

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
A Faith for To-day.	201
The Statute of David for the Sharing of the Spoil.	207
Christ's Second Appearing the Church's Blessed Hope ...	224
A Short Lecture on the Sabbath Question.	230
Nadur an Duine 'na Staid Cheithir Fillte.	231
Notes and Comments.	237
Church Notes.	238
Acknowledgment of Donations.	238
The Magazine.	240

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A Faith for To-day.*

THE aim of this book, as stated by the writer in his Preface, is to attempt, in a brief and simple fashion, the lines along which a re-statement of the faith for the re-united Church of Scotland should be made. "In doing so," he says, "the author has not always endeavoured to confine himself to a personal belief, but to give voice to opinions which are held by the majority of thinking men and women at the present time." One would imagine from the language that is commonly in use by those who cut themselves adrift from the faith once delivered to the saints that they are the only real thinkers. This is a feature of the arrogance that characterises the mental outlook of Modernism. Dr. Marr quotes the significant words of the Psalmist: "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain" but if Dr. Marr imagines that the material he, and those for whom he speaks, use in his building is that of the Lord we have entirely misunderstood our Bible. In our opinion he could not have quoted a more appropriate text for the undermining of his own position. Dr. Marr says there is a paramount need for the United Church (of Scotland) "of interpreting the Christian faith in the light of all that recent knowledge has brought to mankind." This at first sight may appeal to some as moving in the right direction but when the

**A Faith for To-day* by the Rev. George S. Marr, M.A. (Hons.), M.B., Ch.B., B.D., D.Litt. (Edin.); Minister of Lady Yester's Parish Church, Edinburgh.

statement is examined we are confronted at once with what is meant by "recent knowledge." Has all the recent knowledge in physical science, biology, psychology, philosophy, etc., etc., been so assured that no doubt exists in the mind of those who are masters in these various fields? In a few years the text books of these different departments of human knowledge are out of date. Many of the views some of us were taught in the Natural Philosophy Class in Glasgow University under Lord Kelvin in reference to the constitution of matter, the nature of light, etc., are set aside as exploded theories though at that time advanced by master minds. Are we to begin building on these shifting sands the Church's faith? Verily not! If philosophy and science has taught us one impressive lesson it is that human knowledge of the highest is in a state of flux and that it would be as wise to moor our ship to a floating island that is sure to drift with the next tide.

Dr. Marr tells us we are to get behind the "traditional Christ" to the "historic Jesus." These words are ominous; we never come across such expressions without immediately coming to the conclusion that the writer is sailing on an uncharted sea and Dr. Marr is no exception as a reading of his book soon makes clear. He has come across professional men who are out of touch with the Church's faith, he tells us, he might as well have said out of touch with the teaching of the Bible; beliefs and practices which are repugnant to the modern mind. And Dr. Marr is to set himself and the Church the hopeless task of trimming his belief and the Church's belief to that dim, dancing, flickering will o' the wisp—"the modern mind." He had better, here and now, give up the useless and hopeless task. One of the most pressing needs, he says, is to make clear what to believe about the Bible. So far so good but if what Dr. Marr says in pp. 20-23 is what we are to believe about the Bible then it is a Bible that is not worth believing. If we understand him aright he casts doubt on the Genesis statement that light was made before the sun, that Jonah was swallowed by a whale and that the Bible story of Job is history. In

reference to the New Testament he writes: "The position of the Church with regard even to the New Testament itself must not be left in doubt. There are passages, for example, in the Epistles of St. Paul which are entirely foreign to our modern outlook on life, to which we simply cannot subscribe, and there are portions of the Gospel narrative which bear the marks of myth or exaggeration. Wherever such passages occur, we must, in the same spirit which Jesus showed towards the Old Testament, pass beyond to a position satisfying to reason and conscience alike." This will not do; we emphatically protest against this attempt to have the countenance of our Lord for buttressing modern views of the Bible. Never in this world was there one who bore such testimony to the divine authenticity of the Old Testament Scriptures both before His resurrection and after it. Space does not permit us to elaborate this point but we direct attention to Dr. Saphir's masterly little book—*Christ and the Scriptures*.

