

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

THE
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VOL. XXXIX.

May, 1934.

No. 1.

Human Substitutes for the Divine Remedies.

THAT there is something seriously wrong with the world is acknowledged even by men who have no sympathy with Bible teaching. The facts which meet us wherever we go are too numerous and too patent to be overlooked even by those who take a very superficial view of their surroundings. The Word of God leaves us in no doubt as to the cause of this moral chaos and the unhappiness and sorrow that are its attendant results. Sin is the cause of it all. It is from this source all the sorrows of the nations and all the ills of the world's inhabitants flow. Men have attempted to put matters right but the task is too formidable even for the best and sincerest reformers who, oppressed with a sense of their fellowmen's heavy burdens, have endeavoured by one means or another to lighten them. Too often they have only been dealing with the symptoms of the trouble without going to the real root of it and even when they may have been quick enough to discover the root cause they were helpless because they had not a suitable and adequate remedy to deal with the disease. The Bible not only tells us that sin is the root cause of all the trouble but it makes known that God has a remedy which is suitable and adequate to deal with the case. Sin has blinded the eyes of men and darkened their understanding so that God's remedy has become to them weakness and foolishness. It is true to-day as it was of old that "when Ephraim saw his sickness and Judah

saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb" yet he could not cure him or heal him of his wound (Hos. v. 13). In their own wisdom they have set aside the divine remedy and substituted their own remedies with the result that the cause from which the trouble flows is as potent as ever. These remedies may be compared to those of an unskilled physician who healed wounds without ever getting at the cause; the result being that the poison soon showed itself either at the place where the wound had healed or broken out more virulently at another place. There can be little doubt that the cleverest brains in the world have tackled the problems that brought distress and suffering to mankind but they have only succeeded in healing some of the outward sores — the strong poison of sin is working mightily in the hearts of men, in the minds of those who control the affairs of nations and those who lead in the councils of the professing Church. What distress, discontent, and suffering the nations are passing through since 1914 and yet they have not betaken themselves to Him who alone has a sure cure for all their distresses! The hectic rush of the leading statesmen of this country and other countries to human devised remedies is pitiable in the extreme. Men who were in the iron furnace of the Great War said there must be a stop put forever to the mad, insensate plans that brought men as sheep to the slaughter to face the dread instruments of death on the battlefield. They decided to make a covenant and enter into a league of the nations that there should be war no more. What has been the result of all this planning — a planning that ignored God and Him to whom all power in heaven and earth has been committed? What has the League of Nations been able to do? Has it fulfilled the high aims of the statesmen who fondly dreamed that this was a remedy to settle the disputes of nations? Has it won the respect and honour of the nations? Let the facts of recent times speak and they will tell us that the statesmen of the nations are dreading another mighty contest. Our prayer is that God may avert it and if He does our statesmen can take

no credit. Our own nation has entered into covenants with godless nations and we may rest assured that this is the high road to bring us into as great trouble as we were dragged into by France in 1914. And what gratitude has France shown to Britain for all she suffered on her behalf? The same utter helplessness of statesmen was seen when the economic conditions of the world loomed up before them as a dark threatening cloud. It occurred to some clever men that representatives of the nations should meet in London. The extraordinary nature of this gathering and the importance attached to it was heralded by a blare of trumpets in the country. We were told that tremendous issues hung on the Congress's decisions and that failure to come to definite decisions would be disastrous. Well, the Congress *did* miserably fail and we were left in the old situation. Throughout the terrible years that are past the cleverest brains in this country had been working, formulating schemes, and planning the financial rehabilitation of the country but have their thoughts turned to the Scriptural decree that righteousness exalteth a nation. Material progress is one thing — moral prosperity is another. A nation may reach the unparalleled financial prosperity attained by the U.S.A. a few years ago and suffer a crash that will resound throughout the civilized world. God will not lightly overlook the conduct of nations which pay no attention to the decree appointing His Son to be King in Sion and the distressful troubles of the nations may be His judgments upon them — "I gave them up unto their own hearts' lust: and they walked in their own counsels" (Ps. lxxxi. 12).

It is in the professing Church, however, that the experiment of setting aside God's remedy and substituting another is seen in its most daring form. That there is something seriously wrong with men's attitude to religion is manifest on every hand. The cold, dead indifference that prompts neglect of God's house and worship is not confined to one corner of the land. It is affecting even those whom one would never suspect of coming under its chilling influence. Real concern has been awakened in certain quarters

and resort has been made to remedies that have as their aim an effective counteractive but unfortunately too often these remedies are human devices that ignore the divine remedy. There can be no doubt of the excessive activity that is rampant in certain religious circles. Ecclesiastical machinery has reached a high stage of development and multitudes of well meaning men and women are busying themselves incessantly in all kinds of social activities. The World and the Church in these well meant efforts unfortunately are getting into a tangle which is weakening the Church and not benefiting the world. Men have become so absorbed in their own activities that in most cases God is not taken into account and His Spirit ignored or if He is recognised at all, in too many cases, it is only lip service that is paid to Him. The Church has been lowering her high profession to meet the world. The remedy that is to replace the God-announced one is to lower the high standards of heaven to make it easier for the world to be religious. This is the principle that is operating behind every movement which is calling for the opening of the Church's door for the entrance of the world and all the evil that follows in its train. The worldly-wise advocates of this spiritually ruinous policy have forgotten the Master's solemn words: — "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. v. 13). An examination into the motive power behind much of these ceaseless religious activities will reveal that it is the unscriptural idea that there is some good in man and that a careful encouragement will develop it until it becomes a power for good. But man, according to Scripture, is spiritually dead and no human effort can give life to the dead. The natural man can be as religious as even Saul of Tarsus was, as sincere and as earnest and yet not have the slightest understanding that it is God who alone can give life to the spiritually dead. What are acting and dancing in connection with churches, bazaars, whist drives, church socials and the many other

worldly devices resorted to in our day but useless human substitutes for the divine remedy? During the Great War it will be remembered that there was a resort to many substitutes in food and clothing owing to the extremities to which the nation was reduced. Was the health of the people improved by the substitutes offered them as food? Were they so enamoured of the substitutes in the materials for clothing that they clung to them when better times came? Was there not a desire to go back to the better food of pre-War days and to make use again of the genuine clothing material they were accustomed to in better days? When the Spirit is poured out from on High the human substitutes will be cast aside and the God ordained remedies will get their place. Men are experimenting with a thousand substitutes to-day and they are making no progress. The Enemy as an angel of light has the ear of many in the high places of the Church and State and he is working havoc in both. As in the days of Jeremiah it is true about many of our leaders in Church and State that every one has turned to his course, as the horse rusheth into the battle (Jer. viii. 6). As a generation we have forsaken the fountain of living waters and we have hewn out to ourselves broken cisterns. All man-devised schemes, which set aside the divine plans, however well they may promise at the beginning, are doomed to certain failure. We are turning back faint-hearted before the powerful onset of the advancing hosts of the Enemy and alas! how few are listening to Him who said :

“O that my people had me heard,

Isr’el my ways had chose!

I had their en’mies soon subdu’d,

My hand turn’d on their foes.”

(Metrical Psalms lxxxi. 13, 14).

The Assyrian did a divine work against Jerusalem, but not with a divine end.—*Stephen Charnock.*

The Second Coming of our Lord.

IV.

(Continued from Vol. xxxviii. p. 490.)

WE have already stated in general terms the pre-millennarian doctrine of the Second Coming of our Lord and it remains now to say something about what is termed the Post-millennarian doctrine. It is so called because it asserts that the Second Coming is *after* the thousand years or millennium is at an end. This is the view that was generally held by the Church. In the words of Dr. Charles Hodge: "The common doctrine of the Church . . . is that the conversion of the world, the restoration of the Jews, and the destruction of Anti-Christ are to precede the Second Coming of Christ, which event will be attended by the general resurrection of the dead, the final judgment, the end of the world, and the consummation of the Church" (*Systematic Theology*, iii., 862). But it may be said this view fails to do justice to the statement in the 20th chapter of the book of Revelation already quoted.* We do not think so: for a correct interpretation of the statement in this chapter will rather support than subvert the post-millennarian doctrine. Let us now examine this statement in the light of its contextual setting and its wording.

In the book of Revelation there are certain things stated which are to take place before the Millennium. The *first* is the downfall of Babylon, the Romanist counterfeit Church, symbolized first by the woman in purple and scarlet and second by the mystic Babylon. The downfall is to be brought about by two agencies: (1) The governments of the earth "shall hate the harlot and make her desolate and naked, and shall eat her flesh and burn her with fire" (chap. xvii. 16). (2). The saints, by preaching, teaching and publishing the pure gospel, shall expose all her heresies and idolatries (xii. 11), and by their prayers

* *Magazine* xxxviii., 444.

shall bring on her the judgment of God (vi. 10, and viii. 3-5) and she shall be finally overthrown (xix. 2).

The *second* thing that is to take place before the Millennium is the ingathering of the Jews. The days of the Gentiles being fulfilled the Jews shall come under the power of the gospel. The very thought of this day fills the heart of the Apostle with heavenly ecstasy. It will be one of the most extraordinary events in the Church's history since the Spirit was poured forth at Pentecost. Following the conversion of the Jews God shall smite the nations that had gathered to destroy them and in this judgment "the beast" and the "false prophet" perish and with them all governments contrary to God (xix. 20-21).

The *third* thing that is to take place before the Millennium is the chaining and shutting up of Satan (xx. 1-3). In what sense is Satan chained? Is it not when all his agencies are swept away? A check will be put upon him and his work; this is significantly spoken of as binding him with "a great chain" (xx. 1).

After all these events comes the Millennium. Why is it so called? It is the Latin word meaning a thousand years, *i.e.*, the period during which Satan is to be bound with the "great chain." During this period according to the post-millennarian doctrine the gospel is to have unparalleled prosperity. Satan's agencies in false religions, philosophy contrary to the truth, science falsely so called and all the other devices by which he deceived men and nations will receive a mighty check. When we speak about the gospel having an extraordinary sway in that blessed time we do not mean to assert that children will be born into the world saints. No. They will come into the world as sinners and will require the mighty power of the Holy Ghost to regenerate them. Neither do we mean that there will be no unregenerate people in those days. It is meant, however, that the saints will be in the ascendancy as the unregenerate are

to-day. People marry and are given in marriage and they die during the thousand years but the conditions of life will be very different owing to the sway of the gospel. John saw "thrones and they sat upon them, and judgment was given unto them" (xx. 4). Who sat upon the thrones? Is it not those who were arrayed in fine linen pure and white who followed the Lamb in His great campaign. They are now sitting on thrones — places of honour and trust are no longer at the disposal of worldly wire-pulling and political schemers.

We come now to an important part of our discussion, viz., the second part of verse 4: "And I saw *the souls* of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." It is important to notice that it was not the *bodies* but the *souls* of those who had been beheaded that John sees and who lived and reigned with Christ a thousand years. This manifestly refers to the righteous dead and their state is called the *first resurrection*. It is in connection with these terms *first* and *second* resurrection that considerable confusion has arisen and that confusion to a large extent is due to the fact that "resurrection" is taken to refer to the body. But surely with the New Testament before us we know that "resurrection" is sometimes used in a spiritual sense — the regenerated have had a spiritual resurrection. But it is not to regeneration that the term "first resurrection" refers. While spiritual, it is of another kind. For clearing up the matter and getting at the right interpretation, let us go back to the words in chap. vi. verse 9: "And when he opened the fifth seal I saw underneath the altar the souls of them that had been slain for the Word of God, and for the testimony which they held, and they cried with a loud voice saying: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto every one of them; and it was said unto them, that they should rest yet

for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." These words indicate that, in a figurative sense, the righteous dead are not living. Their death seems to say that they were defeated and that their testimony is not recognised. God's justice seems to allow their enemies and the enemies of His truth to triumph. But is it really so? Is that cry unanswered? — "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" Let us see what follows. In chap. xiv. 8-13, mystic Babylon which put them to death is judged. She drinks the cup of God's wrath, the martyrs are avenged and vindicated. The reproach of their cruel and shameful death is lifted off them. They are now given the place that belongs to them instead of being branded as felons not worthy to live. Hence the 13th verse: "And I heard a voice from heaven saying: Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." It was a wrong view to take of their death that their testimony failed and that their works were at an end. It was not so; for the dead that die in the Lord are really *blessed*. "That is," as one has well put it, "when God has avenged them and their enemies are fallen, there is a great change in public opinion in the historic judgment, as to their place in the house of fame. To die in the Lord now is not to pass under a cloud — it is a triumphant ascension into glory and light. The change is so great that it is called a resurrection—They live and reign with Christ a thousand years. The principles for which they died are now triumphant. Judgment upon those who put them to death is to them as life from the dead; it is represented as a resurrection, and this is the only place in the Bible where the term 'first resurrection' is used, and it is expressly declared to be a resurrection of *souls* and not of the body. The principles that they advocated are triumphant — they have swept over the world" (Carroll's *Book of Revelation*, p. 279).

But who are "the rest of the dead" (verse 5). They are the *wicked* dead who "lived not again until the thousand years were finished." They do not live in that time. Their views and customs during the thousand years are not triumphant. They are to live again as we shall see for a short season when the thousand years are past. Their principles, etc., are to have a resurrection — this is the *second* resurrection but there is no blessing pronounced upon those who have a part in this resurrection such as is pronounced upon those who have a part in the *first* resurrection. When then is there to be a resurrection of the rest of the dead, *i.e.*, the wicked. Is it not when the thousand years are expired and when "Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (xx. 7-8). The wicked dead now live and reign with Satan. During this short season they appear to come from under the cloud of adverse judgment. Here again the resurrection is figurative. Neither the first nor second resurrection is of the body — they are both of souls. No doubt it may be easy to find objections to the interpretation we have given and some may not accept it but we feel convinced at any rate that there is not a word in these three verses (xx. 4-6) which says anything about the Coming of Christ nor about a bodily resurrection. When the devil is cast into the lake of fire and brimstone then shall the Lord come sitting on His great white throne — the small and great stand before Him — the books are opened and the Great Day of Judgment is come. Then to quote the sublime and awesome words of Dugald Buchanan:

"A ruddy blush along the sky,
Like dawn of morning rising red,
Now shows that Christ Himself is nigh,
Bringing the day of doom and dread.

Then like the Great King's chamber door,
 The parting clouds before Him yield,
 And clothed with glory evermore,
 The mighty Judge shall be revealed.

A rainbow round His head on high,
 His voice like mountain torrents loud,
 And keen as lightning flash His eye,
 That pierces thickest thunder cloud.

* * * *

While all things thus dissolve and die
 Amid creation's final throes,
 The Judge Himself is drawing nigh
 To bring each ease to fitting close.

He shall descend from Heaven's height,
 His Majesty with power displayed,
 Upon His throne of glory bright,
 In all His Deity arrayed.

A thousand thunders in His hand,
 To blast His foes before his face,
 Wait quivering for His least command,
 Like hounds in leash in time of chase."
 (*The Day of Judgment*—MacBean's Translation.)

Sermon.

By Rev. JAMES A. TALLACH, Kames.

" Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God " (Hebrews xii., 2).

IN the first verse of this chapter the life of faith is compared to a race. The instant a sinner believes in Jesus unto salvation he enters on this race; although in no two cases is the same course prescribed. The race set before Enoch was not the same

as that of Abraham, and Abraham's differed again from that of Moses; nevertheless they all obtained a good report through faith. The comparison implies progress — "Let us run." Faith begins at a definite point — the moment we receive the Gospel unto salvation — but that is only the starting point: it is not the finishing post. But the progress must be in the right direction — hence, "The race that is set before us." The Word of God supplies us with the rules and regulations, while Providence gives us the opportunity of putting these into practice, and defines the course to be run.

As an experienced runner himself, and a keen observer of others, the Apostle recommends "the laying aside of every weight and the sin which doth so easily beset us." Surely this is what common sense would suggest. He who would enter on a race laden with weights and entangled in loose garments has made sure his defeat before he has well begun. It matters little of what material the weight is made; a bag of gold is just as cumbersome to a runner as a common stone. Both the love of riches and the lust of the flesh sink men in perdition.

The Apostle has also proved the value of patience. Patience lightens the severest trial, and shortens the longest course — "Let us run with patience." Patience rooted in God is unconquerable. "Even the youths shall faint and be weary . . . But they that wait upon the Lord shall renew their strength."

But the most important requirement of all, one that must of necessity be observed by every Christian who would so run as to obtain, is this, "Looking unto Jesus." This is what gives direction, supplies motive, and ensures success.

In considering our text let us notice: — I. Jesus — the great Object of Faith. II. The Conduct of Jesus, the Pattern of Faith. III. Jesus exalted, the Encouragement of Faith.

