

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.

CONTENTS.

	PAGE
The High Standards of Heaven,	41
Sermon; by the Rev. John Colquhoun, D.D., Leith, . . .	45
The Gospel Call; by Professor R. Watts, D.D., LL.D. . .	54
A Warning: Marks of Religious Declension,	61
A Canadian Senator on the World-wide Depression, . . .	63
Sermon; by C. H. Spurgeon,	67
Nadur an Duine 'na Staid Cheithir Fille,	70
Notes and Comments,	74
Church Notes,	75
Acknowledgment of Donations,	76
The Magazine,	77

PRINTED BY N. ADSHEAD & SON, 11 UNION STREET
 AND 34-36 CADOGAN STREET, GLASGOW.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XXXVIII.

June, 1933.

No. 2.

The High Standards of Heaven.³

IN reading the Bible, if we do so with care, we are confronted with new standards and values that raise questions and problems that only find a true solution in the recognition that these are the standards and values of Him with whom we have to do. For centuries men had been formulating values of their own and setting up standards by which they measured themselves and others but when God spoke and announced to men what He regarded as important it went in the face of all that the natural man valued. Under the vain delusion that a multitude of sacrifices would please God the worshipper was awakened out of his dreams by the announcement that "the sacrifices of God are a broken spirit." To the formalist, satisfied with the outward performance of duties, the announcement must have appeared as the very negation of all that he considered of importance in the worship of God. The whole subject is one of the profoundest interest for though we can only touch on its fringe it will be found running throughout the revelation God gave to man. It is the truth underlying many of the announcements of God. Take for instance the virtues emphasised in the Sermon on the Mount--humility, etc., how strange must it all have sounded in the ears of those who were accustomed to regard pride as one of the essentials of manly bearing and who were as ignorant of being poor in spirit as the untutored savage who gloried in fancied virtues that were never recognised in the court of heaven. In

these announcements we are at once transported into a new realm where different standards operate and different values are recognised.

It is not our intention even if we possessed the ability to deal elaborately with this great subject but does it not strike us at once that in the matter of sacrifice which occupies such a prominent place in Scripture that we have a heavenly principle brought before us which even after it is revealed comes right into opposition with deeply ingrained prejudices in the heart of man? It was the recognition of the necessity of sacrifice by God at the beginning of the world that caused the first religious controversy and ended in the murder of a brother. In his carnal way Cain offered the best he had and probably argued that this offering was as good, if not better, than that of his brother Abel's but God who was the sovereign Judge in this matter made it clear that Abel's sacrifice as setting forth the solemn and profound truth—without the shedding of blood there is no remission of sin—was more acceptable in His sight. Cain's standard in measuring sin was not God's standard. His view of drawing near to God as one of Adam's fallen race was different from God's. The narrative in Genesis makes this abundantly plain and at the beginning of revelation we have the elements in the first controversy on religion which are a live issue to this day. God's ways are not man's ways. Sin was something more heinous than entered into the heart of Cain though he was soon to see in his own fratricidal act what it was capable of nerving his heart and arm to do. The same phenomena meets us in the great Sacrifice offered on Calvary. From two converging points we find strong, determined, even Satanic opposition to the great truth underlying all that was taking place on Calvary's accursed tree. The Jew with a righteousness of his own which he regarded as sufficient to take him to heaven found the Saviour to be a stone of stumbling and rock of offence. Christ's very presence as the Lamb of God who was taking away the sin of the world by a way for which no recognition had been made in the religion of the

Jew only made him stumble when he met Him on the way. But He was not only a stone of stumbling—He was a rock of offence. This Rock stood in the way which the self-righteous Jew complacently imagined was leading to heaven and completely barred his way. The supernatural religion of heaven and the natural religion of man stood confronting each other and between them there could be no compromise. Here again the standard measuring the necessities of the sinner explains the impassable gulf there is between the religion revealed from heaven through Jesus Christ and the natural religion of the human heart in its highest attainments of even such a man as Saul of Tarsus. But all that took place on the cross was not only a stumbling stone to the Pharisaic Jew it was foolishness to the learned and cultured Greek. He too had to face the problem of that cross where God was revealing the profound mystery of eternal wisdom in the taking away of sin. Intoxicated with the philosophy that had become to him as stable as the solid earth but which had no place for sacrifice because it had never faced the problem of sin he sat in judgment on the greatest manifestation of wisdom ever given to the children of men and unhesitatingly pronounced it foolishness. The Greek's philosophy could not cure hearts that were broken; it brought no message of hope to hearts that were sinking beneath a load that was too heavy to bear. The evil that was gnawing at the heart of man was something of which the Greek philosophy took no cognizance and for which no remedy had been suggested by it. The standard by which the Greeks measured the mighty transactions of the Cross of Calvary was a very low one and hence the verdict was directly in opposition to the true verdict. The two outstanding characteristics of the religion that regarded the Cross as a stumbling block and as foolishness are found proudly asserting themselves in all ages whenever a formal religion and intellectual pride find themselves confronted with the Cross of Christ. Both, though differing widely, like Herod and Pilate, are agreed on one point and alike in the religion of the Pharisee and the philosophy of the Greek there is no place

for God's great Sacrifice. The two main points touched on in the foregoing may now be dealt with more fully in detail.

1. Standard of Righteousness as set forth in the Cross. No doubt the Pharisee had a standard by which he measured himself and others. In some cases it was much higher than in others. Saul of Tarsus could say as touching the law he was blameless but all this arose from his failing to recognize how high was the standard of God's holy law. The Pharisees, measuring themselves by their own standard, could not see nor understand the necessity of the tremendous sacrifice of Calvary's Cross but this Cross was God's announcement of the provision required to meet the claims of the high standard of heaven. The very righteousness which God required was provided by Him and was not the work of angel or man. This subject is one of abiding interest to the Church of Christ as it underlies the great and encouraging doctrine of justification by faith.

2. God's standard of wisdom. That this standard is not only different in degree but in kind is made clear by man's attitude of undisguised hostility to those mighty works and wonders of God in which His wisdom was revealed. Perhaps in no place in Scripture is the subject so clearly and summarily dealt with than it is in the opening chapters of Paul's First Epistle to the Corinthians. It is true, of course, that the general principle meets us everywhere in Scripture. No people perhaps in the world's history were so captivated by the wisdom of their great philosophers and teachers as the Greeks. The Corinthian believers lived in an atmosphere that was saturated with that philosophy. They breathed it as naturally as the very air. The result was that it was seriously affecting their whole outlook on the redemptive work of the Cross. On its practical side it was causing serious division in the Corinthian Church and the Apostle calls upon the Corinthian believers to consider the manner in which God had been dealing with them when He called them into the kingdom of His dear Son. Not many wise men after the flesh, not many mighty, not many noble were called. God made choice of the foolish things of

the world to confound the wise and He chose the weak things to confound the mighty. He made choice of the base things of the world and things that were despised and things which were not to bring to nought things that were. God's ways of working were therefore not only different to what human wisdom would have suggested but were in direct antagonism to it. Behind these mighty transactions in the field of redemption there was a wisdom which was not only infinitely higher in degree but different in kind to the wisdom that ruled the intellectual world of the Greeks. Their wisdom came into direct antagonism with the wisdom of God. It has caused endless trouble to the cause of Christ. It masquerades under many forms, intellectual pride, undisguised scorn for the weak, exulting in its own strength to break down the citadels of the enemy with its own carnal weapons, and generally displaying a proud arrogance that is the very anti-thesis of the humility of the Gospel. It has high ideas of its own capacities and its capability to drive all before it. Its contempt for those who though gracious men and women are not endowed with its own high attainments is pitiable.

The subject dealt with in this article is one of special importance in view of the attitude assumed by men to God's truth as revealed in His Word and made known in His providence. How different is God's standard of greatness from man's—of riches, etc. But we cannot dwell further on a subject which while making its appeal to us is too vast for treatment in a short article.

Sermon.

By the Rev. JOHN COLQUHOUN, D.D., Leith.

“The Word was made flesh, and dwelt among us.”—John i. 14.

SOME of the ancients inform us, that John wrote this gospel in Ephesus, at the request of the ministers of the several churches in Asia, in opposition to the heresy of Ebion and

Cerinthus, who maintained that Christ was only a mere man. In the beginning of this first chapter, the evangelist, inspired by the Spirit of truth, asserts in the strongest and most sublime manner, the eternal existence, the personal co-existence, and the divine essence of our Lord Jesus. He then demonstrates the truth of his assertion concerning the divinity and divine perfections of our Lord, by observing, that "all things were made by Him, and that without Him was not any thing made that was made;" and also, that He was the Proprietor and Fountain of life. "In Him was life, and the life was the light of men." Having thus asserted and demonstrated the truth of Christ's supreme Godhead, in opposition to such as in every age would deny it, and said some things in further confirmation of it, he proceeds, in the words of my text, to introduce the great and fundamental doctrine of His incarnation, in opposition to them who, he foresaw, would afterwards deny the truth of His humanity. "The Word," says he, "was made flesh, and dwelt among us:" the Word, that is, the Eternal Word, the only-begotten Son of the Father, did in the fulness of time become man, or assume human nature, with all its sinless infirmities, into a personal union with Himself. Thus, in human nature, He for a time condescended to tabernacle among men upon earth.

In elucidating this delightful subject, it is proposed, in the *first* place, To discourse a little of Christ as the Eternal Word; *secondly*, To speak of His Incarnation, or having been made flesh; *thirdly*, To assign some reasons of this; and, *lastly*, To unfold the import of this assertion, He "dwelt among us."

I. It is proposed, then, in dependence on the Spirit of truth, to discourse a little of the Lord Jesus as the Eternal Word.

1. He may be so denominated, because He is the *only-begotten Son* of the Father. The term intimates His ineffable generation; for, as words are as it were begotten in our thoughts, and are the express image of them, as they are only our thoughts expressed; so, the second Person of the glorious Trinity is very properly styled the Word, because He is the only begotten

of the Eternal Father—that eternal and personal Wisdom which the Lord possessed in the beginning of His way (Prov. viii. 22). There is nothing of which we are more certain than that we think, and nothing of which we are more ignorant, than *how* we think. None can declare the generation of thought, or tell how thoughts are conceived in the soul. Who, then, can declare His generation who is the eternal and only-begotten Son of the Father?

