that they should escape the mercy of forgiveness. And exhorts them again to repent, "that their sins might be blotted out," ver. 19, 20. Again, in the fourth chapter, he charges them afresh with this murder, ver. 10; but withal tells them, "Salvation is in no other." Then, like a heavenly decoy, he puts himself also among them, to draw them the better under the net of the Gospel, saying, "There is none other name under heaven given among men, whereby we must be saved," ver. 12. In the fifth chapter you find them railing at him, because he continued preaching among them salvation in the name of Jesus. But he tells them, "That that very Jesus whom they had slain and hanged on a tree, him God had raised up, and exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins," ver. 29-31. Still insinuating, that though they had killed him, and to this day rejected him, yet his business was to bestow upon them repentance and forgiveness of sins.

It is true, after they began to kill again, and when nothing but killing would serve their turn; then they that were scattered abroad went every where preaching the word. Yet even some of them so hankered after the conversion of the Jews, that they preached the Gospel only to them. Also the apostles still made their abode at Jerusalem, in hopes that they might yet let down their net for another draught of these Jerusalem sinners. Neither did Paul and Barnabas, who were the ministers of God to the Gentiles, but offer the Gospel, in the first place, to those of them that, for their wickedness, were scattered like vagabonds among the nations. Yea, and when they rendered rebellion and blasphemy, for their service and love; they replied, "It was necessary that the Word of God should first have been spoken to them." Acts i. 8; xiii. 46, 47.

Nor was this their preaching unsuccessful among these people; but the Lord Jesus so wrought with the word thus spoken, that thousands of them came flocking to him for mercy. Three thousand of them closed with him at the first; and afterwards two thousand more: for now they were in number about five thousand, whereas before sermons were preached to these murderers, the number of the disciples "were not above a hundred and twenty." Acts i. 15; ii. 41; iv. 4. Also among these people that thus flocked to him for mercy, there was a "great company of priests," vi. 7. Now the priests were they that were the *greatest* of these biggest sinners; they were the ringleaders, they were the inventors and ringleaders in the mischief. It was they that set the people against the Lord Jesus, and that was the cause why the uproar increased, until Pilate had given sentence upon Him. "The chief priests and elders (says the text) persuaded (the people) the multitude, that they should ask Barabbas, and destroy Jesus," Matt. xxvii. 20. And yet behold the priests, yea, a great company of the priests, became obedient to the faith.

Oh the greatness of the grace of Christ! that He should be thus in love with the souls of Jerusalem sinners. That He should be thus delighted with the salvation of the Jerusalem sinners. That He should not only will that His Gospel should be offered to them, but that it should be offered unto them first and before other sinners were admitted to a hearing of it: "Begin at Jerusalem."

Remembrance Day.

AS the 11th day of November of each year comes round it has become a national custom to remember the gallant dead who laid down their lives for their country. It is now thirteen years since the dreadful carnage of the Great War ceased and there are hearts still bleeding that will feel their sorrows as long as they live. Away in quiet lonely places

and in the crowded towns and cities the day comes as a reminder of those whose places are vacant. The question has been discussed as to whether it shows tenderness to the bereaved that this day should be so universally observed and many have given the answer that it should not but leaving this meantime, there are good sound reasons for objecting to the way in which the day is observed. Memorial services are invariably held at the War Memorials, speeches and addresses by ministers and others are delivered. Some very foolish sentiments are expressed by some of the speakers and it is becoming all too common to regard what happened on the battlefield in cutting short the lives of loved ones as having opened the gates of heaven to them. It is almost incredible that this Mohammedan doctrine should have found a footing in a Christian land but unfortunately there is too much evidence that it has and it is becoming so firmly entrenched that many regard it with as much authority as a truth revealed from heaven.

Then there is the natural tendency of these services to foster the spirit that craves prayer for the dead. In St. Giles we find Dr. Warr unblushingly praying for the dead at one of these services and when protests were made in the public press it is amazing how much vapid sentiment appeared in the correspondence columns expressing approval of the Dean of the Thistle's prayer. Another incident, recorded in a northern paper, was the cutting short of a prayer when the two minutes silence was announced by the blowing of a steam whistle. We do not suppose there was much lost by the cutting short of the prayer but the incident throws a certain light on these services.

One of the most objectionable features, however, of these services is their transfer to the Lord's Day. This is taking place in many parts of the country and in some places there were processions headed by pipe-bands, etc., from the place of worship to the War Memorial where a wreath or wreaths were laid. Anything out of the ordinary which will bring a big crowd to the Church is all that some ministers seem to care

for. But if those who spend the Lord's Day in this way are deluding themselves that they and they only are grateful for the sacrifice made by their countrymen who shall never return they are greatly mistaken. So obsessed have some who attend these functions become with this idea that they have no hesitation in blackballing those, who, for good reasons, do not attend the memorial services as if they were unpatriotic and lacking in sympathy. It is not always the men who make an outward show and march to the beat of the drum who are the most sympathetic and patriotic. These memorial services are like to do a vast deal of mischief to true religion in Scotland. They are exalting sentiment to a place of honour and dethroning true religion, to put it shortly they are putting a shadow in the place of the substance. Love of country, admirable in itself, is not to be exalted to the place which true religion ought to occupy.

An Address to the Young.

By the Rev. JOHN BROWN, HADDINGTON.

MY dear young friends, for whom my heart's desire and prayer to God is, that ye may be saved; let me beseech you, while you read this, and especially while you read your Bible, or hear the precious truths contained in it preached to you, to hearken and hear for the time, for the eternity, to come. Now, in the most proper season for it, get wisdom as the principal thing; and with all your getting, get understanding of the important, the infinitely important concerns of your salvation.

What! know ye not your own selves? For the Lord's sake, seriously think, that ye have immortal souls, souls, one of which is inconceivably more worth than ten thousand worlds; souls which are capable of enjoying an infinite God as their everlasting all in all; souls, which must, ere long, enter into an

eternal state of inconceivable misery or happiness. Alas, my young friends, must souls, formed by God Himself, and formed for the immediate service and everlasting enjoyment of God: must souls, which, by the mercy of God, have been solemnly devoted to Him in baptism, upon which parents, masters, or ministers, have bestowed so many prayers and exhortations; souls, upon which God hath bestowed such instruction, warning, alarms, allurements, be lost, for ever lost!

O think, as before God, what state you are in, while ye remain careless and unconverted. "Being children of the devil, your heart is filled with all unrighteousness, pride, debate, deceit, malignity, hatred of God, ignorance, unbelief, subtilty, and mischief. It is deceitful above all things, and desperately wicked. Your carnal mind is enmity against God, and is not subject to His law, neither indeed can be." It is infected with every defiling, every ruinous and destructive plague: replenished with every sinful lust, in the reigning power of it, and inhabited by legions of devils, ready to tempt you to every thing wicked. And ah! what innumerable, what dreadful curses of Almighty God, are inseparably annexed to all your sinful dispositions, thoughts, words, and actions! Alas! how those render all things, Christ and His Gospel not excepted, the savour of death unto death! Dreadful thought! Eternal destruction awaits you, and your final doom will be more intolerable than that of Sodom and Gomorrah, because ye believe not in the name of the only begotten Son of God. God is angry with you every day; His wrath abideth on you; a sound of your approaching destruction roars aloud, had you ears to hear it, in every threatening of His word. Why then are you not afraid to shut your eyes, even in necessary sleep, lest you should open them in hell?

My dear young friends, O think with deep concern, think, how criminal and heinous before the Lord are the sins of your youth, which ye look upon as mere trifles, as mere gaiety and sport. They are the accursed fruit of your inward enmity against God. They are also a most treacherous rebellion against

His law, which is holy, just, and good. They strongly entice others around you to sin, or harden them in it. They cast reproach upon God, as if His laws, promises, threatenings, warnings, counsels, mercies, and judgments, were unworthy of your early regard. They draw down reproach on yourselves, which ye must bear, either in deep convictions, or in everlasting punishments. They deprive you of the most pleasant and profitable fellowship with God. They forfeit for you the precious promises of long life and prosperity. They expose you to fearful judgments in this life, and to the damnation of hell in the next. Are these light matters? Will you reckon them such in the agonies of death, at the tribunal of Christ, amidst the flames of hell?

Alas! why do ye, by your unconcern, take such early pains to fit yourselves to be fuel for that everlasting fire, prepared for the devil and his angels! If God grant you repentance, how will it sting you to recollect, what earnest offers, what eminent opportunities of receiving His grace, ye have contemned, neglected, and abused; what infinite kindness, condescension, and love, ye have trampled under your feet; what delightful feasting of His goodness, and what enriching reception of His fulness, you have rejected for the sake of the meanest or filthiest pleasure or profit on earth.

My dear young friends, know ye the God of your fathers; the God who preserved, who guided, who blessed, who saved many of your fathers; the God to whom your fathers dedicated you, and whom they have recommended to you; the God who, in your fathers, took you into covenant with Himself; the God "whom to know is life eternal, and this life is in His Son." We tell you, our posterity, that "this God is our God for ever, and He will be our guide even unto death." We never found Him a barren wilderness, nor a land of drought. We have found infinitely more satisfaction in this God as our God, given by Himself to us in His word, than could balance all the pleasure, all the wealth, all the honour of ten thousand worlds. These words, *thy God*, and *my God*, have been found by us, and we

have eaten them, and they have been to us the joy and rejoicing of our heart. There is none like the God of Jeshurun, who pardoneth iniquity, transgression, and sin, and who delighteth in mercy. O how our hearts are ravished, when we think, how this God, this fountain of living waters, shall be our eternal all in all, the strength of our heart and portion for ever. If, even on this sinful earth, wisdom's ways be such ways of pleasantness, what must it be for ever to enter into the joy of our Lord. "We shall be like Him, for we shall see Him as He is. O come, taste and see that our God is good, and that they who trust in Him are blessed." O! consider the apostle and high priest of our profession, Christ Jesus. Consider Him, in His unparalleled person, as the only begotten Son of God in our nature; in His saving offices, His endearing relations, His incomparable excellencies, services, sufferings, and glories; His unbounded fulness of grace and truth, and every good thing proper to be bestowed on us in time and eternity; and then tell us, what ye think of our Christ.

Alas! my dear friends, do you believe that there is a God, who gave you a law for your heart and life, and who will quickly call you to account of every thought, word, and deed, and never think of, never tremble at the view of your appearance before His tribunal, or of your lying for ever under His infinite wrath? Have ye not heard, what He hath done for the eternal salvation of sinful men? And will ye render Him contempt and hatred for all His bounty and love! Will you readily believe every thing, but the gracious words of a God who cannot lie? "His faithful saying, worthy of all acceptance, that Jesus Christ came into the world to save sinners, even the chief?" His record, that in His Son, there is eternal life prepared for, and given to you? Will you earnestly desire every thing but Jesus, the pearl of great price, the unspeakable gift of God, and His great and everlasting salvation? Will you comply with every thing, but the offers of the glorious gospel, and covenant of grace, well ordered in all things and sure? Will you thankfully receive every thing but God Himself, the true

bread of life, which the Lord your God giveth you from heaven? Why fond of every form of comeliness, but that of gracious conformity to God? Why fond of every pleasure, every joy, but that rejoicing in God through our Lord Jesus Christ, which is joy unspeakable and full of glory?

(To be continued.)

Looking at the Cross.

1. In evil long I took delight,
Unaw'd by shame or fear,
Till a new object struck my sight,
And stopp'd my wild career.
2. I saw One hanging on a tree,
In agonies and blood,
Who fix'd His languid eyes on me,
As near His cross I stood.
3. Sure never till my latest breath
Can I forget that look;
It seem'd to charge me with His death,
Though not a word He spoke.
4. My conscience felt and own'd the guilt,
And plung'd me in despair;
I saw my sins His blood had spilt,
And help'd to nail Him there.
5. Alas! I knew not what I did;
But now my tears are vain:
Where shall my trembling soul be hid,
For I the Lord have slain?
6. A second look He gave, which said,
"I freely all forgive;
This blood is for thy ransom paid,
I die that thou may'st live."

7. Thus, while His death my sin displays
 In all its blackest hue,
(Such is the mystery of grace),
 It seals my pardon too.
8. With pleasing grief, and mournful joy,
 My spirit now is fill'd,
That I should such a life destroy,
 Yet live by Him I kill'd!
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Plea for Sabbath Observance on U.S.A. Railway's.*

GENTLEMEN of the Commission: The Railroads say they face ruin, and must have 15 per cent. more out of the shippers. The shippers show they are in a bad fix as the Railroads. So it would be unjust to the shippers. Besides, the Railroads come into Court with the blood of God's Sabbath on their hands. They are murdering the Sabbath. They are fighting against God. They must quit that, or perish, like Israel. You have the power and it is your duty to help them quit this deadly, bankrupting habit. Their lawyers, in their arguments, left out God and His laws. Money is their cry. We must recall that "In God We Trust" is America's motto. Congress excepted every "Act of God" from our Railroad law; and said no man should work over 16 hours out of 24. It is a commandment and "Act of God" that no man and no business and no railroad work for profit on the Sabbath. Six days work, and one day of rest for all is His law.

President Hoover told the American Legion at Detroit "With God Almighty's guidance we shall win." Our Presidents, Governors, Judges, and you Commissioners take oath on the

*This vigorous plea for the Sabbath was made by Mr. Noah W. Cooper, Nashville, Tenn., U.S.A., at the rate hearing before the Inter-State Commerce Commission, Washington, D.C., on 25th September, 1931. It is reprinted from the *Bulletin of the New York Sabbath Committee*.—Editor.

Bible to do your duty, praying "So Help Me God." And in the name of God, and His law, and for the good of the Railroads and of us all, I most earnestly beg you as a matter of law, right and duty to advise and prescribe Sabbath keeping for the railroads and all carriers. . . . If the Railroads were here guilty of treason, or perjury, or murder, you'd tell them to quit that first. God says Sabbath breaking is just as bad as treason, murder, or perjury. Their schedules and "Sunday" excursion hand bills show they are specializing in Sabbath breaking; a habit as vicious and ruinous as ever cursed man or nation. It dulls the mind, blackens the soul, loosens all moral anchorage, and leads to ruin. It breeds and feeds every vice. This bad habit is the vampire on the throat of the railroads, sucking their life blood. God's laws are supreme. He commands us to keep the Sabbath holy, and not to work. He tells us that Sabbath keeping brings boundless blessings, and that Sabbath breaking leads to the Babylon of ruin.

If we maim a child or assault a woman, we incur fearful penalties for polluting sacred things. And those who pollute God's Sabbath are slapping God in the face, defying His command, and inviting God to destroy them. All God's prophets in the Bible tell us this truth. Christ was a Sabbath keeper. He illuminated, illustrated and re-established Sabbath keeping as a physical, moral and financial necessity for all men. The Sabbath was made for man, not for mammon, nor for lust and money-making. The Hebrews would never have lost their most wonderful nation and gone in shame to slavery and Babylon, had they kept God's Sabbath. So says Nehemiah, Isaiah, Ezekiel and Daniel. The wails of the Jews at the Wailing Wall at Jerusalem are weekly reminders to the world that Sabbath breaking brings ruin to men or nations. If Europe had honoured God's Sabbath more than the sword, we'd never have had the World War with its countless evils, costs and vices. If the railroads and their allies had honoured and kept the Sabbath all these years, and thus kept up the spiritual vision of our people, America to-day would not be deluged with crime and

menaced by anarchy. America will never recover from her present ungodliness unless Sabbath keeping is restored to the business world.

Naaman, the great Syrian, had many virtues "but he was a leper;" and he was cured by obeying God's prophet, and bathing in Jordan 7 times. Our Railroads are mighty exemplars of many virtues, but they have the horrible leprosy of Sabbath breaking. They need to bathe in the Jordan of God's holy cleansing Sabbath; else they will perish, and America with them. The crippled beggar at the Temple gate asked money of Peter and John. But Peter said "Silver and gold have I none but such as I have give I thee. In the name of Jesus, rise and walk." And he was cured. In the name of God and for the good of all I beg this Commission imitate Peter and say to the begging railroads "Silver and gold have we none; the shippers have none; but better than that we now give thee; put your hand in the hand of God, go into closer partnership with God; keep His Sabbath and help all men to keep it, and keep all of His commandments, and He will cure and save you and your employees, friends and country. You will find acres of diamonds in keeping God's Sabbath. If you don't; if you keep fighting against God, He will overthrow you, as He did Pharaoh, Sisera and Sennacherib."

Yes; the law gives you full power to make any just regulation for the Railroads. Who denies that Sabbath keeping is a just rule for the roads? No one. I challenge everyone to deny it. God says it is and He knows best. History proves it. Henry Ford ran the D. T. and I. R. R. for years without any "Sunday" work and made wonderful dividends. So have others. In the suit of *Hennington versus State of Georgia* (163 U.S., 304), our U.S. Supreme Court held that rules and laws to stop trains and railroad work on "Sunday" were constitutional and good for the physical, moral and financial safety and progress of all. And most of our States Supreme Courts and other Courts have often held the same; as cited in my brief. Blackstone, Cooley, Kent and a thousand of the world's wisest

and best men tell us that Sabbath keeping is most profitable; and Sabbath breaking most vicious and ruinous.

Because the Sabbath dragon has captured the railroads and other enterprises, let us not in despair stick our heads in the sand, and wait like the ostrich for death; but let us pray God's help, and overthrow this dragon. You gentlemen, guardians of the public welfare, and friends of the railroads can render no higher service to the railroads and to our country than to help them get out of this ruinous habit. It will take prayer, courage and hard paddling upstream to do it. But it must be done, or to Babylon we will go. God will bless you and the people and the Railroads will some day praise you for your service to help rid them of this fearful curse. Nebuchadnezzar for his ungodly pride was sent by God to the wilderness for 7 years, to live like the beasts, till his nails grew to be like birds' claws. But he learned in his humiliation to honour and obey God who rules all; and then God restored them to His kingdom, as Daniel well tells us. And I pray that though our Railroads may suffer, that this suffering may help to cleanse them from this deadly Sabbath breaking, God-defying habit, and restore them to greater power under God's guidance.

Jonah thought God's command to go to Nineveh was foolish; so he turned his back on God; was cast into the sea of troubles; swallowed by the big fish; but he turned to God in prayer, and God saved him; and then he obeyed God and went and preached to Nineveh; and was the instrument in converting and saving the whole city of 5,000,000 souls in 40 days. . . . The King of Nineveh led the way for the people in fasting and prayer. And if our railroads, and our allied industries will turn like Jonah to God, and fast and pray like the King and the people of Nineveh, they will be saved from this vampire of Sabbath breaking that is ruining them and our country; and they will help the newspapers, 'bus, boat and aviation lines, and all our people out of the perdition of Sabbath breaking. After all, gentlemen, the conclusion of the whole matter at last is like Solomon said "Fear God and keep His commandments for this is the whole duty (and safety) of man."

An American Railway Manager on Sabbath Work on the Railways.

SOME years ago the New York Sabbath Committee took up, with the officers and managers of railways, the questions concerning Sabbath railway business. This resulted in a voluminous and very instructive correspondence, the burden of which was an earnest desire to suspend, or greatly reduce Sabbath railroad business. The difficulties were not with the railways themselves, but with the demands of the people which the railways could not resist. Here is one of the statements: From the President of the Michigan Central R. R.—H. B. Ledyard: “1. If all railroad companies competing for the same class of traffic from and to common points were in accord, it would be practicable to a very large extent to abandon the running of railway trains on the Sabbath day. The chief difficulty is that in these days of sharp competition time has become such an important element that if one railroad company would voluntarily cease its traffic for one day during the week, while others continued, it would lose largely thereby. Yet, for example, were each of the trunk lines to absolutely refuse to exchange traffic of any kind with their connections, from 6 p.m. Saturday until Monday morning, it would be a simple matter for these trunk lines, as well as for their Western connections, to so arrange the movement of traffic as to practically do away with the running of ‘Sunday’ trains. 2. There is no question as to the desirability of prohibiting ‘Sunday’ work on railways. The law of nature, to say nothing of the higher law, requires that man should have rest one day in seven. Is there any reason why a railway engineer or conductor is not entitled to his rest as much as a merchant or manufacturer? 3. This company has endeavoured to so arrange the runs of its trainmen and engineers as to bring them home on ‘Sunday,’ but little can be done in that direction without the concerted action on the part of all companies interested in the same traffic. 4. I do not believe at the end of the year the loss in traffic

would be appreciable were all 'Sunday' work stopped, and in the better morale of the men the railway companies would be abundantly paid for doing away with work on this day."—*The Bulletin of the New York Sabbath Committee.*

Extracts from Welsh Sermons of the Olden Times.

MERCY AND JUSTICE.

BRETHREN.—If I should compare the natural state of man, I should conceive of an immense *grave-yard*, filled with yawning sepulchres and dead and dying men. All around are lofty walls, and massive iron gates. At the gate stands Mercy—sad spectatress of the melancholy scene. An angel flying through the midst of heaven, attracted by the awful sight, exclaims, "Mercy! why do you not enter and apply to these objects of compassion the restoring balm?" Mercy replies, "Alas! I dare not enter—Justice *bars* the way." By her side a form appeared, like unto the Son of Man. "Justice," he cried, "what are thy demands, that Mercy may enter and stay the carnival of death?" "I demand," said Justice, "pain for their ease, degradation for their dignity, shame for their honour, death for their life." "I accept the terms: now, Mercy, enter."—"What pledge do you give for the performance of these conditions?" "My word—my oath." "When will you fulfil them?" "Four thousand years hence, on the hill of Calvary." The bond was sealed in the presence of attendant angels, and committed to patriarchs and prophets. A long series of rites and ceremonies, sacrifices and oblations, was instituted, to preserve the memory of that solemn deed; and at the close of the four thousandth year, behold, at the foot of Calvary, the incarnate Son of God! Justice, too, was there, presenting the dreadful bond to the Redeemer, and demanding the fulfilment of its awful terms. He accepted the deed, and together they ascended to the summit

of the mount. Mercy was seen attendant at His side, and the weeping Church followed in His train. When He reached the top, what did He with the bond? Did He tear it in pieces, and scatter it to the winds of heaven? O no! He nailed it to His Cross. And when the wood was prepared, and the devoted willing sacrifice stretched on the tree, Justice sternly cried, "Holy Fire, come down from heaven, and burn this sacrifice." Holy fire replied, "I come! I come!—and when I have consumed this sacrifice, I will burn the universe." The fire descended, and rapidly consumed His humanity; but when it touched His Deity, it expired! Then did the heavenly hosts break forth in rapturous strains—"Glory to God in the highest, on earth peace, and good-will towards men!"—*Christmas Evans.*

STRENGTH OF CHRIST'S LOVE.

"Be it known unto thee," said Justice, "that though thou comest to thine own as their Saviour, yet Thou must dwell with the cattle at Thy first entrance; a manger shall be Thy cradle, and rags Thy clothing." However, the Surety did not decline in the least at this, but answered, "I am perfectly willing, for the sake of my people, to undergo even that treatment." "If Thou goest into a world that is under the curse," said the Law, "Thou shalt not have a place to lay Thy head upon; yea, Thou shalt be the object of the utmost wrath, malice, and envy of creatures that are supported by Thee every moment."—He answers, "O! my pure Law, I am willing to endure *all that* also." "But," said Justice, "Thou must sweat great drops of blood on a cold night in a garden; and Thy enemies shall spit in Thy face, they shall scourge Thy sacred back, and crown Thy blessed head with thorns! Yea, Thy own disciples, even after seeing Thy great miracles, and hearing Thy heavenly doctrines, will forsake Thee when in the greatest difficulty and distress! Yea, one of them will even sell Thee; and another will deny Thee, cursing and swearing most fiercely he does not know Thee."—"Yet," exclaims the Surety, "notwithstanding all this unkindness and cruelty, I will not withdraw from my engagement; no, not on any account: repentance shall be hid from mine eyes."

Law and Justice now testify together, saying, "O! Thou, the glorious object of the adoration and praise of all the heavenly host, and the infinite delight of God Thy Father, if Thou wilt actually enter upon this suretyship, all the powers of hell will be in array against Thee to assail Thee, and even the unmixed wrath of heaven will be poured out upon Thy soul and body on the cross; yea, to tell thee all, the last drop even of Thy heart's blood shall be shed! The unspeakable agony of all this Thou must endure!"—And now, my dear hearers, who can, without astonishment, think of this gracious Surety engaging, in the face of all these dreadful storms, to undertake the mighty work?—think that, in the full view of all these most alarming and painful sufferings, He should exclaim, "I am *perfectly willing*?"—*Daniel Rowlands.*

THE LOVE OF GOD.

The love of God, and the love of the creature, are essentially different. The creature loves, that he may fill himself; God loves, that He may fill the object of His affection. The love of the creature goes abroad, and says, I am empty! I am empty! and I want that object to fill me up. But the love of God cries out, I am full! I am full! bring the empty creatures to me, that I may eternally fill them from myself. Divine Power—make them ready for me! Mercy—look for them, that I may satisfy them! Men love those that are like themselves; God loved sinners who were utterly dissimilar to Him; these He loved, to change them into His own image. Though the objects of God's love were perfectly worthless in themselves, His love raised them to the greatest worth. They were vile and wretched—precious in no eyes but in those of Divine love; but *then*, love gave the Son for them. "Who loved me, and gave himself for me," saith Paul.—*David Charles, Carmarthen.*

GOD IN HIS ORDINANCES MANIFESTING HIMSELF.