Dr. Marr devotes a chapter to the Trinity and were it not that we have his statements in cold print we could scarcely believe there was a minister in the Church of Scotland who held such views or at anyrate who sent them broadcast as an attempt to a re-statement of the Church's faith. Athanasius does not seem to be a theologian for whom Dr. Marr has much place as witness the following reckless statement: "It was not until it was pointed out that the Bible appeared to posit a third Person in the 'Holy Ghost' that Athanasius proceeded to elaborate the doctrine of the Holy Ghost as the third Person in the Trinity. If the Bible had indicated in addition to God the Father and God the Son, two other persons in the Godhead, Athanasius might well have elaborated a Quaternity in place of a Trinity. For what is the true position? Once we pass from the rich material clustered round the idea of God as Father and God as Son, we realise that the 'Holy Ghost,' the third Person in the Trinity, does not appear to convey a fresh and distinct group of ideas to the human mind" (p. 29). These sentences speak for themselves—they betray

a woeful lack of knowledge of historical theology and the doctrine of the Holy Spirit. Would the great theologians whose learned, reverent and scriptural treatises which have received the imprimatur of the Church of Christ such as Shedd, Hodge, Owen, Smeaton, Bishop Moule, etc., say that the Holy Ghost "does not appear to convey a fresh and distinct group of ideas to the human mind." Dr. Marr is not content to rest here in his campaign, he advances the suggestion that it would be helpful to associate with the Holy Spirit the "mother" idea and in this way that the gap which he says has long been felt in the Church of the Reformation and which the Roman Catholic Church supplies in the worship of the Virgin Mary would be filled up. "Thus if it could be found possible," he writes, "to enrich the third Person of the Trinity with the idea of motherhood, would it not also do much for the women of the Protestant Church?" If this is a sample of the "faith" that is to be re-stated for the Church of Scotland may she in mercy be saved from it. We hesitate to characterise the statements made about the Holy Ghost, feeling as we do how outrageous they are; we never dreamt that such things could be written by a minister of that Church of Scotland and that they would pass unchallenged.

Dr. Marr as one might expect is an admirer of Macleod Campbell of Row (Rhu) and holds the opinion that "the wrath of God," at least, as presented in the Old Testament has given place to the modern conception of a loving Father. This is a subject on which there has been a great deal of loose thinking and in connection with which a vapid sentimentalism has run riot but we cannot stay to deal with it at present. We must pass on to what Dr. Marr has to say about sin and the Bible account of the Fall.

He states the Genesis account of the Fall and then adds: "But science has upset this age-long tradition of innocent man in the Garden of Eden, tempted by Eve and cast out from Paradise. The investigations of science into the past history of the world does not bear out the Scriptural view of a period

in the misty past when man was in a state of innocence nor does it sanction the view that the race originally lived on a high spiritual plane from which it irretrievably fell. The very opposite is the case" (p. 39). Science is Dr. Marr's sure guide in this matter and despite the theorisings of Charles Darwin, the discoveries of Mendel and the statements of Bateson he sails unconcernedly among the rocks and in the name of science he says "the Church must frankly relinquish the doctrine of Original Sin" (p. 40). He does not think the Church should give up the idea of sin altogether but the conception of sin presented in his book is not the Biblical one.

He is obsessed with finding the "historical Christ" but foolishly commits himself to "recent knowledge" as a guide; "it is here," he writes, "recent knowledge has enabled us to go a step at least along the way of understanding the mystery surrounding the person of Jesus Christ. The doctrine of evolution enables us, in a measure at least, to understand in a manner what was impossible to fourth or fifth century theologians, how God could become manifest in the person of Christ" (p. 48). Evolution helping to explain the mystery of the person of Christ! Why, that is the rock on which every theory of modern evolution will be wrecked. Where is there in any of the modern theories of evolution a place where the Incarnation can logically fit in? One need not wonder after the above statement that the new theology conception that "the Divine is present in some measure at least in all humanity, and not simply once and for all in Jesus Christ" (p. 49) is hailed as an "essential contribution" nor that Dr. Martineau, the Unitarian, is quoted in support of this false theory.