2. Christ may be called the Word, because He is the *great Revealer* of the secrets of Heaven—"No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him" John i. 18. By Him, God expresses and declares His thoughts to the Church, as men express their thoughts by their words. He "hath in these last days spoken unto us by His Son" Heb. i. 2. By Him, God in the beginning spoke all things into existence—"By the word of the Lord were the heavens made." By Him, God spake to the ancient patriarchs and prophets. By Him was the gospel preached in the days of His flesh: at the first it began to be spoken by the Lord. It is by Him that God speaketh to the hearts of sinners in the day of His power.

3. As it is by Him that God *declares* His thoughts or will to His people, so it is by Him that they express their thoughts and desires to God. The Man Christ Jesus "is the only Mediator between God and men." It is by Him, therefore, that believers offer the sacrifice of praise and thanks to God continually. He spake for His people in the council of peace, and covenanted to pay the price of their redemption. He speaks for them in His intercession, and presents their prayers and performances acceptable to His eternal Father.

4. He is in the text, and also in the first verse of the chapter, called the *Word*, because, being the second Person in the Trinity, it was customary among the Jews to call Him by this name; and since the evangelist is here speaking of the constitution of His Person, what he says concerning Him would consequently be better understood by them than if he had called Him by

any other name. Messiah was better known by that name among the ancient Jews than by any other; for He was so denominated, not only in several passages of the Old Testament, but in multitudes of places in the Chaldee paraphrase. Besides, it has been observed, that this term was more acceptable, both to Jews and heathens, than the terms *Christ* or *Son* would be. Heathen writers made much use of this term to express the power of God; and nothing was more abhorred by the Jews than the phrase, Son of God. Since, therefore, our evangelist was treating of the constitution of Christ's adorable Person, it was requisite that he should style Him *the Word*.

5. Once more: He may be so named, because He is the great and glorious *Subject* of divine revelation. The oracles of God are full of Him. Moses and all the prophets testified of Him: they testified of His sufferings, and of the glory that should follow. The evangelists and apostles build all their doctrines upon Him, as the foundation laid in Zion: "And other foundation can no man lay than that is laid, which is Jesus Christ." He is the centre in which all the lines of divine revelation meet. The gospel cannot exist without Him. There we read, that "He was clothed with a vesture dipped in blood," and that His name is called "The Word of God," Rev. xix. 13. On these accounts, the only-begotten of the Father may be styled the Word.

II. The second thing proposed was—to speak of Christ's *Incarnation*, or His having been made flesh.

1. The eternal Word, the only-begotten Son of the Father, "was made flesh;" that is, He, in the fulness of time, actually assumed human nature, with all its sinless infirmities, into a personal union with the divine nature in His adorable Person—"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law," Gal. iv. 4. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same," Heb. ii. 14. The Word was made or *became* flesh. He became man, or began to be man, not by alteration, but by assumption;

not by changing the Godhead into man, but by taking the manhood unto God; so as to constitute a personal and indissolvable union between the divine and human nature. In consequence of this union, the human nature does not exist by itself, but subsists in the person of the eternal Son.

2. The evangelist does not say that the Word was made *man*, but that the Word was made *flesh*; intimating the astonishing love of Christ to His people, in humbling Himself so low for their redemption as to assume flesh, the meanest part of human nature. Besides, the term *flesh* expresses more fully the truth of Christ's humanity, and shows, that though He did not assume the person of *any* man, yet He assumed the nature of *every* man. Moreover, the distinction of the two natures in the person of Christ was hereby rendered more clear, especially to the Jews, who used to set flesh and blood in opposition to the nature of God.

3. The expression intimates, that Christ existed before His incarnation—"The Word was made flesh," which implies, that He was the Word before He assumed flesh. He was the Word from all eternity; He was with His eternal Father, as one brought up with Him; he was daily His delight, rejoicing always before Him; but He was made flesh only in time.

4. So great was the love of Christ to His people, and so much did He long to assume their nature, that He is represented in the Old Testament as often appearing in it before He actually assumed it. He sometimes appeared in human form to saints under the Old Testament. I shall cite only two passages in proof of this:—"It came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a MAN over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as Captain of the host of the Lord am I now come," Josh. v. 13, 14. "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God," Dan. iii. 25. The love of

Christ to His spiritual seed was so ardent, so immense, that He longed to resemble them as nearly as it was possible for Him, consistently with His infinite holiness, to do. Hence He was styled, long before His incarnation, "the Son of man," Psal. lxxx. 17; Dan. vii. 13.

5. Each of the Persons in the adorable Trinity had a *peculiar agency* in the incarnation of Christ. The Father prepared a body or human nature for Him, Heb. x. 5; the Holy Spirit, by his overshadowing power, formed it out of the substance of the virgin, Luke i. 35; and the Son, or second Person, assumed the entire human nature to the Divine nature in His person, Heb. ii. 14.

6. The human nature of Christ has no personality of its own. In the moment it was formed by the Holy Spirit, it was assumed by the Son; so that, instead of existing for a moment by itself, or having a distinct personality of its own, it subsists in the person of the Son of God. This human nature is so far from being less perfect than that in a mere man, because it has not a distinct personality of its own, that it is much more perfect and excellent; for to subsist in a divine person is inconceivably more excellent than to subsist by itself. A human nature differs from a human person in this, that a human person subsists by itself, but a human nature can subsist in the person of another.

7. The divine and the human nature in the person of Christ, though united together, *are still distinct*—each nature possessing its own peculiar properties. The human nature, though united to the divine, is not dignified with divine perfections; nor is the divine nature made finite or dependent. The human nature is not, in consequence of this union, omnipotent, for Christ was crucified in weakness; nor is it omniscient, Mark xiii. 32; nor omnipresent, John xi. 15. And that these two natures are *distinct* in the person of Christ, is evident also from this, that the Scripture ascribes two *wills* to Him, a human and a divine, Luke xxii. 42. Though the two natures are distinct in the

Lord Jesus, yet He hath not two persons, but one; as the soul and body, though very distinct, form but one person. It was necessary that His divine and human natures should be entirely distinct; because otherwise His divine nature would have advanced His human nature above the capacity of obeying and suffering; and His human would have depressed His divine nature below the capacity of meriting and satisfying. Notwithstanding this personal union, the two natures are not confused nor changed into each other, which was the error of the Eutychians of old, who maintained that there was no distinction of natures in the person of Christ, but that the human was entirely absorbed in the divine nature. This union is such, that the properties of both natures are preserved entire; each nature retaining its own essential properties. One of the Christian fathers considers the burning bush as a type of this union. He makes the fire in the bush a type of the divine, and the bush itself a type of the human nature. As the bush was united to the fire, and yet was not hurt by it, but remained entire, was not converted into it, but retained its own properties; so the human nature is united to the divine, and yet, instead of being converted into it, remains entire. The two natures are so united in one person, as to continue two still.

8. There is a great *difference* between this union and the union among the divine Persons in the adorable Trinity. Whereas the hypostatical union of which I have been speaking, is a union of two natures in one person; the union in the Trinity is the union of three persons in one nature, in one numerical nature, or essence. It differs also from the mystical union that subsists between Christ and believers; for although Christ be said, in consequence of this mystical union, to be in believers and they in Him, yet they are not one person with Him; they are one mystical body with Him, but not one person. It likewise differs from the union that takes place between the soul and the body. Death dissolves the union between the soul and the body; but though the soul had been separated from the body of our Lord before it was laid in the grave, yet both

His soul and His body were then united to the divine nature in His person as firmly as ever.

9. In consequences of this personal union, there is a communication of the properties of each nature to the whole person; so that all the acts of Christ, both those which are performed immediately by his divine nature, and those which are done immediately by his human, are *personal acts*, or acts of Christ considered as a person. Accordingly, the Scripture ascribes that to His person which belongs properly to one of His natures. For instance, it was the human nature only that suffered and bled; and yet, in virtue of this union, the Church is said to have been purchased with the blood of God, Acts xx. 28. Though it was the human nature only that ascended to heaven, yet, in consequence of this personal union, we read, "that God hath gone up with a shout," Psal. xlvii. 5. And though Christ Jesus is called the Son of man, only in respect of His human nature, and though, as to His human nature, He, during His humiliation, was only upon earth; yet, in consequence of this union, He could say, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven," John iii. 13.

10. Once more: The union between the divine and human natures, in the person of our glorious Immanuel, is the foundation of the mystical union between His Person and the persons of His redeemed: and since the former shall continue for ever, so shall the latter.

1. From what has been said, we may infer, how wonderful redeeming love is. God so loved the world as to send His only-begotten Son to assume our nature, after it had been debased by sin. He laid help for us upon One who is mighty; and said concerning us, "Deliver them from going down to the pit; I have found a ransom." Consider who it was whom God the Father sent to redeem us. It was not an angel nor archangel; it was none of the flaming seraphim around His celestial throne. Had he spared one of His own retinue from attending Him, and given such a glorious servant as an angel for the redemption

of such a sinful and despicable creature as fallen man, it would have been a bright display of love. But how immense, how astonishing His loving kindness! He gave not an angel, but the Lord of angels; not a servant, but a Son, a dearly beloved, an only-begotten Son! And how marvellous is the love of the dear Redeemer Himself, in condescending to assume to Himself our nature, with all its sinless infirmities, that He might be capable of obeying and suffering for us! How amazing, that He who was in the form of God took upon Him the form of a servant; that He condescended to be "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons!" Should not this love of Christ to us fill us with great admiration, and constrain us to love Him, and God in Him, with supreme affection?

2. Hence see how great a mystery is the incarnation of Christ. Two natures, infinitely distant from each other, are hereby united in one Person, in order that sinners, who were at an infinite moral distance from God, might be admitted to the closest communion with Him. How wonderful is it, that He whom the heaven of heavens cannot contain, should be contained in a virgin's womb; that He who is the mighty Thunderer, whose voice divides the flames of fire, and makes the wilderness to quake, should become a poor weeping infant; that He who is adored by angels should be despised by men; and that He who is the Fountain of Life should be brought unto the dust of death!

3. We may also see how suitable a Mediator the Lord Jesus Christ is. He is both God and man in one Person. How suitable, that He who is the Son of God should become the Son of man! that He who is the middle Person in the Trinity should be the Mediator between God and men! How fit that He who is the Son of God by nature should make us the sons of God by grace! How agreeable that He should become a partaker of our nature, in order to make us partakers of a divine nature in union with Him!

4. From what has been said, it is evident that the redemption of the soul is *precious*. It is ransomed at no less a price than the infinitely precious blood and meritorious obedience of Him who is God as well as man. With what assured confidence may we trust in Him, and rely on His consummate righteousness for a title to plenteous redemption, to everlasting salvation!

