

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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**Calvinism.\***

IN these days when men are in search of an easy-going religion and a pleasant road to heaven it is not often that one comes across a volume so wholeheartedly defending the great doctrines of the faith usually embraced under the term Calvinism as is done in Prof. Boettner's *The Reformed Doctrine of Predestination*. The book is all the more interesting inasmuch as the author was not brought up in these doctrines but embraced them after reading Dr. Charles Hodge's *Systematic Theology*, followed by a careful study of the Bible. The whole field is covered in a very careful and workmanlike way. The author gives evidence of wide reading and deals with his great subject in a way that is worthy of it and which does credit to himself. While we willingly pay this tribute to the book under review we will have occasion to make a few criticisms on certain positions suggested and of others advocated in the volume. Calvinism, as the author has pointed out, has fallen on evil days. In the great Presbyterian Churches of the world where at one time it was strongly entrenched it is giving place to Arminianism. It was Calvinism Dr. Watts, Belfast, used to tell his students that fought the great battle of the Reformation; Arminianism appeared when that battle was fought and won

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\**The Reformed Doctrine of Predestination*, by Loraine Boettner, Professor of Bible, Pikeville College, Pikeville, Kentucky, U.S.A. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, The Reformed Press. Price \$3.00.

and then only as a disturber of the peace. There was a masculine virility in the great doctrines embraced under the name of Calvinism which nerved the hands of those who received them to strike the most effective blows ever delivered in human history in the cause of civil and religious liberty. Calvinism, of course, is as Dr. Duncan put it Paulinism—the doctrines which we find so clearly stated in the New Testament. Prof. Boettner begins his work by a discussion of the decrees of God and in dealing with this great subject he points out that God's decree is simply His divine plan and that it is incredible to think that God would be without a plan. This leads him on to speak of the Sovereignty of God, a doctrine very plainly revealed in the Scripture, but hated by the natural man. Prof. Boettner makes his appeal to Scripture and confirms his statements by quotations from the Westminster Confession of Faith and the Shorter Catechism—documents for which he has much greater respect than many of the Presbyterian ministers of the Church to which he belongs. Then the Five Points of Calvinism—Total Inability, Unconditional Election, Limited Atonement, Efficacious Grace, and the Perseverance of the Saints are reviewed. These great doctrines are dealt with in a satisfactory way. Man is set before us as totally ruined and incapable of doing that which is well-pleasing to God. The mystery of election is carefully set forth and established from Scripture. The treatment of questions of the salvation of the heathen and that of infants does not appear to us as satisfactory as we could wish but we will touch upon these later on. The doctrine of a limited or definite (as Dr. Cunningham and the Princeton theologians more accurately termed it) atonement is also shown to be in accord with Scripture. Christ did not die for all as affirmed by Arminians—their *inoperative* universalism as it has been rightly termed is a snare and delusion and while professing to magnify the divine love it raises difficulties that imperil the efficacy of Christ's atonement and the honour of the Holy Spirit. For, if Christ died for all, and all are not saved, as they admit, then Christ's work was inefficacious for those for

whom He died or else we are faced with the blasphemous alternative that the Holy Spirit has failed in His work. The author, like the soundest of our Reformed divines, such as Dr. Charles Hodge and Dr. Cunningham, admits that there is a sense in which many that are not saved benefit from the atonement, for instance, it forms a basis of the preaching of the Gospel and thus introduces many uplifting moral influences into the world but that is a very different thing from saying that Christ procured redemption for all men. In the chapter on Efficacious (Prof. Boettner prefers "Efficacious" to "irresistible") Grace the Confessional statement (chap. x. secs. 1, 2) and the Shorter Catechism answer to what is effectual calling are quoted. The need for the change from the natural state is emphasised and the divine power by which that change is effected is stressed. No quarter is given to Arminian teaching or any other teaching that would make this change to be only partially divine. The subject of Common Grace is also dealt with under this heading and the difference between it and Efficacious Grace pointed out. The last of the Five Points of Calvinism dealt with is the doctrine of the Perseverance of the Saints. The doctrine is first of all stated and it is pointed out that the perseverance of believers is not dependent on their good works but upon God's sustaining grace. The true Christian may temporarily commit sin and backslide but he shall never finally fall away. The Scripture warnings against apostacy are explained and their purpose set forth. Over against the Calvinistic doctrine the author places the insecurity of the Arminian doctrine—a child of God to-day and may be a castaway forever to-morrow. Such is not the teaching of the Holy Scripture.

A considerable part of the book is taken up with objections urged against the Reformed doctrine of predestination such as that it is fatalistic, inconsistent with free agency and moral responsibility, that it makes God the author of sin, that it discourages human effort, that it represents God as a respecter of persons, that it precludes a free offer of the gospel, that it contradicts the universalistic Scripture passages. These points



are taken up in succession and while we may not agree with the author in some of his explanations it must be placed to his credit that he has met the arguments of his opponents in a very satisfactory way. The whole tone of the book is to magnify God's sovereignty and to place man in his right place, which is in the dust. The doctrine of salvation by grace is proclaimed with no hesitating voice. The work also contains interesting chapters on the Mohammedan doctrine of predestination (which generally speaking may be said to be more akin to pure fatalism than to anything else) and on Calvinism in History. It is impossible to give in a review like this a conception of the wide range covered by the book and the ability and scriptural way in which the great leading doctrines of Calvinism are set forth. While we say this there are some of the positions taken up by Prof. Boettner with which we cannot agree. For instance we much prefer the very careful statement of the Confession on "Elect infants dying in infancy" to the Declaratory Act (1903) statement of the Presbyterian Church in the U.S.A. with which our author seems to agree. This Declaratory Act sets forth that all infants are saved. Why not leave the matter where the Westminster Divines left it with a caution which shows how wisely led they were. They do not say that there are elect and non-elect infants dying in infancy. What the section in the Confession really sets forth is that there are some elect infants who die in infancy while there are others who do not. If these dying in infancy are saved then they were elect. Again, in regard to the heathen, while our author emphasises the need of the Gospel for their salvation he says: "We do not deny that God can save some even of the adult people if He chooses to do so, for His Spirit works when, and where, and how He pleases." It is not a question of what God *can* do that confronts us here but what He has done as revealed in His Word. The Confessional doctrine, here again, is, we believe, the Scriptural position, and the words used by Prof. Boettner of the Spirit working when, and where, and how He pleases are applied by the Westminster Divines not

to the adult heathen but to "all other elect persons, who are incapable of being *outwardly called by the ministry of the Word.*" Dr. Charles Hodge ably advocates the view that the heathen cannot be saved except by the ministry of the Word. In the sentence: "The non-elect may accept if they will, and nothing but their own nature determines them to do otherwise" we have a method of emphasising the free offer of the Gospel with which we cannot agree notwithstanding we are aware that Dr. A. A. Hodge makes a similar statement. The subject of election should not come in here at all, we mean as far as a statement of it is concerned, for its introduction at this stage is fitted only to cause confusion instead of being helpful.

If we follow Prof. Boettner aright he appears to fall back on Determinism in science and philosophy as helps to support the doctrine of predestination. While it is true that some of the great Calvinistic divines were philosophical Necessitarians such as Jonathan Edwards that does not mean that the philosophical doctrine of Necessitarianism or the scientific and philosophical doctrine of Determinism is of the same kind as the Scriptural doctrine of Predestination.

Prof. Boettner accepts wholeheartedly Prof. Warfield's theory of eschatological universalism. Dr. Warfield states this view as follows: "When the Scriptures say that Christ came to save the world, that He does save the world, and that the world shall be saved by Him, they do not mean that there is no human being whom He did not come to save, whom He does not save, who is not saved by Him. They mean that He came to save and does save the human race; and that the human race is being led by God into a racial salvation; that in the age long development of the race of men it will attain at last to a complete salvation and our eyes will be greeted with the glorious spectacle of a saved world. Thus the human race attains the goal for which it was created and sin does not snatch it out of God's hands; the primal purpose of God with it is fulfilled; and through Christ the race of man, though fallen into sin, is recovered to God and fulfils its original destiny" (*Plan of*

*Salvation*, pp. 131-2). Dr. Warfield sees in this a parallel of what takes place in the sanctification of the individual which is not completed in the day of effectual calling. This eschatological universalism is very different from the universalism of Arminius and the hypothetical universalism of Amyrald. It is also to be distinguished from the type of Calvinistic universalism or restorationism set forth by Professors Hastie and W. P. Paterson in recent times. Dr. Warfield does not mean that no souls are lost in the course of the long process through which the world advances to its salvation or that all men are saved without exception. But there are difficulties created by this view which we cannot discuss here and we much prefer the older and, in our estimation, the more satisfactory explanations that have been usually given by Calvinistic theologians of the universalistic texts of Scripture. There are some other matters in Prof. Boettner's notable work with which we do not altogether agree but these must be left unnoticed as we have already exceeded our space. Our author, as already mentioned, makes constant appeal to Scripture but one regrets that the Version quoted is the American Standard Version of the Bible rather than the Authorised. Our main quarrel with the former as with the Revised Version is the vitiated text underlying the New Testament translation.