A spiritual manifestation of the glory of God is something that flesh and blood cannot impart. The Shechinah in the sanctuary was something that could not be portrayed. Others could make an ark similar to the ark of the covenant; they

could prepare tables of stone, and engrave letters resembling those that were there; they could make a mercy-seat and cherubims. But no man could make *the glory*. That was a divine something, which no human art could understand nor imitate. It is so yet, when God appears in the ordinances of the Gospel. Ungodly men may compose and deliver sermons as well as the best of preachers. But there is something, when God manifests Himself in the means of grace, that mere talent can never produce, and which the world knows not; there is a shining which is above the power of gift and abilities. The god of this world blinds "the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Then it is that salvation comes by hearing, when the glory of God in Christ shines into the mind. And therefore this is it that Satan is afraid of at our meetings for worship—the light shining into the heart. Ah! if the devil should speak out in our language, he would defy me in this place, and show that he fears me not; he would laugh at our puny exertions: he fears nothing, but Divine light entering into the soul. Well, O Lord God, it is a battle with us to-day! Satan is already here, and he is the most wakeful of all our hearers; his sole purpose is to hinder the light. Our own God, who art stronger than the god of this world, send in the light! This would make Satan flee away. O, for the light from above! "What is it?" asks somebody. Indeed, I cannot answer; it is something that cannot be described, but it exemplifies itself wherever it shines. O, may it come! may it come! What if the veil were drawn off, that this congregation might see the glory of Christ as a Saviour? What running would be after Him! what loving of Him! and what showing forth of His praises.—*John Elias*.

Never was faithful prayer lost at sea. Some prayers, indeed, have a longer voyage than others, but then return with the richest lading at last.—*Gurnall*.

Nadur an Duine 'na Staid Cheithir Fillte.

MU THRUAILLIDHEACHD NA TUIGSE.

(Continued from page 353.)

Na biodh iongantas air neach, gu'm b' urrainn a leithid do atharrachadh uamhasach a bhi air a dheanamh le aon pheacadh ar ceud pharanta; oir leis a' pheacadh sin thionndaidh iad air falbh o Dhia mar an ard-ehrioch, a ta ann féin a' nochdadh truailidheachd iomlan. Bha moran uile air falbh o Dhia! Bhris iad an lagh gu h-iomlan! Leis a' pheacadh sin bhris iad na deich aitheanta an aon uair. (1.) Roghnaich iad diathan ùr. Rinn iad an dia d' am broinn, le'm feolmhoireachd: Rinn iad an dia do fhein-speis le'n gloir-mhiann; seadh, agus rinn iad an dia do'n diabhul le esan a chreidsinn, agus le mi-chreideas a thoirt d' an Cruithear. (2.) Ge d' fhuair iad aithne Dhé, mu'n mheas thoirmisgte, gidheadh cha do choimhead iad i. Rinn iad tareuis air an ordugh sin a bha co soilleir air a h-aithne dhoibh agus dh' fheuch iad ri rathad a chumadh dhoibh féin, gu seirbhis a dheanamh do'n Tighearna. (3.) Thug iad ainm an Tighearna an Dia an diomhanas; a' deanamh dimeas air a bhuaghaibh air a cheartas, air 'fhirinn, agus air a chumhachd, &c. Thruaill iad a' ehraobh naomh sin; mhi-ghnathaich iad 'fhocal, anns nach do chreid iad e; mhi-ghnathaich iad an ni sin d' a chruthachadh-sa ris nach bu choir dhoibh beanntuinn, agus ghabh iad beachd mearachdach air a fhreasdal; mar gu'm biodh Dia a' seasamh an aghaidh an sonais; leis a' ehraobh sin a thoirmeasg dhoibh; agus, air an aobhar sin, cha d'fhuiling e dhoibh dol as o cheart bhreitheanas. (4.) Cha do chuimhnich iad an t-Sabaid, a choimhead naomh; ach chuir siad iad féin á riaghailt gu seirbhis cheart a thoirt do Dhia air a là féin. Cha mhò a chum iad staid na fois naomh sin anns an do shuidhich Dia iad. (5.) Thilg iad dh'ubh an dleasdanas d'a cheile; dhi-chuimhnich Eubha i féin, agus rinn i an gnìomh gun a comhairle chur r' a fear is thug sin sgrios orra le cheile: ann an àite do Adhamh a comhairleachadh gu aithreachas, is ann a strìochd e do'n bhuaireadh, agus a dhaingnich e i 'na droch gnìomh. Dhìchuimhnich iad na h-uile

dleasdanas d'an sliochd. Cha d' thug iad onoir d' an Athair air neamh; agus, air an aobhar sin, cha robh an laithean fada anns ann fhearann a thug an Tighearn an Dia dhoibh. (6.) Thug iad grios orra féin agus air an sliochd uile. (7.) Thug siad iad féin thairis do ana-miann agus do fheolmhoireachd. (8.) Thug iad air falbh an ní nach bu leo féin, an aghaidh toil shoilleir an Tí mhoir d' am buineadh e. (9.) Thog iad fianuis mhealltach, agus rinn iad breug an aghaidh an Tighearn, am fianuis aingle, dhiabhla, agus aon a cheile: mar gu'm biodh iad a' nochdadh gu'n do bhuineadh gu cruaidh riu, agus gu'n robh neamh a' diultadh an sonais! (10.) Bha iad neo-thoilichte le'n crannchur, agus shanntaich iad droch shannt d' an tigh féin; ní a thug sgrios orra féin agus air an sliochd. Mar so bha iomhaigh Dhé air an duine air a dubhadh a mach gu h-uile ann an aon uair.

TEAGASG TRUAILLIDHEACHD AN NADUIR AIR A CHO-CHUR.

Feum I. A chum foghlaim. Am bheil nadur an duine gu h-iomlan air a thruailleadh? Mu tha.

1. Cha'n iongantach ge do dh'fhosglaas an uaigh a bheul leir-sgriosach air arson, do luath 'sa tha bhru 'g ar tilgeadh a mach; agus gu'm biodh a' chreadhal air a tionndadh gu bhi 'na cisteachairbh, a ghabhail a steach a' mhill thruaillidh: oir tha sinn gu leir, ann 'an seadh spioradail, air ar breth marbh; seadh, agus salach (Salm xiv. 3.) ole, breun, agus boltrach mar ní thruaillidh, mar a tha'm focal a' ciallachadh, Na bitheamaid a' gearan air na truaighibh d' am bheil sinn buailteach, 'nar teachd do'n t-saoghal, no ann iad a bhi marsuinn, am feadh a ta sinn anns an t-saoghal. An so tha 'n nimh a phuinnseanaich na h-uile sruthan do chomhfhurtachd talmhaidh a ta againn r'a òl. Is e truailidheachd naduir an duine, a ta toirt gach uile thruaighe na beatha so, air eaglaisibh, air rioghachdaibh, air teaghlachibh, air anamaibh agus air cuirp dhaoine.