5. Let lost sinners be persuaded, without delay, to believe the record of God concerning His incarnate Son, with application to themselves, and in virtue of His being clothed with our nature, to say in faith, "Unto us a Son is given," Isa. ix. 6. And let all who attempt believing the gracious offer trust in Him for all His salvation to themselves; and in the confidence that He will save them, let them love Him, and love His commandments.

The Gospel Call.

By Professor R. WATTS, D.D., LL.D.

II.

(Continued from page 20.)

MY second counsel is, that in giving the *external call* you keep by the terms of your commission. You will find yourselves tried, sorely tried, in regard to this matter. When you have proclaimed the terrors of a broken law; when you have endeavoured to impress men with the exceeding breadth of the commandment; when you have demonstrated their guilt, depravity, and helplessness; when you have shown, on the authority of God's Word, that the sinner can neither atone for his sins, nor cleanse his corrupt nature—and you cannot preach the gospel at all without doing all this—the question will occur to you, or will be forced upon you by others, "Where, then, is the use or righteousness of calling upon men to repent and believe?" You will be asked, "Why do you ply dead men with arguments?" If men have no power to repent, why call them

to repentance? If they be destitute of power to believe, why call them to faith? These questions, which come with peculiar force to the heart of a young minister who sets about his work in right earnest are, perhaps, among the most fertile sources of error. They have driven men to abandon the terms of their commission, and to invent theories of man's estate by nature, and, consequently, theories of the effect of Adam's sin upon his posterity, which may seem to justify them in calling upon men everywhere to repent. You need not be informed that such has been the origin of the Pelagian and Semi-Pelagian theories. Both these theories have one and the same motto, "*Men ought, therefore they can.*" According to both, responsibility infers ability. Questions like these have led many a preacher to deny the doctrine of the imputation of Adam's sin to his posterity, and, ultimately, to deny the doctrine of the imputation of Christ's righteousness to His people. Take heed that, in the earnestness of your first love as ambassadors for Christ, you fall not into like errors. If you will but reflect upon the distinction now adverted to, you will find these Semi-Pelagian and Pelagian objections utterly shorn of their strength. The objector who asks, "Why call upon men to repent, and believe, if they have not power to repent and believe?" must assume that the preacher stands alone in this matter—that the only call given is the external call. The proper answer to all such questions, therefore, is obvious. The interrogator must be shown that he is ignoring the office-work of the Holy Ghost, and, along with this, the doctrine of the imputation of Adam's sin to his posterity. An objection which cannot be urged, except on this fearful assumption, is, of course, utterly anti-Christian and subversive of the gospel.

Be not tempted, then, through fear of the charge of inconsistency, to leave out of your preaching the doctrine of human depravity, and the consequent doctrine of human inability and utter helplessness. Be assured that you have failed in one most important particular, if your preaching have produced the impression that men are but partially injured, or merely

weakened by the fall. Men will never look to Christ until they are convinced of their own utter helplessness. Your success, under God, embraces, as one of its essential conditions, the utter destruction of every hope founded on human resource of any kind whatever, whether that resource be one of imagined righteousness, or of imagined moral and spiritual strength. Your preaching is not of the Pauline stamp, if it do not stop every mouth and make your auditors feel that they are both guilty and helpless before God. Make no secret of the sinner's helplessness, but, at the same time, proclaim, on the authority of God's Word, the *sinfulness* of such helplessness. Tell all men that the helplessness of the carnal mind, which is enmity against God, and which neither is, nor can be, subject to the law of God, is a helplessness for which there is no apology. Take your stand on this principle and you will have the consent of all men, for you will have conscience, as well as the Word of God, on your side. The man who opposes you must undertake to apologise for that species of helplessness which arises from the possession of dispositions, which all men, outside the field of theological controversy, pronounce sinful *in* and *of* themselves, irrespective of their origin, and in proportion to their virulence. In counselling you thus to preach, I am but repeating the admonition, "Take heed to the terms of your commission." The gospel you are to preach embraces within its provisions, not only righteousness for the guilty, but cleansing for the defiled, strength for the weak, sight for the blind, and disenthralment for them that are bound. Beware, therefore, lest by your representations of the estate of man you leave no room for such a gospel as this.

There is another most important point, in regard to which I would urge this same counsel upon you. In giving the gospel call, take heed to the warrant wherewith you accompany it. In calling upon men to believe, beware that you give no other warrant than what God's Word authorises you to give. It is not uncommon for the young ambassador to feel that if he cannot assure every man he addresses that Christ died for him,

he has no authority for inviting him to come to the Saviour. Under the influence of this feeling it is not unnatural for him to conclude, that a universal, indiscriminating call necessarily implies a universal, indiscriminating atonement, or satisfaction, on the part of Christ. The young preacher is all the more liable to fall into this error because it seems, at first sight, to enhance our conceptions of the magnitude and glory of the redemption that is in Christ.

The contrary, however, is the fact. As the former objection was shown to be founded on an assumption derogatory to the office-work of the Holy Spirit, so may the present embarrassment of the preacher be shown to arise from an assumption derogatory to the work of Christ. This will become manifest when you enter fully upon an exposition of that work—when you set forth the relations in which He stood, on the one hand to the sinner, and, on the other, to God and His law and justice—when you expound the covenant of redemption into which the Father entered with His Son, with its promises and conditions—when you depict with what strictness those conditions were enforced, and exhibit, in all its fulness, the work by which the adorable Redeemer fulfilled these conditions—when you further proceed to encourage the sinner, by assuring him that the work thus rendered by Christ, at the call and command of the Father, in fulfilment of the conditions of the everlasting covenant, was accepted of the Father, who gave testimony of His acceptance of it by raising him from the dead as the representative and first-fruits of His people; in a word, when you have expounded the gospel, you will see that the warrant of faith which consists in assuring all men that Christ died for them, is, in view of the awful fact that all men are not saved, utterly derogatory to the work of the Redeemer, as well as to the honour, the justice, and the truth of the everlasting Father. You will be led to conclude, that the professedly unlimited atonement is really so limited as to be no atonement at all.

Be assured there is something fundamentally wrong in a method of preaching which, of necessity, involves such consequences. The man for whom Christ did all that the

Scriptures say He did—the man for whom Christ undertook in the everlasting covenant—the man for whom Christ not only died to meet the penal claims of God's most holy law, but for whom He also obeyed it, meeting all its preceptive claims—the man for whose offences Christ was delivered, and for whose justification He *was raised* again—the man for whom He was made sin, for whom He bore the curse of the law, for whom He obtained eternal redemption, for whom He vanquished the last enemy, and for whose interest He has taken possession of the everlasting throne, is a man for whose regeneration, justification, sanctification, and final glorification, the wisdom, the justice, the love, the mercy, the truth, and omnipotence of God are pledged—pledged by promise, pledged by covenant, pledged by oath.

I need not say to you, that any representation of the gospel which comes short of this is just so far defective. Such a representation, however, is utterly irreconcilable with the warrant in question. No ambassador who regards Christ's work as a real satisfaction to the law and justice of God, and that, too, in the specific form of the fulfilment of the conditions of a covenant, can give any such warrant to faith. The giving of such a warrant, in view of the unquestionable fact that millions of those for whom it is alleged the satisfaction was made, have perished, involves an impeachment of the love, and truth, and justice of the Father, or of the perfection of the all-perfect righteousness of Christ. Whatever difficulties you may feel in giving the gospel call, you must not attempt to obviate them by the adoption of a theory of the atonement, which strips it of all its glory, and abstracts from it all that renders it efficaciously redemptive, or that really constitutes it a ground of the faith of God's people and a guarantee for their full and final salvation.

It is not thus you are to disembarass your message of difficulties, when you stand in Christ's stead to beseech men to be reconciled to God. The embarrassment in question arises not from anything in the nature of the message the ambassador is appointed to deliver, but from the character of another, and

a very different message, which, in the eagerness it may be of his desire for success, he has been led to substitute for it. Commissioned to "*preach the gospel*"—to preach Christ and Him crucified—to proclaim the unsearchable riches which are treasured up in His person and work—the ambassador has reduced the grand, the inexhaustible, theme to one sentence, and, shrivelling up his message, has discharged it in the one utterance—"Christ has died for you!" Out of this prime error has arisen all his embarrassment. Such a warrant of faith requires, as its background, either a special revelation in regard to the parties addressed or a universal atonement. Not being possessed of the former, the herald has endeavoured to find relief by adopting the latter.

The embarrassment, as already stated, was in nowise owing to the message he was authorised to communicate. Had he preached the gospel—had he preached Christ in the infinite dignity of His person as the incarnate Son of God; Christ in His federal relations as the covenant head and surety of His people; Christ in His relations to the law, both in regard to its preceptive and its penal claims; Christ in His relations to the Father and those given Him of the Father; Christ as shadowed forth in the priesthood and sacrifices that were under the law; Christ as the true and efficacious sin-bearer in the days of His flesh, and the all-prevalent intercessor now in heaven; Christ as the true prophet of His Church, who alone can unlock men's hearts to receive the Word and make them wise unto salvation; Christ as the enthroned mediatorial King, into whose hands all power in heaven and earth has been delivered for the application of the redemption which, by His obedience and death, He has purchased—had he kept to this theme—to Christ and Him crucified—he could not have fallen into the error of reducing his entire message to one brief sentence, which, when explained, ignores the entire redemption work and mediatorial prerogatives of Him whom he was commissioned to preach.

In this sentence I have indicated what I mean by preaching the gospel. The preaching of the gospel does not consist in

the utterance of one or two laconic invitations to come to Christ. The object of preaching is to produce both faith and repentance, and such invitations are fitted to produce neither. Faith in Christ as a mere man is not faith in Christ; faith in Christ as God alone is not faith in Christ; faith in Christ as God-man is not faith in Christ; faith in Christ is a spiritual apprehension of Him in His official relations, wherein the soul discovers the mercy of God towards sinners in Him, and is drawn out unto Him, in love and gratitude to God. Where true faith is produced, one of the effects or accompaniments of it is a feeling of admiration of the wisdom, love, and grace displayed in the plan of redemption. In the plan thus apprehended, the sinner beholds the provision which the law has already made him feel that he needs. He acquiesces in the plan, and embraces the Saviour, and the salvation it reveals. Of course, it is implied in all this that the plan of redemption has been expounded; that the law from whose condemnation it delivers has been proclaimed. This, therefore, is your sphere. You are to expound and proclaim to all men the way of life, by exhibiting Christ in the infinite dignity of His person and grace of His official relations and work; you are to urge upon men the duty of accepting the salvation offered by God in Him, and of submitting to be saved in the way which, in the infinite mercy of God, has thus been provided. In doing this, you are to ply those you address with all the arguments furnished by the worth of the soul, the bliss of heaven, the unutterable woes of the lost, the justice and wrath of God, revealed in His law and in the history of its administration, and by His love and mercy, as exhibited in Christ and His work. This done, you can assure them that all who obey this call shall be saved. This done, your work as an ambassador is done. You have said all you have authority to say. In the execution of such a commission, the question will come to you again and again—Can these bones live? But in your felt incompetency to quicken the dead which strew the valley of vision into which the Head of the Church may carry you, call to mind the truth to which

your attention has been already directed; remember that you are a co-worker with God; that whilst you have charge of the external call, there is another—an internal call—given to the Omnipotent, life-giving Spirit, whose it is to shine into the hearts of men, and give them to behold that glory of God in the face of Christ which it is yours to display before the minds of men in their natural estate. When your work is done—when you have set before the natural man the things of the Spirit of God, they may be regarded by him as foolishness, and you may be made painfully aware of his inability to know them, but your work is not, therefore, a vain work. Paul had the same conviction respecting the powers of the natural man, and yet he preached Christ and Him crucified, sustained by the assurance that the Spirit of God, who had given the very words he preached, could give the spiritual discernment necessary to the saving apprehension of them.

(To be continued.)

A Warning : Marks of Religious Declension.

I.

1. When you are reluctant to religious conversation, and the company of serious, heavenly-minded Christians, and enjoy yourself best with men of the world. 2. When from preference, you are absent from meetings for prayer, confine yourself to Sabbath meetings, are easily detained from them, and are ready to excuse such neglects. 3. When you are afraid to consider certain duties seriously, lest your conscience rebuke past neglect, and insist on fidelity now. 4. When it is more your object, in doing duty, to pacify conscience, than to honour Christ, obtain spiritual profit, or do good to others. 5. When you have an over-critical spirit respecting preaching; are dis-satisfied with the manner, as inelegant, too plain, too intellectual, or not according to some favourite model; or with the matter, as too

doctrinal, or too preceptive; or when you complain of it as too close, or are suspicious of personality. 6. When you are more afraid of being accounted strict, than of sinning against Christ by negligence in practice, and unfaithfulness "to your Lord and Master." 7. When you have little fear of temptation, and can trifle with spiritual danger. 8. When you thirst for the complacency of men of the world, and are more anxious to know what they think or say of you, than whether you honour the Saviour in their sight. 9. When scandals to religion are more the subject of your censure, than of your secret grieving and prayer before God, and faithful endeavours for their removal. 10. When you are more afraid to encounter the scorn of an offending man by rebuking sin, than of offending God by silence. 11. When you are more bent on being rich than holy. 12. When you cannot receive deserved reproof for faults, are unwilling to confess them, and justify yourself. 13. When you are impatient and unforbearing towards the frailties, misjudgments, and faults of others. 14. When your reading of the Bible is formal, hasty, lesson-wise or merely intellectual, and unattended with self-application; or when you read almost any other book with more interest than the Book of God. 15. When you have more religion abroad than at home; are apparently fervent when "seen of men," but languid when seen only in the family, or by God alone. 16. When your religious taste is more for the new things of men, than for the old things of the treasury of God's Word. 17. When you call spiritual sloth and withdrawal from Christian activity by the names of prudence and peaceableness, while sinners are going to destruction, and the Church suffering declension; unmindful that prudence can be united with apostolic fidelity, and peaceableness with most anxious seeking of the salvation of souls. 18. When, because there is false zeal abroad, you will neither trust yourself nor others, even in that "fervency in spirit, serving the Lord" which Paul taught and practised. 19. When you are secretly more gratified at the falls of some professor of religion, than grieved for the wounds he inflicts upon Christ. 20. When,

under chastisement of Providence, you think more of your sufferings than your deserts, and look more for relief than purification from sin. 21. When you confess, but do not forsake besetting sin. 22. When you acknowledge, but still neglect duty.—(*The Watchword.*)

A Canadian Senator on the World-wide Depression.

A friend recently sent us a cutting from *The Globe* (Toronto) of 26th April containing a striking leading article commenting on a notable utterance of Senator J. J. Hughes of Prince Edward Island. *The Globe* makes the following comment which, we are sure, our readers will agree with when they read the Senator's speech—at least as much of it as is given in the paper: "For more than three years we have had many 'explanations' of the depression. Statesmen, statisticians, economists, technocrats, all have had their say. Most of these explanations have brought forward natural causes as the reason for the trouble. Few interpreters in the world at large, perhaps none, have dared to go to the heart of the matter in a reverent recognition of God, and sin, and righteousness, and the condition of men's own hearts. A remarkable speech was made in the Senate a few weeks ago by the Hon. J. J. Hughes of Prince Edward Island, which dealt frankly and fearlessly with causes of the depression and which, with courage and reverence, did not hesitate to turn back to the Scriptures and biblical history in an attempted diagnosis of the world-wide economic disease of to-day. Such matters as sin in the Scriptural sense, man's sinful pride, God's necessary judgment upon sin, and the way of escape as revealed in God's Word, are not often presented in the Parliaments or other halls of legislation, even in the leading Christian nations of to-day. Senator Hughes did an unusual thing in presenting his facts and conclusions, and Christian people, not only in the Dominion but in the United States and throughout the Empire, should welcome this and support it in prayer."

IN speaking to a notice he had given Mr. Hughes said: "Honourable members, man in the course of his sojourn on this earth has experienced many afflictions, but the present depression is probably more widespread than any of those afflictions, with the exception of the Deluge, and differs from them in other respects. The Deluge, the destruction of Sodom, the plagues of Egypt appear to have been caused by the direct

intervention of the Almighty; this world-wide depression seems to be more the work of man himself. And if he has not wilfully closed his eyes and hardened his heart he will surely get useful lessons from it. Perhaps these lessons had to be impressed upon him for his own good.

Of one thing we may be certain: God knows all about it. 'Not a sparrow falls to the ground without your Heavenly Father's knowledge and permission.' The peculiar thing about this affliction or depression is that, while the earth has produced and is producing more food than man can gather into his barns, while the manufacturing establishments are able to turn out more clothing than the people need, while the transportation facilities of the world are atrophying for lack of work, tens of millions of men, women and children are naked and hungry. In fact many say it is super-abundance that is causing the scarcity. If an intelligent being on another planet were to look down at this world and observe its troubles, he would surely conclude that if man ever had been endowed with reason he had lost it. We have a World Court and a League of Nations; we are holding National Conferences and Empire Conferences and World Conferences, and while in some cases we honour God by mentioning His Name in a conventional manner during the preliminary remarks on the opening day of such conferences, it never enters our minds that we could not get along without Him. Yet, if Christianity be true, 'Without God we can do nothing'—and the nations of Europe and America, with the possible exception of two, are supposed to be Christian.

Pride was the first sin to enter the world. I think it is the sin that is destroying the world, though, no doubt, the other sins also are getting in their work."

After quoting utterances from prominent public men and financiers as to general world conditions, Senator Hughes proceeded: "Are the real underlying causes of this world depression moral and spiritual, rather than material?" He sketched the story of the creation and Old Testament history

and New Testament chronicle of the birth, life, death and resurrection of the Redeemer, and proceeded :

"If the Bible is to be taken as the written Word of God, I do not see how these things can be disbelieved. Again, if the Bible is the written Word of God, or is taken simply as authentic history, there is in this world an evil spirit far more powerful and intelligent than man. That spirit is continually trying to thwart God's plan in regard to man. That spirit had the power—or was permitted—to take Jesus up into a high mountain, show Him all the kingdoms of the world and their glory, and say : 'All these will I give thee, if thou wilt fall down and worship me'.

That is, I think, the particular temptation to which multitudes of men and all nations, some more, some less, have succumbed. Riches, glory, honour, dominion—these make a strong appeal to individual pride, and a still stronger appeal to national pride. It is probably the subtlest and most dangerous of all temptations. It can be presented to the individual as a reward for his personal merits, and to the nation as duty and patriotism. It leads to every effort on the part of the individual to overreach, outwit and exploit his neighbour in all worldly transactions; it leads to jealousies, hatreds, wars, physical and commercial, and to all manner of intrigues on the part of nations. In fact, it substitutes the law of the jungle for the law of God, and would completely destroy the world if the evil spirit had sufficient power to compass its destruction.

Disbelief in the divinity of Jesus, even in the existence of God, is far more widespread than many persons imagine. Before the war it was well known that atheism was openly taught in the universities of Germany. The German scientists and higher critics had gotten away beyond the 'superstition of Christianity,' and the idea of a Supreme Being was repugnant to such men. There was no being superior to these men themselves, and their Culture was almost worshipped by the rest of mankind. Many rich families in every part of the world sent their sons to Germany to finish their education.

That was only a few years ago, and where is Germany to-day? There is none so poor as to do her reverence now."

Senator Hughes, proceeding, directed attention to the spread of skepticism in modern college training and the increase in divorce, particularly in the United States, and concluded: "Destitution follows spiritual infidelity and moral decadence. In all these respects the United States is but an intensified replica of all other Christian nations. What will be the outcome? Anybody who will read Paul's Second Epistle to Timothy and Matthew's Gospel will see all the signs that were to precede the end of the world. They may not mean the end of the physical world as we know it, and, if not, will not mean the end of any institution established by Christ, but they may well mean the end of the institutions established by man to oppose God's plan and to make it appear that Christ was not omniscient, but was an impracticable law-giver whose legislation could not be observed.

We are told that Sodom would not have been destroyed if ten just men had been found within the city. There is doubtless a far greater proportion of just persons in the world to-day than ten would have been to the population of Sodom, and the mercy of God is as great now as it was then, or as it ever was. Humility, the virtue opposed to pride, would probably save the world at any time. But how many individuals will get down on their knees and humbly and sincerely ask God for guidance? There is no means of knowing. Certainly few statesmen will officially do it, and it is not likely any nation will officially do it. They will rely upon other means, upon what they can do themselves, notwithstanding the mess they have made of things. Worldly means are all right in their place. But I do not think God can be left out of the reckoning, and it seems to be the duty of every one who thinks in this way to do his bit, publicly and privately."

Discretion without zeal is slow paced; zeal without discretion is heady.—*George Swinnoek.*

Searmon.

le C. H. SPURGEON.

(Continued from page 30.)

“Mar sin thug Daibhidh buaidh air an Philisteach le crann-tàbhail agus le cloich; agus bhuail e am Philisteach, agus mharbh se e; ach cha robh claidheamh ann an laimh Dhaibhidh” (I. Sam. xvii. 50).

“Tha mise teachd a d’ionnsuidh-sa ann an ainm Tighearna nan sluagh.” Dh’ fhaodadh na briathran sin a bhì mar shuaicheantas dhaibhsan uile tha air an cur le Crìosd, agus air a shon-san a tha seasamh anns a’ bhatail uamhasach airson anaman prìseil. B’e so briathar gnàthaichte Chrìosd air ar sgàth-ne agus air ar son-ne. Thàinig e ghleac ri peacadh, a ghiulain fearg Dhé agus dhubhadh as bàs agus ifrinn! Thàinig e ann an ainm Dhé. Gabh thusa sàr-bheachd air gu’n do bhuail Daibhidh Goliath, agus bhuail e gu h-eifeachdach e—cha b’ann na leasraibh, no air a làmh no air a chas—ach an ionad marbhtach thug e dhà a’ bhuille a leag ìosal e. Bhuail e air mala ladarnais, air clàr aodainn uamhar. Saolaidh mì gu’n do thog e a chlogad chum agus gu’n tugadh e suil air a nàmhaid shuarach. Nuair a thuit a’ chlach a stigh a leig a mach gu bràth tuilleadh anam bòsdail. Mar sin, an uair a sheas ar Tighearna gu gleachd ri peacadh, chuir e air leth iobairt-réitich mar chlach a bhuail am peacadh agus a chumhachd gu h-iomlan, ann an clàr an aodainn. Mar so, glòir a bhì do Dhia, tha am peacadh air a sgrios. Chan ann mar gu’m biodh e air a lot ach air a “mharbhadh” le cumhachd Iosa Crìosd.

Agus cuimhnich air a so gu’n do gheàrr Daibhidh a cheann de Goliath le chladheimh féin. Tha Augustine, ann a bhì a’ toirt a bheachd air an earrainn so, a’ toirt a mach a’ smuain a tha an so, gu robh a’ bhuaidh a thug ar Slànuighear Iosa Crìosda air a comharrachadh a mach ann an eachdraidh Dhaibhidh. “Esan, tre’n bhàs thug e bnaidh airsan aig an robh cumhachd a’ bhàis, ’s e sin an diabhul.” “Le a’ bhàs sgrios e am bàs—gheàrr e ceann an fhamhair dheth le chladheimh féin. B’ e an crann-ceusaidh a bha ciallachadh bàs do’n t-Slànighear, a bha ’na bhàs do’n pheacadh. B’ e ceusadh

Chrìosd a bha air a shaoiltinn gu bhi na bhuaidh do'n t-Shàtan, a bha 'na làn-choimhlionadh air a 'bhuaidh san thairis air Sàtan. Feuch, an diugh, tha mi faicinn ann an làmh bhuadhach ar gaisgeach, claigeann greannach an uile-bhéist am peacadh, agus e sìleadh sìos le fuil a' bhàis. Amhaircibh air, sibhse a bha uaireigin o ain-tighearnas. Seallaibh air closnach oillteil an fhamhair fhuileachdach. Chuir ar Tighearna as dha ar nàmhaid. Tha ar peacaidhean marbh; sgrios esan iad. Rinn a' ghairdean féin, gun neach 'g a chuideachadh ach 'na aonar, cur as do'n fhamhair mhór ar nàmhaid. "Is e gath a' pheacaidh am bàs agus is e neart a' pheacaidh an lagh; ach buidheachas do Dhia, tha toirt dhuinne na buaidh tré ar Tighearna Iosa Crìosd." Glòir agus urram gu robh dha ainm naomha. Agus 'n uair a thug Daibhidh mu'n euairt bàs Gholiath, bha e air a choinneachadh le maighdeanannan Israeil, a thàinig a mach 'na chòmhdhail a' seinn am fonn freagarraich agus air a leantuinn le luchd-ciùil a' cliuch air tiompan gu h-aoibhneach anns an dannsa, "mharbh Saul a mhiltean ach Daibhidh a dheich mhiltean," agus mar sin bha bhuaidh aige-san. Aig an àm so, bha armait Israeil 'n uair a chunnaic iad gu robh fahair nam Philisteach marbh, ghabh iad misneachd agus leum iad air an nàimhdean. Ghabh na Philistich an t-eagal agus theich iad, agus thàinig a h-uile Israelach gu bhi 'na fhear buaidh air an latha sin tre' n bhuaidh a thug Daibhidh. Bha iad 'nan tuille agus luchd-buaidh tre-san a ghràdhach iad agus a chosainn a bhuaidh air an son. Mar sin smuaineachamaid oirnn fhéin mar luchd-buaidh. Oir thug ar Tighearna a' bhuaidh anns a' chath. Tha esan an déidh dhol a dh' ionnsuidh a' ghlòir. Choinnich na h-ainglean e air an t-slighe agus thuirt iad, "Togaibh suas ar cinn o gheataichean, seadh togaibh suas iad, a dhorsan siorruidh; gus an tig Rìgh na Gloir a steach." Agus iadsan a bha maille ris thuirt iad ann am freagairt nan ceisd, "cò e so Rìgh na Gloir?" agus thuirt iadsan, "An Tighearna laidir agus treun, an Tighearna treun anns a' chath. Tighearna nan sluagh, 's esan Rìgh na Gloir." Agus air an latha 'n diugh, tha an creidmheach as

annhuinne toirt buaidh tre Chrìosd. Ged blitheamaid air an cath a chall, gun dòchas 'sam bith ris a' bhuaidh a thoirt, gidheadh a nis tre Iosa Crìosd ar Tighearna, cuiridh sinn an ruaig air ar nàimhdean; agus cuiridh sinn am peacadh fo ar casan agus théid sinn o neart gu neart, tre'n bhuaidh iomlan a thug esan. Tha àite farsuinn an so dhuibhse airson beachdachaidh air. An amhaire sibh thairis air an ni so air ar son féin? Tha e na's fheàrr dhòmhsa gu'n smuaineachadh air na h-uile ni air bhur son-se agus gheibh sibh gu bheil na samhlaichaidhean tha an so comasach air mórán de mhìneachadh a thoirt uapa. Cha tug mi dìreach dhuibh ach mar gu'm b' eadh strìochan dorcha air an tarruing le teàrr-ghuail—an t-ìomall a mach. Deanaibh dealbh dheth so ann bhur n' inntean féin air ar socair agus faodaidh e bhi 'na ni math agus buanachdail dhuibh a bhi beachd-smuaineachadh air.

II. Ann an rathaid aithghearr tionndaidh sinn a nis a dh'ionnsuidh Dhaibhidh mar eisimpleir do na h-uile creidmheach ann an Crìosd. Os cionn nan uile nithean tha e ìomchuidh dhuinne a bhràithrean agus a pheathraichean gràdhach, ma ni sinn gu bràth ni 'sam bith airson Dhé agus eaglais, feumaidh sinn a bhi air ar 'n ungadh leis an ola naomha. O! gu dé cho diomhain agus a bhiodh e dhuinn fàs eudmhor le seòrsa de chràbhadh aineolach feòlmhor a' chreutair, agus feuchainn ri nithean móra a dheanadh, ann an cleachdaidhean peacadh dānadais a dh' fheumas a mhàin crìochnachadh ann an call iomlan.

Mar bi Spiorad an Tighearna oirnn chan 'eil neart againn o'n taobh a stigh, agus chan 'eil meadhoin 'sam bith o'n taobh a mach air an urrainn dhuinn socrachadh. Feithibh air an Tighearna, mo luchd-gràidh, agus iarraibh neart uaitheasan a' mhàin. Ach chan urrainn tighinn a mach as aibh-se ni nach deach a steach annaibh. Feumaidh sibh faotainn agus an déidh sin toirt uaibh. Cuimhnichibh mar tha an Tighearna Iosa 'g a chur an céill, "an t-uisge bheir mise dha, bi e 'na thobar uisg' ann, a' sruthadh suas chum na beatha maireannaich." Agus a rìs, ann an àite eile, "An tì a chreideas annamsa, mar

tha an Sgrìobhtur ràdh, sruthaidh as a bhroinn aibhnichean de dh' uisge beò."

Chan urrainn dhuibh obair Dhaibhidh a dheanamh mur bi ungadh Dhaibhidh oirbh. 'Nuair a chumhnichas sibh air mar a dh' fheith ar Maighstir neamhaidh airson an ungaidh neamhaidh, cha'n urrainn sibhse dùil a bhi agaibh gu'n dean sibh an gnothaich as eugmhais. Na bithibh cho amaideach. Cha deach Crìosd a mach a dh' ionnsuidh a' mhinistrealachd fhollaiseach gus an d' thàinig Spiorad Dhé gu bhi socrachadh airsan. Dh' fhuirich na h-abstoil ann an Ierusalem 's cha deach iad a mach a' shearmonachadh, gus an robh cumhachd air a thoirt dhaibh o'n àirde. 'Se a' phuing a tha do-sheachainte agus a 'ni nach urrainn dhuinn deanamh as eugmhais an cumhachd so a bhi againn. O! gu searmonachadh anns a' chumhachd—gu urnuigh anns a' chumhachd—agus gu bhi sealltainn as déidh anaman seachranach anns a' chumhachd! Feumaidh an sgoil shàbaid, feumaidh an obair anns an dùthaich, feumaidh na h-uile seirbhis a ni sibh do Chrìosda, a bhi air a dheanamh anns a' chumhachd ud. Rachaidh a dh' ionnsuidh bbur ghlùinean. Rachaidh a dh' ionnsuidh a' chruinncheusaidh. Rachaidh a dh' ionnsuidh stol-chas bbur Maighstir. Féithibh ann an creidimh agus dòchas, gus an toir e dhuibh neart a ni freagarrach sibh airson seirbhis ur Maighstir, ann an slighe ur Maighstir, chum cliù ur Maighstir.

Ri leantuin.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN III.

NEO-CHOMAS AN DUINE GU H-IOMLAN AIR E
FEIN A LEIGHEAS.

(Continued from page 509.)

San àite mu dheireadh, Is éiginn di a bhi buan-mhaireannach, mar bha umhlachd an duine Crìosd; a rinn do ghnath na nithe a bha taitneach leis an Athair: Oir is iad briathra an lagha,

“Is malluichte esan nach buanaich anns na h-uile nithibh a ta sgrìobhta anns an lagh, chum an deanamh.” Uaith so, ged bha umhlachd Adhaimh, car aimsir, uile iomlan; gidheadh a chionn mu dheireadh gu'n do thuislich e ann an aon phuine, eadhon, ann an itheadh do'n mheas thoirmisgte, thuit e fuidh mhallachd an lagha. Ged a bhitheadh duine 'sa iochdaran dleasdhanach d'a rìgh, gu deireadh a laithean, agus an sin gu'n eireadh e an ceannaire 'na aghaidh; is éiginn da basachadh air son a cheannaire. Eadhon mar sin, ged a chaitheadh tusa uile laithean do bheatha, ann an umhlachd iomlan do lagh Dhé; agus a mhain aig uair do bhais, gu'n tugadh tu àite do aon smuain dhiomhain, no gu'n labhradh tu aon fhocal faoin, dhubhadh am focal faoin, no an smuain dhiomhain sin a mach t' uile roimh-fhìreantachd, agus sgriosadh iad thu; sin ri radh, anns an rathad so 's am bheil thu ag iarraidh thu féin a leigheas. A nis, is i a leithid so a dh' umhlachd is éiginn duit a choimhlionadh, nam b' àill leat thu féin a shaoradh ann an rathad an lagha. Ach ge do bheireadh tu umhlachd mar so, tha'n lagh 'g ad bhualadh a sìos fuidh fheirg, gus am bi iarrtus eile air a riarachadh, eadhon.

San dara àite, 'S eiginnt duit na tha dh'fhiacha ort iocadh. Cha'n fheudar àicheadh nach 'eil thu a' d' pheacach; agus cìod air bith a bhitheas tu 'san àm ri teachd, is éiginnt do cheartas, a bhi air a riarachadh air son do pheacaidh, a chuireadh a cheana an gnìomh. 'S éiginnt do dh' onoir an lagha bhi air a cumail suas, le thu bhi fulang na feirge chaidh a bagradh. Theagamh, gu'n d' atharraich thusa do chaithe-beatha, no gu bheil a rùn ort sin a dheanamh a nis, agus gu tòiseachadh air aitheanta Dhé a choimhead; ach cìod a rinn thu, no cìod a ni thu ris na sean fhiacha? Tha t'umhlachd do Dhia, ge do bhiodh i iomlan, 'na fiach a bhuineas dasan, air son an àm 'sam bheil, i air a coimhlionadh: agus cha mhó is urrainnt dhi riarachadh air son peacaidh a rinneadh cheana, na's urrainnt tuathanach a mhaighstir a riarachadh le màl na bliadhna a ta làthair a dhioladh air son nam bliadhnacha chaidh seachad. An urrainnt dioladh féich ùr, duine shaoradh o shean chunntais? Cha'n urrainnt,

na meallaibh sibh féin; gheibh sibh na cunntais sin air an tasgaidh suas aig Dia, “agus air an seulachadh am measg ’ionnhasan,” Deut. xxxii. 34. Is éiginn air an aobhar sin, gu’n giùlan thu an fhearg sin d’ am bheil thu buailteach le d’ pheacadh, a reir an lagha; no is éiginn duit aideachadh nach ’eil thu comasach air giùlan, agus air an aobhar sin feum chuir air an urras ’an Tighearn Iosa Crìosd. Feoraicheam a nis dhiot, am bheil thu comasach air ceartas Dhé a riarachadh? An urrainn thu t’ fhiacha féin iocadh? ’S cinnteach nach urrainn, oir do bhrìgh gur Dia neo-chrìochnach d’ an d’ thug thu oibhheim, is éiginn, air do’n pheanas bhì freagarach ri nadur an oibhheim, gu’m bì e neo-chrìochnach. Ach is ann mar sin a tha e, cha’n urrainn do d’ pheanas no do d’fhulangais air son peacaidh, a bhì neo-chrìochnach ann an luach, do bhrìgh gur creutair crìochnaichte thu; uime sin is éiginn doibh buanachadh no mairsinn gu sìorruidh. Agus mar sin, cha’n ’eil ann ad fhulangais gu leir ’san t-saoghal so, ach earlais air na’s éiginn duit fhulang anns an t-saoghal ri teachd! A nis a pheacaich, ma’s urrainn thu na h-agartais sin uile fhreagrachd, feudaich tu thu féin a leigheas an rathad an lagha; ach nach ’eil thu féin-fhiosrach air do neo-chomas air aon de na nithibh sin a dheanamh, ni’s mó gu mor air an iomlan a dheanamh? Gidheadh, mur dean thu ’n t-iomlan, cha dean thu ni ’sam bith. Tionndaidh uime sin, a dh’ ionnsuidh aon rathad caithe-beatha a’s aill leat, tha thu fathast ann an staid feirge. Meudaich t’ umhlachd gus a’ cheum a’s airde a’s urrainn dhuit; fuiling na leagas Dia ort; seadh, meudaich an eallach, ma’s aill leat, agus siubhail fuidh ’n iomlan, gun a mhi-fhoighidin is lugha; gidheadh cha riarach ’sa uile agartais an lagha; agus uime sin, tha thu fathast a’ d’ chreutair caillte. Och a pheacaich! eiod a tha thu deanamh, ’nuair a ta thu strì ri thu féin a chuideachadh; ach nach ’eil thu gabhail Iosa Crìosd, agus ga d’ dhlùth-cheangal féin ris? Tha thu a’ saoithreachadh anns an teine, ga d’ sgìtheachadh féin air son fìor-dhiomhanas: a’ saoithreachadh gu dol do neamh tre ’n dorus a ghlais peacaidh Adhaimh, air chor as nach urrainn e féin no a h-aon d’ a

shliochd caillte dol gu brath a steach troimhe. Nach 'eil thu faicinn claidheamh lasarach a' cheartais 'g ad chumail air falbh o chraoibh na beatha? Nach 'eil thu cluinntinn an lagha cur an ceill mallachd ort, air son gach ni tha thu 'deanamh, eadhon air son t' umhlachd, t' urnuighean, do dheoir agus t'ath-leasachadh-beatha, do bhrìgh air dhuit a bhi fuidh uachdranachd an lagha, nach 'eil t'òibre is fearr cho maith 'sa tha e ag iarraidh iad a bhi, fuidh phein a' mhallachd? Creidibh e dhaoine, mu chaitheas sibh bhur beatha, agus ma bhàsaicheas sibh a mach a Criosd, gun a bhi da rìreadh air bhur dlùth-cheangal ri-san mar an dara Adhamh an Spiorad tha tabhairt beatha, agus mur tig sibh fuidh dhion fhola-san a reiticheas: ged a dheanadh sibh a chuid a's fhaide a's urrainn duine 'sam bith air thalamh a dheanamh ann an àitheanta Dhé a choinhead, nach faic sibh gu bràth aghaidh Dhé ann an sìth. Ged a ghabhadh sibh o'n àm so cead gu sìorruidh a dh' aoibhneas an t-saoghail so, agus d' a uile ghnothuiche; agus ged nach biodh sibh o'n àm so mach a' deanamh ni 'sam bith ach a' saothreachadh mu shlainte bhur n-anama: ge do rachadh sibh do fhasach eiginn, 'san tìgeadh sibh beo air feur na machrach, 'sam biodh sibh 'n ur companaich de na dragonaibh agus de na cumhachagaibh: Ged rachadh sibh a thaoibh gu slochd eiginn dhorchaid de'n talamh, agus ged ghuileadh sibh an sin air son bhur peacaidh, gus an caiteadh sibh 'ur sùilean, seadh, gus an sìleadh sibh a mach uile bhrìgh bhur cuirp; ged dh' aidicheadh sibh le 'r teanga, gus an leanadh i ri 'r giall; ged dheanadh sibh urnuigh gus am fasadh bhur gluinean cruaidh mar adhaircean; ged thrasgadh sibh gus am biodh bhur cuirp mar chnamha gun fheoil; agus, an deigh so uile, a thoirt gu bhi air a losgadh! Chaidh am focal a mach o bheul an Tighearn ann am fireantachd, agus cha'n urrainn dha pillleadh air ais, bhiodh sibh air bhur sgrios gu bràth an deigh so uile, do bhrìgh nach 'eil sibh ann an Criosd. Eoin xiv. 6. "Cha tig aon neach chum an Athar ach tromham-sa." Gniomh. iv. 12. "Cha'n 'eil slainte ann an neach air bith eile." Marc. xvi. 16. "Ge b' e nach creid, dìtear e."

Ri leantuinne.

Notes and Comments.

Assembly Reports.—The Assembly Reports at the time of writing this note have been issued to the press. They contain many matters calling for comment but we refrain from doing so until our August issue when as usual the proceedings of the Assemblies will be reviewed.

Ross-shire County Council and Religious Training in Schools.—At a meeting of the Council held at the beginning of May it was resolved that when applicants for positions as teachers came before the Education Committee they should be asked definitely whether they believed in the Christian faith, a question which at present was not put to them. Mr. C. W. Murray, Lochcarron, said prospective teachers should be asked whether they believed in the ordinary teaching of Jesus Christ. Sir Robert Brooke, Bt., Midfearn, convener, concurred, saying they could not expect children to be taught properly from a religious viewpoint unless those who instructed them were absolute believers in what they were teaching. Colonel A. F. Mackenzie, Ord, said the suggestion by Mr. Murray was very desirable, especially in view of the abominable atheist movements which existed in these days. The suggestion was adopted, and it was also agreed that teachers who were non-believers in the Christian faith would be ineligible for appointments. This is a move in the right direction and it is to be hoped that other County Councils will follow the good lead given them by Ross-shire.

Sabbath Excursions in the North.—At a meeting of the Northern Presbytery held at Wick the following motion was unanimously agreed to :—"That this Presbytery strongly protest against the action of the Traffic Commissioners in granting the application made by the Highland Transport Company on 21st April to run excursions on Sabbath from Wick and Thurso to John o' Groat's during the coming summer. It is with alarm that the Presbytery view this further disregard of God's Day in the North for financial gain, and to the inducing of many

to regard it as a holiday instead of a day of holy rest. Again this Presbytery strongly disapprove of the terms used by the legal representative of the Highland Transport Company in his criticism of objections presented to the Traffic Commissioners by the Lord's Day Observance Association."

Significant Figures.—From an article in *Life and Work* (May) by Rev. Hugh Stevenson we cull the following paragraph: "But the drop of 40,000 people in 1931 Census means vastly more than being the first Census showing a decrease during the past 130 years. The decrease of 40,000 has taken place alongside a reliable estimate of a 44,000 Roman Catholic increase during the ten years and making their total now 645,000, or 13½ per cent. of Scotland's population, though the *Catholic Directory* for 1933 simply puts their people as 'over 607,900.' It means for the first decade on record the Protestant population has had a decrease of 84,000 at the 1931 Census."

Church Notes.

Communions. — June — First Sabbath, Tarbert (Harris), Applecross and Coigach; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, and Dornoch; fourth, Gairloch and Inverness. July—First Sabbath, Raasay, Lairg, Thurso, and Beaully; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, Bracadale, Stratherriek and Achmore; fifth, North Uist. August—First Sabbath, Dingwall; second, Portree; third, Laide, and Bonar-Bridge; fourth, Stornoway. September—First Sabbath, Vatten, Ullapool, and Breasceleite; second, Strathy; third, Stoer. South African Mission—The following are the dates of the Communions: —Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

Collection for the Month.—The Collection for this month is on behalf of the Aged and Infirm Ministers, Ministers' Widows and Orphans Fund.

Return of Rev. John Tallach to the Mission Field.—

The Rev. John Tallach, Mrs. Tallach, and family set sail for South Africa on the 9th June (D.V.). Mr. Tallach is accompanied by Mrs. Nicolson and her daughter Miss Jean Nicolson, M.A., the recently appointed teacher to Ingwenya. We wish them a safe voyage and land journey to their distant destination and our prayer for them all is that they may be in the safe keeping of Him who rules over land and sea. As reported by the Convener of the Foreign Mission Committee to the Synod Mr. Tallach did much to stir up an interest in our South African Mission in the interesting addresses he delivered to most of our congregations during his furlough.

Acknowledgment of Donations.

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

Sustentation Fund.—C. F., Inverness, £1; Anon, 5s; P.O. Box 1001, Johannesburg, per R. D. McLeod, Sheldalga, £2.

Jewish and Foreign Missions.—Mrs C. P., Altriachegach Hotel, Lairg, £1; Friend, Abroad, £5; Anon, Inverness, 1s 6d; R. K., Pirnmill, Arran, 2s; D. McR., Ardineaskan, 10s; Well Wisher, Tain postmark, 16s; Matron C., Yorkhill Hospital, £1; Another Member of the profession, £3.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr John MacAulay, Missionary, Applecross, acknowledges with grateful thanks the following donations:—Friend of the Cause, Applecross, £20; McK., Clydebank, £2; Friend, per Mrs Mackay, £1. The following per Mr M. Gillanders:—Mrs C. McK., Camustiel, £1; A. McL., Toscaig, £5; Friend, Inverness, £5, per General Treasurer.

London Mission Church Building Fund.—Dr. M. Tallach, 20 Solway Road, East Dulwich, acknowledges with sincere thanks a donation of £2 2s from Rev. D. R. McD., Tarbert, Harris.

Raasay Manse Building Fund.—Mr William MacSween, Missionary, acknowledges with grateful thanks a donation of £3 from Miss M. McL., Glasgow, per Miss M. A. Tallach.

St. Jude's Congregation, Glasgow.—Mr Neil McLeod, Treasurer, acknowledges with sincere thanks the following donations:—Anon, 10s, o/a Foreign Missions; "Fairly Park," 10s, o/a Sustentation Fund.

Uig Manse Building Fund.—Rev. R. McInnes acknowledges with sincere thanks the following donations:—Miss T., Raasay, £1; Friends, Inverness, 10s; D. A. McA., Brenish, £1. The following per Mr N. Mackay:—M. McL., Callanish, £1; Mrs McL., Crossbost, per Capt. K. K. McLeod, 10s.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair acknowledges with sincere thanks the following donations:—Collecting Cards, per Hugh Munro, Beauly, £5; per Mr John Mackenzie, Lochinver, £10 19s; per Mr William Lobban, Dornoch, £8 12s 6d; per Miss M. McLeod, Tolsta, £5 3s; per Miss M. B. McDonald, Stornoway, £4 0s 6d; per Miss Bain, Lairg, £4 4s; Wellwisher, per Rev. W. Grant, £2; Capt. McLeod, £1.

The Magazine.

3s 9d Subscriptions.—Mrs Murchison, 4 Bundaloch, Dornie; Arch. Macleod, 9 Edinbane, Portree; D. Mackay, Cardow, Knockando; J. Gillies, 4 Fladda, Raasay; Mrs Macleod, 146 W. Prince's Street, Helensburgh; Mrs Macleod, Swainbost, Ness; Mrs Campbell, 478 Keppochhill Road, Glasgow; Miss Matheson, 5 Dundonald Road, Kelvinside, Glasgow; W. Graham, Inver, Lochinver; Mrs A. Sutherland, Thistledale, Borden, Sask.; A. Macauley, 65 Leamington Terrace, Edinburgh; Miss J. Sutherland, Upper Doll, Brora; Nurse K. McInnes, Nurses' Home, Melrose; J. Matheson, Tanera Cottage, Inver, Fearn; D. Campbell, School House, Dores; A. Mackenzie, 6 Cruimore, Lochinver; D. MacArthur, 26 Hillfoot Street, Dennistoun, Glasgow; R. MacKintosh, Applecross; A. J. Mackay, Point, Plockton; J. Manson, Woodside, W. Shinneso, Lairg; Miss Mackinnon, Glenvicaskill, Harlosh, Dunvegan; A. Macpherson, Gruinard Estate Office, Laide; M. Tulloch, Martin Hospital, Uig; Miss B. Morrison, Clashmore, Clashnessie; Rev. D. N. Macleod, Ullapool; Miss E. Finlayson, Garve; P. MacKinnon, 2 Dryan, Elgol; Miss Young, Kinloch Cottage, Lochranza; Miss A. Munro, Baunachra, Helensburgh; Miss I. Mackay, 5 Harbour Street, Plockton; Mrs Finlayson, Castle Cottage, Invergordon; A. Campbell, Treasland, Portree; Miss K. McGillivray, Criogorm, Breaknish; R. MacAskill, Flashadder; Ken. Munro, Ardcharnich, Garve; Miss C. Mackay, P.O., Ardgay; Mrs G. Sutherland, Skelpich, Bettyhill; W. Maclean, Leckmelin, Garve; Mrs R. MacRae, 8 Thorburn Grove, Colinton, Edinburgh; Don MacLennan, Glen House, Raasay; John Sutherland, Culdrain, Rogart; Alex. Nicolson, Torran, Raasay; Alex. Colquhoun, Milivaig, Glendale; Miss B. Macleod, 27 Park Circus, Glasgow; Miss F. Maclean, Bayhead, Lochmaddy; Duncan Munro, Braiglen, Achmelvich, Lochinver; Hugh Mackay, Easter Cottage, Hilton, Fearn; M. J. Mackay, Cameron Street, Goderich, Ontario; Alex. Mackay, 1126 Lakeview Avenue, Detroit; Miss M. Bain, 517 Hammond Street, Chestnut Hill, Mass.; Miss G. Maclean, Arrina, Strathcarron; Mrs C. Kerr, Torbreck, Lochinver; Miss Macdonald, Taagan, Kinlochewe; Mrs N. Buchanan, 370 Assiniboine Avenue, Winnipeg; Dr. F. M. Matheson, Kintail, 196 Pinner Road, Harrow; N. S. Reid, 17 Whitehall Road,

Harrow; J. Cleverley, 2 Argyle Road, Harrow; Rev. Thomas Colligan, 59 Gayton Road, Harrow; Rev. J. C. Rendall, 28 Hindes Road, Harrow; Mrs. Burton, St. Germain's, Elms Road, Harrow; Miss B. Matheson, Leys School, Cambridge; T. K. Matheson, 11 Pitt Street, Edinburgh; Miss M. Bartholomew, Carlton Villa, Warminster; Don. MacDougall, 8 Croft Gardens, Ruislip, Middlesex; John Macleod, 1 Balmeanach, Raasay; Murdo Stewart, Bushy Creek, Kyle; Ken. MacIennon, Tailor, Shieldaig; John MacLean, Mill House, Ullapool; Neil F. Matheson, 196 Pinner Road, Harrow; Rev. M. MacIver, Shawbost, Stornoway; C. MacGregor, 10 Bells Road, Stornoway; Don. Maclean, 32 Breasclate, Stornoway; Miss MacBean, Tordarroch, Farr; Mrs MacNeill, Foreland View, Bowmore, Islay; H. Sutherland, Balvraid, Skelbo; Mrs Sutton, Balavoulin Cottage, Finsciatte, Pitlochry; John MacFalane, Laglunie, Tarbert; Mrs Macdonald, School House, Bunavoueddar, Harris; John Macleod, Drinishader, Harris; Mrs Cameron, Bridgend Cottage, Strontian; H. MacCrimmon, 22 Husabost, Dunvegan; Miss MacRae, c/o Simpson, 12 Willowbank Street, Glasgow; James Ross, Backlass, Watten; Mrs Morrison, Easter-arboll, Fearn; Miss Banks, c/o Keith, Castletown; James Macleod, Kerracher, Drumbeg; John Macdonald, Lower Eyre, Snizort; Don. MacIver, Naast, Poolewe; Don. Macdonald, Lusta, Waternish; Miss J. Mackay, Dundonell; Angus Maclean, Clashmore, Clashnessie; Mrs Macleod, Struth, Leverburgh; Miss Nisbet, 7 Dalriach Park Terrace, Oban; Miss Fraser, Resolis Cottage, Alesss; M. Bain, 291 Devon Mans, Tooley Street, London; Alex. Murray, Achellie, Rogart; A. J. Sutherland, Police Street, Applecross; Miss Ross, Benila, S.S. Glencannich; William Swanson, Heathfield, Thurso; J. Matheson, 2 Bank Street, Plockton; Murdo Martin, Northton, Leverburgh; Don. N. Macleod, Inshegra, Achriesgill; John Mackenzie, Annat, Torridon; F. MacIennan, Ardineaskan; John MacIennan, Laid, Rogart; Mrs A. Macleod, Fladda, Raasay; Alex. Macleod, Brynafort, Kishorn; W. Morrison, Scadabay, Tarbert; A. Macrae, Ardineaskan; Jolin MacKenzie, Roman Cottage, Ardineaskan; K. MacRae, Postman, Ardineaskan; Mrs Cumming, Fourpenny, Skelbo; Miss Munro, Tigh Achfrish, Farr, Thurso; Miss Nicolson, 7 E. Suishnish, Raasay; Peter Macleod, 20 Balallan, Stornoway; Miss Murray, Little Rogart; Ken. Macleod, Mossiel Cottage, Spean Bridge; Duncan Macdonald, Annat, Torridon; D. Maclean, Cairnglass, Gollanfield; Miss Gordon, Innes Street, Inverness; Mrs McLeod, 10 Glebe Street, Inverness; Mrs Grewar, 31 Lindsay Avenue, Inverness; Mrs MacRae, Glaicmore, Tore; Miss Maclean, 12 Northton, Leverburgh; Mrs Hogg, 46 Manor Road, Stoke Newington, London; J. K. Hogg, 46 Manor Road, Stoke Newington, London; Murdo Macleod, 28 Swordale, Garabost, Stornoway; Mrs Bernard, 1 Walsingham Terrace, Hove; J. McArthur, 15 Achmore, Stornoway; John Murray, 1 Skigersta, Ness; Mrs R. McClughan, 3326 Queen's Avenue S., Vancouver; Mrs R. Blair, Ioca, B.C., Canada; Mrs R. Mackerlich, 137 11th Avenue, Vancouver; D. M. Mackay, P.O. Box 506, Innisfail, Alberta; Mrs T. T. Scarlett, P.O. Box 354, Innisfail, Alberta; A. Mackay, P.O. Box, 354, Innisfail, Alberta; C. A. W. Lind, Box R.R.3, Innisfail, Alberta; R. Stedeman, 222 S. Redwood Avenue, Bred,