The Virgin Birth, that first miracle in a life which was full of miracle, the tremendous stumbling block to the "modern mind," is not to be regarded as an essential—"the time has come," we are told, "when the Church should plainly state that belief in the Virgin Birth is not essential to membership of the Christian Church" (p. 50). It is significant that when Dr. Marr gives illustrations of "the saintliest of men" it is

Francis of Assissi, Thomas à Kempis and Loyola (the founder of the Jesuits) that are mentioned—all Roman Catholics.

Dr. Marr's suggestions for the re-statement of the doctrine of the Atonement are as far astray as his other efforts to satisfy the "modern mind." Vicarious Atonement is set aside and "the association of the idea of Atonement with the shedding of blood, especially the shedding of the blood of an innocent man," we are told, "has lost all appeal to the modern mind." Anselm's masterly presentation of the doctrine of satisfaction in *Cur Deus Homo*? does not satisfy Dr. Marr but his own theory of atonement, so vague and indefinite, will never satisfy the conscience of a guilty sinner helplessly ruined seeking a solid rock on which to rest.

Our author does not believe in a physical resurrection. How could he have dissected a body in his medical training if he believed anything of the kind? he asks. Why not? any more than making use of his surgical training he cut off a hand or a foot from a living body. What has that got to do with a physical resurrection but belief in a physical resurrection as "enunciated in the Apostolic writings" (p. 76) must be cast to the winds to satisfy the "modern mind."

In his chapter on Hell and Heaven Dr. Marr is out and out against the doctrine of hell as taught in the past. Our chief quarrel with his treatment of this subject, however, is that the view he presents of hell is not that presented in the Bible and which no effort of man can tone down. It may be quite easy for Dr. Marr and others to marshal a host of quotations from writings and sermons in the past on this solemn subject which went beyond scriptural bounds. The doctrine as set forth in the Bible is so unspeakably solemn, that it requires no addition from men to make it more awful and the unfeeling and over-constant use of the word, hell, instead of making the subject more impressive too often weakens the effect. But the man who tries to rob the Scriptural doctrine of its awfulness by pen or voice is trifling with one of the most solemn truths revealed in Scripture.

We have now said what we had to say on this highly modernistic book though there are many very questionable statements passed over. Some of our readers may think that too much space has been devoted to it and in writing this article we confess the same thought occurred to us more than once but we feel that such teaching should be exposed and that if the people in the Church of Scotland are kept in the dark that our people should not.

The Statute of David for the Sharing of the Spoil.

A SERMON.*

Delivered on Lord's-day morning, June 7th, 1891, by
C. H. Spurgeon,

At the Metropolitan Tabernacle, Newington.

And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them. Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.—1 Samuel xxx. 21—25.

THOSE who associate themselves with a leader must share his fortunes. Six hundred men had quitted their abodes in Judæa; unable to endure the tyranny of Saul they had linked themselves with David, and made him to be captain over them.

*This sermon, which is now out of print, was sent to us for publication in the Magazine. It is reprinted by permission of Messrs. Marshall, Morgan & Scott, London.—*Editor.*

They were, some of them, the best of men, and some of them were the worst: in this, resembling our congregations. Some of them were choice spirits, whom David would have sought, but others were undesirable persons, from whom he might gladly have been free. However, be they who they may, they must rise or fall with their leader and commander. If he had the city Ziklag given to him, they had a house and home in it; and if Ziklag was burned with fire, their houses did not escape. When David stood amid the smoking ruins, a penniless and a wifeless man, they stood in the same condition. This rule holds good with all of us who have joined ourselves to Christ and His cause; we must be partakers with Him. I hope we are prepared to stand to this rule to-day. If there be ridicule and reproach for the gospel of Christ, let us be willing to be ridiculed and reproached for His sake. Let us gladly share with Him in His humiliation, and never dream of shrinking. This involves a great privilege, since they that are with Him in His humiliation shall be with him in His glory. If we share His rebuke in the midst of an evil generation we shall also sit upon His throne, and share His glory in the day of His appearing. Brethren, I hope the most of us can say we are in for it, to sink or swim with Jesus. In life or death, where He is, there will we, His servants, be. We joyfully accept both the cross and the crown which go with our Lord Jesus Christ: we are eager to bear our full share of the blame, that we may partake in His joy.