2. Faic an so, mar ann an sgathan, tobar gach aingidheachd, mi-naomhachd, agus faileas diadhachd a ta san t-saoghal; an tobar o'm bheil na h-uile mi-riaghailt ann ad chridhe agus

ann ad bheatha a' sruthadh. Oibrichidh na h-uile ni cosmhuil ris féin, freagarach d'a naduir féin; agus mar sin tha'n duine truailidh ag oibreachadh gu truailidh. Cha ruig thu leas iongantas a ghabhail mu pheacanna do chridhe agus do bheatha féin, na mu pheacanna agus ceannaireas dhaoine eile: ma tha fiaradh ann an corp is eigin da bhi bacach 'na cheum; agus ma tha'n t-uairaideir air a chur mearachd, cionnus is urrainn e an uair a nochdadh gu ceart?

3. Faic an so, an t-aobhar mu'm bheil peacadh co taitneach, agus diadhachd 'na h-eallaich do spioradaibh feolmhor: tha peacadh 'na ni nadurra, cha'n 'eil naomhachd mar sin. Cha'n urrainn daimh ionaltradh anns an fhairege, no iasga anns na machraichibh tarbhach. Rachadh muc a bheirte gu luchairt, air falbh a rìs, a dh' aornagain sa' chlàbar. Tha nadur truailidh eadhon a' clonadh gu neo-ghloine.

4. Foghlum uaithe so, nadur agus feum na h-ath-ghineamhuin. *Air tús*, tha so a' nochdadh nadur na h-ath-ghineamhuin anns an dà ni so: (1.) Cha'n atharrachadh ann an cuid, ach anns an iomlan e, ged tha e neo fhoirfidh anns a' bheatha so. Tha'n nadur gu h-uile air a thruailleadh, agus air an aobhar sin, 's fheudar do'n leigheas dol troimh na h-uile h-earrann deth. Cha'n e mhain gu bheil ath-ghineamhuin a' deanamh ceann nuadh, ann an eolas, ach cridhe nuadh, agus aignidhean nuadh ann an naomhachd. Tha na h-uile nithe a' fàs nuadh, 2 Cor. v. 17. Ged bhiodh neach, a gheibheadh mòran lotan, air leigheas dhiubh uile, ach aon lot a mhain; dh'fheudadh e 'fhuil a chall gus am basaicheadh e leis an aon sin, co maith agus le mìle. Mar sin, mur teid an t-atharrachadh troimh an duine gu h-iomlan, tha e gun fheum. (2.) Cha'n atharrachadh e a ta air a dheanamh le dichìoll dhaoine, ach le treun-neart eumhachd Spioraid Dhé. Is eigin do dhuine a bhi air a bhreth o'n Spiorad, Eoin iii. 5. Feudar galaran nach 'eil ceangailte ri nadur a leigheas le daoine, ach cha'n fheudar iadsan a ta nadurra a leigheas ach le miorbhuil, Eoin ix. 32. Ged dh'fheudas an t-atharrachadh a bheirear le daoine, le deadh fhoghlum, no tha air an sparradh orra le coguis nadurra, a bhi air a mheas am

measg dhaoine mar atharrachadh slainteil, cha'n 'eil e mar sin; oir tha ar nadur truailidh, agus cha'n urrainn neach sam bith ach Dia an naduir atharrachadh. Ged dh'fheadas garadair, le geug pheur a phlanndachadh ann an craoibh-ubhall, a thoirt air a chraoibh-ubhall peuran o ghiulan; gidheadh cha'n urrainn innleachd duine nadur na craoibh-ubhaill atharrachadh: Mar sin, feudaiddh neach beatha nuadh a charadh r'a shean chridhe, ach cha'n urrainn e gu brath an cridhe atharrachadh. *San dara àite*, Tha so mar an ceudna a' nochdadh gur eigin iompachadh a bhi; tha e gu h-ìomlan feumail a chum slainte, Eoin iii. 3. "Mar beirear duine a ris, cha'n fhead e rioghachd Dhé fhaicinn. Cha'n urrainn ni neo-ghlan dol a steach do'n nuadh Ierusalem: ach tha thu gu h-uile neo-ghlan, fhad 'sa tha thu ann ad staid naduir. Nam biodh uile bhuill do chuirp as an altaibh, b' eigin gach alta bhi air fhuasgladh mu'm bitheadh na buill air an cur ceart a ris: 'Si so staid t' anama-sa, mar a chual' thu: agus air an aobhar sin, is eigin duit a bhi air do bhreth a ris, no cha'n fhaic thu neamh a chaidh, mar faic thu i fad as mur a chumnaic an duine saobhir ann an ifrinn. Na meall thu féin; cha toir trècair Dhé, cha toir fuil Chrìosd do neamh thu ann ad staid neo-iompaichte; oir cha'n fhosgail Dia gu brath tobar trocair, a nigheadh air falbh a naomhachd agus 'fhirinn féin; cha mhò a dhoirt Chrìosd 'fhuil luachmhor, a dhubhadh a mach firinnean Dhé, na a thilgeadh shlighean Dhé mu shlainte pheacairean bun os ceann. Ann an Neamh! Ciod a dheanadh sibhse an sin, nach 'eil air 'ur breth a ris? Sibhse nach 'eil air sheol sam bith iomchuidh air son Chrìosd an ceann: Bu shealladh annasach sin: Ceann naomh, agus buill gu h-ìomlan truailidh! Ceann lan do ionmhasan grais; buill anns nach 'eil ni sam bith ach ionmhasan aingidheachd! Ceann umhal do'n bhàs, agus sailltean a' breabadh an aghaidh neimh! Cha mho tha sibh iomchuidh air son a chomuinn a tha shuas, na tha beathaichean air coluadar ri daoine. Tha fuath agad do fhìor-naomhachd; agus aig ceud sealladh do naomh ann an neamh, dh' eigheadh tu mach. "An d' fhuair thu mi, O mo namhaid! Ni h-eadh, nam bitheadh e comasach gu'm faigheadh

an duine neo-iompaichte do neamh anns an staid sin, cha rachadh e ann air sheol sam bith eile, ach mar a theid e nis a dh' ionnsuidh dleasdanais na naomhachd, is e sin, le bhi fàgail a chridhe 'na dheigh.

Feum II. A chum bròin. Is maith a dh' fheudas sinn bròn a dheanamh air son do staid o dhuine nadurra: oir is i staid as brònaiche sam feud neach a bhi, a mach a ifrinn? Is mithich bron a dheanamh air do shon; oir tha thu marbh cheana, marbh am feadh a tha thu beo! Tha thu giulan mu'n cuairt leat anam marbh ann an corp beò, agus a chionn gu bheil thu marbh, cha'n urrainn thu bron a dheanamh air son do staid féin. Tha thu graineil ann an sealladh Dhé, oir tha thu gu leir truailidh. Cha'n 'eil agad maith sam bith annad: tha t'anam 'na thorr do dhorchadas, do cheannaire, agus do shalachar, am fianuis an Tighearna? Theagamh, gu bheil rùn maith, agus iarrtuis mhaith agad; ach tha fios aig Dia nach 'eil ni maith annad, ach gu bheil uile bhreithneachadh do chridhe a mhàin ole. Cha'n urrainn thu maith a dheanamh; cha'n urrainn thu ni sam bith ach peacadh a dheanamh! Oir.

Air tùs, Tha thu "a' d' sheirbhiseach do'n pheacadh," (Rom. vi. 17.) agus uime sin, "saor o fhireantachd, (rann 20.) Ciod sam bith a ta fireantachd a' gabhail a steach innte, tha thusa, anam bhoehd, saor uaithe; cha'n 'eil thu, cha'n urrainn thu buntainn rithe: Tha thu fuidh chumhachd a' pheacaidh; cumhachd anns nach faigh fireantachd àite sam bith. Tha thu a' d' leanabh agus a' d' sheirbhiseach do'n diabhul ged nach fiosaiche no buidseach thu, do bhrìgh gu bheil thu fathast ann an staid naduir, Eoin viii. 44. "Tha sibh o bhur n-athair an diabhul." Agus, a chum mearachd a sheachnadh, thugaibh fa'near, gu bheil aig peacadh agus aig Satan, dà sheorsa sheirbhiseach: (1.) Tha cuid an sàs mar gu b'ann ann an obair gharbh; tha iad sin a' giulan còmhara an diabhuil ann an clar an eudainn, aig nach 'eil coslas na diadhachd, ach a ta mi-naomha, tur aineolach, modhail, gun urrad as a' coimhionadh dleasdanais na diadhachd o'n taobh a mach, ach a ta caitheamh am beatha, ann an sealladh an t-saoghail, mar dhaoine talmhaidh,

aig am bheil an aire a mhain air nithibh talmhaidh, Phil. iii. 19. (2.) Tha cuid ag oibreachadh ann an seirbhis as grinne do'n pheacadh, tha iad a' giulan comhara an diabhuil 'nan laimh dheis, ni is urrainn dhoibh, agus a ta iad a' folach o shealladh an t-saoghail: Tha iad sin 'nan cealgairean diomhair, is urrainn urrad iobradh do'n inntinn, as a ta mhuinntir eile a' tabhairt do'n fheoil, Eph. ii. 3. Tha iad sin air an sgrios le ceird as diomhaire anns a' pheacadh, mar a ta uabhar, neo-chreidimh, fein-iarrtus agus an leithide sin, a ta taomadh a steach, agus a' creachadh an anama thruaillidh gu h-uile. Tha iad sin araon 'nan seirbhisich do'n aon teaghlach; an dara aon co fhada o fhireantachd ris on aon eile.

San dara àite, Cionnus a ta e comasach dhuitse ni maith sam bith a dheanamh, thusa aig am bheil do nadur gu h-uile air a thruaillleadh? An urrainn meas fàs far nach 'eil freumh? No, an urrainn ni sam bith a bhi gun mhathair-aobhair? “Am feud a' chraobh fhige dearean oladh a thoirt uaipe? No a' chraobh-fhiona, figean? Ma tha do nàdur gu h-iomlan truailidh, mar a tha gun amharus, tha gach ni a ta thu deanamh gu cinnteach mar sin mar an ceudna; oir cha'n urrainn ni sam bith dol os ceann a mhathair-aobhair: “An urrainn an droch chraobh toradh maith a thabhairt?”

Ah! Nach truagh an sealladh esan, nach urrainn ni sam bith a dheanamh ach peacadh? Is tusa an duine, co air bith thu, a ta fathasd ann ad staid naduir. Eisd o pheacaich, ciod i do staid!

Air tùs, Tha peacanna gun àireamh ga d' chuairteachadh! Tha beannatn do chionta 'nan luidhe ort? Tha tuiltean do neo-ghloine a' dol tharad! Tha ana-mianna beo, do gach seorsa, air an iomain a sios agus a suas ann an cuan marbh t-anama, far nach urrainn ni maith a bhi beo, do bhrìgh na truailidheachd a tha'n sin! Tha do bhilean neo-ghlan! tha fosgladh do bheil mar fhosgladh uaigh an-abuich, làn do dhroch bholtrach agus do bhreine, Rom. iii. 13. “Is uaigh fhosgailte an seornach.” Tha do ghnìomhara nàdurra 'nam peacadh; oir, “An uair a dh' ith sibh agus 'nuair a dh' òl sibh, nach d' ith sibh air 'ur

son féin, agus nach d' òl sibh air 'ur son féin?" Sech vii. 6. Tha do ghnìomhara saoghalta peacach, Gnath-fhocail xxi. 4. "Tha treabhadh nan aingidh peacach." Tha do ghnìomhara cràbhaidh peacach, Gnath-fhocail xv. 8. "Is gràineileachd do'n Tighearn iobairt nan aingidh. Tha smuaintean agus breithneachadh do chridhe a mhàin ole. Feudaidh gnìomh a bhi gu h-ealamh air a dheanamh, focal gu luath air a labhairt, smuain ruith gu siubhlach tre'n chridhe; ach cha'n 'eil gach aon diubh so ach a' cur ris a' chunntas; O an cunntas brònach! co lionmhor 's a ta do smuainte, briathran, agus gnìomhara; 's co lionmhor sin do pheacanna! Mar is faide a bhitheas tu beo, is ann as àirde a dh' fhàsas do chunntais! Nam bitheadh deur air a shileadh air son na h-uile peacadh, dh' fheumadh do cheann a bhi 'na uisgeachan, agus do shuilean 'nan tobair dheur; oir cha'n 'eil ni ach peacadh a' teachd uait! Cha'n 'eil do chridhe a' deilbh ni sam bith ach droch smuainte? Cha'n 'eil ni ann ad bheatha, ach ni a ta air a dhealbh le d' chridhe; agus, air an aobhar sin, cha'n 'eil ni ann ad chridhe no ann ad bheatha ach ole.

Ri leantuinn.

Notes and Comments.

Roman Catholic Members of Parliament.—Seventeen Roman Catholics have been returned to the new Parliament, against twenty-four in the last Parliament. There are 12 Conservatives, 3 Labour and 2 Independent. The following are the names of the Conservatives—Sir R. M. Banks, Lord C. Crichton-Stuart, A. Denville, Sir N. G. Doyle, Captain A. Evans, P. J. H. Hannon, Captain A. O. J. Hope, Dr. W. J. O'Donovan, J. Potter, Sir James Reynolds, Hon. J. I. Stourton, Col. J. B. Webb. The 3 Labour are Jack Jones, D. G. Logan, J. Tinker, and the 2 Independents, J. Devlin and C. Healy. Nineteen Roman Catholic candidates were defeated—of whom nine were Members of the last Parliament.—*The Reformer*.

M.P.'s and the Sabbath Question.—Mr. H. H. Martin, the enthusiastic secretary of the Lord's Day Observance Society, in a letter to *The Christian* (3rd December) says that 370 M.P.'s have declared themselves in favour of the British Sabbath and 'against the opening of the theatres and vaudeville halls. This is so far encouraging and we would be more cheered by the news were it not "British Sabbath" may be a phrase of very indefinite meaning when used by some of these M.P.'s. We shall see how they act when the time of testing comes.

Fighting the World in the Church.—In the *Charlotte Chapel Record* (Edinburgh) for December, there is a quotation from the *Leeds Mercury* telling of a fine stand made by the Rev. Herbert Lockyer, formerly Baptist minister at Hawick, now of Leeds Road Baptist Church, Bradford. He accepted the pastorate on the condition that bazaars, operettas, tea parties and concerts in connection with the Church would be abandoned altogether. There was a debt of £400 on the building and this has been wiped out at the very outset without resorting to bazaars, sales of work, or that invention of old wives (of both sexes)—cake and candy sales. When in Hawick Mr. Lockyer wrote an excellent booklet against dancing which we had pleasure in highly recommending in our pages. At the time war broke out between the Free Masons and the Free Presbyterian Church Mr. Lockyer carried the war into the camp in Hawick and we understand caused no inconsiderable stir. At this he need not be surprised for one cannot fire into any citadel where the devil has a good stronghold point blank without getting a broadside in return. The Enemy has the habit of lying low but never when he is hit. We wish Mr. Lockyer God-speed in the formidable task on which he has embarked in seeking to drive the world out of the Church by God's strength. If the world has laid its death-bringing hand upon the Baptist Churches in England and Scotland, as it has done in the Presbyterian, then Mr. Lockyer has a mighty task before him, but a task which by God's strength can be accomplished.

The Doctrine of Hell.—No one who realises in some measure the awful meaning of hell will speak rashly of it but

when men take upon themselves, especially professed ministers of Christ, to speak of the doctrine as "wicked and monstrous" as Prof. Dearmer recently did in Westminster Abbey and as the Rev. E. F. Braley did in an article describing it as "Sheer Devil Worship" it is time for those who believe in the Bible teaching to speak out and challenge these false teachers to their face. The latter boldly said: "No one who calls himself a Christian could possibly contemplate singing hymns in glory when the least estimable of his acquaintances was suffering." Such teaching is a gross insult to the Lord Jesus for never in this world were such solemn words uttered about hell as came from One in whose heart was all the fullness of divine love, pity, and compassion. For such men to set themselves up as having more tender hearts than He had is monstrous effrontery.

John Newton Vindicated.—Professor Dearmer, referred to in the preceding note, said recently in Westminster Abbey that Cowper's mental breakdown was primarily due to school bullying before he went to Westminster and not to the influence of John Newton or to the Evangelical party of that day as had often been asserted in literary histories. John Newton might well say, as Bunyan said about men in his own time, the Philistines do not understand me. Literary critics never seem to realise their unfitness to judge in matters spiritual and in their ignorance they pass sweeping sentences upon men such as John Newton that have not the slightest foundation. Professor Dearmer has done good service in protesting against the verdict of the literary critics.

Dominicans Returning to Edinburgh.—This Order, expelled with other Orders at the Reformation, is returning again to resume activities in this country. It is announced that the Dominicans have acquired premises in George Square, Edinburgh, with the object of establishing a friary. The newspaper report says a number of friars will take up their residence there and devote their energies to assisting students attending Edinburgh University. No doubt, as opportunity offers, their influence will be brought to bear on schemes that have for their aim the Romanising of the Universities.

Sabbath Desecration at Inverness. — The football enthusiasts of Inverness recently gave an indication of how little they regard God's law in the reception they gave to the Inverness Citadel Football Club on its return after defeating an Edinburgh Club and bringing the Scottish Football Association's Qualifying Cup to the Highlands for the first time. A crowd of 1,000 greeted the players at Inverness Station on a Sabbath afternoon and cheer after cheer was given to the victors. The press writer says, "it is expected that the demonstration will bring protests from Sabbatarians but it is pointed out that it was perfectly spontaneous and not in any way organized." We should think it would; for there are thousands in Inverness to whom such an exhibition must have been a heart-felt grief. As for the pressman's plea extenuating the disgraceful scene we wonder if he would regard it as an extenuating circumstance if one of a band of thieves made off with his watch because it was done spontaneously and without being organized. What strange ideas some people have!

Church Notes.

Communions. — January — Last Sabbath, Inverness. February—First Sabbath, Dingwall. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

Achmore Church (Lewis).—Captain K. K. Macleod wishes to state on behalf of the Achmore congregation, that the debt on the Church has now been paid off, and they sincerely thank all the friends who contributed towards this pleasant issue.

Call to Greenock.—The Rev. James Macleod, Glendale, has accepted the call presented to him by the Greenock congregation. The Southern Presbytery which meets at Glasgow on 22nd December will (D.V.) fix the date of the induction.

Acknowledgment of Donations.

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

Sustentation Fund.—X.B.L., Nigg, £5; Anon, Lochinver postmark, £1; Friend, Fort William, 10s; Miss McK., Park Circus, Glasgow, o/a Lairg, £1; M. A. McK., Easter Fearn, Ardgay, 4s 3d; Mrs McD., Westminster, Orange Free State, Africa, £1; Mrs K. McR., Mid Fearn, Ardgay, 10s; D. M., 710 Main Street, Saskatoon, Canada, £2; A. McP., Docharn, Boat of Garten, 2s 6d; Mr and Mrs D. R., 6 Fasack, Glendale, £1; D. McL., Pray, Montana, U.S.A., 10s; Mrs Newington, Fort William, Ontario, 4s 5d; D. M., Fort William, Ontario, 4s 5d.

Colonial Missions Fund.—D. M., 710 Main Street, Saskatoon, Sask., £1.

Jewish and Foreign Missions.—I., Ardrishaig postmark, £1; Anon, Comrie postmark, £1; Anon, Inverness postmark, £1; D. M., 710 Main Street, Saskatoon, £1; D. McL., Pray, Montana, U.S.A., 7s; Mrs C. M., Simcoe, Ontario, 14s; J. M., Simcoe, Ontario, 9s 3d; Mrs F. J. S., Tara, Ontario, 2s 6d.

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