I. Jesus, the Object of Faith. — "Looking into Jesus the Author and Finisher of our faith." This is the mark on which the eyes of all who would press forward for the prize of the high calling of God, are to be fixed. Through the observance of this

injunction the Apostle could say at last: "I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day." The eyes of all who shall obtain the crown at that day have been opened to see the supreme importance of Jesus in the life of faith. It is in the face of Jesus Christ that they have beheld the light of the knowledge of the glory of God. In Him dwelleth the fulness of the Godhead bodily—grace infinite in variety and inexhaustible in degree —, a fulness freely available for the needs of the whole Church on earth and in heaven. Look, O believer, weary it may be, with the toil and labour of running, bowed down under a burden of depression which threatens to sink you in despair. Lift up your eyes yet again to this, the fountain of all grace. Let your weakness be but another occasion for the display of His strength. Can there possibly be any want in you, which His fulness cannot supply? As well might the tiny shell on the beach complain that there was not enough water in the vast ocean to fill it! Was the Apostle speaking at random when he says: — "My God shall supply all your need according to His riches in glory by Christ Jesus?" Look unto Jesus, exclusively unto Him. Is He not looking at you, and perfectly cognisant of every detail of your circumstances? He is touched with a feeling of your infirmity, because He was tempted (without sin), in all points like as you are. That feeling touches, and sets in sympathetic motion, an infinite resource of tenderest compassion in His bosom. He puts your tears into His bottle and fully understands the unutterable sighs of your spirit.

Look unto Him with fixed, steady gaze. The idea expresses the intense attention of a competitor looking away across the course, to the distant post which marks the end of the race he is to run. It is his sole concern, as a runner, to reach that post by the shortest possible route. Now, the shortest distance between a competitor and the goal he aims at, is the line of sight, the line between his eye and the finishing post. When he keeps his eye

fixed intently on that mark and his feet follow in the line of vision, he travels in a straight line which eliminates all unnecessary wandering. But if he takes his eye off the mark, he is sure to wander, with consequent loss of energy and loss of time, which other and wiser rivals will not be slow to take advantage of, to his certain defeat at last. If Christian and Hopeful had but kept their eyes on Jesus instead of on the allurements of By-path Meadow, they would not have made such painful acquaintance with Giant Despair and his cudgel, and they would have saved themselves many a fear.

Look, my beloved friend, up and away, with the steady gaze of an unwavering faith, which by the very glory of Jesus may blind you to every counter attraction, and thus looking, let us so run that every step brings us nearer to Him.

(b.) But further, Jesus is "the Author and Finisher of our faith." He is the Alpha and Omega of what we are to believe in order to be saved. The promises — are they not all Yea and Amen in Him, to the glory of God? The prophecies—is it not of Jesus that Moses and the prophets did write? Who is the great anti-type in whom all the Old Testament types find their meaning and fulfilment and by whom they are for ever superseded, but Jesus, the Author and Finisher of the faith, once delivered to the saints?

The great work of Redemption wrought out by Him on earth is a finished work. Beginning at His wonderful birth in Bethlehem's stable, and including the glory of His Person, as God-man, the divine perfection of His life, the words He uttered, the miracles He performed, the infinite merits of His atoning blood; that work leaves nothing to be desired, no doubt to be expressed, no question to be raised, on the score of Law, Justice or Conscience. He is the end of the law for righteousness to everyone that believeth! Here, in Jesus, the guiltiest of sinners may find perfection, infinite, and eternal. The dying thief is an illustration of the practical value of such perfection, even at the eleventh hour, "Lord, remember me when Thou comest into Thy Kingdom"

— the prayer of a guilty wretch on the very confines of everlasting woe. “To-day shalt thou be with Me in Paradise” — the brand plucked from the burning by an almighty power that defies interference. So certain and secure is the final blessedness of the soul who believes in Jesus, the Author and Finisher of faith. Take Jesus away, and we are left to flounder in a confusion which has neither beginning nor end. Life, death, and eternity become shrouded in the deepest gloom, and the only gleam left is the will-o-the-wisp of a distorted fancy, which allures us to our doom, only to mock us when we sink, never to arise. Oh! sinner, look to Jesus, who is able to save to the uttermost — from beginning to end — all who come unto God by Him.

(c.) But Jesus is also the Author and Finisher of faith in us. That which has been wrought in us in the way of religious experience is all of the Spirit concerning whom Jesus says; “When He is come . . . He shall not speak of Himself . . . He shall glorify me: for He shall receive of mine, and shall show it unto you.” The hope of glory from first to last is Jesus formed in us. He is the Author of those first, faint rays of divine light which penetrated the thick darkness of our guilty souls. The first true views a lost sinner has of his state before God, the guilty fears arising from those views, the first pangs of conscience, awakened to realise the awfulness of that eternal hell, to which by sin he has exposed himself — all have their rise in Jesus; He is the Author of them. No true view of sin is obtained, until it is seen in the light that a crucified Jesus casts upon it. Then it is felt to be what it really is, an infinitely evil and bitter thing, the just wages of which is death. That inward sense of guilt drove you away from one false refuge after another, until there was none left, and you were cast out into the open field in your own blood, to the loathing of your person — and there was none so weary of your sins as yourself. Not till then did you really understand what was meant by the call of the Gospel. You may often have heard the phrase, but never till now had you heard the Call. Oh! how sweetly did that “Come unto me” of Jesus

in the Gospel, sound in your ears now. The Gospel invitation to sinners was all that stood between your guilty soul and black despair.

Then, can you not recall the time of your first-love, when that invitation became really effectual? You heard it, you understood its meaning, and, best of all, you were graciously enabled to respond to it. The Holy Spirit in your heart enabled you to close in willingly with Jesus, held out to you in the Gospel; so that Jesus formed in your heart, spiritually, and savingly, became to you the Author of your eternal salvation.

But He who is the Author is also the Finisher. Doubtless there is much still to be done, much progress to be made in knowledge, grace, and sanctification. The warfare between the flesh and the Spirit rages; the body of sin causes much wretchedness. Faith may have been begun, but it is by no means complete. But even so, Jesus is the pledge of your salvation, and as the Author and Finisher of your faith, this promise is sure in Him — "He which hath begun a good work in you will perform it until the day of Jesus Christ." Look unto Him, and leave all to Him.

(d.) In Jesus — the Author and Finisher of his faith — the believer has a sure and certain guide to the Better Country. And who, that is acquainted with the deceitfulness and desperate wickedness of his own heart, can dispense with such a Guide? Unnumbered thousands, seduced by the subtle power of pride, passion, self-righteousness, worldliness, unbelief, idolatry, etc., — are led astray until they stumble on the Dark Mountains, never to arise. But the man who runs with his eyes lifted up and fixed resolutely on Jesus is provided with a counteractive, which effectually checks any evil tendency arising within, to wander from the way that leads to peace, to God, to Glory.

Again, in this world we constantly come into contact with false systems of religion, each purporting to be The Way, and followed by countless devotees who are intolerant of the spirituality and

holiness of the true faith. In our day, such systems are multiplied to an alarming extent, and large numbers of souls are led aside from the right way by the charming voice, the novel doctrines and modern methods of some popular idol or other. Against the danger arising from such sources there is no preservative, but Jesus. Oh! my beloved fellow-sinner, let us make a covenant with our eyes, in the strength of God's grace, never to look to any hireling for what can only be found in the Good Shepherd who gave His life for the sheep, who 'is able to keep them from falling,' and who will yet present each one of them "faultless before the presence of His glory with exceeding joy."

II. We come now to consider the Conduct of Jesus as the Pattern which Faith is to follow. "Who for the joy that was set before Him endured the cross, and despised the shame." His conduct leaves us an example which it is the desire of every true believer to follow. "If any man will come after me, let him deny himself, and take up his cross, and follow me." This quality of patient endurance in present trial because of future reward, is essential to the very nature of faith. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Even in the case of those Old Testament heroes who are passed in review before us in Heb. xi., this principle of faith is clearly exemplified. Abraham, believing in the promise of a future seed as numerous as the stars of the sky, offered up (at God's command), his only son: Moses, having respect to the recompense of the reward, forsook Egypt and chose to suffer affliction with the people of God for a season. There can be no crown without the cross; the cross a thing of the present, the crown of the future: "Faith is the substance of things hoped for, the evidence of things not seen."

(a). But here we have a greater than Abraham or Moses. Let us consider Him, who, for the joy set before Him endured the cross, and looking to Him, let us run in His footsteps. Joy was

set before Him — the joy doubtless, assigned to Him in the counsels of eternal love, and made known to us in prophecy in such instances as, "He shall see of the travail of His soul, and shall be satisfied," "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand," "His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed," etc. Such was the joy set before Him as Head of the covenant of grace in a past eternity — a prospect which embraced the whole Gospel dispensation with all its gracious provisions and blessings; a seed, gathered out of every nation under heaven, regenerated in His own image by the power of the Holy Ghost, called effectually by the Word and Spirit, justified, sanctified and ultimately glorified. His was the joy of the prospective Bridegroom, looking forward to everlasting union with a redeemed Bride, prepared and adorned for her Husband.

(b). This joy, let it be noticed, was set before Him. There was no part of it actually present with Him during His sojourn on earth. He was then emphatically "a man of sorrows and acquainted with grief." "His visage was so marred more than any man, and His form more than the sons of men." It was set before Him in prospect. In between Him and the realisation of it there stretched a gulf of infinite woe. The sword of divine justice awakened to smite the Shepherd, the shame and spitting, the agony of the cross, the powers of the Kingdom of darkness, were all between Him and the joy set before Him, barring the way. Neither was He ignorant of what that really meant. It was no fanatical zeal, blinded by the passion of the moment, that carried Him on and rendered Him immune to pain. There is a stark reality about Gethsemane, the Judgment Hall, and Calvary. The terrible loneliness of the Garden, the dark foreboding giving rise to that prayer — "Father, if it be possible let this cup pass from me," all leave a solemn awe upon the mind of the devout reader. And He was heard in that He

feared by Him who was able to save Him from death, His humanity receiving the necessary strength to suffer all that was demanded by inflexible justice, from the surety-substitute of sinners; suffering which came to an awful climax and found expression in the agony of that bitter cry: "My God, My God, why hast Thou forsaken me?" And for you, my believing friend, as part of the joy set before Him, Jesus endured the cross and despised the shame. Let us stand in awe, and reverently worship.

(c). All that suffering was present in His apprehension as He set His face as a flint to go up to Jerusalem. But the dark shadow of the cross, which lay across His way was cast by the brightness of the joy on the other side. Fixing His eyes on the joy—an elect world redeemed—He endured the cross and despised the shame, confident that God would not leave His soul in Hell, nor suffer His Holy One to see corruption. They taunted Him with this: "He trusted in God; let Him deliver Him now, if He will have Him," and "If Thou be the Son of God, come down from the cross." Why, it was because He trusted in God for the joy that was set before Him that He would not come down from the cross. The cross was the supreme trial of His trust in God. By reason of it, He endured the cross and despised the shame.

The cross, the shame — that was the course set for Him, ordained by Justice, Law, Righteousness, inflexible and eternal as God. But on the other side of the cross there is the glory that was to follow. Keeping His eye persistently fixed on the glory, He set His face, confident that although all the world condemned, He was near who justified Him, and that consequently He would not be put to shame. He locked the Word of the Lord up in His heart and kept a firm grip of the promises of a covenant-keeping God, and even the cross did not discourage Him. "Lo, I come." Judas betrayed Him, Peter denied Him, they all forsook Him and fled dismayed. Legions of angels awaited His least command, but no command was

given, He remained silent and alone. He fixed His mind on the cross, for the joy that was immediately to follow.

(d). And is there not joy set before you believer? Promises great and precious, victory over all enemies, glory everlasting; the gladness of the resurrection morning, when mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" And what is the sum and substance of that joy? All that, and a great deal that we cannot at present receive is summed up in this one name, Jesus. That, my beloved friend, is the joy set before you. Look unto Him. He is the joy set before you. Keep your eye fixed on Him. If, across the line of your vision Mount Moriah casts its dark shadow, what of that? If between you and the object of your desire, there stretches the wilderness, where loneliness, weariness, painfulness are your daily companions; if between you and your reward there come the demands of duty — "Occupy till I come" — What then? Look unto Jesus, Who for the joy set before Him endured the cross, despising the shame.

III. Jesus Exalted is the Encouragement of Faith.

(a). He is set down at the right hand of the throne of God. This is the Lord's doing, the Father's answer to the prayer of Jesus, in John xvii.: "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It is the action of God, publicly acknowledging His satisfaction with, and acceptance of the finished work of Christ. And there is no attribute of God which more fully concurs with the divine enactment than does justice. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." The joy of Jesus exalted is built up and established for ever upon principles of justice, truth and righteousness.

The sorrow, the cross, the shame are all of them past, for ever past. The sword of Justice now bars the entrance of sorrow into the heart of Jesus. The joy which had been set before Him is now a thing of the present — eternally present, and justice secures that nothing but joy shall ever have its dwelling where Jesus is. But the joy of Jesus is the joy of His people, and what justice secures for Christ, is equally secure to each believer in Jesus. Shall justice crown the Head, and suffer the members, or even one of the least of them to perish? Even to think such a thought would be blasphemy!

All the blessedness of the Gospel dispensation has its rise in Jesus and the effectual application of that blessedness to the Church on earth and in heaven is made absolutely certain by His enthronement. All power in heaven and in earth is given unto Him. In virtue of that power the success of the Gospel, the ingathering of the elect, the indwelling of the Holy Spirit, the forgiveness of sins, the blessedness of the saints — grace and glory — in a word, the joy set before Christ, as it affects and embraces each believer, — are all placed on a footing of security which the justice, no less than the love of God has made inviolable. Well might the Apostle, having such a view of his exalted Redeemer say “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” My beloved friend, when all else would discourage you, when the whole course of the way which is set before you seems to be against you — fightings without and fears within — look up again on high. Jesus encourages you, beckons you onward, for what is your crown, but part of His joy?

(b). But the fact that He is set down at the right hand of the throne of God means that He has triumphed over all His enemies, and the enemies of His people, and the joy into which He has entered partakes largely of the joy of victory. He ascended on high, leading captivity captive. The enthronement of Jesus was opposed by the utmost powers of hell and earth

in evil confederation. On behalf of all who believe in Jesus, the cross exhausted the bottomless pit of all its fiendish cruelty. The armies of hell shot the arrows of their rage into the blessed body of our Redeemer, until every quiver was empty.

"This is the hour and the power of darkness." There was no expedient known to the Adversary of which he did not make full use, and there was no reserve of power upon which he did not draw, and yet, after it all, it was Jesus Himself, who voluntarily yielded up the ghost, not a moment before He had finished His great work. There was no point throughout the terrible ordeal, at which Jesus was not in absolute command of the whole situation, and that only because He trusted in the Word and purpose of Jehovah, who had set the joy before Him. In virtue of that glorious victory He is set down at the right hand of God and "Who now is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God." The really decisive battle in the war of light against darkness has been fought, and the crowning of Jesus is our evidence of the triumph of the cross. "Sit thou on my right hand until I make thine enemies thy footstool."

Before your race is run your faith and patience will be subjected to many and severe tests. There is many a Hill Difficulty to be ascended; there are Valleys of the Shadow of Death to be trodden; there are battles with Apollyon to be fought, temptation to be resisted and chastisements to be endured, but with our eyes fixed on a triumphant Jesus, what enemy can triumph, what temptation prevail, what trial can overcome? "Who shall separate us from the love of Christ?"

The late Captain Kenneth K. Macleod.

THE Lord has been removing His true witnesses in recent years from all over our Church in Scotland, but no part of the vineyard has been thus visited to the same degree as

Lewis. In Ness, they mourn the blanks left by Norman Macleod, one who stood by the truth he professed when our Church maintained the testimony of the Free Church in 1893, and Norman Mackenzie and Norman Morrison, all office-bearers. North Tolsta has lost eminent men in the persons of Donald Nicolson, elder, and Angus Mackenzie, member, also lately, Angus Macleod, a worthy man who adorned his profession. The Stornoway congregation misses the presence and prayers of Mrs. Angus Maciver who drank in the gospel under the preaching of such a man as the Rev. Peter MacRitchie; Alexander Macaulay, elder, and Alexander Maciver, deacon; and on the 19th day of May, Captain Kenneth K. Macleod, who though not an office-bearer with our congregation, laboured for the last six years of his life to further the cause of Christ in his native island.

Kenneth K. Macleod was born in Kersliader, Lochs, Lewis, in the year 1873. His mother was an eminently pious woman who, having been left early with the cares of a young family and finding that the Lord is indeed the Father of the fatherless and the Husband of the widow, sought to foster in the minds of her children to reverence and fear His great and holy name. He came to Stornoway in his early teens and apprenticed himself to a leading carpenter where he learned so much of that craft as to be able to make good use of it, on his retirement, not only on a small, but on a large scale.

But it was not the will of Him who over-rules all things for His own glory that Kenneth Kennedy Macleod should pass his life as an artisan in Stornoway. While yet a young lad, he joined the Seaforth's and spent about 30 years of his life, serving his King and Country, in many lands, both in peace and in war. By sheer integrity of character, superior intelligence, and by putting his whole heart into it, he rose rapidly from the ranks to the Captaincy, and he was due to attain higher rank, when he received the wound, at the Battle of Loos, which incapacitated him for further active service. Captain Macleod's recovery from his wound is one of the marvels of that awful time. That

a bullet should have passed through one of his temples and out through the other, without causing instant death can only be accounted for by the over-ruling hand of God who numbers the very hairs of our heads. The effects of his severe injury were that he was left almost totally blind and deaf though both his sight and hearing were partially restored after treatment in hospital. No one, however, heard him complain; his scar, received on one of Britain's bitterest days of carnage, was to him the most valuable of all his many decorations.

Captain Macleod, on his return from India about the year 1900, spent some years in Stornoway as a recruiting officer. Lewis, like many other places was at that time in the throes of ecclesiastical contention. The Free Church had, in his absence, been broken up into fragments. He could not recognise the Church to which his mother used to lead him by the hand among all the separate sections which claimed to be that same Free Church. Kenneth Macleod who had been accustomed to another kind of warfare, was at a loss where to find the gospel of peace amid the din of wordy conflict. He thought for a time, as the Established Church seemed to be the only sanctuary for non-combatants, that he would worship within her pale. But, one day, hearing the officiating minister giving expression to a flippant, unseemly and irreverent phrase, Captain Macleod rose and walked out of the church and never crossed her threshold again.

There is no doubt that the Lord directed him to our Stornoway Congregation of which Rev. Neil Macintyre was then minister. No sooner did he understand the reasons for our separate position as a Church, than he cast in his lot with us wholeheartedly, and there was none among us who held more firmly than he, that we represented in the fullest sense the Church of the Reformation in Scotland. It was during this period of his residence in Stornoway, and of his connection with our Church there, that Captain Macleod passed through the change of which the Saviour so solemnly speaks. "Ye must be born again," became the all-absorbing matter which harassed his soul

for weeks and months on end. There is a house in Bayhead Street, Stornoway, which was the arena where he was confronted with God's Word which seemed to be to him his spiritual death warrant: "And the door was shut." But it was no death warrant; it was the truth applied by the Holy Spirit to bring our friend to a true sense of his utterly ruined and lost condition and his need of Christ, the One Name given under heaven and among men whereby we must be saved. He used to tell how the peace of God took possession of all his faculties, in the very place where the sorrows of death had compassed him about. The passage through which Kenneth Macleod entered by faith to the grace wherein he stood was:—"Let not your heart be troubled; in my Father's house are many mansions; I go to prepare a place for you." Though he had his temptations and trials, the peace which entered his heart that morning in Stornoway, enabled him to possess his soul in patience to the end of his life.

When hit, ere he became unconscious, these words cheered him: "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness the Lord shall be a light unto me" (Micah, vii. 8). There was another Scripture among many which indicated to Captain Macleod that he would recover in measure from his severe injury. This was Isaiah, xxxviii. 5—"I will add to thy days fifteen years." He would sometimes ask: "Is the number fifteen to be taken as an exact or as a round number?" It pleased the Lord to give him fifteen years and a little more, which he spent in doing as much as he possibly could to advance the Kingdom of Christ. He resided some years in Inverness and was a great help there. He delighted in preaching the Word both in Inverness and in the districts around. Afterwards he removed to Edinburgh, where he remained till the bustle of that great city came to be too much for him to move about with a sense of safety.

After frequent long visits to Lewis, he took up his residence in the Achmore Mission House, and at once set about to get a church built there. He himself acted as architect, managing

contractor and general collector for the necessary funds. Our people and some outside our church responded nobly to his request for help, and when the church, which is a monument to the Captain's zeal, as well as a credit to the builders, was opened, it was practically free of debt. We had no anxiety for the supply of Achmore while he was spared. He kept the services there for about five years on Sabbath and week day, and at the same time, took a private and practical interest in all our congregations in the island.

Wherever Kenneth K. Macleod went in Lewis as elsewhere, he was always the Captain, who always led, and was respectfully obeyed by old and young. He, especially after the death of Malcolm Macleod, Ness, and Angus Maciver, Tolsta, was the one to break the way for the others on the "Question." His illustrations from his army life on such occasions would fill many pages of the Magazine. One must suffice here: "When we were in the Soudan we had no end of trouble with camels and mules. The mules, especially, made our lives miserable. You could not get them to stand still a moment. They would dash from one side of the road to the other to snatch at every tuft of grass they could see. The only way to subdue them was to load them with a big box of ammunition on one side and a great box of biscuits on the other. The mule would then understand that there was no getting rid of his burden till he would reach the end of the road, and that would make him walk so as to make the journey as short as possible." The Captain was very fond of telling about a crofter in Lewis called Donald who took the greatest pride in having every thing about the croft in the neatest and best condition possible. His sister, Chirsty, who kept house for Donald persisted in hatching brood after brood of chickens every spring, and when these grew to vigour, they worked havoc among Donald's corn and potatoes. Donald who would do nothing openly to hurt Chirsty's feelings, found a way to rid himself of the chickens whose ravages were a trouble to him. Chirsty had set a number of eggs under a hen, and as soon as Donald got her

off the premises, he put the eggs into the kettle and gave them a thorough boiling, and then put them back under the hen. To make absolutely sure of the extinction of life he gave them another boiling when he got her out again. He continued this process till there was not a chicken on the croft to cause annoyance to him. The Captain's comment on this was that the Lord's people will never get rid of the vain and sinful thoughts that rise from the carnal mind till they can get them over the fire of the love of Christ in the gospel.

Captain Macleod bore very conspicuously the mark that he had passed from death to life, in that he loved the brethren. He was in his element when he had one or two choice spirits with him. His mind, always exercised in the truth, was never without a topic so that he was the heart and soul of the company in maintaining a lively spiritual conversation. His health was a matter of anxiety to himself and his family right through these years, but that did not mar his usefulness nor damp his spirit. He had many turns of painful illness but he was always on his watch tower and the Messenger of Death did not come upon him unawares. On Friday, 18th May, he paid a visit to Stornoway, and seemed to be in better health than he had been for years. He became ill about 4 o'clock next morning, and passed away to his eternal rest at 5.30 a.m. He left word not to hasten to inform the War Office. He desired to be laid to rest in the family plot without any of the honours due to his rank. There was a large company from all over the Island at the funeral on Tuesday; over 20 cars followed the remains to Crossbost Cemetery where they lie awaiting the trumpet of the Great Day. The Church of Christ in the world has lost in Captain Macleod one who was in his own sphere a true watchman. We feel weak in Lewis, being deprived of those who bore our burdens, as well as their own. May the Lord bless his widow and family and give them the like precious faith. May He raise up in our midst and elsewhere those who would fill the breaches in the walls of Zion.—M. G.

Nadur an Duine 'na Staid Cheithir Fillte.

(Air a leantuinn Cho t.-d., 434.)

STAD III.

EADHON,

STAD GRAIS; NO SAORSA AIR TOISEACHADH.

CEANN I.

ATH-GHINEAMHUIN.

“ Air dhuibh bhi air bhur n-ath-ghineamhuin, cha'n ann o shiol truailidh, ach neo-thruailidh, le focal an Dé bheo agus a mhaireas gu siorruidh.” 1 PHEAD i. 23.

'San àite mu dheireadh, A chum an t-iomlan a dheanamh suas ann an aon fhocal, Ann an ath-ghineamhuinn tha 'n inntinn air a soillseachadh ann an eolas air nithe spioradail, 1 Eoin ii. 20. “ Tha agaibhse ungadh o'n tì naomh ('se sin o Iosa Crìosd, Taisb. iii. 18. Tha sùil aig an nì so ris an ionad naomh, o 'n robh an t-ola naomh air a thabhairt a dh'ungadh nan sagart), agus is aithne dhuibh na h-uile nithe, eadhon, nithe a ta feumail a chum slainte. Ged nach 'eil fòghlum leabhair aig daoine, gidheadh ma tha iad air am breith a rìs, tha fòghlum an Spioraid aca; oir tha'n leithide sin uile air an teagasg dhoibh an nì nach b' aithne dhoibh roimhe: Agus an nì a b' dhoibh, mar léis a' chluais a mhain, tha e teagasg dhoibh a rìs, mar leis an t-suil. Tha solus gràis 'na sholus a ta buadhachadh, a' toirt air daoine aonta chur ri frinne diadhaidh air teistias Dhé a mhain. Chan nì searbh a dh'inntinn an duine gabhail ri focal Dhé air fhoillseachadh: Tha moran a' gabhail orra meas mór a bhi aca air na Seriobtuiribh, muinntir, gidheadh, air nach toir teistias shoilleir an Seriobtuur eul a chur ri 'm baraile nàdurra féin; ach bheir an soillseachadh so air inntinnibh dhaoine ruith mar bhraighde an déigh cuibhle earbaid Chrìosd: air an sonsan, fuilingidh iad do'n eharbad so iomain thairis; agus an reusanachadh féin, agus gach nì àrd a dh' ardaicheas e féin an aghaidh eolas Dhé a thilgeadh sìos 2 Cor. x 5. Bheir e orra gabhail ri rioghachd Dhé mar leanabh

beag, Marc x. 15.) a ta smuaineachadh, gu bheil deadh aobhar aige ni 'sam bith a chreidsinn, mu their athair gu bheil e mar sin.

'San dara àite, Tha 'n toil air a h-ath-nuadhachadh. Tha 'n Tighearn a' toirt air falbh a' chridhe chloiche, agus a' tabhairt eridhe feola, Esec. xxxvi. 26. Agus mar sin, tha e togail suas elann do Abraham as na clachan. Tha gras an ath-nuadhachaidh cumhachdach agus éifeachdach, agus a' tabhairt suidheachadh nuadh do 'n toil: Chan 'eil e gun amharus 'ga h-eigneachadh, ach tha e 'ga tarruing gu taitneach, gidheadh gu cumhachdach, air chor as gu bheil a shluagh toileach ann an là a chumhachd, Salm ex. 3. Tha deas-bhriathrachd neamhaidh ann am bilibh an Eadar-Mheadhonair, gu peacaich a chosnadh, xlv. 2. "Dhoirteadh gràs ann ad bhilibh." Na làmhnan tha corda duine, agus ceanglaiche graidh, gu'n tarruing as a dheigh, Hos. xi. 4. Ni gràdh lion air son anama taghta, a ni gu cinnteach an glacadh, agus a tharruingeas iad gu tìr. Tha cuird graidh Chriosd 'nan cuird laidir: agus dh' fheumadh iad a bhi mar sin; oir tha na h-uile peacach ni 's truime na beinn umha, agus tha Satan maille ris a' chridhe féin a' tarruing air rathad eile. Ach tha gràdh laidir mar am bàs! Agus tha gràdh an Tighearna do'n anam air son an do bhasaich e, 'na ghràdh ro-laidir, a dh'oibricheas cho cumhachdach as gur eiginn da buadhachadh.

1. Tha'n toil air a leigheas d'a neo-chomas gu maith a dheanamh. Am feadh a ta fosgladh a' phrìosain, dhoibhsan a ta ceangailte, air a chur an ceill anns an t-soisgeul; tha Spiorad Dhé a' teachd gu doras a' phrìosain, 'ga fhosgladh a' dol a dh'ionnsuidh a' phrìosanaich, agus le cumhachd a ghràis, a' toirt air a chuibhrichean tuiteam dheth! a' briseadh cuibhreach na h-eucorach, leis an robh e air a ghlacadh ann am peacadh, air chor as nach b' urrainn dha toil no gnìomh gu ni maith 'sam bith a dheanamh a bhi aige; tha e 'ga thabhairt a mach gu ionad farsuinn, "Ag oibreachadh ann faraon an toil agus an gnìomh, a reir a dheadh-ghean féin," Phil. ii. 13. Is ann an sin, is urrainn an t-anam, a bha ceangailte ris an talamh, gluasad a dh'ionnsuidh neimh; tha 'n làmh sheargta air a h-aiseag agus feudar a sìneadh a mach.

2. Tha grain shuidhichte an aghaidh an uile air oibreachadh 'san toil. Tha duine a' faotainn, anns an ath-ghineamhuinn,

Spiorad nuadh air a chur an taobh a stigh dheth, (Esec. xxxvi. 26.) agus tha 'n spiorad sin a' miannachadh an aghaidh na feola, Gal. v. 17. Do ghreim milis a' pheacaidh, shluig e sìos cho gionach, tha e nis a' gabhail grain, agus b' àill leis a bhi saor dheth, eadhon cho toileach as a bhiodh neach a dh'òl cupan puinsein, air a thilgeadh a mach a rìs. 'Nuair a ta casg air a chur air an t-sruth, tha 'n salachar a' luidhe anns an tobar gun ghluasad; ach aon uair 's gu bheil an tobar air a ghlanadh tha an t-uisge a ta sruthadh a mach ag oibreachadh air falbh an t-salachair a lion cuid is cuid: Eadhon mar sin, am feadh 's a tha'n duine a' buanachadh ann an staid neo-iompaichte, tha peacadh 'na luidhe gu soerach anns a' chridhe; ach cho luath 's a tha 'n Tighearn a' bualadh a' chridhe chloiche le slait a neirt, ann an là an iompachaidh, tha gràs anns an duine "'na thobar uisge a' sruthadh suas chum na beatha maireannaich," Eoin iv. 14. ag oibreachadh air falbh truailidheachd nàdur, agus ceum air cheum "'a' glanadh a' chridhe," Gniomh xv. 9. Tha'n toil ath-nuadhaichte ag eiridh an aghaidh a' pheacaidh, a' bualadh aig a' fhreumh, agus aig a' gheugaibh mar an ceudna. Tha anamiana a nis doilghiosach, agus tha'n t-anam a' deanamh dìchioll air an cur bàs do'n ghort. 'Se 'n nadur truailidh tobar gach uile ole, agus uime sin bithidh an t-anam 'ga chur gu tric an lathair an Leigh mhóir. O ciod am bròn, an nàire, agus an fhéin-ghrain, a ta lionadh a' chridhe, anns an là 'sam bheil gràs a' teachd a steach ann le buaidh! oir a nis tha'n duine bha air mhi-cheill air teachd chuige féin, agus chan urrainn dha cuimhneachadh air amaideachd gun a bhi air a bhioradh gus a chridhe.

'San àite mu dheireadh, Tha'n toil air faotainn aomadh, suidheachadh, agus togradh gu maith a dheanamh. 'Na staid thruailidh, bha i ag aomadh gu rathad eile, air dhi bhi so-lubaidh agus aomta gu ole a mhain: Ach a nis, le aon tarruing o'n ghàirdein chumhachdach agus uile bhuaghach, tha i air a tarruing o ole gu maith, agus tha i faotainn suidheachadh eile. Agus mar bha'n suidheachadh a bh' aice roimhe nadurra; mar sin, tha'n suidheachadh so nadurra mar an ceudna, a thaobh an naduir nuadh a ta air a thabhairt 'san ath-ghineamhuinn, aig am