It frequently happens that when a great disaster occurs to a band of men, a mutiny follows thereupon. However little it may be the leader's fault, the defeated cast the blame of the defeat upon him. If the fight is won, "it was a soldier's battle"; every man at arms claims his share of praise. But if the battle is lost, cashier the commander! It was entirely his fault; if he had been a better general he might have won the day. This is how people talk: fairness is out of the question. So in the great disaster of Ziklag, when the town was burned with fire,

and wives and children were carried away captive; then we read that they spoke of stoning David. Why David? Why David more than anybody else, it is hard to see, for he was not there, nor any one of them. They felt so vexed, that it would be a relief to stone somebody, and why not David? Brethren. it sometimes happens, even to the servants of Christ, that when they fall into persecution and loss for Christ's sake, the tempter whispers to them to throw up their profession. "Since you have been a Christian, you have had nothing but trouble. It seems as if the dogs of hell were snapping at your heels more than ever since you took upon you the name of Christ. Therefore, throw it up, and leave the ways of godliness." Vile suggestion! Mutiny against the Lord Jesus? Dare you do so? Some of us cannot do so, for when He asks us, "Will ye also go away?" we can only answer, "Lord, to whom should we go? Thou hast the words of eternal life." No other leader is worth following. We must follow the Son of David. Mutiny against Him is out of the question.

"Through floods or flames, if Jesus lead,
We'll follow where He goes."

When a dog follows a man, we may discover whether the man is his master by seeing what happens when they come to a turn in the road. If the creature keeps close to its master at all turnings, it belongs to him. Every now and then you and I come to turns in the road, and many of us are ready, through grace, to prove our loyalty by following Jesus even when the way is hardest. Though the tears stand in His eyes and in ours; though we weep together till we have no more power to weep, we will cling to him when the many turn aside, and witness that He hath the living Word, and none upon earth beside. God grant us grace to be faithful unto death!

If we thus follow our Leader and bear His reproach, the end and issue will be glorious victory. It was a piteous sight to see David leaving two hundred men behind him, and marching with his much diminished forces after an enemy who had gone,

he scarce knew where, who might be ten times stronger than his little band, and might slay those who pursued them. It was a melancholy spectacle for those left behind to see their leader a broken man, worn and weary like themselves, hastening after the cruel Amalekite. How very different was the scene when he came back to the brook Besor more than a conqueror! Do you not hear the song of them that make merry? A host of men in the front are driving vast herds of cattle and flocks of sheep, and singing as they march, "This is David's spoil!" Then you see armed men, with David in the midst of them, all laden with spoil, and you hear them singing yet another song; those that bring up the rear are shouting exultingly, "David recovered all! David recovered all!" They, the worn-out ones that stayed at the brook Besor, hear the mingled song, and join first in the one shout, and then in the other; singing, "This is David's spoil! David recovered all!"

Yes, we have no doubt about the result of our warfare. He that is faithful to Christ shall be glorified with Him. That He will divide the spoil with the strong is never a matter of question. "The pleasure of the Lord shall prosper in his hand." The old truth by which we stand shall never be blotted out.

"Engraved as in eternal brass
The mighty promise shines;
Nor shall the powers of darkness rase
Those everlasting lines."

We are certain as we live that the exiled truth shall celebrate its joyful return. The faith once for all delivered to the saints may be downtrodden for a season; but rejoice not over us, O our adversaries: though we fall we shall rise again! Wherefore we patiently hope, and quietly wait, and calmly believe. We drink of the brook Besor by the way and lift up our heads. This morning I want to utter God-given words of comfort to those who are faint and weary in the Lord's army. May the divine Comforter make them so!

1. I shall begin by saying, first, that faint ones occur even in the army of our King. Among the very elect of David's army—heroes who were men of war from their youth up—there were hands that hung down, and feeble knees that needed to be confirmed. There are such in Christ's army at most seasons. We have among us soldiers whose faith is real, and whose love is burning; and yet, for all that, just now their strength is weakened in the way, and they are so depressed in spirit, that they are obliged to stop behind with the baggage.

Possibly some of these weary ones had grown faint because *they had been a good deal perplexed*. David had so wrongfully entangled himself with the Philistine king, that he felt bound to go with Achish to fight against Israel. I dare say these men said to themselves, "How will this end? Will David really lead us to battle against Saul? When he could have killed him in the cave he would not, but declared that he would not lift up his hand against the Lord's anointed; will he now take us to fight against the anointed of God? This David, who was so great an enemy of Philistia, and slew their champion, will he war on their behalf?" They were perplexed with their leader's movements. I do not know whether you agree with me, but I find that half-an-hour's perplexity takes more out of a man than a month's labour. When you cannot see your bearings, and know not what to do, it is most trying. When to be true to God it seems that you must break faith with man, and when to fulfil your unhappy covenant with evil would make you false to your Christian professions, things are perplexing. If you do not walk carefully, you can easily get into a snarl. If Christians walk in a straight line it is comparatively easy going, for it's easy to find your way along a straight road; but when good men take to the new cut, that by-path across the meadow, then they often get into ditches that are not in the map, and fall into thickets and sloughs that they never reckoned upon. Then is the time for heart-sickness to come on. These warriors may very well have been perplexed; and perhaps they feared

that God was against them, and that now their cause would be put to shame; and when they came to Ziklag, and found it burned with fire, the perplexity of their minds added intense bitterness to their sorrow, and they felt bowed into the dust. They did not pretend to be faint, but they were really so; for the mind can soon act upon the body, and the body fails sadly when the spirits are worried with questions and fears. This is one reason why certain of our Lord's loyal-hearted ones are on the sick list, and must keep in the trenches for a while.

Perhaps also, *the pace was killing to these men*. They made forced marches for three days from the city of Achish to Ziklag. These men could do a good day's march with anybody; but they could not foot it at the double quick march all day long. There are a great many Christians of that sort—good, staying men who can keep on under ordinary pressure, doing daily duty well, and resisting ordinary temptations bravely; but at a push they fare badly: who among us does not? To us there may come multiplied labours, and we faint because our strength is small.

Worst of all, *their grief came in just then*. Their wives were gone. Although, as it turned out, they were neither killed nor otherwise harmed; yet they could not tell this, and they feared the worse. For a man to know that his wife is in the hands of robbers, and that he may never see her again, is no small trouble. Their sons and daughters also were gone: no prattlers climbed their father's knee, no gentle daughters came forth to bid them "Welcome home." Their homes were still burning, their goods were consumed, and they lifted up their voice and wept: is it at all wonderful that some of them were faint after performing that doleful *miserere*? Where would you be if you went home this morning, and found your home burned, and your family gone, you knew not where? I know many Christians who get very faint under extraordinary troubles. They should not, but they do. We have reason to thank God that no temptation has happened to us but such as is common to men; and

yet it may not seem so; but we may feel as if we were specially tried, like Job. Messenger after messenger has brought us evil tidings, and our hearts are not fixed on the Lord as they ought to be. To those who are faint through grief I speak just now. You may be thus, and yet you may be a true follower of the Lamb; and as God has promised to bring you out of your troubles, He will surely keep His word. Remember, He has never promised that you shall have no sorrows, but that He will deliver you out of them all. Ask yon saints in heaven! Ask those to step out of the shining ranks who came thither without trial. Will one of the leaders of the shining host give the word of command that he shall step forward who has washed his robes and made them white in the blood of the Lamb, but who never knew what affliction meant while here below? No one stirs in all that white-robed host. Does not one come forward? Must we wait here forever without response? See! instead of anyone stirring from their ranks, I hear a voice that says, "These are they which came out of great tribulation." All of them have known, not only tribulation, but *great* tribulation. One promise of the New Testament is surely fulfilled before our eyes—"In the world ye shall have tribulation." When trouble came so pressingly on David's men they felt their weakness and needed to halt at the margin of the brook.

Perhaps, also, *the force of the torrent was too much for them.* As I have told you, in all probability the brook Besor was only a hollow place, which in ordinary times was almost dry; but in a season of great rain it filled suddenly with a rushing muddy stream, against which only strong men could stand. These men might have kept on upon dry land, but the current was too fierce for them, and they feared that it would carry them off their feet and drown them. Therefore, David gave them leave to stop there and guard the stuff. Many there are of the Lord's servants who stop short of certain onerous service: they are not called to do what their stronger comrades undertake with joy. They can do something, but they fail to do more; they can also bear

certain trials, but they are unable to bear more; they faint because they have not yet come to fulness of growth in grace. Their hearts are right in the sight of God, but they are not in condition to surmount some peculiar difficulty. You must not over-drive them, for *they* are the feeble of the flock. Many are too faint for needful controversy. I have found a great many of that sort about lately: the truth is very important, but they love peace. It is quite necessary that certain of us should stand up for the faith once delivered to the saints; but they are not up to the mark for it. They cannot bear to differ from their fellows; and they hold their tongues rather than contend for the truth. There are true hearts that, nevertheless, cannot defend the gospel. They wish well to the champions; but they seek the rear rank for themselves. And some cannot advance any further with regard to knowledge; they know the fundamentals, and feel as if they could master nothing more. It is a great blessing that they know the gospel, and feel that it will save them; but the glorious mysteries of the everlasting covenant, of the sovereignty of God, of his eternal love and distinguishing grace, they cannot compass—these are a brook Besor which as yet they cannot swim. It would do them a world of good if they could venture in; but, still, they are not to be tempted into these blessed deeps. To hear of these things rather wearies them than instructs them: they have not strength enough of mind for the deep things of God. I would have every Christian wish to know all that he can know of revealed truth. Somebody whispers that the secret things belong not to us. You may be sure you will never know them if they are secret; but all that is revealed you ought to know, for these things belong to you and to your children. Take care you know what the Holy Ghost teaches. Do not give way to a faint-hearted ignorance, lest you be great losers thereby. That which is fit food for babes should not be enough for young men and fathers: we should eat strong meat, and leave milk to the little ones.

Yet those fainting ones were, after all, in David's army. Their names were in their Captain's Register as much as the names of the strong. And they did not desert the colours. They had the same captain as the stoutest-hearted men in the whole regiment; they could call David "Master" and "Lord" as truly as the most lion-like man amongst them. They were in for the same dangers; for if the men in front had been beaten and had retreated, the enemy would have fallen on those who guarded the stuff. If the Amalekites had slain the four hundred, they would have made short work of the two hundred. They had work to do as needful as that of the others. Though they had not to fight, they had to take care of the stuff; and this eased the minds of the fighting men. I will be bound to say it was a great trial to them not to be allowed to march into the fight. For a brave man to see the troops go past him, and hear the last footfall of his comrades, must have been sickening. Who could pleasantly say, "I am left out of it. There is a glorious day coming, and I shall be away. I shall, until I die, think myself accursed I was not there, and hold my manhood cheap that I fought not with them on that glorious day"? It is hard to brave men to be confined to hospital, and have no drive at the foe. The weary one wishes he could be to the front, where his Captain's eye would be upon him. He pants to smite down the enemies, and win back the spoil for his comrades.

Enough of this. I will only repeat my first point: fainting ones do occur even in the army of our King.

II. Secondly, these fainting ones rejoice to see their leader return. Do you see, when David went back they went to meet him, and the people that were with him. I feel very much like this myself. That was one reason why I took this text. I felt, after my illness, most happy to come forth, and meet my Lord in public. I hoped he would be here; and so He is. I am glad also to meet with you, my comrades. We are still spared for the war. Though laid aside awhile, we are again among

our brethren. Thank God! It is a great joy to meet you. I am sorry to miss so many of our church-members who are laid aside by this sickness; but it is a choice blessing to meet so many of our kindred in Christ. We are never happier than when we are in fellowship with one another and with our Lord.

David saluted the stay-at-homes. Oh, that He might salute each one of us this morning, especially those who have been laid aside! Our King's salutations are wonderful for their heartiness. He uses no empty compliments nor vain words. Every syllable from His lips is a benediction. Every glance of His eye is an inspiration. When the King Himself comes near, it is always a feast day to us! It is a high day and a holiday, even with the faintest of us, when we hear His voice. So they went to meet David, and he came to meet them, and there was great joy. Yes, I venture to mend that, and say there is great joy among us now. Glory be to His holy name, the Lord is here! We see Him, and rejoice with joy unspeakable.

David's courtesy was as free as it was true. Possibly those who remained behind were half afraid that their leader might say, "See here, you idle fellows, what have we been doing for you!" No; he saluted them, but did not scold them. Perhaps they thought, "He will upbraid us that we did not manage to creep into the fray." But no; "he giveth liberally, and upbraideth not." He speaks not a word of upbraiding, for his heart pities them, and therefore he salutes them—"My brethren, God has been gracious to us. All hail!" David would have them rejoice together; and give praise unto the most High. He will not dash their cup with a drop of bitter. Oh, for a salutation from our Lord at this good hour! When Christ comes into a company His presence makes a heavenly difference. Have you never seen an assembly listening to an orator, all unmoved and stolid? Suddenly the Holy Ghost has fallen on the speaker, and the King Himself has been visibly set forth among them in the midst of the assembly, and all have felt as if they could leap to their feet and cry, "Hallelujah, hallelujah!" Then

hearts beat fast, and souls leap high; for where Jesus is found His presence fills the place with delight. Now, then, you weary ones, if you be here, any of you, may you rejoice as you now meet your Leader, and your Leader reveals Himself to you! If no one else has a sonnet, I have mine. He must, He shall be praised. "Thou art the King of glory, O Christ! All heaven and earth adore thee. Thou shalt reign for ever and ever."

III. Thirdly, faint ones have their leader for their advocate. Listen to those foul-mouthed men of Belial, these wicked men: how they rail against those whom God hath afflicted! They came up to David and began blustering—"These weaklings who were not in the fight, they shall not share the spoil. Let them take their wives and children and begone." These fellows spoke with loud, harsh voices, and greatly grieved the feebler ones. Who was to speak up for them? Their leader became their advocate.

First, do you notice, *he pleads their unity*? The followers of the son of Jesse are one and inseparable. David said, "Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us." "We are all one," says David. "God has given the spoil, not to you alone, but to *us* all. We are all one company of brothers." The unity of saints is the consolation of the feeble. Brethren, our Lord Jesus Christ would refresh his wearied ones by the reflection that we are all one in Him. I may be the foot, all dusty and travel-stained; and you may be the hand, holding forth some precious gem; but we are still one body. Yonder friend is the brow of holy thought, and another is the lip of persuasion, and a third is the eye of watchfulness; but still we are one body in Christ. We cannot do, any one of us, without his fellow; each one ministers to the benefit of all. The eye cannot say to the hand, "I have no need of thee." We are all one in Christ Jesus. Surely this ought to comfort those of you who, by reason of feebleness, are made to feel as if you were very inferior members of the body: you are still living members of the mystical body of Jesus Christ

your Lord, and let this suffice you. One life is ours, one love is ours, one heaven shall be ours in our one Saviour

David further *pleaded free grace*, for he said to them, "Ye shall not do so, my brethren, with that which the Lord hath given us." He did not say, "With that which you have conquered, and fairly earned in battle," but "that which the Lord hath given us." Look upon every blessing as a gift, and you will not think anyone shut out from it, not even yourself. The gift of God is eternal life; why should you not have it? Deny not to anyone of your brethren any comfort of the covenant of grace. Think not of any man, "He ought not to have so much joy." It is all of free grace; and if free grace rules the hour, the least may have it as well as the greatest. If it is all of free grace, then, my poor struggling brother, who can hardly feel assured that you are saved, yet if you are a believer, you may claim every blessing of the Lord's gracious covenant. God freely gives to you as well as to me the provisions of His Love; therefore let us be glad, and not judge ourselves after the manner of the law of condemnation.

Then he pleaded *their needfulness*. He said, "These men abided by the stuff." No army fights well when its camp is unguarded. It is a great thing for a church to know that its stores are well guarded by a praying band. While some of us are teaching in the school or preaching in the street, we have great comfort in knowing that a certain number of our friends are praying for us. To me it is a boundless solace that I live in the prayers of thousands. I will not say which does the better service—the man that preaches, or the man that prays; but I know this, that we can do better without the voice that preaches than without the heart that prays. The petitions of our bed-ridden sisters are the wealth of the church. The kind of service which seems most commonplace among men is often the most precious unto God. Therefore, as for those who cannot come into the front places of warfare, deny them not seats of honour, since, after all, they may be doing the greater good. Remember the statute, "They shall part alike."

Notice that David *adds to his pleading a statute*. I like to think of our great Commander, the Lord Jesus, making statutes. For whom does he legislate? For the first three? For the captains of thousands? No. He makes a statute for those who are forced to stay at home because they are faint. Blessed be the name of Lord Jesus, He is always looking to the interests of those who have nobody else to care for them! If you can look after your own cause, you may do so; but if you are so happy as to be weak in yourself, you shall be strong in Christ. Those who have Christ to care for them are better off than if they took care of themselves. He that can leave his concerns with Christ has left them in good hands. Vain is the help of self, but all-sufficient is the aid of Jesus.

To sum up what I mean: I believe the Lord will give to the sick and the suffering an equal reward with the active and energetic, if they are equally concerned for His glory. The Lord will also make a fair division to the obscure and unknown as well as to the renowned and honoured, if they are equally earnest. Oh, tell me not that she who rears her boy for Christ shall miss her reward from Him by whom an apostle is recompensed! Tell me not that the woman who so conducts her household that her servants come to fear God, shall be forgotten in the day when the "Well done's" are distributed to the faithful! Homely and unnoticed service shall have honour as surely as that with which the world is ringing.

Some of God's people are illiterate, and they have but little native talent. But if they serve the Lord as best they can, with all their heart, they shall take their part with those that are the most learned and accomplished. He that is faithful over a little shall have his full reward of grace. It is accepted according to what a man hath. We may possess no more than two mites, but if we cast them into the treasury, our Lord will think much of them. Some dear servants of God seem always to be defeated. They seem sent to a people whose hearts are made gross and

their ears dull of hearing. Still, if they have truthfully proclaimed the Word of the Lord their reward will not be according to their apparent success, but according to their fidelity.

Some saints are constitutionally depressed and sad; they are like certain lovely ferns, which grow best under a constant drip. Well, well, the Lord will gather these beautiful ferns of the shade as well as the roses of the sun; they shall share his notice as much as the blazing sunflowers and the saddest shall rejoice with the gladdest. You Little-Faiths, you Despondencies, you Much-Afraid, you Feeble-Minds, you that sigh more than you sing, you that would but cannot, you that have a great heart for holiness, but feel beaten back in your struggles, the Lord shall give you his love, his grace, his favour, as surely as he gives it to those who can do great things in his name. Certain of you have but a scant experience of the higher joys and deeper insights of the kingdom, and it may be that you are in part faulty because you are so backward; and yet, if true to your Lord, your infirmities shall not be reckoned as iniquities. If lawfully detained from the field of active labour this statute stands fast for ever, for you as well as for others: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

IV. Now, fourthly, faint ones find Jesus to be their good Lord in every way. