

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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No. 2.

The Path of Life.

SOME of the most wonderful descriptions we have in the Bible have reference to the home that God has prepared for His people. Nothing can excel the chaste beauty of language in which John tells of the vision he had of the Holy City—"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it" (Rev. xxi. 23-26). It is true in a sense that no human language can describe the glory of that City but the inspired writers have certainly employed language of the chastest beauty in describing the ineffable glory of the Holy City. The Scripture also in describing the *way* to the City uses language which arrests and captivates the mind of the pilgrims on the way to the Celestial City. In the sixteenth Psalm, so appropriately called the Golden Psalm, we have a description of that way as the path of life—"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. xvi. 11). In Peter's sermon so signally owned and blessed of God on the day of Pentecost we have an inspired indication of the glorious Person to whom this Psalm refers. His resurrection from the dead

when He was raised far above all heavens that He might fill all things gave a new meaning and significance to this Psalm so full of divine beauty. As the Servant of the Father the path in which life that shall never end was to be had was shown to Him. The manner in which the gate into the path of life was to be opened was one of those mysteries which was kept secret in the divine mind from eternal ages. The Fore-runner of the great multitude which were to use this way to the City had a tremendous task imposed upon Him in removing the mighty gates of brass that barred the entrance of God's redeemed to the heavenly way. But blessed be God's name eternally a stronger than Samson removed the gates and through them from every nation under heaven a multitude have entered into the way of life and multitudes shall yet enter. He has set before those He received of the Father an open door and no man can shut it. The opening of this way cost the Redeemer tears and blood but there was no turning back. In making this path He had to feel the full weight of the stroke of the sword of divine Justice and when He said it is finished the mightiest work that time or eternity has seen or shall see was accomplished for evermore. The path of life thus opened up by the Redeemer leads into the presence of God where there is fulness of joy and to His right hand where there are pleasures for evermore. Whatever fears they may have had and with some of them they were filled with fears all the way still there was a happy ending after life's journey was over and it must have been with feelings of holy surprise they found themselves amidst all the glories of heaven. He who guided their feet into the way of peace had in His divine purpose that every one of them should appear before Him in Zion at length. In that presence they shall enter on that fulness of joy that is to be theirs throughout all the ages of eternity. Here they had a foretaste of it, an earnest, occasional draughts from the river of His pleasures; there, it is the infinite ocean of their Redeemer's joy on which they enter. What it will be they cannot now imagine but that it will be far beyond anything they experienced

in time is evident from the language of Scripture. The joy will be unbroken: everything that caused sorrow and grief will be excluded from the Holy City and they need never be haunted with the fear that so often marred their joy here below that it may soon give place to grief and despondency and tears. Their joy will be the serene felicity of heaven purchased for them by their Lord at a great price. But the Psalmist under the teaching of the Holy Spirit not only speaks of the fulness of joy to which the path of life leads; there are also the pleasures at God's right hand. They drank out of the rivers of His pleasure in this world but sweet though the waters were there was always something to remind them of how easily their salt tears could be mingled with these sweet waters. But all that is now at an end and the pleasures they enjoy at His right hand are pleasures for evermore. Well may they be called a happy people who have such a prospect before them in the future. Chosen in Christ before the foundation of the world, called by His Spirit in time, made meet for the inheritance of the saints in light they now enjoy in all its fulness those blessings bought at such a great cost. The path of life that leads to the Holy City is the way of peace and eternal hope. The world may see nothing desirable in it but the way that leads through all the darkness and the gloom of the grave right over to the other side has a deathless interest to God's redeemed. The path is the way of holiness and those who walk therein love holiness and long to be conformed to the image of Christ. And though between their present state and what they are destined to be there seems to be a distance that will never be traversed yet He who called them by His grace shall keep them until they are presented before the presence of His glory without spot or wrinkle. Of old the wonder of this way was set before the Old Testament saints as the Lord's highway for the Lord's ransomed—"And an highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any

ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Is. xxxv. 8-10).

A Sermon.

Preached by the late Rev. D. MACFARLANE, Dingwall.

"Who are these that fly, as a cloud, and as doves to their windows?" (Is. lx. 8).

IN the preceding chapter the Church was in a low condition on account of the flood of errors introduced into her by the enemy, and in this chapter she is called to arise from her low state because her light was come and the glory of the Lord was risen upon her. Christ is the true light and her glory, and He was come to her—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the Lord" (Is. lix. 20). The 60th chapter evidently speaks of New Testament times and of the glory of the Church from the coming of Christ in the flesh till all the members of His mystical body are brought to heaven where their sun shall never go down and the days of their mourning are ended. Although darkness was to cover the earth and gross darkness the people the Lord was to arise as light upon the Church and this glory was to be seen upon her, and many who were in gross darkness would be made light in the Lord.

In our text the question is asked: "Who are these that fly as a cloud, and as doves to their windows?" and the answer is given.

I. The question who are these? This question is asked by way of admiration. When sinners are seen flying to Christ it is a thing to be admired and cause rejoicing to the Lord's people and especially when a great multitude which cannot be numbered are entering the church by the door, Jesus Christ. They are

spoken of here as a cloud composed of so many drops that no creature can number them.

II. The answer to the question. They are chiefly the Gentiles who were left outside the church before the coming of Christ. Although many of the posterity of Jacob is mentioned as flying to Christ, the Gentiles are to come to Him in larger numbers as is declared in the context—"Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far; and their silver and their gold with them, unto the name of the Lord thy God and to the Holy One of Israel—because He hath glorified thee" (verse 9). The children of the desolate woman shall be more numerous than those of the married wife.

III. The manner of their coming. (1) They fly as a cloud. The cloud is moved by the wind as we have often seen clouds moved by the wind from one part of the firmament to another. In like manner sinners are moved by the Holy Spirit to fly from sin and the wrath to come when they are awakened by the Spirit by means of the word of the law—by which is the knowledge of sin. A cloud is dark in appearance, however, bright other parts of the firmament may be. When sinners are awakened to a real concern about the salvation of their souls they find themselves in darkness not knowing at that stage what to do or where to flee for safety. Such was the case of Saul of Tarsus, he was struck blind by the light from heaven that shined upon him so that he could not see his way before him and had to be guided by the hand of a person who had his eyesight, and the jailor at Philippi found himself in darkness not knowing what to do in order to be saved—"What must I do to be saved?" (Acts xvi. 30). When sinners are awakened to a sense of their lost condition they find themselves ignorant of the way of salvation, however often they might have heard of that way preached to them and set forth in the word of the Gospel.

Those coming to Christ are spoken of not only as a cloud but also as doves flying to their windows. This indicates a further stage in the progress of the work of the Spirit. Doves have wings without which they could not fly. The wings by

which sinners fly to Christ are faith, and hope. The Spirit that awakened them to concern about the salvation of their souls works faith and hope in them and their minds being enlightened in the knowledge of Christ revealed in the Gospel they fly to Him and find rest to their souls as the doves find rest when they enter their dwelling place by the window. People that keep doves have dwelling-places for them with a door or window by which they enter into them. When they are outside and feel themselves in danger from birds of prey or other causes they fly with all speed to their place of safety. Sinners without Christ are in danger every moment of being cut down by death and cast into hell, but those who have received the gift of faith fly to Christ and are delivered from the wrath to come and have everlasting life. In this age of delusion poor ignorant sinners imagine that they are going to heaven and none of them expects to be in hell—but if they die without Christ they shall be woefully disappointed in their expectation.