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## An Address.

Delivered by Rev. D. A. MACFARLANE, M.A.

“Unto you . . . is born a Saviour” (Luke ii. 11).

WE read at the beginning of the chapter of the Roman enrolment Joseph and Mary went up to Bethlehem to be taxed with Mary, his espoused wife, who was in a state of motherhood at this time. The angel Gabriel had previously appeared to Elisabeth and later on to Mary herself, telling her that she was highly favoured among women on account of her

being chosen to be the mother of our Lord. We further read of an angel appearing to Joseph to free him from his perplexities, and now an angel appeared to these shepherds. Joseph and Mary sought shelter and needed comfort in the inn. There was no room for them there. On this night "that holy thing" which was to be called "the Son of God" was born in the stable. She wrapped Him in swaddling-clothes and laid Him in a manger. Here, then, was the first holy, harmless and undefiled being who was ever found among men from the fall of Adam and of the human family in Him. Nor will there be such a being again born of the human family. Here was a clean thing brought out of the unclean,—separate from sinners, yet truly human. Here we have all that man ought to be, yet super-human in His Divine Conception. God did not prepare a body for the Saviour as He created the first Adam. He formed man of the dust of the earth,—He breathed into his nostrils the breath of life,—man became a living soul. But a body was not formed for the Saviour apart from the human family. Otherwise we may say that the Saviour would be apart from them, outwith the family, although like them as man. He came into the family without sin. He came under the law. "Forasmuch then as the children were partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14-15). The long-promised Messiah had at length come. Mary and Joseph looked and handled and cared with sanctified affection for the "Truth" of Abraham and the "Mercy" of Jacob, for the Child born in the City of David was exactly the evangelical realisation of that "truth" and "mercy." They had the Heir of the throne of His father David in their arms. "He shall reign over the house of David for ever, and of His Kingdom there shall be no end."

In the midst of outward lowliness and need, the Most High manifested nevertheless the glory of Him who "humbled Himself, and was found in fashion as a man." What a difference

we should learn from this between lowly circumstances, and even dire poverty, on the one hand, and sin on the other! It is no crime to be poor, of itself. It is a crime to sin. Yet such is the pride of the human heart that unless it is restrained or grace bestowed to see and judge rightly, poverty is despised. Poverty is treated as disgraceful by the natural man, where and when he has some fair measure of worldly goods. As the Redeemer was not ashamed of the Cross, so He was not ashamed in His infinite condescending love, burning in holy jealousy as a fire, to take unto Himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, in this stable, yet without sin. "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

The glory of the Risen Sun of Righteousness in His Divine dignity of Eternal Sonship was forthwith to be made known to these shepherds, and they, being dead, yet speak to us. They were abiding in the fields, watching over their flocks by night. It is not necessary to endeavour to ascertain at what time of year they were so watching,—an eminent scholar puts it down as most likely about the month of September,—but it is not recorded, and therefore not needful to be known. These men were witnesses before ordained of God to witness to the birth of the child Jesus. Were they like-minded with Joseph, Mary, Zacharias, Elisabeth, Simeon, Anna and others, waiting for the "Consolation of Israel"? While not definitely asserted as having the fear of God, there is much reason to conclude that they had, and certainly we believe that they were so blessed later on, either with more faith, more light,—yea, a vast increase of light, life, love, joy, hallowed peace and with times of refreshing from the presence of the Lord,—or they were blessed with all this and much more before they went to the manger,—when there,—and later on when they took up the celestial song of the heavenly host and published it unto the cities of Judah, saying, "Behold your God!"

In the midst of the quietness and stillness of the night, as they, perhaps by turns, snatched moments of sleep and waited for the morning, suddenly the angel of the Lord appeared to them, and the glory of the Lord shone round about them. They were sore afraid. So was John in Patmos when the Saviour appeared to Him there. How little we think of the nearness, of the invisible presence of God,—of His power,—of the angels! How we should all fall backward to the ground if the Most High manifested somewhat of His glory! What a lesson is here, among others, to show how men at the Great Day shall be terror-stricken! Even one angel would blind the whole world of mankind with his glory, and what will the glory, majesty and power revealed at the second coming of the Saviour be (II. Thess. i. 7-10)! The angel comforted them,—allayed their fears,—and proceeded to declare to them his message. "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Along with the revelation was a sign given of where they would find the babe,—and on that there brake forth the song of the heavenly host, glorifying and praising God. What a scene! What a meeting,—a short time previously all was quietness and the ear quick to hear any disturbance among the flocks,—any prowling jackal or sheep-stealer,—now, "A Saviour,"—"born unto you,"—"good tidings to all people,—followed by a song of the celestial Zion. This was a hallowed meeting, a sanctifying revelation when accompanied with the blessing of the Holy Spirit. Did they believe before they actually saw the Saviour? They may all have done so,—and if so, "Blessed are they who have not seen and yet have believed." At any rate, they believed the tidings about the Saviour,—they came and saw everything as it had been told them, and they returned glorifying and praising God for all the things which had been shown unto them. We may here briefly observe what is revealed in the song of the host. The birth of the Saviour gave glory to God in the highest. The reason for that special glory redounding to God was that thereby

peace was on earth,—and lastly, that peace flowed from the goodwill of God to men. Goodwill, or as the Shorter Catechism tells us, “mere good pleasure,” or sovereign grace, is the eternal origin of peace on earth. Apart from that, there is no goodwill among men toward God. Wherever there is any goodwill, as among the godly, they know and own that it is due to God giving His Christ as the gift of His goodwill to a lost world. Friends at a New Year send gifts to parents or to their children or to other friends, whether these gifts are really needed or not. In some cases these gifts are as a friend in need, a friend indeed. In other cases they are an expression of affection and remembrance. There would, however, be no New Year for a dismal, dark world, sitting in the shadow of death, were it not for Christ. He brings a new era into the world,—gives a New Year, a new beginning, a new spiritual abiding peace, a new life, a new eternity where there is no more sorrow nor sighing for the former things are passed away. Christ the Lord is the Father’s present, not to friends but to foes. He still says to us, “Unto you is a Saviour,—the Anointed,—the Lord,—the King over the house of David for ever, and of His Kingdom there shall be no end.” He says, as it were, to us, “He is yours in my gracious offer, take Him,—He is my Peace to you,—He is my Goodwill to you. I do not spare Him. I love them who love Him, and those who seek Him early shall find Him and Me.” Christ is the Peace of the earth, for shepherds in Judea, for “all people.” He is the essence of willingness to give the needy penitent soul-peace with the Father,—with Divine Justice, with the Law in its command and holy penalty,—peace of conscience that although our sins are scarlet, He can so wash as to make us sweet, clean, healthy, and send the soul who boasts in Him away with this song, “Glory to God in the heavenly places in Christ Jesus!” He sends the poor away filled with good things. If a needy soul is enabled, through victory over self and by a Divine melting, to rest with heart and soul in Christ as his Saviour, then the inhabitants in glory hear of it in the streets of the city of David above, that another has had his tongue unloosed and joined the ransomed of the Lord returning to Zion with songs and



everlasting joy upon his head. Is your face thitherward, or are you going the other way? What is the root-cause if a soul in a Gospel land is not learning "by heart" (as we used to say when we were scholars at school) this song? The cause is pride of heart. May the Holy Spirit take us in hand. Our pride is deeper, greater than we realise. Our pride hinders our stooping, our taking to heart our guilt, misery, our lost estate. And if we are "whole," we cannot prize the Physician. He came "to destroy the works of the devil." He gives peace not in sin, but through salvation from sin. May we be enabled and willing to detect sin, to perceive its workings and lurkings, and be in dispeace with it, crying unto Him to work in us habitually to "will and to do of His good pleasure."

But to conclude our remarks. They went. They saw. They returned glorifying God. Who took care of their flocks when they went to Bethlehem? Why ask? What did they need to care although they were all stolen, when they were so blessed. True,—they counted all but loss and dung to win Christ. Earthly cares were left upon the Lord and the Shepherd who cared for their souls, cared for their flocks. What a Gospel-day they enjoyed in the watches of that night! "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee." We take leave of the shepherds on these Delectable Mountains,—Mount Greatjoy, Mount Peace, Mount Goodwill, and Mount Glory. Mary hid these things in her heart. Did they not console and sustain her in later days when a sword pierced her own soul? Did not the Spirit of her Lord use these revelations, as need required, to perfect His strength in her weakness? "My grace is sufficient for thee."

We hear no more of the shepherds. They published abroad what they saw and heard. The day will declare who heard and became restless until they also knew the sanctifying secret of the Gospel. Do we now hear for Eternity

"O greatly blessed the people are  
The joyful sound that know!"

They are long gone,—as Dr. Kennedy would say about Hugh Buie and the godly, to their Father's house. They are of one mind and in the one place. They are still being holily refreshed with the presence of, and abiding holy communion with, Him who is the "Truth" of Abraham, the "Mercy" of Jacob, the "Peace" of God, the manifestation of His "Goodwill" to all who flee to His wings' shade (Ps. xvi. 16-17). They are holily satisfied and yet forever receiving out of His fulness, or as Owen likes to put it, "full and being filled," for "to him that hath shall be given, and he shall have more abundantly." Whether of these two parties, in conclusion, that is, these worthy shepherds or the "heavenly host," think you, knows more of that heavenly song "Glory to God in the highest"? We may leave it that the shepherds are glad that they ever heard it sung outside of Bethlehem, and the heavenly host rejoices with joy unspeakable that the shepherds were made able and willing to know it experimentally and sing it here below to the praise of God's glorious grace.

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### The "Floating Sunday."

IN last month's *Magazine* reference was made in a note to the rejection by the League of Nations of the Calendar Reform Scheme. As some readers of the *Magazine* may not be aware of the issues involved it is deemed advisable to give a more extended account of the movement than could be given in a short note. Since several years there have been, from various quarters, requests for a simplification of the Calendar, and a co-ordination of the Calendars in use in the various countries. Being approached by the Calendar Reformists, the League of Nations took the matter in hand two years ago. During the October sessions of the League Council at Geneva, last year, the new Calendar, supported by powerful interests in many countries, was submitted for approval.

This new Calendar proposed to divide the year into one of thirteen months of 28 days each, making 364 days. But as there are 365 days in the year there was an extra day. This extra day, which, according to the Reformists' Scheme, was to be reckoned as a holiday, and was to be included in the last week of the year making an eight-day "week," and in leap years a nine-day "week." This proposal introduces a "floating Sunday," as it has been called, and would, on the second year after the introduction of the Calendar, make the "floating Sunday" fall, not on "the *first* day of the (scriptural) week," the true Lord's Day, the fixed memorial of our Lord's resurrection, but on the *second* day of the Biblical week; on the third year, a day later still, and so on. This proposal, no faithful Christian can consent to, for God has stamped the number seven on creation. He has measured the week's duration unalterably for all time—six days for work, one for rest—"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. II. 2-3). This law is written in man's physical frame, in his mind, and above all in his soul's spiritual need. Further God has enshrined it in the heart of the Decalogue, positively commanding men to "remember the Sabbath day to keep it holy" and negatively forbidding him to turn it into a day of toil or pleasure-seeking, hedging it round about more particularly than any of the other commandments.

Again, Christ, in His resurrection, changed the Sabbath from the seventh to the first day of the week—the Lord's Day—but He did not change the *duration* of the week. The Lord's Day recurs perpetually at the end of the septenary period. This is Heaven's legislation. It is unalterable. The proposed "floating Sunday," the concomitant of the eight-day and nine-day "week," springs from the same infidel source as the ten-day "week" of the French revolutionaries, and the five-day "week" of the Russian Bolsheviks.

The Lord's Day Observance Society, London, sent their Secretary, Mr. H. H. Martin, as a deputy to Geneva, in October last, when he appeared before the League Council and read his Society's objections to the proposal—a clear, strong and emphatic denunciation of the proposed “floating Sunday,” branding it as being on a level with the action of the French revolutionaries and the Bolsheviks. Another Representative from Britain also appeared before the League Council to oppose the proposal. So, too, did several Representatives from Continental religious bodies.

But the strongest action of all seems to have been taken by the Jews. For them the new Calendar has proposed a “floating Saturday” (O.T. Sabbath); for Mohammedans a “floating Friday,” and so on—all are to be reduced to one level—the promoters trusting that their Calendar will be universally adopted. But the Jews maintain, and rightly so, that a “floating Saturday” would mean that they must forsake the seven-day Biblical week and the law of Moses including the O.T. Sabbath, and that, they say, would mean the cutting adrift of young Jewry from religion which has hitherto bound them together and preserved them as a people, and this the Jews will not tolerate. Accordingly, they hinted that should the “floating Saturday” (and “Sunday”) be adopted the League need not count on them for financial support for its schemes. Religion to them was as life, and the Biblical week was fundamental to their religion. How much more so ought it to be to the Christians! This financial pressure seems to have decided the matter. The League is in debt. The League Council accordingly decided that “the present time was inopportune for adopting this proposal owing to financial and economic stress.” The League Council, be it observed, expressed no regard for Scripture authority, or Heaven's legislation, or for Christian sentiment—only *financial and economic stress* has made the time *inopportune*. The proposal, backed as it is by powerful interests, is apparently abandoned only temporarily.

As defenders of the Lord's Day we take nothing to do with

the reform of the Calendar. Men are at liberty to reform it as they might see fit, so long as they give the Lord's Day its true place, coming round one day in seven and that the first day of the week. Our Lord, as Law-giver, has legislated for the *week*. Incidentally the subtle thrust at the Sabbath contained in the new Calendar, indicating the hand of the Arch Enemy of the Divine glory, may be pointed out. The Calendar makes the "floating Sunday" the first day of each *month* (1, 8, 15, 22)—fixed in the month but a wanderer in the week. The Lord did not so. He fixed His day forever as the seventh day. But we are not concerned with the Calendar as such. What we desire and demand is a Biblical seven-day week, in perpetuity, with the Lord's Day, the Christian Sabbath, now and to the end of time, "the first day of the week," expecting, according to Scripture requirement, that it be sanctified. The "floating Sunday" proposal overthrows the Sabbath in its entirety, doctrinally and practically, puts the Christian religion on a level with false religions, for no Sabbath, then no Christian religion, no godliness—and would land us in a state of things resembling that which obtained under the Pagan Roman Empire; its cry is, "Raze it, raze it, to the foundation thereof." Here we get a glimpse of the formidable enemies with which the Sabbath has to contend, and the subtle, powerful and persistent efforts by which they seek to compass its overthrow.

But what a commentary this is upon the wisdom—or lack of it—of the Representatives of the nations, assembled, professedly, to bring peace to a world distracted by man's folly, man's sin. "They have rejected the word of the Lord; and what wisdom is in them?" Denying His rightful place to Him who is Governor among the nations, the Prince of Peace, yea, ignoring His very existence, they would with His day, bury His Cross, by the blood of which He has made peace, and banish hope from the earth. "But the Lord sitteth upon the flood; yea, the Lord sitteth King for ever." "All His works are truth, and His ways judgment; and those that walk in pride He is able to abase."—F. Beaton.

## **The Late Kenneth MacLeod, Missionary, Kishorn.**

**K**ENNETH MACLEOD was born in Auchintraad, Kishorn, in the year 1861. He was the only son in the family. It is said that his grandmother was a God-fearing woman; also he himself said that he had good hopes of his mother being among those saved by grace. We are unable to give an account as to how the saving change came about in the case of the subject of this notice. But it was evident to those who knew him that a change had come, whereby he was enabled to know the Redeemer who saves His people from their sins. He was very conscious of the evil of sin, and could speak of the manner in which sin dwells in the heart of man in a state of nature and of the great need of the regenerating power of the Holy Spirit before there can be newness of spiritual life. He used often to refer to the subject in his prayers and addresses.

It is likely that the conflict between the powers of Light and Darkness was carried on in his soul in the days of his youth. It is noteworthy in this connection that many of the Lord's people, who were to witness for Him in their day and generation were called by the Good Shepherd in the days of their youth. Thus we find Kenneth at the age of eighteen years, like another who forsook the glory of this world, choosing rather to suffer affliction with the people of God.

The late Malcolm Kennedy used at that time to preside at the prayer meetings. He took notice of Kenneth and had such confidence in his character that he entrusted him with the key of the mission-house. He also engaged him to lead the praise and attend to various other duties connected with the proper management of the house of worship. He took great delight in all this work, performing it in a hearty manner. He was of a very retiring and shy disposition. The first time he was called upon to pray in the meeting house, he asked to be excused. Malcolm Kennedy, who presided, understood the situation and repeated to him the last verse of Psalm

xxvii. in Gaelic metre—"Wait on the Lord, and be thou strong, and He shall strength afford unto thine heart, yea, do thou wait, I say upon the Lord." On hearing this Scripture he obeyed, and for the first time engaged in prayer in the meeting. Many a time from that date he found the strength and encouragement given in that precious portion of truth very helpful to his drooping soul. He received a good measure of the precious grace of patience. When a young man he left his native parish for Glasgow, to serve his time as a shipwright apprentice. On serving his time there, he followed his trade at sea. In this way he travelled much, sailing from British ports to the West Indies. He made it a matter of conscience in his engagements, that he would not undertake work on the Sabbath day except cases of necessity and mercy. His Discharge Certificates from the first to the last testify both to the strength of his character and to his ability. In 1907 he returned home to settle in Kishorn. The following year he was ordained an Elder in the congregation by the late Rev. Donald Graham. Shortly afterwards he was appointed by the Western Presbytery to act as Missionary in the Lochcarron part of the congregation. He was very faithful, and willing in performing the duty laid upon him in connection with supplying Lochcarron, Kishorn, and Ardineaskan. In this service he continued to the end, which came rather unexpectedly.

About the middle of the month of May he caught a cold that developed into pneumonia, and proved fatal. On Friday, 6th June, 1930, he finished his course in this world. The following Tuesday he was laid to rest in Kishorn Cemetery to await the resurrection of the Great Day, when all who are sleeping in the dust of the earth and in the depths of the seas shall hear the voice of their Creator and Lawgiver, and shall come forth, some to everlasting joy, and some to everlasting shame.

He was a true Free Presbyterian, and though his words were few, his conduct was consistent. No consideration would move him from the stand he took. From the first day we met him to the last, his adherence and loyalty to the cause of maintaining



a testimony to the Truth appeared to be growing. His departure has caused another breach on the walls of Zion here, and it becomes us to pray to the Repairer of the breaches, that He would build the walls, because the help of man is vain. We believe that our loss is his gain.

To his widow, sons, and daughters, at home and abroad, we extend our sincere sympathy in their loss and pray that they may be led to follow the example of him, who showed them how to go on pilgrimage in this world.—D. McL.

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### **The Late Hugh MacKay (Gow), Strathy Point**

**H**UGH MACKAY was the oldest son of a large family born and brought up at Strathy Point. From his youth, like the rest of our ruined race, he went astray doing the will of the flesh and of the mind. When a young man he served his time as a soldier in the Army. After leaving the Army he came home and married in Strathy Point where he brought up a large family. During this time it could not be said that he feared the Lord. It was not the Lord's will to leave him always in this state. He took a severe illness several years ago and he was never so strong after it. It was some time after this that it was seen that he was concerned about the salvation of his soul. His sins revived and he cried to the Lord for mercy, and, we believe, that the Lord who came not to call the righteous but sinners to repentance heard his cry. He became a full member of the Church in 1924. For some time after this he took part in the services in the Church. For about two years before his death he was not able, owing to the state of his health, to attend the outward means. Friends who visited him during this time could see that he loved Zion. He would inquire how the Lord's cause prospered far and near. He died on the 10th of October, 1930, and his body was buried in Strathy burying ground, we hope united to Christ till the

resurrection. We miss him very much from the Church and from his home in Brawl where he stayed latterly. We sympathise much with his widow who lost a kind husband, and also with the family, and pray that the Lord may give them grace for comfort and to call on His name now.—M. M.

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### **The Late Hector MacLean, Vatten.**

**I**T is said about some of our fellow-men, that they are the light of the world, and the salt of the earth. Solomon observed in his own day and generation that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

The subject of this short notice was like what Solomon said about the righteous, that shineth more and more unto the perfect day. Hector MacLean was born in the township of Kensalroag, near Dunvegan, some sixty-three years ago, and was like the rest of Adam's fallen sons, until the Spirit and Word of God began to deal savingly with his precious soul. He passed through fiery trials, and was made conscious of his utter loss through Adam's first transgression, and his own actual guilt. The carnal notions he had about the law of God, his ignorance of his own responsibility, the Wrath to come against all ungodliness, and the opening up of an infinite Eternity, before his immortal being, left him, for a time, like the man described in Ps. 107—"Fools, because of their transgression, and because of their iniquities are afflicted. Their soul abhorreth all manner of meat; and they draw near to the gates of death." On several occasions he said to us that his case was hopeless forever, that he was a ruined, lost man. However, when the Lord's time came to deliver Hector, and to reveal to his soul by the Blessed Spirit, the way of Salvation through Christ and Him Crucified, it was obvious enough to those that had any spiritual discernment, that he was enjoying, by faith, the sweet consolations of the Gospel. He began to take an active part in the Cause of Christ publicly,

and was a man whom the people loved and admired, because of his humble, self-denying attitude towards each and all of them. It could be said of Hector that he was "an Israelite indeed in whom is no guile." He was no less a favourite with the Lord's people who knew him. His humility endeared him to all that knew him.

We said to Hector on one occasion that if Mr. Archibald Stewart could not, at times, manage to be at Vatten for the Sabbath services, that he would not let the people return home, without keeping the meeting himself. "I cannot," he said, "address the people, but I can read the Blessed Word of God to them (he was an excellent reader in Gaelic), and that is infinitely better than anything I can say." Not but our friend was quite capable of giving in his own humble way an edifying exposition of passages of the Word of God, but he was too modest to consider that he was in the least worthy of addressing the people in public. Hector had no place for the bold layman, that aspires to the pastorate, without the necessary qualifications and authority. He was faithful and upright in his walk and conversation. His love to the Cause of Christ in the Free Presbyterian Church was steadfast; he was not to be moved by the aspersions cast upon the leaders of our Church, by time-servers, who sought the applause of men above the glory of God. He was enabled to discern who were the Nehemiahs and who were undoubtedly the Sanballats!

A year last September, on our way from Waternish, we met Hector about a mile away from his own home (he was a road contractor), and as we stopped the car we asked him to come in. He did so, and after he was seated, by way of drawing him, we said to him, "Surely it is time you gave up your worldliness, and take it more easily." He paused for a little and said, "Well, I thought once that it was impossible for me to get enough work done in a worldly manner, but, since a considerable time now, my mind has been so freed from this world, and its environment that one or two things must take place in my case, my mind is continuously drawn out after Eternal Realities, and either I

have to pass through terrible trials and fiery temptations or else I am quite near my journey's end." He said it with such solemnity and we felt such force in it, that we could say nothing, but felt sad at heart that we had to part with Hector so soon. He was a ripe fruit. About a fortnight after the above instance we heard on our return home from another part of the congregation, that our friend was seriously ill. We called to see him; he had just returned from consulting the parish doctor, who, on examination, ordered him away to Glasgow for medical attention, for it was obvious to the local doctor that his trouble was of a malignant nature. He went to Glasgow; friends there and medical skill did all that was humanly possible for him, to mitigate his physical sufferings, and to cure his malady, but his illness proved fatal. His end came, and behold! it was peace. His remains were conveyed to his native island and lie, until the blast of the last trumpet in the churchyard of Struan, Bracadale, where the dust of many of the Lord's people are laid to rest. The eminent Rev. Roderick MacLeod, and other excellent men and women lie there as to their mortal remains, and at the final resurrection, the blessed just shall rise first, and we believe, Hector MacLean shall rise among the just, in that day to give Christ the full, final, and eternal praise of His Redemption, through His blood from sin, hell, devils, cruel world and corruption. It will be undoubtedly a glorious resurrection for the people of God.

We would make this one remark, particularly to the congregation of Vatten, if any of them shall be on the left hand of the Redeemer of the lost at the Great Day of Judgment, Hector MacLean shall be a swift witness against them for refusing and rejecting the Blessed Saviour, the free offer of the Gospel!

Hector left a widow, four sons, and three daughters to mourn his loss. The youngest of the family, a son, was over fourteen years of age at the time of their father's death. We plead with the children to consider well their latter end, and to seek to the God of their father, and to search diligently a lasting interest

in the finished work of Christ and to adhere strenuously to the Bible as the Word of God, that liveth and abideth forever.

Shortly, I believe, a week before Hector passed away to his Eternal Rest, his daughter in Glasgow called to see her dying father, as often as she was allowed to do so. On one occasion, her father handed to her the Bible, which he took with him when he left his home, remarking, "Take it home, I am finished with it now." Yes, he was finished with it now; his eyesight failing, his natural life ebbing out, he was no longer able to read it, but its Divine impress made an indelible impression upon his Immortal Soul, for there he found Christ and Him Crucified, the Way, the Truth, and the Life and the only way unto the Father. The blessed means below were now about to give place for Eternity to the solemn, holy, and unchangeable worship of the sanctuary above.

After the removal of the worthy Duncan MacKinnon and Hector MacLean, we felt to a large extent, that which had bound us to Skye had been broken. As one of our missionaries said of our late friend, that Hector MacLean was more useful, and active than some men, who were thirty years in the public profession of Christ. He is sadly missed at Vatten, but our loss is his eternal gain.

We extend to the widow, sons and daughters our deepest sympathy, and may the Lord shine upon them in Christ, and bless them for His name's sake. J. M.

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## **An Address to the Young.**

By the Rev. JOHN BROWN, Haddington.

*(Continued from page 379.)*

Suffer me a little to expostulate with you on God's behalf, and on your own soul's behalf. Why, in your peculiar day of grace, do you indulge such ignorance of Jehovah and His law, of Jesus and His salvation, and of their necessity and usefulness to you? Why indulge such contempt and unbelief of

the gospel of the grace of God? Why encourage and promote such desperate hardness of heart? Why cherish such superlative attachment to the perishing pleasures and profits of sin and sense? Why cultivate such malice and enmity against Jesus Christ, and His Father and blessed Spirit, as to make light of, and neglect His infinitely precious, necessary, and great salvation? Oh! that you but felt "the word of God quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of your soul and spirit, and as a discernor of the thoughts and intents of your heart." O! that ye but knew the infinite sinfulness which is in, and on you, and the infinite and everlasting misery which awaits you! Oh! that you would believe God's infallible declarations of the absolute necessity of His supernatural change of your state and nature, Except ye be converted, born of the Spirit, ye cannot enter into the kingdom of God. If any man be in Christ Jesus, he is a new creature: all old things are passed away, and all things are become new. Without holiness no man shall see the Lord. Putting off the old man, with his deceitful lusts, and putting on the new man, which, after God, is created in knowledge, righteousness, and true holiness, ye must, as new born babes, desire the sincere milk of the word, that ye may grow thereby: for, if any man have not the Spirit of Christ, he is none of His. O that ye but knew the riches of the glory of the gospel, which is Christ in you the hope of glory; that ye but apprehended, with all saints, what is the "breadth and length, and height, and knew the power and the love of Christ which passeth knowledge."

O think! with astonishment think, what kind preparations God hath made for your everlasting salvation; how He "so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, might not perish, but have everlasting life;" how He set Him up from everlasting, as our surety; how, in His incarnation, He brought Him into this world in the likeness of sinful flesh, how He made Him under the law, and exacted from Him all the infinite debt of obedience and suffering due from us, that He might redeem us that were under

the law; how He made Him to be sin for us who knew no sin, that we, who knew nothing but sin, might be made the righteousness of God in Him; how He made Him a curse for us, that we might be blessed in Him with all spiritual blessings in heavenly places; how He put Him to grief, to death for us, that we might live through Him; how He delivered Him for our offences, and raised Him again for our justification; gave Him glory for Himself, and unbounded fulness of gifts for men, yea, for the rebellious, that our faith and hope might be in God; and how He hath made Him to us wisdom, and righteousness, and sanctification, and redemption! And O with application think, with what compassionate tenderness, Jehovah, by all His promises and threatenings, by all His mercies and judgments, by all His ordinances and ministers, by all your needs in time and eternity, calls, and expostulates with you, to receive Himself, and His full and everlasting salvation offered to you in the gospel, freely, without money, and without price!

Alas! my dear young friends, why are you so prone to comply with every temptation of Satan, your destroyer; every enticement of your vain companions; every suggestion of your foolish and wicked heart, and yet so deaf, so averse to the most earnest entreaties of the great God your Saviour? Do they love you more, or will they, or can they do more for your everlasting welfare, than He? Why, by your ready compliance with every thing ruinous, do you labour to pull down everlasting destruction upon your own heads?

Nay, my beloved friends, whom I wish for my joy and crown in the day of the Lord, when so much of the best of your time is already spent in vanity, when death, judgment, and eternity hasten to meet you; why should you delay your concern about your eternal salvation one moment longer? Why defer coming to an infinitely gracious Redeemer, to the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin?" Why delay, when called from darkness to God's marvellous light; called to receive "redemption through Jesus' blood, to receive out of His fulness, and grace for grace; called



to the fellowship of God's Son, called to be heirs of God, and joint heirs with Christ? Why lose another year, another month, another hour, another moment, without the enjoyment, the infinitely sweet enjoyment of God in Christ, as your father, friend, and portion? Why ruin yourselves, when a kingdom which cannot be moved, is offered unto you? Why, to render your eternal damnation more certain and more dreadful, and your way of escape more difficult, should you remain among carnal companions, and filthy lusts, when Jesus is lifting up His voice, and crying, "whosoever will, let him come unto me. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Him that cometh unto me, I will in no wise cast out. Behold, I stand at the door of thine heart and knock; open to me, my sister, my love, for my head is filled with the dew, and my locks with the drops of the night." When you hasten from outward danger, why not make haste to Jesus, the refuge, the hope set before you? When He saith, to-day, if ye will hear my voice, harden not your hearts; now is the accepted time; now is the day of salvation: why should you say to-morrow, when He waits to be gracious, and exalteth Himself to shew mercy; why tire out His patience till He shut up all His tender mercies in His wrath? It is a small thing for you to weary men, but will ye weary my God also?

Lord Jesus, make haste to convince, to convert, to save the rising generation in Britain. They perish, they perish! O Redeemer, make no tarrying. Now be an accepted time, now be a day of salvation. Save now, O Lord; we beseech Thee, send now prosperity.

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#### THE SHIP AND THE SHORE.

There are many Christians, like young sailors, who think the shore and the whole land do move, when the ship and they themselves are moved; just so, not a few imagine that God moveth, and faileth, and changeth places, because their godly souls are subject to alteration; but the foundation of the Lord abideth sure.—*Rutherford.*

## The Dishonesty and Cruelty of Debt.

SOMETIME ago I wrote an article on "The Critic" for the magazine and judging from some of the candid remarks I overheard the article had gone home and revealed to me a number of people whom I had not suspected to belong to that category. This month I purpose dealing with debt, which is commoner than most would suppose, and is not regarded by many as anything very dishonourable. This charge applies to some who profess Christ's name and who would consider it a most dishonourable thing to go into a grocer's or draper's shop and lift an article here and there which they never pay. There is a moral bluntness in this matter in the consciences of many that is disconcerting and discouraging. While we say this we are not forgetful that circumstances at times, such as ill-health, etc., arise, over which one has no control and plunge one into debt. But even when this happens the honest minded will feel it a burden until his debts are met. Most of the cases of debt are due, however, either to extravagance or sheer carelessness or shortsightedness on the part of the debtor. No account is taken of the income; and living beyond it even a few shillings per week means something at the end of the year. People are ready to excuse themselves and to say that there is such a thing as honest debt but there is not much honesty about the debt of a person who goes on increasing it without the slightest effort to bring his expenses within his income. Some men and women seem born to get into debt. Heedlessly they blunder along until they find a load of debt about their necks like a millstone hampering themselves and others. Sometimes it is the husband, sometimes it is the wife that is to blame and the home where both husband and wife are guilty is to be pitied. It is so easy to get into debt and so difficult to get out of it that most far-seeing people prefer to keep out of it. This may involve curtailment of many things we like and which we may think indispensable for our comfort but it is better to exercise a little self-control and deny ourselves indulgences,

quite lawful in themselves if we had the means. The case of the person who runs into debt with his or her eyes open knowing that at the time the debt is being incurred there is no prospect of it being met except that something or other may turn up to deliver them out of the difficulty is akin to the spirit of the gambler who hopes to retrieve his desperate position by some fortunate turn of events. We are not writing in this strain to hurt the feelings of those who through no blame of their own may be passing through trying financial difficulties. Our words are meant for quite another class and who are not so sensitive in their consciences as the former. In the tremendous financial crisis through which the country is passing we are made to feel what comes of thoughtless, reckless spending in the high places of the nation. The mad spirit of squandermania is now bearing fruit and pressing heavily on thousands of innocent people who find the little means they had melting away like snow through the recklessness of men in high places. Debt, which might be avoided, is, therefore, not only dishonest but cruel. It is a breach of the eighth commandment inasmuch as it interferes with "the lawful procuring and furthering the wealth and outward estate of ourselves and others." It is also cruel because of the difficulties it often creates not only for the debtor but also for the creditor.

Many an honest merchant has been worried to death through the gross carelessness of many of his customers becoming deeply involved in debt—so deeply involved that they are not able to get out of the financial difficulties they have created for themselves and others. Professing people, of all others, should have a conscience void of offence in these matters. It is lamentable when one finds worldly minded people with a higher sense of honour in such matters than some of the professing followers of the Lord Jesus Christ. The only debt in which they should be is a debt of love to God which they can never pay but let them so order their earthly affairs when that can be done so that they may live within their income.

It is not necessary to enter further on the discussion of this subject but simply to say that those who find they are running into debt which can be easily avoided should right away exercise a little self denial and if in so doing they experience some difficulty yet afterwards we are sure they will feel grateful for the advice tendered to them. Better it is that they should be considered "stingy" than that they should be lavish with what does not belong to them.—A. W. M.

## Nadur an Duine 'na Staid Cheithir Fillte.

MU THRUAILLIDHEACHD NA TUIGSE.

(Continued from page 433.)