California; Rod. Kerr, Hill Cottage, Clashnessie; J. Munro, 4 Mill Street, Ullapool; Hugh Munro, Porahangan Road, Waipukuran, Hawkes Bay, New Zealand; A. Ross, 1 Braes, Ullapool; Mrs Mackay, Reissal House, Lochcarron; Rod. MacLennan, Meht, Collam, Stockinish; Mrs Gunn, Birchwood, Gairloch; Neil Grant, Strathaira, Broadford; Mrs Gunn, 7 Market Street, Ullapool; N. Robertson, Drynan, Broadford; Miss McInnes, Clachan, Cairndow; Rod. MacRae, Slumbay; C. Forbes, Seabank, Lochinver; R. Ross, W. Langwell, Rogart; Miss G. McLeod, Hill of Fearn; Colin Urquhart, Luibmore, Achnasheen; A. Nicolson, Boleskine School House, Gorthleck; William Forsyth, Arbroath House, Easington; J. Morrison, Achnairn, Shinness; Mrs Gillies, Millpark, Raasay; Duncan Gordon, Kishorn; Mrs MacLennan, Milltown, Applecross; Mrs Maclean, Lower Toscaig, Applecross; Miss M. Macdonald, Knockline, Bayhead, North Uist; Robert Ross, Kinnauld, Rogart; Ken. Kemp, Cullicudden, Conon-bridge; Mrs Brown, 14 Selkirk Street, Hamilton; Mrs Anderson, Aberarder Lodge, Kinlochlaggan, Kingussie; Angus McIver, New Valley, Stornoway; J. K. MacLennan, Old Lodsworth House, Petworth, Sussex; A. MacLeod, 3 Clachan, Raasay; James McKinnon, Elgol, Broadford; D. Gillies, 40 Alma Road, Fort William; Miss A. MacNicol, Station House, Corrour; James Wilson, 2 Mertoun Place, Edinburgh; Torquil Macleod, 25 Goat-hill Cottages, Stornoway; Mrs Moffat, Kirkton, Glenelg; Miss Sinclair, P.O., 406 London Road, Glasgow; Nurse Watt, McAlpine Home, Glasgow; Miss J. Livingstone, Culduie, Applecross; Mrs Fraser, Lybster, Dounreay; Murdo Cameron, Inverasdale, Achnasheen; Mrs J. Mackay, Pultney Street, Ullapool; J. H. Mackay, Lochside, Oversaig, Laig; Ewen MacSween, Bernisdale, Portree; Mrs M. Ross, 6 Fasach, Glendale; J. MacPherson, 16 Midtown, Inverasdale.

4s Subscriptions.—Dugald Macdonald, Aricharnoch, Broadford; Miss J. Murray, Morness, Rogart; Miss J. Angus, West Terrace, Ullapool; Mrs Campbell, Immirion, Strathyre; D. Murchison, The Store, Rannoch; Miss Mackinnon, Achateny, Acharacle; Miss Martin, 73 Kenneth Street, Inverness; Don. MacKenzie, Duchally, Rosehall; Thomas Dunbar, Duringell, Kyleakin; K. Mackenzie, 17 Harbour Street, Plockton; Mrs Gollan, Hillside Cottage, Slumbay; Mrs MacKintosh, Lochrosque, Achnasheen; Miss Macpherson, 60 Cleveden Drive, Glasgow; Don. Macdonald, 1 Lundale, Uig; Duncan McLeish, Parkhill, Ontario; Mrs Connell, 68 Port Street, Stirling; J. Campbell, 59 North Tolsta; Ewen MacRae, Inverarish, Raasay; Mrs Beaton, 97 Glasgow Road, Paisley; Mrs C. Munro, Simcoe, Ontario; Alex. Calder, Rogart; Adam Black, Riverside, Halkirk; G. Murray, Clunes, Achnacarry, Spean Bridge; Mrs Matheson, Bealach View, Drumbuie, Kyle; D. Mackay, W. E. Ardineaskan; C. MacKenzie, 59 Claverton Street, London; Angus Macleod, Culkein, Drumbeg; Mrs MacRae, 1 Melvaig, Gairloch; R. Cameron, Camuscross, Isleornsay; A. MacKinnon, 22 Elgol; Mrs Mackay, Fernbank, Lochcarron; Mrs Macdonald, Dunosdale Cottage, Uiginish; Mrs J. B. Ross, Empire Hotel, Calgary; Mrs MacKenzie, 23 Melvaig, Gairloch; Mrs Maclean, 5 Upper Breakish, Skye; Alex. Maclean, 30 Aroha Avenue, Sandringham, Auckland; Mrs K. Urquhart, Inverasdale; Mrs McDougall, Bendoran Cottage, Bridge of Orchy; Neil Ross,

Glendale, Plockton; M. Mackay, 21 Skigersta, Ness; Ken. MacKenzie, 2 Achgarin, Laide; C. M. Watson, 54 W. Washington, Pasadena, California; Ed. Morrison, Drinishadder, Tarbert; Miss Macdonald, Ceaulloch, Bridgend, Islay; M. Campbell, 8 Old Hall Drive, Kilmacolin; A. Macleod, Euroluis, Bunnessan, Mull; J. Macleod, 17 New Tolsta; Don. McLean, 10 Valtos, Miavaig; Angus Morrison, 3 Valtos, Miavaig; Mrs Currie, Seaview, Pirnmill; Thomas Thomson, 4 Vaults Lane, Kilwinning; D. McLeod, 9 Inverarish Terrace, Raasay; Dr. J. Grant, Mission House, Seoni, India; J. McLean, 236 Reiff, Achiltibuie; Miss Cameron, c/o McRitchie, Kildonan; Dun. McKenzie, Cottage, Stoer; Mrs MacLeod, 3 S. Arnish, Raasay.

5s Subscriptions.—A. McLennan, Rose Cottages, Dallas; Mrs Mackay, East End, Ardmeaskan; Mrs Macleod, Berkeley Cottage, Dunvegan; Mrs Macdonald, Easandubh, Dunvegan; Murdo Stewart, Nedd, Drumbeg; D. Mackenzie, Corrary, Glenelg; Capt. Nisbet, Kilchoan; Mrs M. Macleod, Quidinish, Leverburgh; Mrs D. Mackay, Fern Bank House, Kyle; A. MacRae, Cairnbank, Gairloch; Mrs MacRae, The Bungalow, Kyle; Rev. D. Lamont, Blair Atholl; Miss MacGregor, Pultney Street, Ullapool; Mrs. Stewart, Bayview, Lochcarron.

7s 6d Subscriptions.—Mrs A. MacCuish, Aird, Finsbay; Mrs Mackenzie, 4 Openin, Laide; Mrs Stewart, 85 Craiglea Drive, Edinburgh; W. MacQueen, 4 Bank Street, Portree; Mrs Maclean, 11 Bosville Terrace, Portree; W. Mackay, Newston, Stemster, Halkirk.

10s Subscriptions.—Miss MacBean, Clune House, Newtonmore; R. MacBean, c/o P.O. Meldrum, Arnisdale, New South Wales; Murdo McKenzie, Ardnieskan, Lochcarron; Miss Gollan, 37 Chester Square, London; Miss Sansom, 27 Cadogan Place, London; Miss MacArthur, Eilean View, Arnisort, Portree; D. J. MacKenzie, School House, Ardgay; Mrs Matheson, Glackin, Clashnessie; Mal. Macleod, 20 Edinbane, Portree; Mrs Carmichael, 4 High Street, Starbeck, Harrogate; A. MacRae, Corff House, Beaulieu.

Other Subscriptions.—S. Macpherson, 1264 Edgewood Road, Lake Forrest, Ill., 5s 6d; Miss J. M. Ross, Wilkie, Sask., 4s 3d; Mrs Macrae, R.R.5 Dutton Ontario, 4s 3d; Mrs Beaton, Dunhallin, Waternish, £2 12s 6d; John Urquhart, Greenock, £1 14s 3d; Miss J. MacKenzie, 1 Whitney Avenue, Toronto, 4s 5d; Mrs Mustard, Chesley, Ontario, 4s 4d; William L. Forrest, Clinton, Ontario, 4s 3d; Mrs C. Macleod, 10 Mangersta, Meavaig, Uig, 4s 3d; Miss MacKenzie, Millburn Cottage, Letter, Lochbroom, 4s 6d; Mrs J. Stewart, 9 Wortley Road, London, Ontario, 4s 5d; Mrs C. W. Stewart, 100 Millwood Road, Toronto, 4s 5d; Mrs J. E. Siddall, Ilderton 2, Ontario, 4s 5d; Mrs E. McCallum, Ailsa Craig R. No. 1, Ontario, 4s 3d; Duncan McIntyre, Box 170, Carman, Manitoba, 9s 7d; John Macleod, 8 Aira, Meavaig, Uig, 18s 9d; Mrs R. H. McDowell, Braefort Farm, Calgary, 4s 10d; Mrs C. H. Luce, Braefort Farm, Calgary, 4s 9d; Miss Ena Macleod, 124 Park Road, Toronto, 4s 5d; Mrs Mackay, Carrack, Swordly, Bettyhill, 2s; Mrs J. Fraser, 718 Home Street, Winnipeg, 4s 5d; L. A. Ross, 815 Ashburn Street, Winnipeg, 4s 5d.