In the past many have been seen flying as a cloud and as doves coming to Christ and some are coming to Him at the present day. In the time of the Apostles it is recorded in Scripture that "the Lord was adding to the church daily such as should be saved," and who knows but He is doing so in our own day though His cause is very low? There are 365 days in a year and it is to be hoped that such a number are led to Christ during the year throughout the world when we take into account that the Gospel is being preached to all nations. If He is not adding to His church in one part of the vineyard He may be adding to it in other parts. Many more shall come to Him in the future for this end the Gospel is to be continued to be preached to the end of time and the gates of the church are left open day and night to receive them. They are left open not only during the day but also during the night. Some come to Christ at night when others are asleep in their beds. Nicodemus came to Christ by night. It was a twofold night with him, natural night, and spiritual night. It was night in his soul as was manifest by his ignorance of the new

birth. It was at night the jailor at Philippi came to Christ and many more may have come to Him at that season also. Other gates that are open during the day are shut at night but the gates of the church are left open day and night so that whether you come in the day or at night you will find your way to the Saviour. "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring to thee the forces of the Gentiles and that their kings may be brought The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the Lord, the Zion of the Holy One of Israel" (verses 11-14). The offspring of persecutors who afflicted the church shall be converted and brought to the obedience of the Gospel. And the Lord promises to make His church which was formerly despised and afflicted so glorious as to attract sinners to it—"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (verse 15) and it shall continue to be glorious in their estimation not for a short time but for many generations. When the church is on the decline it generally takes three or four generations before a change for the better takes place and when that change takes place the church shall continue to prosper for many generations. So far as doctrine and practice are concerned the church is despised and forsaken by many in the present day but when the Lord shall build up Zion in a larger degree than He does now He shall appear glorious Himself and shall make His church glorious to attract many to it who formerly despised it. However contemptible it is in the estimation of carnal men it is the most glorious institution in the whole world. It is so in the estimation of believers. They see a transcendent glory in God Himself, and they see a glory in the doctrines of the church, in her worship, and in her members. They see a glory in the believer though he might be in temporal matters as poor as Lazarus and suffering from sores in his body. Then they see

in the King on the throne with all His wealth and health. No sooner a sinner comes to Christ than he begins to desire that others should come to Him too. No sooner the Samaritan woman came to Him and believed in Him than she, though not in the office of the ministry, women have no right to preach in the church, began to invite her neighbours to see and hear Him. Although the believer seeks the salvation of his fellow sinners in general, he seeks first of all the salvation of his own household or his nearest and dearest relations. The salvation of these comes next to that of his own salvation like Esther who said when the King asked her what was her request. She answered: "Let my life be given me at my petition, and my people at my request" (Esther vii. 3).

(1) In the past it has been observed that the most that came to Christ came to Him in the days of their youth, hence the exhortation "Remember now thy Creator in the days of thy youth" (Ecc. xii. 1). This appeals to you young boys and girls present this evening. It is comparatively few that are converted when they come to old age, and this is a warning to you who have been for forty, fifty, sixty, or seventy years hearing the Gospel without a saving change. We do not say that you shall die in that condition but we do say that it is a very dark sign. You may excuse yourselves by saying we cannot change ourselves to a state of grace, but do you make diligent use of the means of salvation, private, and public? Do you strive to enter in at the strait gate, if not, your excuse is only a pillow you put under your head in order to sleep on till you awake in the flames of everlasting fire. We have spoken of the gates of the church being open day and night that sinners might come to Christ by night as well as by day. The Lord's people have their night as well as their day. It is night with them when Christ the sun of righteousness is absent and it is day when He is present with them. When they are in darkness they are not at ease or comfortable and they long for the coming of the day, and earnestly pray for its appearance. Like the Psalmist—"My soul waiteth for the

Lord more than they that watch for the morning" (Ps. cxxx. 6). This is a healthy sign, a sign that they have been enlightened by the Spirit so that they can distinguish between day and night. They shall have a continuance of day and night alternately during their time in the world but when they leave this world they shall leave the night behind them and they shall have an everlasting day, their sun shall no more go down, the Lord Himself shall be their everlasting light and their God their glory. "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life" (Rev. xxi. 24-27). They shall be full of light within and surrounded with light outwardly, without the least cloud of darkness throughout eternity, for their sun shall be always at its noonday height, therefore, whatever darkness from unbelief and the hiding of God's face may meet them in the world let them not cast away their confidence which hath great recompense of reward (Heb. x. 35). There shall be a glory revealed in them and a glory put upon them, and they shall be glorifying God and thus answering the end for which they had been created.

We would wish to dwell upon this theme till we draw our last breath but in order to be faithful to all our hearers it is our duty to speak of the darkness of the lost in eternity; it is a darkness without the least ray of light. Their souls shall be full of darkness and they are enveloped in outward darkness out of which they shall never come, and they wish that they had never been born. Those who shall go to that darkness from the land of the Gospel shall be in greater darkness than the heathen to whom the light of the Gospel never came. Oh! poor sinner take warning, you are now in the darkness of a state of nature but you may be brought out of that darkness but if you are

cast into the darkness of which we speak you shall never be delivered from it. You may now be contenting yourself by the light of sparks kindled by yourself but if you go to eternity without the true light you shall lie down in sorrow. So long as you are without Christ you are every moment suspended above the place of everlasting woe by the slender thread of life and when that thread breaks you immediately fall down by the weight of your sins into everlasting darkness. The state of the lost in eternity is so terrible that the thought of it ought to move careless sinners to flee to Christ who delivers His people from the wrath to come (I. Thess. i. 10). Although it is not the fear of punishment alone that moves the redeemed to fly to Christ for salvation but the fear that they shall never find an interest in Him.

New Pictorial Edition of the Bible.

THE above work,* which has been widely advertised in popular religious weeklies, such as *The Christian Herald* and *Signs of Our Times*, is also being canvassed assiduously from house to house on the "subscription" system, i.e., purchasers are merely required to remit two shillings and sixpence when ordering, the balance being payable by small instalments. According to the attractively worded prospectus, it "includes *The Bible Reader's Encyclopaedia and Concordance*, based on that sound and favourite work, *The Bible Reader's Manual*, by the Rev. C. H. Wright. This has been revised and brought up-to-date, as regards recent Biblical research and discoveries, by the Rev. W. M. Clow, D.D., late Principal Emeritus of the United Free Church College, Glasgow." Professor Clow, in the preface which he has written to his own work, states: "To the devout reader of the Bible, to the members of that great company who give eager service in the teaching of the young, and to the preacher whose hours are filled

* The Holy Land Pictorial Edition of the Holy Bible. British Books, Ltd., London, Toronto, Sydney. Price, 25/-. *Free Presbyterian Magazine*

with the exacting duties of his ministry, it will be a guide and interpreter." On examining the book, however, we found that it is brimful of German theology, and we therefore desire to issue a note of warning lest the unsuspecting should be inveigled into acquiring this product of Satanic ingenuity, whose circulation is likely to assist in the eternal ruin of never-dying souls.

Want of space and time precludes us from dealing in a more exhaustive manner with Professor Clow's pernicious teaching than merely to select some of his statements at random, but we feel sure that the examples which we now proceed to give are sufficient to make one wonder that anyone could be bold enough to bind such practical and destructive blasphemy within the same covers as the Divinely Inspired Word of God. Surely, "an enemy hath done this."

1.—Inspiration. Under this head, Professor Clow deliberately mis-states the doctrine of the Reformers as "mechanical" as well as "plenary," and states: "The higher criticism and the lower have shown that it is the content of the Bible, not the actual condition of its expression that can be traced back to God. Men stress not so much the ideas and words as the moral character and religious disposition of the agents of revelation; and the witness is in our hearts." Regarding this, we need but to say that the correct doctrine of Plenary Divine Inspiration is admirably stated in the Westminster Confession of Faith, and that II. Timothy iii., 16 is alone sufficient to rebut the foregoing, even if we had no further proof. However, every professing Christian or inquirer who does not possess a copy of *Theopneustia*, by the late Rev. Prof. L. Gaussen, D.D., of Geneva, will be well advised to procure one.