III. Bheir mi cuid do reusain, air son am bu chòir dhuinn aire àraidh a thabhairt do pheacadh ar nàduir.

1. A chionn, do na h-uile pheacadh, gur e is farsuinn agus is sgaoiltiche: Tha e dol troimh 'n duine gu h-iomlan, agus a' milleadh gach ni. Tha peacanna eile a' milleadh earranna fa leth do iomhaigh Dhé; ach tha so, ann an aon uair, a' dubhadh an iomlan! Tha galar a tha teachd air ball sam bith do'n chorp, ole; ach tha sin a tha air feadh nan buill uile ni's miosa. 'Se truailidheachd an naduir, nimh na seann nathrach, a ta air a thilgeadh ann an tobar a ghnìomh; agus a ta mar sin a' salachadh gach uile ghnìomh, uile anaileachadh an anama.

2. 'Se is aobhar do na h-uile ana-miannaibh fa leth agus do na peacannaibh gnìomh, 'nar cridheachaibh agus 'nar caithe-beatha: Is e an siol a dh' fhàg an Lebhiatan mor ann an anamaibh dhaoine; o'n do ghineadh an sgaoth sin uile do pheacanna gnìomh, agus do ghraineileachda: Mare. vii. 21. "Is ann o'n taobh a stigh, á cridhe dhaoine, a thig a mach droch smuaintean, adhaltrannas,"—Is e'n tobar searbh e: Cha'n 'eil ann an ana-miannaibh fa leth ach sruthain a ta ruith uaithe: a ta tabhairt a mach a dh' ionnsuidh an caithe-beatha earrann

a mhàin, ach nach 'eil a' tabhairt a mach an iomlan do na tha'n taobh a stigh. A nis tha'n tobar do ghnath os ceann nan sruthan: Mar sin, e' aite sam bith am bheil an t-uisge maith, tha e ni 's fearr anns an tobar; agus e' aite sam bith am bheil e ole, tha e ni 's miosa ann an sin. Air do thruaillidheachd an naduir a bhi an ni sin a ta salachadh nan uile, is eigin gur i féin an ni as ro-ghraineile do na h-uile.

3. Is i, ann an seadh, gach uile pheacadh; oir is i siol nan uile pheacanna i, nach 'eil ag iarraidh ach cothrom air an cinn a thogail suas; air do'n t-siol a bhi ann an truailidheachd an naduir, mar a tha'n toradh anns a' cheann-aobhair: Uaithe sin, theirear rithe, corp a' bhàis, (Rom. vii. 24.) mar air a dheanamh suas do na buill fa leth a bhuineas d' a leithid sin do chuip pheacanna, (Col. ii. 11.) aig am bheil a bheatha a' luidhe ann am bàs spioradail. Is e 'm fonn malluichte e, a ta comasach air na h-uile dhroch luibh a thoirt a mach! Mar tha sgaoth do bheistean nimheil ni's uamhasaiche na aireamh bheag dhiubh a ta snàgadh a mach; mar sin is eigin gu bheil peacadh do naduir, mhathair sin nan graineileachda, ni's miosa na ana-mianna sam bith fa leth, a ta air am faicinn a' gluasad ann ad chridhe agus caithe-beatha. Cha'n fhacas riabh na h-uile peacadh a' briseadh mach ann an caithe-beatha an neach a b' uamhasaich a bha beo; ach seall a steach 'a d' nadur truailidh agus a sin feudaidh tu gach peacadh air leth fhaicinn, na shìol 'sna fhreumh. Tha lànachd do na h-uile neo-fhireantachd an sin! Rom. i. 29. Ann an sin tha Dia-aicheadh, ìodhol-aoradh, toibheum, mortadh, adhaltrannas, agus gach ni a ta gràineil! Theagamh nach 'eil thusa toirt fa'near aon sam bith dhiubh sin ann ad chridhe; ach tha tuilleadh anns an doimhne do-rannsuichte na h-aingidheachd sin, na 's aithne dhuitsa. Tha do chridhe truailidh cosmhuil ri nead sheangan, fhad 's a ta chlach 'na luidhe air, cha'n fhaicear a h-aon diubh; ach, thoir a' chlach air falbh, gluais an àird iad, a mhàin le barr cuinnlein, agus chi thu ciod an sgaoth tha'n sin, agus cia eo beothail 'sa tha iad: Is ann dìreach mar sin a bhiodh sealladh do d' chridhe dhuitsa, nan deanadh an Tighearn ach

am bacadh a chuir e air, a thoirt air falbh, agus nam fuilingeadh e do Shatan, a bhrosnachadh an aird le buaireadh!

4. Is e peacadh air naduir do na h-uile peacadh e sin as daingean agus as marainniche. Ged d' fheudas cionta agus sal pheacanna gnìomh mairsinn, gidheadh, tha iad annta féin a' dol thairis. Cha'n 'eil am misgear do ghnàth aig a' chupan, no an neach neo-ghlan do ghnàth a' cur neoghloine an gnìomh: ach tha truailidheachd an naduir 'na pheacadh mairinneach; tha e fantuinn le daoine, 'na làn-neart a dh'oidheche agus a là, aig gach uile àm; ceangailte riu mar le cuibhrichean iarunn agus umha, gus am bi an naduir air atharrachadh le gràs an iompachaidh; agus mairidh 'fhuigheall anns na creidmhech, gu bàs a' chuirp. Cha bhi uabhar, farmad, sannt agus an leithide sin, a ghnàth a gluasad annad: Ach tha'n nadur uaibhreach, sanntach, agus feolmhor do ghnàth maille riut. Eadhon mar an t-uaireadair a tha mearachdach, nach 'eil a' bualadh do ghnàth am mearachd: ach tha'n suidheachadh mearachdach a' mairinn ann, gus mhor-atharrachadh.

5. Is e am peacadh mòr e a tha rioghachadh, Rom. vi. 12. "Na rioghaicheadh am peacadh uime sinn ann bhur corp basmhor, air chor as gu'n d' thugadh sibh ùmhlachd dha 'na ana-miannaibh." Tha trì nithe a dh'fheudas sibh a thoirt fa'near anns a' chridhe thruaillidh: (1.) Tha nàdur truailidh ann: Suidheachadh truailidh a' chridhe, leis am bheil daoine neo-iomchuidh air son gach uile mhaith, agus iomchuidh air son gach uile uile. 'Se so ris am bheil an t-Abstol ag radh, peacadh a ta rioghachadh. (2.) Tha ana-mianna fa leth no an-tograidhean an truailidheachd naduir sin, ris am bheil an t-Abstol ag radh, na h-ana-mianna; mar tha uabhar, sannt, agus mar sin sios. (3.) Tha aon pheacadh 'nam measg sin, a ta cosmhuil ri Saul am measg an t-sluaigh, ni 's àirde gu mor na cach, eadhon am peacadh a ta gu furas ag iadhadh umainn, Eabh. xii. 1. 'Se so ris an abair sinn gu tric am peacadh a ta'n uachdar; a chionn gu bheil e mar gu b' ann a' rioghachadh os ceann ana-mianna araid eile, air chor as gur eigin doibh strìochdadh dha. Tha'n triuir sin cosmhuil ri amhainn a ta

air a roinn gu moran shruthan aig am bheil aon sruthan a's mò na each. 'Si truailidheachd an naduir ceann na h-aimhne, aig am bheil iomadh ana-miann araidh sam bheil i a' ruith; ach tha cuid mhor dhi ruith anns a' pheacadh sin d' an goirear àrd-pheacadh duine. A nis, air dhoibh sin uile a bhi air am beathachadh le peacadh ar naduir: tha e soilleir, gur e sin am peacadh mor a ta rioghachadh, nach 'eil idir a' call uachdranachd os ceann ana-mianna araidh a ta beò agus a' bàsachadh maille ris agus leis. Ach, mar ann an cuid do aimhnichean, nach 'eil an t-ard-shruth a' ruith do ghnath anns an aon chlais, mar sin, feudaidh peacanna araid aig am bheil an uachdranachd a bhi air an caochladh, mar a dh' fheadas ana-miann ann an oige bhi air a chaochladh gu sannt ann an sean aois. A nis, eiod am feum a ta bhi deanamh ath-leasachadh ann am peacaibh eile, am feadh 's a ta 'm peacadh mor aig am bheil an uachdranachd a' mairsinn 'na làn chumhachd? Ciod ge do bhitheadh ana-miann àraid air a bhriseadh, ma tha am peacadh sin, peacadh ar nàduir a' gleidheadh na caithreach? Cuiridh e suas aon eile 'na àite. Mar, an uair a ta slighe an uisge air a' dunadh ann an aon àite, am feadh nach 'eil an tobhar air a dhruideadh suas, sruthaidh e mach ràthad eile: Agus mar so tha cuid a' cur uatha an struithealachd, ach tha sannt a' teachd 'na àite: Tha cuid a' tilgeadh air falbh an gnìomhara mi-naomha, agus cha'n 'eil truailidheachd an nàduir a' cur a h-àrd-shruth an ràthad sin, mar a rinn i roimhe; ach tha i ruith ann an clais eile, eadhon ann an spiorad làghail, féin-fhìreantachd, no an leithide sin. Air chor as gu bheil daoine air am milleadh le dìth seallaidh air peacadh an nàduir.

*San àite mu dheireadh*, Is ole a thainig a nuas mar oighreachd, Salm, li. 5. "Ann am peacadh ghabh mo mhathair 'na broinn mi." Cha'n 'eil peacanna fa leth mar sin, ach tha iad a' sruthadh o'n ceann-aobhair: feudaidh mac erionna bhi aig athair struthach; ach tha'n galar so air a ghineamhuin ann an nadur; agus uime sin, ni's cruaidhe r'a leigheas. Gu cinnteach, air an aobhar sin, bu choir am focal a bhi air a thoirt a mach an aghaidh a' pheacaidh so, mar an aghaidh rìgh Israel, 1 Rìgh



xxii. 31. “Na cogaibh ris a’ bheag no nis a’ mhòr, ach ri so ’na aonar.” Oir air do’n pheacadh so bhi air a bhriseadh, tha na h-uile peacadh eile air am briseadh maille ris; agus am feadh a tha esan a’ seasamh ionlan, cha’n fhaighear buaidh.

IV. Chum gu faigh sibh beachd do thruaillidheachd bhur nàduir, mholainn trì nithe dhuibh: (1.) Gabhaibh curam gu eòlas fhaotainn air spioradalachd agus farsuinneachd lagh Dhé; oir is e sin an sgathan ’s am feud sibh sibh féin fhaicinn. (2.) Thugaibh aire d’ ur eridheachaibh aig gach uile àm, ach gu h-àraidh aig àm buairidh. Tha buaireadh ’na theine a tha dusgadh sàl a’ chridhe ghràineil: Thugaibhse fa’near gu curamach ceud toiseach na truailidheachd. San *àite mu dheireadh*, Rachaibh a dh’ ionnsuidh Dhé, tre Iosa Criosd, gu bhi air ’ur soillseachadh le a spiorad. Doirtibh a mach ’ur n-anama am fianuis an Tighearn, mar mhuinntir a ta toileach eòlas fhaotainn air gràineileachd ’ur nàduir: Abraibh ris, “An ni nach aithne dhomh, teagaisg thusa dhomh:” Agus bithibh toileach solus a ghabhail a steach o’n fhocal. Creidibh agus chi sibh: Is ann leis an fhocal a tha’n spiorad a’ teagasg; ach a dh’ easbhuidh teagasg an Spioraid, bithidh na h-uile teagasg eile air bheag buannachd. Ge do dhealruicheadh an soisgeul mu’n cuairt duibh, mar a’ ghrian air mheadhon-là, agus ge do bhitheadh an fhirinn mhor so air a shearmonachadh air an doigh as soilleire; cha’n fhaic sibh gu brath sibh féin gu ceart, gus an soillsich spiorad an Tighearn a choinneal an taobh a stigh d’ ur eridhe. Cha’n e lanachd agus glòir Chriosd, truailidheachd agus graineileachd ar naduir, air am foghlum gu ceart, ach far am bheil Spiorad Chriosd ’na fhear-teagaisg.

Ach a nis gus a’ phuine chudthromach so a cho-dhunadh, bitheadh na chaidh a ràdh, a’ nochdadh dhuibh uile am feum a th’ agaibh air Criosd. Sibhse a ta air bhur tabhairt a mach as ’ur staid thruaillidh naduir gu Criosd, bithibh iriosal; a’ teachd fathast a dh’ ionnsuidh Chriosd, agus a’ deanamh, cleachdamh d’ur n-aonachd ris, a chum an tuilleadh lagachaidh do fhuigheall na truailidheachd nadurra so. Am bheil bhur nadur air atharrachadh? Cha’n ’eil e mar sin, ach ann an

cuid : bha là ann, 's nach b'urrainn dhuibh cathrachadh; a nis tha sibh air bhur leigheas. Ach cuimhnichibh nach 'eil an leigheas fathast iomlan, tha sibh fathast ag imeachd gu bacach : Agus ge do bhitheadh nithe a' dol leibh ni 's fearr na a ta iad, bu chòir do chuimhneachan air mar a bha sibh, do thaobh naduir, bhur cumail iosal. Gabhaibhse a ta fathast 'nur staid naduir ris : Creidibh truailidheachd bhur naduir; agus bitheadh Criosd agus a ghràs, luachmhor 'nur suilibh. O nach biodh sibh a nis fo churam mu thimehioll staid 'ur n-anama! Ciod a tha sibh a' runachadh a dheanamh? Is eigin duibh bàsachadh! Is eigin duibh a bhi air bhur taisbeanadh an lathair caithir breitheanais Dhé! An luidhe sibh sìos agus an cadail sibh oidheche eile gu socrach, anns an staid so? Na deanaibh e; oir, mu'n tig là eile, feudaidh sibh a bhi air bhur eur 'nur seasamh an lathair caithir breitheanais Dhé, ann an eudach mairbh bhur staid thruaillidh : agus bhur n-anama gràineil a bhi air an tilgeadh gu slochd an sgrios, mar mheall truailidh, gu bhi gu brath air adhlacadh o lathair Dhé! Oir, tha mi a' deanamh fianuis duibh uile, nach 'eil sìth ri Dia, nach 'eil maitheanas no neamh air bhur sonsa, san staid so! Cha'n 'eil ach ceum eadar sibh agus sgrios sìorruidh, o lathair an Tighearna! Mu bhitheas snaithean caol na beatha, a dh' fheudas a bhi air a bhriseadh le buille (beag,) mu'm bheil sibh a' mothachadh dha, da rìreadh air a bhriseadh am feadh a ta sibh san staid so, tha sibh air bhur sgrios gu brath, agus sin gun leigheas! Ach imichibh gu luath a dh' ionnsuidh Iosa Criosd; ghlan e anama co gràineil r' ur n-anama-sa, agus "glanaidh e fathast am fuil-san nach do ghlan e," Ioel iii. 21. An fhad so, "Mu pheacadh staid naduir an duine."

*Ri leantuin.*

## Notes and Comments.

**Modern Theology and Modernism.**—Dr. McConnachie, Dundee, as an ardent disciple of Professor Barth, whose Theology of Crisis is causing the Modernists some perturbation of mind,

has been carrying the war into the enemy's camp in articles which have appeared from time to time in the *Scots Observer*. The Theology of Crisis, while laying much needed emphasis on certain doctrines of the Reformed faith, is sadly lacking in certain truths which would strengthen its witness against Modernism. The disciples of this phase of theological thought are zealous advocates of their faith, and if the new teaching would only go still farther and take up the Calvinistic position of the Reformed Churches, as set forth in the greatest of the Calvinistic symbols, the Westminster Confession of Faith, there are still some in Scotland who would rejoice. In an article which appeared in the *Scots Observer* (21st January) Dr. McConnachie writes: "I do not say that modern theology has adopted all the doctrines of modernism, but I do say that the underlying assumptions and pre-suppositions of much of our modern theology are at one with these principles of modernism. Therefore I hold that this modern theology of ours is not true to the fundamental teaching of the New Testament and of the Reformers. We need a new and truer theology that will lay the supreme emphasis not on man but on God: not on man's religion but on God's divine Revelation." Dr. McConnachie will find many "stony ground" hearers among his brethren in the Church of Scotland, if not open hostility. Still, if the religion of Scotland is to be revived, it will require more than the message of Professor Barth to do so.

**Sabbath Observance Meeting in Inverness.**—Under the auspices of the Lord's Day Observance Association of Scotland a large gathering met in the Free North Church, Inverness, on 21st January. The meeting was presided over by Rev. Ewen Macqueen, and resolutions were moved protesting against Sabbath cinemas (moved by Colonel Rose of Kilravock) and the "Floating Sunday" (moved by Rev. W. C. Fisher, Baptist minister, Inverness). The Rev. Stewart Meehie, Crown Church, Inverness, moved that copies of the resolution against the "Sunday Entertainment Act" be sent to the Prime Minister, the Home Secretary and the Northern Members of Parliament, and that copies of the second resolution be sent to Sir Eric Drummond, the General

Secretary of the League of Nations, Geneva; to the Foreign Secretary, Lord Cecil of Chetwood; to the Secretary of the League of Nations Union, London; and to the representative of the Church of Scotland on the League of Nations Union, Edinburgh.