bheil a mianna naomh féin cho maith 's a bha mianna mi-naomha aig an t-seann nadur thruaillidh, Gal. v. 17. Tha'n toil, mar air a h-ath-nuadhachadh, a' lubadh agus ag aomadh ri Dia agus Diadhachd. 'Nuair a rinn Dia an duine, bha 'thoil do thaobh a rùin, ag amharc ri Dia mar ard-ehrioch; do thaobh a roghainn, bha i sealltuinn ris an ni sin a thoilicheadh Dia. 'Nuair a dhìthich an duine e féin, bha thoil air a cumadh calg-dhìreach an aghaidh sin; b' e féin àrd ehrioch, agus b' i thoil féin a lagh. Ach 'nuair tha'n duine air a dheanamh as ùr, ann an ath-ghineamhuinn, tha gras a' cur ceart na h-eas-òrduigh so ann an tomhas, ged nach 'eil e gu h-iomlan; do bhrìgh nach 'eil sinn air ar n-ath-nuadhachadh ach ann an cuid, am feadh 's a tha sinn 'san t-saoghal so. Tha e tabhairt a' pheacaich air ais uaithe féin, gu Dia, mar àrd-ehrioch, gu fìrinneach, ged nach 'eil gu h-iomlan, Salm lxxiii. 25. "Co th' agam anns na neamhaibh ach thusa? agus an coimeas riut chan 'eil neach air thalamh air am bheil mo dhéigh." Phil i. 21. "Oir dhomhsa bhi beò is e sin Crìosd." Bheir e air e féin àicheadh; agus eiod air bith taobh a thionndas e, gu bhi do ghnath a' suidheachadh air Dia mar àrd ehrioch an anama ghrasmhoir, a dhachaidh "ionad comhnuidh o linn gu linn," Salm ex 1. Le gràs an ath-nuadhachaidh tha'n toil air cumadh ri toil Dhé. Tha i air a cumadh ri thoil 'san aithne, air dhi a bhi air a cumadh le h-aomaidhean naomha, freagarach ris gach aon d'a àitheanta. Tha 'n lagh gu h-iomlan air a sgriobhaidh, air an anam ghrasmhor; tha na h-uile earrann deth air a sgriobhadh a ris air a' ehridhe ath-nuadhaichte; agus ged tha fuigheall truaillidheachd a' dubhadh an sgriobhaidh, air a leithid do dhoigh, agus gu tric nach urrainn an duine e féin a leughadh: gidheadh, is urrainn dhasan a sgriobh e a leughadh aig gach uile àm. Chan 'eil e uair 'sam bith air a dhubhadh gu tur a mach, is chan urrainn dha bhi; an ni sgriobh se e, seasaidh e; oir is e so an coimheangal. Cuiridh mi mo reachdan 'nan inntinn, agus sgriobhaidh mi iad air an eridhibh," Eabh. viii. 10. Agus is coimheangal salainn e, coimheangal sìorruidh. Tha e mar an ceudna co-fhreagarach do thoil a fhreasdail; air chor as nach bi an duine ni's mo 'na mhaighstir air a ghiulan

féin, 's nach bi e cumadh a mach a chrannchur dha féin; tha e ag ionnsachadh a radh o chridhe, "toil an Tighearna gu robh deanta, taghaidh e ar n-oighreachd dhuinn," Salm xlvii. 4. Mar so tha'n toil air a h-aomadh gu gabhail ris na nithe sin, ris nach b' urrainn dhi gu brath gabhail 'na staid thruaillidh.

Gu h-araid, (1.) Tha'n Tighearn ann an reite ri coimheangal na sìth. Tha 'n Tighearn a' gealltuinn coimheangal sìth do pheacaidh; coimheangal a dheilbh e féin agus a sgrìobh e anns a' Bhiobul; ach chan 'eil iad toilichte leis. Ni h-eadh chan 'eil e comas do chridhe neo-iompaichte bhi toilichte leis. Nam biodh e air a chur 'nan lamhan gu dheilbh a reir an inntinnse, dhubhadh iad iomad ni a mach as, a chur Dia ann; agus chuireadh iad iomad ni ann a chum Dia as; ach tha'n eridhe ath-nuadhachadh làn-toilichte leis a' choimheangal, 2 Sam. xxiii. 5. "Rinn e coimheangal sìorruidh riumsa, air a shuidheachadh anns gach ni, agus cinnteach; oir is e so mo shlàinte uile, agus mo mhiann uile." Ged nach b' urrainn an coimheangal a bhi air a thoirt a nuas gu an toil thruaillidh-san, tha'n toil-san, le gras, air a toirt a suas a dh'ionnsuidh a' choimheangail; tha iad làn-toilichte leis: chan 'eil ni ann, a b' àill leo bhi as; agus chan 'eil ni as, a b' àill leo bhi ann. (2.) Tha'n toil air a deanamh deonach gu gabhail ri Iosa Crìosd an Tighearna. Tha'n t-anam toileach strìochdadh dha. Bheir gras na h-ath-aghineamhuinn a nuas smuaintean uaibhreach a' chridhe, a bha air an togail suas an aghaidh an Uachdarain dhlighich: Brisidh e an fheith iarunn, a bha cumail a' pheacaich o chromadh sìos dha, agus a tha e toirt air gun a bhi rag-mhuinealach ni 's mò, ach strìochdadh dha féin. Tha e toileach cuing-aitheanta Chrìosd a ghabhail air; an crann-ceusaidh a thogail, agus a leantuinn. Tha e làn-toilichte Crìosd a ghabhail air chumha 'sam bith, Salm ex. 3. "Bithidh do shluagh ro-thoileach ann an là do chumhachd."

A nis, air do'n inntinn a bhi air a soillseachadh air mhodh slainteil, agus an toil air a h-ath-nuadhachadh; tha'n peacach leis a sin a' cur air féin agus tha e air a neartachadh gu gairm an

t-soisgeil a fhreagradh. Mar sin, tha obair mhór na h-ath-ghineamhuinn deanta; tha daingneach láidir a' chridhe air a ghlacadh: tha aite air a dheanamh air son an Tighearn Iosa Crìosd anns na h-ionada is diomhaire de'n anam, air do dhorus a mach na toil bhi air fhosgladh dha maille ri dorus a steach na tuigse. Ann an aon fhocal tha Crìosd air a ghabhail do'n chridhe gun seasamh 'na aghaidh: tha e air teachd do'n anam, le Spiorad beothachaidh; leis am bheil beatha spioradail air a tabhairt do 'n duine, a bha ann féin marbh ann am peacadh: agus feudaidh sinn a smuaineachadh gur e cheud ghnìomh beo a nì e gabhail gu toileach ri Iosa Crìosd, air aithneachadh 'na mhaise òirdheire! 's e sinn creidsinn an, druideadh ris, mar tha e air aithneachadh, air a thairgse, agus air a thaisbeanadh ann am focal a ghrais an soisgeul glòrmhor; 's e 'n toradh a ta'n ath-ghearr a' sruthadh uaith so, aonadh ris, Eoin i. 12, 13. "A mhead 's a ghabh ris, thug e dhoibh cumhachd (no sochair) a bhi 'nan cloinn do Dhia; eadhon dhoibhsan a ta creidsinn 'na ainm: a bha air an gineamhuinn chan ann o thoil na feola, no o thoil duine, ach a Dhia." Eph. iii. 17. "Ionnnus gu'n gabh Crìosd comhnuidh ann bhur eridhe tre chreidimh." Air do Chrìosd an eridhe a ghlacadh le treun-neart, agus air dha dol gu buadhach a steach ann, 'san ath-ghineamhuinn, tha'n t-anam, le creidimh, 'ga striochadh féin da, mar a tha ei air a chur sìos, 2 Eachd. xxx. 8. Mar so, tha'n Rìgh glòrmhor so, a thainig do'n chridhe le Spiorad; a' gabhail comhnuidh ann le creidimh. Air do'n anam a bhi air a tharruing, ruithidh e; agus air dha bhi air a ghairm gu h-eifeachdach, thig e.

Ri leantuinn.

Notes and Comments.

The Substitution Mania.—The substitution meant is that of putting worldly devices in the place of the God-given means. A writer in the *Scots Observer* has some pertinent comments on

the subject. "This substitution mania," he says, "has invaded the Church. The function of the Church in the times of maximum effectiveness has been to preach Christ crucified — that and nothing more. The functions of the Church to-day are everything but that. The Church runs whist drives, women's guilds, scout companies, P.S.A.'s, literary societies, this, that, and the other thing till it has degraded its God into a kind of communal soup kitchen. These things may be all very well in their way, but they are only substitutes for true religion. Did the early Christians conquer the Roman Empire by offering social evenings? Did Luther undermine the Pope with a bath bun? The Church makes itself ridiculous when it tries to fight the Devil with his own wiles, for the Devil has been long in the trade. Or, if you don't like the implication that the Devil has anything to do with women's guilds, let us say that the Church cheapens itself when it makes any compromise with the world. Churches that offer social amusements in order to tempt people to their services are on the level of those newspapers that tried to buy circulation by giving away saucepans. The sooner the Church purges itself of all its substitutes for religious emotion the sooner it will bring about the renaissance of true religion and lead the world again." Such a comment printed in the *Scots Observer* is significant.

Glasgow and Sabbath Games.—It is encouraging to know that Glasgow Town Council turned down the proposal for games on the Sabbath in the parks. It is true the proposal was defeated by a narrow majority—40 to 37. The Socialists by a majority supported the proposal. An Episcopal minister, Rev. Alexander Bain, advocated Sabbath games and gave us his reason that Sabbath "ought to be a happy day." Fortunately, ideas of happiness differ and Mr. Bain's idea of games on the Lord's Day as conducive to happiness is evidence of the sheer carnality of his conception of happiness.