2.—The Old Testament. Regarding the Pentateuch, Dr. Clow informs us that "the authorship of Moses can no longer be entertained." Genesis, he tells us, is the work of "J., E. and P.," and in its present form dates only from the eighth century B.C. In the case of Deuteronomy, he states " . . . though popularly attributed to Moses, the mass of evidence is against such a view of the authorship of this book." Regarding the book of Daniel, Prof. Clow's statement is as follows:—"Orthodox interpreters

for long attributed the book to Daniel, who was believed to have lived during the whole of the Babylonian exile, down to the third year of Cyrus. In the light of modern scholarship, however, this is regarded as untenable." We need scarcely say in regard to Daniel that internally the book contains so much evidence of Baylonian influence as to prove the date to which the critics usually assign it highly improbable, whilst its veracity and historicity have been proved to the hilt by recent discoveries. In the case of the Pentateuch, those who accept Dr. Clow's statements are faced with two terrible alternatives, *i.e.*, they must teach that either (a) the Lord Jesus Christ did not know everything, or (b) He knew that Moses did not write it, and accommodated Himself in a dishonest way to the ignorance of His hearers. The followings words of the late Rev. Prof. R. Dick Wilson may fittingly be quoted in connection with Prof. Clow and all others of his type: "They cut up the books and doctor the documents, and change the text and wrest the meaning, to suit the perverted view of their own fancy. They seem to think that they know better what the Scriptures ought to have been than the Prophets and Apostles, and even the Lord Himself!"

3.—The New Testament. Regarding Matthew, Prof. Clow tells us: "The Gospel is later than Mark's (on which it draws) and also than the destruction of Jerusalem in A.D. 70, a popular allusion to which is hidden in 22 : 7." In the case of the Gospel according to Luke, the Professor states: "If A.D. 85 be taken as the date of Acts, then the Gospel must be assigned to the years around A.D. 80. This would explain certain linguistic differences between the two books, *whilst it accounts for the intimate knowledge of the destruction of Jerusalem* (Luke 21 : 20-24) and for the author's knowledge of Mark's chronology." (*Italics ours*). Again, writing of II. Peter, Dr. Clow states: "The Petrine authorship must be surrendered." All we need say in regard to II. Peter is that we are able to confute Prof. Clow's brazen statement from the writings of abler and more scholarly men than ever the United Free Church produced,

whilst in the case of Matthew and Luke we have pleasure in giving the following apt quotation from a present-day Anglican divine (writing on Matthew) every word of which we heartily endorse:—"A favourite argument of modern sceptics is that it contains a reference (xxii., 7) to the burning of Jerusalem by the Romans in A.D. 70, and must therefore, have been written after that event. The argument rests upon the assumption that our Lord could not have foreseen the event predicted—an assumption which no Christian can accept. Even the favoured servants of God in later ages have sometimes possessed the gift of prophecy. Savonarola certainly foretold the fall of Rome, which took place in the year 1527, and *the prophecy was printed long before the event seemed creditable*. Much more might the Son of God have foretold the fall of that city which had so signally neglected His summons. Such expressions as 'the holy city,' 'the holy place,' 'the city of the great King,' suggest that when the Gospel was written it had not yet become the home of the 'abomination of desolation.' And a far stronger proof is afforded by the caution of the writer in xxiv., 15, 'let him that readeth understand.' We learn from the early historians of the Church that the Jewish Christians took warning from this statement to flee from Judea to Peraea before the Romans invested the holy city in A.D. 70." There are other proofs, such as the argument from the form in which the eschatological discourse is recorded in chapters xxiv.—xxv., but as this is not without complexities, we forbear.

The book is well bound and beautifully printed, but in view of the false and dangerous teaching advanced by Professor Clow within its covers we feel justified in applying to it the injunction: "Touch not, taste not, handle not," and we conclude by asserting our conviction that although the Word of God may be assailed in the future as well as at the present and in the past, it shall never be shaken, and can never be overthrown. As one has well said—

"Hammer away, ye hostile bands—

Your hammers break; God's anvil stands."

F. BENTLEY.

The Daisy.*

Not worlds in phalanx deep
 Need we to prove a God is here :
 The Daisy fresh from winter's sleep,
 Tells of His hand in lines as clear.
 For who but He that arch'd the skies,
 And pours the day-spring's living flood ;
 Wondrous alike in all He tries,
 Could form the daisy's purple bud ?
 Mould its green cup, its wiry stem,
 Its crimson fringe so nicely spin ;
 And drench in dew the topaz gem
 That, set in silver gleams within.
 And fling it unrestrained and free,
 O'er hill and dale and desert sod ;
 That man, where'er he walks may see
 In every step the stamp of God.

—Dr. Mason Goode.

* This beautiful poem is the composition of a famous physician who wrote it after his conversion from Socinianism.—Editor.

Truth and Union.*

THOSE who reach truth will reach unity : for truth is one. But men may, and often do, gain unity without truth, which is so far from being a good that it is a great evil. It makes falsehood strong and the professors of it contented in their errors. A mistaken notion of the Christian unity spoken of in the Scriptures, which represents it as consisting in having one community on earth to which all Christians belong or ought to belong, and to whose government all are bound to submit,

*The above extract is a quotation from Whately's *Detached Thoughts* and reprinted from the *Watchword* (Edited by Dr. Begg). We have no sympathy with views advocated by the Archbishop on certain subjects but we feel he is raising an issue here that many of our Church leaders to-day would do well to consider.—Editor.

has led the truth being made the secondary and not the paramount object.

The Church is undoubtedly *one*, and so is the human race *one*, but not as a society, for as such it is only *one* when considered as to its future existence. Its present unity consists in that its various societies are designed to be modelled on the same principles, and to enjoy common privileges: one Lord, one faith, one baptism; and all forming part of that great society of which the Head is in heaven, and of which many of the members only "live unto God" or exist in His counsels: some having long since departed, and some being not yet born. The term unity is applicable to the Universal Church as one in reference to its supreme Head in heaven; not as one community on earth, as the human race is one in respect of the one Creator and Governor; but this does not make it *one family or one state*.

The Apostles founded Christian Churches all based on the same principles, and having the same object in view, but all quite independent of each other Now I have little doubt that the sort of variation resulting from this independence and freedom, so far from breaking the bond of peace, is the best preservative of it. A number of neighbouring families living in perfect unity, will be thrown into discord as soon as you compel them to form one family, and to observe in things intrinsically indifferent the same rules: *e.g.*, one likes early hours, and another late; one likes the windows open, and another shut; and thus by being brought too close together, they are driven into ill-will by one being perpetually forced to give way to another.

The principle of sacrificing truth to unity creeps in gradually. The sacrifice *first* demanded is, in general, not a great one. Men are led on step by step from silence as to some mistake, to connivance at fallacies, and thence to suppression, and then to misrepresentation of truth, and ultimately to the support of known falsehood. Unity, when made the first object is always an evil, since, besides the possibility that men may be united in what is erroneous and wrong in itself, it must be remembered

that whatever absolute truth there may be in what is assented to in such a principle, *it is not truth* to those who assent to it, not on conviction, but for union's sake.

Peace is too dearly purchased by slavery of any kind, especially spiritual slavery. To give up everything that is worth contending about, in order to prevent hurtful contentions, is, for the sake of extirpating noxious weeds, to condemn the field to perpetual sterility.

God Willing.