**"A Nicht Wi' Burns."**—Burns worship has been steadily making strides in Scotland as the worship of God has been declining, but we were not quite prepared for a paragraph that caught our eye in a Glasgow evening paper. It announced that "'A nicht wi' Burns' in song and recitation was the form taken by the Pleasant Sunday Evening Concert of the Glasgow Temperance Crusaders in St. Andrew's Hall on Sabbath, 24th January. Mr. E. Rosslyn Mitchell (of Prayer Book speech fame) paid a tribute to the poet in 'The Immortal Memory.' The St. George's Vocal Octette gave selections from part songs by Burns." It looks like when one reads these doings that God is delivering many of the Scottish people over to the desires of their own hearts.

**Resignation of Sir William Jowitt.**—It gives us pleasure to chronicle this resignation. It will be remembered that it was Sir William, as a law officer of the Crown, who unashamedly stated in Parliament that he had winked at the glaring breach of the law of the land in allowing cinemas in London to be open on Sabbath. Sir William, as if not content with this neglect of Heaven's law, bent all his energies to get a bill through legalising the opening of these places of amusement on the Lord's Day, but his efforts were in vain, as this piece of legislation went into well-deserved oblivion amidst the crash of the Socialist Government. At last election Sir William was deprived of his Parliamentary power by the vote of the people, and despite all efforts to get a seat for him and the Prime Minister's desire to retain his services, he has meantime to retire from Parliamentary life. Sir Herbert Samuel, who sponsored the temporary bill to shield the Sabbath breakers in London, might do well to take heed, as his turn may come soon. "Those that honour God He

will honour, and they that despise Him will lightly be esteemed" (I. Sam. ii. 30).

**Links with Dr. Livingstone.**—One can scarcely realise that there are still living some who had intercourse with the great South African missionary. Two natives, at anyrate, are still to the fore, Lazarus Rankaine (aged 105) and Matthew Wellington, now living at Mombasa (aged 89). The latter is the last survivor of that noble band that carried Livingstone's body from Chitambo's village to the coast. Rankaine's association with Livingstone goes further back. He was one of Mary Moffat's (afterwards Mrs. Livingstone) pupils, and was a camp boy on the fateful morning when Dr. Livingstone had the encounter with the lion. Rankaine, in order to escape the lion, jumped into the camp fire and was severely burnt on his hand and arm—the scars of which are with him to this day. He was with Livingstone when he discovered the Victoria Falls.

**Prayers for the Dead.**—Dr. Charles Warr in the prayer offered at the Stone of Remembrance last Armistice Day showed all too plainly his own position. Dr. Norman Maclean, St. Cuthbert's, in the first of a series of sermons on "The Blessed Dead" gives utterance to certain sentiments which clearly indicate where he stands also. We have only a short newspaper report before us, but take it for granted that it correctly states the preacher's views. According to this report, Dr. Maclean is reported as saying that the dead passed into a state which the Bible called Paradise, but this was not Heaven. When our Lord said to the dying thief, To-day shalt thou be with *me* in Paradise, did He not mean Heaven? Another strange statement made by the preacher was: "It took aeons for the earth to become solid for the feet of man. It took aeons for man to develop and grow until he saw the difference between right and wrong. . . . There was nothing in death that would prepare a great sinner instantly to crash into the centre of Glory." Certainly not in *death*, but there was in *God* reconciled through Christ. In dealing with the objection that prayers for the dead had been abused, Dr. Maclean brushed it aside as so much cant. The

liveliness of Dr. Maclean's Celtic imagination needs a severe curb to keep it within the bounds of truth. There was a day, even in the Church of Scotland, when Drs. Warr and Maclean would be brought to book for their views, but in these days of broad-minded charity, the seed of which was liberally sown in the Scottish Churches by the enemy, the wonder will be if the Church Courts take notice of the matter.

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## Church Notes.

**Communion.**—March—First Sabbath, Ullapool; second, Portree, Ness and Tarbert (Harris); fourth, North Tolsta and Kinlochbervie. April—First Sabbath, Stoer and Achmore; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alteration of, the above dates of Communion should be sent to the Editor.

**Induction at Greenock.**—The Southern Presbytery met at Greenock on Tuesday, 26th January, for the purpose of inducting the Rev. James Macleod to the charge of the Free Presbyterian congregation of Greenock. The Rev. D. Beaton, Oban, preached from Acts x. 23—"Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." After divine worship the Rev. N. Macintyre gave a brief narrative of the proceedings in connection with the call. The Rev. James A. Tallach put to Mr. Macleod the customary questions required to be answered by ministers at their induction, which, on being satisfactorily answered, the Formula was signed by him in the presence of the congregation. Mr. Macleod was then inducted to his new charge, and received the right hand of fellowship from the members of the Presbytery present. The

newly inducted minister was then addressed by the Rev. D. Beaton, and the congregation by Rev. N. Macintyre. There was a very large congregation, friends being present from Glasgow, Kames, etc. This congregation has been without a pastor since 1893, and our prayer for people and minister is that the Lord would abundantly bless them.

**New Student Received.**—At a meeting of the Southern Presbytery, held at Glasgow on 27th January, Mr. John A. Macdonald was received as a student studying with a view to the ministry in the Free Presbyterian Church of Scotland.

**London Communion.**—The services in connection with the Communion begin on Thursday, 24th March. They will (D.V.) be as follows:—Thursday (24th March), 7 p.m. (English); Friday, 3.30 p.m. (Gaelic), 7 p.m. (English); Saturday, 3.30 p.m. (English); Sabbath, 11 a.m. and 7 p.m. (English), 3.45 p.m. (Gaelic); Monday, 7 p.m. (English).

The services will (D.V.) be conducted by Rev. D. Macleod, Shieldaig, and are held in the Conference Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W.

**Magazine Subscriptions.**—The Treasurer of the Magazine desires to call attention to the fact that a considerable number of subscriptions to the Magazine are unpaid—some of these extending over a period of years. The Magazine is not stopped unless notice to this effect is given so that these unpaid subscriptions are a considerable drain on the Magazine Fund. This state of matters, we have no doubt, will be remedied at once when this note is read.

**What it has come to.**—"I appeal to the Choir to come back for without them I cannot conduct a proper service" was the appeal made by the Rev. Alexander Loudon to the members of the choir of Falkirk Old Parish Church when they went recently on strike because the Kirk-Session would not give them a grant of £10 for their annual dance—a grant which the minister said ought to have been given. That choir should have been given a holiday during the term of their natural life and so also should the minister who could not conduct a "proper

service" without the assistance of such a choir. A "Forward Movement" in making a clearance is evidently much required in Falkirk Old Parish Church.

**Thurso and Fast Days.**—Thurso—at least the Town Council—has decided to abolish the three fast days which it at one time observed and to substitute holidays instead. A petition drawn up by Rev. William Grant, interim-moderator of our congregation there, and signed by 430 persons, received scant respect at the hand of the city fathers. In this, they are acting as one would expect men of the world to act, but if we are to rely on what was said at the council table it would appear that there was more opposition to the new move than some of the town councillors were willing to admit.

## Acknowledgment of Donations.

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

**Sustentation Fund.**—Graham Anderson, China Inland Mission, Hungtung, £10; R. W. Anderson, Glasgow, £5; Anon, Argyle, £1; D. M., Assynt, £1; Dr. F. M. M., Harrow, £1 1s; Miss E. McK., Grantown-on-Spey, 4s; "A Friend," Johannesburg (o/a Shieldaig), £2; Mrs C. C., Colbost, Dunvegan, £1; Mrs F., Kirkbuddo, Forfar, 16s; Mrs H. N., Fort William, Ontario, 9s 6d; D. M., Fort William, Ontario, 4s 9d; Nurse McL., Glenelg, 10s.

**College Fund.**—Ross-shire Teacher, 10s.

**Home Mission Fund.**—Graham Anderson, China Inland Mission, £10; R. W. Anderson, Glasgow, £5; D. M., Assynt, 10s; M. H., per Rev. N. Cameron, 5s.

**Jewish and Foreign Missions.**—D. M., Assynt, 10s; Percentage on Capital, £1 4s; K. M. I., Elros, 10s; Anon, Comrie Postmark, £1. Rev. N. Cameron acknowledges with sincere thanks the following donations:—A thank-offering, 15s; Friend, Applecross, £3; Friend, Glasgow, £2; A thank-offering, 10s; M. A., 5s; Miss J. M. Redfield, Tore, o/a Rev. D. J. Urquhart, £1; A thank-offering, o/a Mr. Bridger's Mission, 5s.

**Legacy Fund.**—Received with grateful thanks the sum of £7 10s from the Executors of the late Mr. John MacPhail, of 12 Kelvin-dale Street, Glasgow, being the balance of Legacies bequeathed to the Funds of the Church, on the final division of the deceased's estate, per Messrs. F. D. & D. A. Morrison, Writers, 5 George Square, Greenock, Agents for the Trustees.



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