"Sunday" Cinemas.—Since the "Sunday Entertainment Act" came into force sixteen months ago only 90 areas out of

over 700, have applied for opening on the Sabbath. Of these 90 applications, 38 have been refused by local authorities. The polls resulted in a verdict being given against opening on the Lord's Day and 6 orders were granted without polls being held. It is encouraging to know that the advocates of turning the Lord's Day into a day of pleasure have not been as successful as they anticipated.

Naval Salutes for the Pope.—The British Government's decision to accord naval salutes to the Pope and his representatives was the subject of questions in Parliament yesterday by Mr. Isaac Foot, Liberal M.P. for Bodmin. Mr. Isaac Foot asked the First Lord of the Admiralty whether there was any precedent for the recent amendment of the King's Regulations and Admiralty Instructions directing that salutes should be fired from H.M. ships, forts, and batteries in honour of the Pope and his nuncios, inter-nuncios, and legates met with at sea or arriving at or quitting any place in H.M. Dominions. Sir Bolton Eyres-Monsell replied that since the Lateran Treaty was signed in 1929 the Pope, as temporal sovereign of the Vatican City, had been entitled to salutes. This right extended to his representatives having diplomatic status, and had no territorial limitation. The salute did not imply any recognition of ecclesiastical status of the Pope or of his representatives. Instructions in this sense were issued to the Fleet in 1929, and they had recently, as a matter of routine, been formally incorporated in the King's Regulations. Mr. Foot asked if, before the amendments were made, the law officers of the Crown were consulted as to how far these amendments were consistent with our existing law. Colonel Crookshank inquired whether an impossible situation would not arise if any religious discrimination were shown by the armed forces. Sir Bolton Eyres-Monsell said he agreed with the last supplementary question. As regarded the first supplementary question, as far as he was aware the law officers of the Crown were not consulted, and he did not think it was necessary that they should be. Mr. Lovat Fraser—Can the Minister tell us what Oliver Cromwell did about the Pope? No answer was returned.—

Bulletin (Glasgow, 29th March.) The British Government seems to have learned nothing in the past. It quietly engineered an Envoy to the Vatican and now it secretly without consent of Parliament has decided to give naval honours to the Pope and his representatives. If the Pope is now a temporal sovereign what right has he to be such and why are his legates, etc., given these honours?

Ministerial Entertainers.—The following appeared recently in the *Daily Record* (Glasgow): "Over 1000 people were present in the Central Hall, Inverness(last night, when a dramatic recital was given by students of Mrs. Margaret Nicholls' School of Music and Verse Speaking. The entertainment was organised by Mrs. Margaret Nicholls, who was assisted by her brothers, the Rev. Dugald Macechern, Bower, Caithness; the Rev. John Macechern, Tain, Ross-shire; and the Rev. C. V. S. Macechern, Aberdeen. Rev. John Macechern appeared in a sketch entitled 'The Family Party in the Humour of Railway Travel,' while the Rev. C. V. S. Macechern contributed another sketch, 'At the Football Match last Saturday.' Thirty-four players took part in a revue-scene play, 'The Indiana Trail,' which was written for the occasion by the Rev. Dugald Macechern. A musical comedy chorus, a dramatised poem, and guitar, banjo and lute solos were features of what was the most popular concert held in Inverness for a considerable time." We are not inserting this in the *Magazine* as an advertisement to these ministerial entertainers but to give our readers an idea of how things are drifting in the Church of Scotland. The Church has travelled far even since the days when Moderatism had a firm grip of it when professing ministers of the gospel are allowed without a word from their presbyteries to write plays. It looks like that the Playhouse Battle fought out in the Church courts in the middle of the 18th century will require to be fought out again if the Church of Scotland is to be true to its profession. Then ministers were dealt with for countenancing the theatre but a more serious situation has arisen when ministers are taking part as entertainers and playwrights.

Church Notes.

Communions.—May—First Sabbath, Kames and Oban; second, Dumbarton and Broadford; third, Edinburgh. June—First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shildaig; 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, Stratherrick and Bracadale; fifth, North Uist. August—First Sabbath, Dingwall; second, Portree; third, Laide, and Bonar-Bridge; fourth, Stornoway. 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.

Meeting of Synod.—The Synod meets (D.V.) at Glasgow, on Tuesday, the 22nd day of May, at 6.30 p.m., when Rev. Ewen Macqucen will conduct divine worship.

Acknowledgment of Donations.

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

Sustentation Fund.—A. McL., Tofino, B.C., 19s 3d; Mrs. H. N., Fort William, Canada, 7s. 9d; Miss N. C., The Towers, Wilmstow, Cheshire, £1; Miss J. M., Perthshire (o/a Vatten), 10s; Anonymous, Millport (o/a Shildaig), £2; Miss A. M., Kilmacolm, £1; Miss C. R. Cringletic, Peebles, £1; D. M., Aviemore, 8s; Mrs. A. McP., Ardentinn, 6s; D. M., Rannock Station, 16s 3d; J. L., Stockton-on-Tees, £2; J. C. M., Glenisla, £1; Mrs. P. C., Glenmorven, Drimuin, 8s; M. C., Braefoot, Stronlian, 5s.

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Home Mission Fund.—Canadian Friends, 6s 10d; Miss M. McL., Cairndow, 10s.

Organisation Fund.—J. L. Stockton, £1.

Winnipeg Church Fund.—Mrs. I. McM., Dalnabrec, Rogart, £1. The Winnipeg Finance Committee acknowledges, with thanks, the following donations, per Rev. F. McLeod:—Friend, Toronto, \$25; Friends, Calgary, \$25; Friends, Vancouver, \$32.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr. M. Gillanders acknowledges with sincere thanks, Collecting Card from Mr. Alen MacLeay, Ardheraig, of £7 3s 6d. The following per Mr. J. McAulay, Missionary, Lady Friend, Glasgow, 10s; Miss M. Loudon, £1; N. N. "Fusilier," 10s.

Braes (Portree) Church Building Fund.—Rev. D. M. Macdonald, Portree, acknowledges with grateful thanks the following donations: Nurse McL., £1; "Rhumore," 10s.

Greenock Manse Purchase Fund.—Rev. James McLeod, acknowledges with grateful thanks the following donations:—Few Friends, Govan, £1; M. A. M., Dingwall, 5s; Friend, Greenock, £2; Friend of the Cause, per Mr. J. Nicolson, Flashadder, £1; L. S., Glasgow, £1; The following per Mr. Malcolm McLeod, Sen., Fladda, Raasay — N. McL., 7s 6d; M. M., Sen., 9s; M. M., Jun., 4s; Widow S. G. and Family, 7s; J. G., 6s; Widow A. N., 4s; Mrs. A. McL., 2s 6d.

Plockton Church Building Fund.—Mr. A. Gollan, Cooper Street, acknowledges with grateful thanks the following donations:—Friend, Dunvegan, 10s; Friend, Skye, 3s 6d; "Rhumore," 10s.

Tallister Church Building Fund.—Mr. James R. MacRae acknowledges with sincere thanks the following donations:—Collecting Card, per C. M. Portnalong, £2 15s; Friend, Fernabeg, 5s.

Istwig and Breanish Mission House Fund.—Rev. R. McInnes, M.A., acknowledges with grateful thanks the following donations:—Friend, Melrose, 10s; Friend, Scotsburn, £1; Anonymous, Manchester, £1 7s 6d; the following per Mr. Murdo McLeod, M. McL., 10 Mangerita, 7s; Friend, Fernabeg, 5s; M. B., 11 Breanish, £1.

Uig Manse Building Fund.—Rev. R. McInnes, acknowledges with sincere thanks the following donations:— "Rhumore," 10s; J. S. W., 7s. 6d; M. McL., Lentbost, 10s; F. C. Glendale, £1; M. Mc. Glendale, 10s; Miss A. M., 1 Kneep, £1; per Mr. N. MacKay.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair acknowledges with grateful thanks the following donations:—Collecting Card,

per Miss K. McLennan, Lorrison, £2 2s 6d; Friend, Edinburgh, 10s; Friend, Manchester, £2; Friend, Renfrewshire, 10s.

South African Mission Clothing Fund.—Mrs. Miller, 7 West Banks Terrace, Wick, acknowledges with sincere thanks the following donations: — Miss M. G., Lochgilphead, 10s; Two Friends, Ross-shire, 15s; Web of print from Fraser Bros., Oban; Parcel garments, Mrs. S. F., Strathpeffer; Materials, Anonymous, Inverness.

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