THESE two words at one time were oftener on the lips of men than they are now-a-days. In announcing their plans men were willing to make the lip-confession at anyrate that the carrying out of them depended on the will of God. It is against an attitude of mind similar to that prevailing in our day that James gives the warning—"Go to now, ye that say, to-day or to-morrow we will go into such a city and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, *if the Lord will*, we shall live and do this, or that" (James iv., 14, 15). In reading a book recently there was recalled to our memory an incident in our national history that was made effective use of by the writer. "A true recognition of God's sovereignty," he said, "causes us to hold our every plan in abeyance to God's will." The writer well recalls an incident which occurred in England some nineteen years ago (he wrote in 1921). Queen Victoria was dead and the date for the Coronation of her eldest son, Edward, had been set for April, 1902. In all the announcements which were sent out, two little letters were omitted—D.V.—*Deo volente*, God willing. Plans were made and all arrangements completed for the most imposing celebrations that England

had ever witnessed. Kings and Emperors from all parts of the earth had received invitations to attend the royal ceremony. The King's Proclamations were printed and displayed but, so far as the writer is aware, the letters D.V. (God willing) were not found on a single one of them. A most imposing programme had been arranged, and the late Queen's eldest son was to be crowned Edward the Seventh at Westminster Abbey at a certain hour on a fixed day. *And then God intervened*, and all man's plans were frustrated. A still small voice was heard to say: "You have reckoned without *Me*" and King Edward was stricken down with appendicitis, and his Coronation postponed for months" (Pink's *Sovereignty of God*, p. 214).

The Sabbath.

II.

By the Rev. PATRICK FAIRBAIRN.

(Continued from page 20.)

IT seems very strange, to a plain and simple reader of the Bible, that the Sabbath should ever have been regarded as an institution peculiar to the Jews, seeing the command enjoining it on them expressly refers the first period of its appointment to the creation of the world. So far from dating its origin from the promulgation of the law on Mount Sinai, and coming forth as a new and singular enactment on the people of Israel, it claims, as delivered to them, an antiquity not inferior to that of the world itself, and derives the occasion and purpose of its appointment from an act, which had an equal respect to the whole race of man as to the particular family of the Jews. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." . . .

It shall be our object, in what follows, to vindicate the argument from the few cavils and objections by which it has been assailed.

1. A very convenient method has sometimes been taken by divines, not very scrupulous in their manner of handling the Word of God, to get rid of this argument for the perpetual obligation of the Sabbath, which is drawn from the statement in Genesis, and repeated in the Fourth Commandment, of God's having, at the close of creation, rested on the seventh day, and on that account sanctified and blessed it. One says:—"That, to impress the greater reverence for the day, Moses *seemed* to make it coeval with the creation." Another:—"That it only *seems* to import that the Sabbath was then instituted;" but that it is simply to be understood as stating "the reason of that particular day being chosen—not that it was *then* actually appointed and set apart." It can be of little use to hold any dispute with persons who feel at liberty to deal thus with the plain words of Scripture, on any matter which depends on clear scriptural authority; for the most explicit statements and commands may in this way be resolved into only seeming declarations. The words in Gen. ii. 3, "And God blessed the seventh day, and sanctified it," record as plainly a historical fact, occurring at that precise time, as any other statement contained in the first and second chapters of that book; they tell us as clearly and distinctly how God distinguished the seventh day, as His being said to have created man on the sixth tells us how He distinguished that day. We cannot conceive how any one, who has a devout regard to the Word of God, should entertain the least doubt of this, and therefore we need not dwell on it; but may be excused for quoting a portion of Calvin's Annotations on the passage, considering how his venerable name has been abused, by having imputed to it sentiments on this subject which he would have utterly repudiated. "That blessing of the seventh day," says he, on Gen. ii. 3, "is nothing else than the solemn consecration of it; by virtue of which, God claims for Himself on that day the labours and occupations of men. It is, indeed, the proper study of their whole life, to be exercised in considering

the infinite goodness, justice, power, and wisdom, of God, as displayed on the vast theatre of heaven and earth; but, lest men should apply less diligently to this than they ought, every seventh day was peculiarly set apart. God, therefore, first rested; then He blessed that rest, that it might be sacred among men through all coming ages; He consecrated each seventh day to rest, that His own example might furnish the perpetual rule. Not that God simply enjoined men to take their leisure every seventh day, as if He delighted in idleness; but that, being released from all business, they might with more freedom employ their minds on the Creator of the world—His own example stimulating them to the duty, and engaging them to its performance.”

2. But if the Sabbath was really imposed on man at the creation of the world, might we not expect that some notice would have been taken of it during the ages that followed? Yet no direct mention is made of it till the history of the Israelites comes into view; the breach of it is not recorded among the sins of the ante-diluvians, nor are the pious patriarchs commended for observing it; a total silence, in short, is maintained concerning it, from the birth of creation to the mission of Moses. Could this have been the case, it is sometimes asked, if the observance of a weekly Sabbath had been given as one of the standing ordinances of the Church?

This query may be answered by being applied to another institution of God, and another period of sacred history. It cannot be doubted, that circumcision was not only enjoined as an ordinance by God, but was also observed by the people from the conquest of Canaan to the captivity of Babylon; and yet, during the whole of that time (a period of more than eight hundred years, and the history of which is given at far greater length than that of the earlier ages of the world), no mention whatever is made of the rite of circumcision. In their seasons of backsliding, the people are not reprov'd for neglecting it; nor, at other times, are they commended for practising it. How many false conclusions, on almost every point of doctrine and

duty, should we not arrive at, did we make the silence of one part of the Scripture make void its express testimony in another? Neither is it, after all, perfectly correct to say, that there is nothing in the patriarchal history to indicate the existence of a weekly Sabbath; for no other reasonable account can be given of the division of time into weeks of seven days, with the peculiar sacredness attached to the number *seven*, than by supposing it to have sprung from the original institution of a Sabbath, constantly following upon six days' labour. That the patriarchs counted time by weeks, appears from the history both of Noah and Jacob (Gen. viii. 10-12, xxix. 27); and that they held the number *seven* in peculiar sacredness, is manifest from their being said to sacrifice, on occasions of great solemnity, by sevens. Job was expressly commanded to do this; and without any express command, Balaam did it. "The key to this," says Horsley, "is the institution of the Sabbath. The observance of the seventh day was the sacrament of the ancient Church—of that Church which was more ancient than the Jewish—of that priesthood which was more dignified than Aaron's—of that Church of Adam before the flood—of the Church of Noah after it. For the same reason that the seventh day was sanctified, the victims bled by sevens; and to sacrifice seven rams or seven bullocks at a time, was to declare, that the offering was made to that God who created the world in six days, and to whose service the seventh day was therefore consecrated."

Indeed, it was not only among the families whose lives are recorded in sacred history, that this division of time and peculiar regard to the number *seven* obtained. In the ancient world, both seem to have been nearly universal. The most enlightened and the most barbarous nations of antiquity equally observed the weekly computation of time; agreeing in the thing itself, though often differing in the way they took to designate the particular days; the Greeks and Romans, for example, calling them by the names of the planets; while the Germanic tribes applied to them the names of their heroes. And for so general an agreement in what seems so arbitrary a custom, we may

adopt the language of an old Greek writer, who, after saying that "it was consented to amongst all men that there are only seven days, which, by a revolution into themselves, make up the whole time," he adds, "whereof we can assign no other reason but that only which is given by Moses." It is well-known, also, that both Hesiod and Homer, two of the oldest writers among the Greeks, not only speak of the number *seven* as sacred, but expressly mention the seventh day as such. And it would appear, from the heathen writer, Lucian, as well as the Jewish writers, Philo and Josephus, that that day was very often appropriated, even in their time, among the Gentiles, as a day of rest and recreation. Quotations in support of these statements may be found in Owen's Treatise, prefixed to his Commentary on the Hebrews; and we think no one who carefully weighs these things will fail to admit, that there is good evidence in the history of the world, profane as well as sacred, of God's having taught the first race of men to set apart every seventh day, in imitation of His own example, as a day of sacred and refreshing rest.

3. If that were the case, however, we are farther asked, how it could then be said, that God gave the Sabbath to the Jews, as a peculiar mark of His favour to them? If it was a primeval institution, and a common privilege, how could it be held forth as *their* distinguishing badge and characteristic? For God says, in Ezek. xx. 12, "Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." And again, Nehemiah, in his prayer (chap. ix.), among other tokens of God's goodness to the Israelites, particularly mentions this—"And madest known unto them thy holy Sabbath, and commandedst them precepts."

There can be no manner of doubt, that the Israelites had lost the practical knowledge and observance, if not the entire remembrance, of the Sabbath, during their bondage and oppression in Egypt. Their taskmasters there would be little inclined to allow them such a frequent respite from worldly toil; and it was a signal proof of God's mercy and favour towards them,

that He had brought them into a condition which permitted every individual amongst them to take the free and uninterrupted enjoyment of their weekly Sabbath. That this is what is meant by the Scriptures quoted above is evident, by comparing them with the first intimation of the Sabbath to the Israelites, after leaving the land of Egypt, and which took place weeks before the giving of the law from Mount Sinai. When the rulers of the congregation told Moses, that on the sixth day the people had gathered twice as much manna as on the other days, he replied, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; on that day ye shall not find it in the field; for the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days." This clearly intimates, that the Sabbath was an existing institution, not then for the first time introduced, but only revived, and serving as a sufficient ground for the extraordinary supply of food, which, as a thing that might be looked for, was freely given on the sixth day. If the Sabbath had really been a new institution, the command undoubtedly would first have been given, and the course of Providence only afterwards have been framed accordingly. The order of the transaction is such as manifestly shows, that the people should have known why God appointed the double supply of manna; that for some reason, however (doubtless, from the uninterrupted oppression of Egypt), they had lost remembrance of the fact which should have explained to them the reason of God's procedure; and that God now graciously communicated this to them anew, and the privilege connected with it.

In conclusion there seems no reason to view with the slightest suspicion or doubt the plain historical testimony, that God did sanctify, or set apart and bless from the very beginning of the world, every seventh day, to be observed as a holy Sabbath to Himself. Other testimonies, sacred and profane, so far as they bear upon the subject, evidently countenance and confirm it. Indeed, the contrary opinion would probably never have gained credit with men who have any name for soundness of judgment,

had not some of the Jewish doctors maintained, that the Sabbath was first given to their fathers at the waters of Marah. Their maintaining this, was just a piece of that intolerable vanity which made them ready to assert or deny any thing, if their doing so might tend to exalt their own nation. But their most judicious and learned interpreters, such as Maimonides, Aben Ezra, Cibarbinal, are of opinion that the Sabbath was instituted in Paradise, was observed by the patriarchs, and was binding upon all ages and nations; and were it not that too much space should be required, we would have confirmed this view by the positive testimony in its favour contained in Heb. iv. 3-5; which cannot have its full and proper meaning attached to it without implying, that, as there have been a succession of rests into which men have been invited to enter, as God's chosen people, so the first of these was that which began immediately after the finishing of creation—the sabbatical repose, which God, by His example, as well as by express appointment, sanctified and blessed for the good of man. The weekly Sabbath, therefore, is the first institute of God, and bears on its very origin the stamp of a universal and permanent appointment; good for man, even when surrounded by the glories of the Paradise that is lost—and much more so now, when called to struggle, and prepare for the higher glories of the paradise that is to be won.

A Revival of Religion in the Isle of Arran.*

In the Early Nineteenth Century.

(Continued from page 27.)

In the spring of 1813, this awakening, however, began to decline, and ceased very soon after; but those who were truly Christians, continued to enjoy, both in secret duties and at public ordinances, renewed and manifest tokens of the divine presence and favour. This was especially the case on sacramental occasions; at which they were favoured with the assistance of some of the most pious

ministers of the day. Most of these having now departed this life, I am enabled to name the greater part of them, without making any reference to the living. The late Rev. Messrs. Bayne of Greenock, and Robertson of Kingussie, formerly of the chapel at Rothesay, assisted here constantly for many years. The late Rev. Dr. Love of Anderston assisted here occasionally, about the time of the revival; and the late Rev. Mr. McKenzie of Gorbals, formerly of the Gaelic Chapel, Duke Street, Glasgow, assisted also occasionally, but chiefly before the commencement of this work. These, along with the late Mr. McBride himself, were considered, and I believe justly, among the most pious ministers of their day; but they have ceased from their labours, and their works do follow them. The more regular or occasional labours of these men were often blessed as seasons of refreshing from the presence of the Lord. It is doubtless true, that, as the awakening declined, some of those who appeared at one time much affected, and much engaged in religious pursuits, began to grow cold and remiss in spiritual duties, to fall into divers temptations, and to slide back into conformity with the world. Like the stony ground hearers, the religious impressions of many were slight and transitory—their convictions were not of a spiritual or abiding nature; and, having no root in their hearts, they soon withered away, without bringing forward any fruit to perfection. But although many did thus turn, as the dog to his vomit, and soon got rid of their religious impressions, a considerable number of the subjects of this work continue, to the present day, bringing forth fruit meet for repentance, and manifesting their faith by their works. It is due, however, to acknowledge, that, even in respect of the best of us, the zeal, fervour, and liveliness, manifest during the time of our revival, have suffered some decay; and that, instead of these, coldness, deadness, and formality in religion, are now too prevalent among us. We have, therefore, much need to be earnest in our supplications for another season of refreshing from the presence of the Lord—to pray, with the devout Psalmist—“Turn us, O God of our salvation, and cause thine anger toward us to

cease. Wilt Thou not revive us again, that Thy people may rejoice in Thee? Show us Thy mercy, O Lord, and grant us Thy salvation."

As some inquiries have been made respecting the bodily agitation and outcrying which were observable during our revival, I may now state, that these did not always accompany cases of conversion. There are some among the subjects of that work, whom I consider serious Christians, who, as far as I know, never cried out; but such cases were rare, after the excitement had fully set in among us. The outcrying also ceased, with the greater number, after a certain period, but not with the whole; for there are a few who still continue to be occasionally affected in the same way, though not to the same height as formerly. Then, as to the opinions of the people themselves, I am not aware that there are any of the truly pious in this place, who consider bodily excitement as necessary to a gracious operation of the Spirit; but there is no doubt that some lay too much stress on powerful bodily feelings; and they are thus very ready to conclude, that the Spirit of the Lord is at work when such effects are produced. Still I do not think that any hold such effects to be necessary to true conversion, or that there can be no saving change without them. And they have at least seen and heard much to convince them how erroneous such an opinion would be.

The influences of this revival was felt in other of the Western Islands, and particularly in the Isle of Bute. Having conversed with those who have recently passed summer weeks in the Isle of Arran, it is very comforting to learn from them that the savour of its blessed days has not yet, at the end of twenty-three years, expired. Some aged people still live to tell of what the Lord did for their souls at that happy time; and the descendants of others are made partakers of like precious faith. One peculiar habit of the inhabitants of this island took its rise at the period of the revival, and exists to this day. When the fishermen are out in their boats, and have set their nets for the night, they engage in the duty of family worship with as

much regularity and composure as they do when on shore. How consoling to the wife and daughters at home, to know that the husband and brothers have committed themselves to the keeping of Him who holds the waters in the hollow of His hand. How sweet the harmony when the strain of praise and thanksgiving mingles with the music of the billows that have tossed themselves from the far Atlantic, and the scream of the sea-bird who has made her home upon the waves. Not only does Kedar's wilderness lift up her lonely voice, but the wildernesses of old ocean send up their strains of joy to God. O when shall all the world become the kingdoms of our God and His Christ! How many acts of rebellion have been the sins of the sea! How many whom the Ruler of the waves has carried in safety to their desired haven, have blasphemed His holy name in their precarious dwelling-places! But the time is hastening, when not only the poor fishermen of Arran, but all men who do business on the mighty waters, shall send up their hearts in prayer to the God of all the promises.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN II.

TRUAIGHE STAID NADUIR AN DUINE.

(Continued from page 34.)

An uair a thig crìoch an t-saoghail, a chaidh orduchadh le Dia; seididh an trompaid, agus eiridh na mairbh. An sin air àithne a Bhreitheimh, tilgidh an talamh sgìth a mach na cuirp, cuirp mhalluichte na muinntir sin a chaith am beatha agus a bhàsaich 'nan staid naduir! Bheir an fhairge, am bàs, agus ifrinn, uapa am mairbh! Taisb. xx. 13. Bithidh an cuirp agus an anama truagh air an coimheangal r'a cheile, agus air an cur 'nan seasamh an làthair caithir-bhreitheapais Chrìosd! An sin theid a' bhinn eagalach sin a thoirt a mach orra, "Imichibh uam, a shluagh mailluichte, dh' ionnsuidh an

teine shiorruidh, a' dh'ulluicheadh do'n diabhul agus d'a ainglibh!" Mat. xxv. 41. Air lorg sin "imichidh iadsan chum peanais shiorruidh!" rann 46. Bithidh iad gu shiorruidh air an druideadh suas ann an ifrinn, agus cha'n fhaigh iad gu brath am boinne is lugha do chomhfhurtachd, no an fhios is lugha o am pianntaibh! Ann an sin bithidh iad air an sgrios le peanas calla; air dhoibh a bhi air an cur a mach gu shiorruidh o chomunn Dhé, aingle agus naoimh! Bithidh uile mheadhona nan gràs agus gach uile dhochas mu shaorsa, gu shiorruidh air an druideadh a mach o'n sùilibh! Cha bhi boinne do uisge ac' a dh' fhuarachadh an teanga! Luc. xvi. 24, 25. Bithidh iad air an sgrios le peanas geur-mhothachaidh air pian. Cha'n e mhain gur eigin doibh imeachd o Dhia, ach imeachd gu teine, gu teine shiorruidh! Anns an àite sin, cha bhàsaich a' chnuimh a bhitheas g'an cagnadh, gu brath! cha teid an teine bhitheas ga'n losgadh gu brath a mhuchadh. Leis an dara laimh cumaidh Dia suas iad, feadh na shiorruidheachd, agus leis an laimh eile, bithidh e dortadh a lan shoithiche feirg' orra! is i so staid sin na feirge, anns am bheil daoine nadurra a' caitheadh am beatha; air dhoibh a bhi fuidh thomhas do fheirg Dhé, agus buailteach do thuilleadh. Ach, a chum beachd ni 's faide ghabhail dheth so, thugamaid fa'near buaghan na feirge sin. (1.) Cha'n fheudar cur 'na h-aghaidh, cha'n 'eil seasamh 'na lathair! "Co sheasas a' d' lathair, an uair a bhios fearg ort?" Salm lxxvi. 7. An-urrainn a' chnuimh no an leomann iad féin a dhion 'na aghaidh-san a ta rùnachadh am bruthadh? 'S co beag as urrainn duine a ta 'na chnuimh, seasamh an lathair Dhia ann an corruich. Tha'n duine amaideach, gun amharus, a' toirt dùlan do neamh! Ach tha'n Tighearna gu tric eadhon anns an t-saoghal so, a' fosgladh a leithid do thuilte feirge orra, as nach urrainn iad le'n uile neart an casg; ach tha iad air an iomain air falbh mar le tuil! Cia mò gu mor a bhios e ann an ifrinn? (2.) Tha e do-ghiulan! An ni nach urrainn neach cur 'na aghaidh, ulluichidh se e féin gu ghiulan: ach, "Co a ghabhas comhnuidh maille ri teine millteach? Co a ghabhas comhnuidh maille ri lasraichibh

siorruidh?" Tha fearg Dhé na cudthrom a chuireas sìos daoine do'n ifrinn is iochdaraiche. Is uallach i nach urrainn duine seasamh fuidhe: Co is urrainn spiorad briste ghiulan? Gnath-fhoc. xviii. 14. (3.) Is fearg i o nach urrainn iadsan dol as, a theid air an aghaidh gu neo-aithreachail ann an slighe a' pheacaidh: "Am fear a chrunaichear gu minic, gidheadh a chruaidhicheas a mhuineal, sgriosar e gu h-obann, agus sin gun leigheas." Gnath-fhoc. xxix. 1. Feudaidh sinn a nis gun amharus, teicheadh uaipe, le teicheadh gu Iosa Crìosd; ach iadsan a tha teicheadh o Chrìosd, cha bhi e comasach dhoibh a seachnadh. C' ait an urrainn daoine teicheadh o Dhia a ta gabhail dioghaltais? C'ait am faigh iad fàsgradh? Cha'n eisd na enuic riu; bithidh na sleibhtean bodhar da'n àrd-eighibh, 'nuair a ghlaodhas iad riu, am folach o fheirg an Uain. (4.) Is fearg chumhachdach agus dhian i. "Co d' an aithne neart t'fheirge, agus a reir t' eagail do chorruich?" Tha sinn ullamh gu eagal a ghabhail roimh fhearg dhuine os ceann na bu choir dhuinn; ach cha'n urrainn neach sam bith fearg Dhé a mheas a bhi ni's uamhasaiche na a ta i. Cha bhi a cumhachd gu bràth air aithneachadh gus a' chuid is faide, do bhrìgh gu bheil i neo-chrìochnach, agus air an aobhar sin, cha'n 'eil crìoch aice. Cìod air bith co garg is a ta i, aon chuid air thalamh no ann an ifrinn, is urrainn Dia a toirt air a h-aghaidh ni 's faide. Tha na h-uile ni ann an Dia, ro-iomlan 'na ghne; agus air an aobhar sin, cha'n 'eil fearg sam bith co dian r'a fheirg-san. O pheacaich, cionnus a bhios tusa comasach air an fheirg sin a ghiulan, "a reubas tu as a cheile!" Salm L. 22. "agus a phronnas gu luaithre thu!" Luc. xx. 18. Is uamhasach eachdraidh an dà mhath-ghamhuinn bhoirionn, a reub clann Bheteil. 2 Rìgh ii. 23,24. Ach cha'n 'eil uile neart bheucaich nan leomhan, nan liopard, agus nam math-ghamhuinn bhoirionn o'n do bhuineadh cuileanan, comasach air gach beachd faoin a thabhairt dhuinn air cumhachd feirge Dhé. Hos. xiii. 7, 8. "Uime sin bithidh mise dhoibh mar leoman; mar liopard anns an t-slighe bheir mi fa'near iad. Coinnichidh mi iad mar mhath-ghamhuinn o'n do bhuineadh a cuileannan; agus reubaidh mi

sgairt an eridhe.” (5.) Is fearg ro-gheur agus phianntach i. Is fearg loisgeach i, fearg theinnteach. Cha’n ’eil pian sam bith a’s doruinniche na i sin a ta air a deanamh le teine; agus cha’n ’eil teine sam bith co garg ri teine feirge Dhé, “a loisgeas gus an ifrinn iochdrach!” Deut. xxxii. 22. Is urrainn saighdean feirge dhaoine dol troimh fheoil, fuil agus enamhan: ach cha’n urrainn iad ruigheachd gus an anam: Ach theid fearg Dhé sios do’n anam, agus mar sin lotaidh i duine troimhe anns a’ chuid i an mhuinne dheth. Cosmhuil ri duine ’nuair a ta e air a bhualadh le tairneanach, cha’n fhaicear gu tric lot anns a’ chraicinn; gidheadh tha bheatha air falbh, agus tha na enamhan, mar gu b’ann air an leaghadh: Mar sin is urrainn fearg Dhé dol a steach, agus anam neach a leaghadh an taobh a stigh dheth, an uair a ta chomhfhurtachd thalmhaidh iomlan mu’n cuairt da, gun bhuntainn riu, mar ann an cor Bhelsasair, Dan. v. 6. (6.) Is fearg bhuan i, a ta co-ruidh ri buanachadh an duine ann an staid neo-iompaichte; do ghnàth ann an co-chuideachd ris, o’n bhroinn gus an uaigh: Cha’n ’eil ach beag do làithibh dorchais anns nach fhaicear a’ ghrian air uairibh a’ dealradh a mach o na neoil; ach is neul buan fearg Dhé, orrasan air am bheil i, Eoin iii. 36. “Tha fearg Dhé a’ gabhail comhnuidh airsan nach ’eil a’ creidsinn.” (7.) Is fearg shoirruidh i. O anam thruaigh! Mur teich thu o’n fheirg so gu Iosa Crìosd, bha toiseach aig do thruaighe, ach cha bhi crìoch gu bràth aice. Nan deanadh bàs sgriosach do shlugadh gu h-iomlan suas, agus do chumail gu bràth daingean anns an uaigh, bu chaoimhneas e; ach is eigin duit a bhi beò a ris, agus cha bhàsaich thu gu bràth, chum gu’m bi thu gu bràth a’ basachadh, ann an lamhaibh an Dé bheò. Mùchaidh am bàs fuar lasair duine a ta lasadh ’nar n-aghaidh, mur dean ni sam bith eile e: ach fearg Dhé ’nuair a ta i air a’ pheacach mullionna do bhliadhnaibh, bithidh i do ghnath ’na feirg a ta ri teachd. Mal. iii. 7. 1 Tes. i. 10. mar uisg’ aimhne a ta do ghnàth a teachd, ciod sam bith co mor as a chaidh seachad. Am feadh a mhaireas Dia, bithidhe e a dian-ruagadh na connspaid, *San àite mu dheireadh*, Ciod sam bith co uamhasach is a ta i, agus ged tha i siorruidh, gidheadh is fearg ro-cheart i. Is teine

dealrach i, anns nach 'eil an deatach is lugha do ana-ceartas. Tha'n fhairge do fheirg a ta beucaich gu mor an aghaidh a' pheacaich, soilleir mar chroistal. Cha 'u urrainn bhreitheamh na talmhainn uile eucoir a dheanamh: Cha'n 'eil aignidhean gluasadach ann, oir tha iad sin neo-fhreagarach ri iomlaineachd a naduir. "Am bheil Dia eucorach a tha deanamh dioghaltais? (labthram mar dhuine) Nar leigeadh Dia: co cionnus a bheir Dia breth air an t-saoghal?" Rom. iii. 5, 6.

TEAGASG STAID NA FEIRGE, AIR A DHAINGNEACH- ADH AGUS AIR A DHION.

II. Daingnichidh mi an teagasg. Thoir fa'near (air tùs) Cia cho cinnteach 'sa tha bagradh a' cheud choimheangail: "Anns an là dh'itheas tu dhi, gu cinnteach basaichidh tu!" Gen. ii. 17. Le so air da pheachadh agus do pheanas a bhi coimheangailte r'a cheile, tha fireantachd Dhé a' daingneachadh coimhlionadh a bhagraidh. A nis, air do na h-uile dhaoine bhi a thaobh nàduir fuidh 'n choimheangal so, tha 'm briseadh a rinneadh air 'gam fàgail fuidh 'n mhallachd. (2.) Tha ceartas Dhé ag agradh gu'm bi mac a' pheacaidh 'na mhae feirge; chum, air do'n lagh a bhi air a bhriseadh, gu'm biodh a bhagradh air a chur an gnìomh. Cha'n urrainn Dia, mar Uachdaran agus mar Breitheamh an duine, gun cheartas a dheanamh. Gen. xviii. 25. A nis is ceart an ni do Dhia fearg iocadh air son peacaidh, 2 Tes. i. 6. Tha e do shùile ni's gloine na gu'n seall e air ole, Hab. i. 13. Agus is gràin leis uile luchd-deanamh na h-aingidheachd, Salm v. 6. (3.) Tha dìtidhean na coguis nadurra a' dearbhadh so. Tha coguis ann an uchd dhaoine, is urrainn innseadh dhoibh, gu bheil iad 'nam peacaich; agus uime sin, buailteach do chorruich Dhé. Labhradh daoine, aig uair sam bith gu ciallach riu féin, agus mothaichidh iad gu bheil an fhianuis ac' annta féin: "Muintir d' an aithne ceartas Dé, gu bheil iadsan a ni an leithide sin do nithibh toillteanach air bàs," Rom. i. 32. (4.) Tha piantan na nuadh-bhreith, tha obair spioraid na daorsa, air anama taghta, chum an iompachadh, a' dearbhadh so. Leis a so tha'm peacanna agus an truaighean

nàdurra, mar a tha iad buailteach do chorruich Dhé, gu soilleir air an teagasg dhoibh: a' lionadh an cridhe le eagal roimh 'n chorruich sin. A nis, do bhrìgh gur e spiorad so na daorsa, spiorad Dhé, d' an obair, dearbh-shoilleuireachd a thabhairt "mu pheacadh, mu fhìreantachd, agus mu bhreitheanas," Eoin xvi. 8. is eigin gu'm bi an teisteanas so fìor; oir cha'n urrainn Spiorad an fìrinn fianuis a thabhairt do bhreig. Aig an àm cheudna, air do fhìor-chreidmheach a bhi air an saoradh o staid na feirge, cha'n 'eil iad a' faotainn Spiorad na daorsa a rìs a chum eagail, ach tha iad a' faotainn Spiorad na h-uchd-mhacachd, Rom. viii. 15. Agus, uime sin, ma tha eagalan do'n t-seòrsa sin ag éirigh, an deigh do'n anam a bhi air a dhluth-cheangal ri Crìosd; 's ann o Spiorad nan naomh féin a ta iad, no o spiorad ni's miosa. *San àite mu dheireadh.* Tha fulangais Chrìosd gu soilleir a' dearbhadh an teagaisg so. C'arson a bha Mac Dhé 'na Mhae fuidh fheirg, ach a chionn gu'n robh clann nan daoine 'nan cloinn feirge? Dh' fhuiling e fearg Dhé, cha b' ann air a shon féin, ach air an sonsan a bha buailteach dhi 'nam pearsaibh féin. Cha'n e mhàin gu bheil 'so a' dearbhadh gu'n robh sinn buailteach do fheirg; ach, mar an ceudna, gur eigin do'n fhearg sin a bhi air a leigeadh a mach, ann an dioladh a ghabhail air son a' pheacaidh. Ma bha so air a dheanamh ris a' chrann ùr, ciod a thig ris a' chrionaich? Ciod an staid thruagh anns an eigin do'n pheacach a bhi, a ta mach á Crìosd, agus aig nach 'eil comh-pairt, d'a Spiorad. Dia nach do chaomhain a Mhae féin, is cinnteach nach caomhain e a leithid sin do neach.

Ri leantuin.

Notes and Comments.

Church Trading.—At a conference of the Scottish Retail Drapery Trade held at Turnberry last month the following motion against Church bazaars and sales of work was passed by a majority of twenty-six to eighteen votes: "That it is an expensive and burdensome method of raising such money. That it tends

to discourage Christian liberality by establishing a principle of not giving without the inducement of something tangible in exchange. That a practice by which the Churches become virtually traders in unfair competition with others and to the detriment of legitimate trading is not a system which is consistent with sound Christian principles." The resolution asked the Churches to bring a recommendation in these terms before their respective Assemblies. The Drapery Trade have done well but worldliness of this type is too strongly entrenched in the Scottish Churches to be removed by a request from them.

Glasgow Spring Holiday.—The Glasgow magistrates have decided to recommend that in future the Glasgow Spring Holiday be observed on the first Monday of April. This decision arises out of representations made to them on behalf of the Church of Scotland and also the Distributive Trades' Federation. The suggestion made by the ecclesiastical authorities was that the Spring Holiday should be held on the first Monday in April so as not to clash with the Easter church services, and where that date clashed with the Easter services it should be held on the second or some other Monday in April. The recommendation of the magistrates is to come before the Corporation. Our interest in this matter arises from the concern manifested by the Church of Scotland about the Easter services. It is an ominous sign of the times that the Church of Scotland is countenancing the keeping of Christmas and Easter; but after all this is only one of the many departures of the Church of Scotland from the attainments of the Second Reformation.

Sabbath Desecration at Culloden.—More than once we have called attention in these Notes to the wanton desecration of the Lord's Day at the Culloden "Wishing Well" and as what takes place there has, according to information received, been called in question by one or two of our readers as incredible we cull the following account from the "Northern Chronicle" (Inverness); "The annual pilgrimage to the Wishing Well at Culloden, on the first day of May took place on 'Sunday.' Despite the cold, sunless weather there was a very large gathering

of pilgrims from all parts. The usual 'mystic rites' were observed. Members of the staff at Culloden House mounted guard over the well throughout the day and in the evening recovered the deposit of coins which had been dropped in. Members of the county constabulary were also on duty. The coins have been handed over to the Bank of Scotland, High Street, Inverness, and amount in value to over £30. This will be divided equally between the Royal Northern Infirmary and the Highland Orphanage. The sum sets up a new record for the well." Things have come to a fine pass when members of the staff of Culloden House and of the county constabulary have to do Sabbath duty because of the deluded dupes that betake themselves to the "Wishing Well."

Death of the Cinema Bill.—Notwithstanding the mighty effort made by the Devil's Brigade in Parliament with his reserve forces in so many of the editorial offices in England and Scotland this notorious Bill expired in the Committee stage neither lamented nor deeply regretted. Major Stanley, Under Secretary for Home Affairs, has been doing his best to get the Bill through the Commons but neither his efforts nor those of others were able to keep the Bill alive. The whole campaign to commercialize the Sabbath has been frustrated in the most remarkable way time and again. The advocates of the opening of cinemas on the Lord's Day have left no stone unturned and when one thinks of the large following they have in the country their failure must be traced to divine intervention. From words uttered by the Under Secretary it would appear that a new Bill is likely to be introduced.

Nero Fiddling while Rome is burning.—As intimated in the preceding note the death of the Cinema Bill was announced to the House of Commons Standing Committee at the middle of last month. The promoters of this Sabbath breaking legislation have been baffled time and again in their legislative attempts but nothing daunted they are confident of victory. The Government have now made the ominous decision to sponsor this Bill and in the words of Major Oliver Stanley, Under Secretary to

the Home Office, who has such unholy work on hand, "this will enable Parliament to give its united attentions to the economic and financial matters without the perpetual threat of bitter controversies of this nature which are going to cut across the ties which otherwise bind us together." If we had statesmen worthy of the name they would never have permitted the time of Parliament to be frittered away with such God-dishonouring legislation. If the cinema be what the authors of the *Devil's Camera* declare it to be in their tremendous indictment then the less we have to do with it the better, not only on the Sabbath, but also on week-days.

The Larger Union.—The Church of Scotland Committee on Work on the Continent and Relations with other Churches in the report submitted to the General Assembly recommend that twelve members be appointed to enter into unrestricted conference with a like number of representatives of the Church of England and the Episcopal Church in Scotland on the basis of the Lambeth Appeal. Dr. White, who took such a prominent part in engineering the last Union which has neither proved a blessing to Scotland nor to the Churches which united, in a newspaper interview says that union is not intended by this move. But unless we are greatly mistaken this is the real Forward Movement of the Church of Scotland. Further comment is reserved until the matter is discussed at the General Assembly.

Church Notes.

Communions. — June — First Sabbath, Applecross and Coigach; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale and Dornoch; Uig (Lewis); fourth, Gairloch and Inverness. July—First Sabbath, Raasay, Lairg, Thurso, and Beaully; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Stratherriek, Plockton, Bracadale and Achmore (Lewis); fifth, North Uist. August—First

Sabbath, Dingwall; second, Portree; third, Laide, and Bonar-Bridge; fourth, Stornoway. September—First Sabbath, Vatten. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *Note*.—Notice of any additions to, or alteration of, the above dates of Communion should be sent to the Editor.

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

Home Coming of Rev. John Tallach.—The Rev. John Tallach with Mrs. Tallach and family are expected to arrive in this country (D.V.) early in July.

Appeal for Greenock Manse.—The congregation of Greenock were without a minister from the inception of the Free Presbyterian Church but now in the kind providence of the Lord a pastor was settled over them last January. They were then faced with the problem of securing a manse for their minister and as suitable rented houses are almost impossible to be had they were forced to buy one. They have bought a house costing £900 which is considered in every way suitable but as the congregation are comparatively poor and few in number they therefore appeal to the generosity of kind Christian friends to come to their help. Contributions will be thankfully received and acknowledged by Rev. James MacLeod, 34 Forsyth Street, Greenock, or Mr. John Urquhart, 12 Lyndoch Street, Greenock.

The Presbytery heartily endorse this appeal.—(Signed) Jas. A. Tallach, *Moderator*; Neil MacIntyre, *Clerk*.

The Annual Church Courts.—We go to press before the Courts of the larger Presbyterian Churches have begun their work but as in former years we hope (D.V.) to review their proceedings in the August issue of the Magazine. Our own Synod finished its proceedings as we were going to press and in next issue, which will be a double number, a report will be given of the proceedings. Meantime we may say that the

Synod was one of the most interesting and encouraging we have had for many years. A pleasing harmony characterised its proceedings and if there are any in, or outside, the Free Presbyterian Church who expected an immediate lowering of the Free Presbyterian testimony they will be disappointed on reading the proceedings.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss M. McG., Drumullie, 10s; A Friend, 5s; Mrs E. L. L., Michigan, 10s; Friend, Ross-shire, 5s; K. C., Island of Soay, £1; N. and A. C., Borrodale, Glendale, £1; Mrs D. McK., Forres, 10s; Mrs G. H. Johnston, Collected from friends in Stockton-on-Tees, £1 9s; C. U., Luibmore, 10s; Nurse McL., Melrose, 10s; Mrs M. C., Kilmacolm, 10s; Mrs P. C., Glenmorven, 8s; Mrs McK., Flashadder, £1; M. C., Strontian, 5s.

Colonial Missions Fund.—From H. G., Brushgrove, Clarence River, N.S.W., £15.

Jewish and Foreign Missions.—Vancouver Sabbath School, £10; New Year Collection, £10, per Mr. Hugh MacKay, Vancouver; Friend, St. Jude's for children of South African Mission, £20; A. McL., Ardheslaig, 4s; Friend, Yorkshire, per J. McK., Clydebank, 10s; H. G., Port Arthur, Ontario, 4s 3d; A. J. S., Applecross, 15s; Friend, London, £2; R. McL., Rodney, Ontario, 4s 6d; Mrs H., Manor Road, London, 10s; Friend, Ross-shire, 5s; Mrs E. L. L., Goose Pointe, Michigan, 10s; W. B. L., Dornoch, 1s 9d; Wm. M., per Rev. James McLeod, Greenock, £1; Miss Y., Arran, per Mr. John Urquhart, 10s; Miss J. McA., Halkirk, 10s 3d.

Aged and Infirm Ministers' and Widows' Fund.—Mrs H., Manor Road, London, 10s; Mrs D. M., North Strome, 5s.

Home Mission Fund.—Friend, Ross-shire, 5s; Miss M. McL., Cairndow, 10s; Mrs D. M., North Strome, 5s.

Organisation Fund.—X B L Resolis, in loving memory of "Hector McPhail," £5; Friend, Ross-shire, 5s.

London Mission Church Fund.—Received the sum of £100, donation from Miss C. Mackintosh, Norfolk Street, London, in aid of the London Mission Church Fund, per Mr. D. G. MacKenzie (of Stornoway) 18 Golden Square, London, W.1.

The following lists have been sent in for publication:—

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Staffin Church Building Fund.—Mr. A. MacKay, Missionary, Staffin, acknowledges with sincere thanks the following donations:—A Friend, Gairloch, 15s; A Friend, Braes, Portree, 5s; Two Friends, Glasgow, £1; Collecting Card, per Miss Annie McInnes, Glasgow, £6 3s.

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The Magazine.

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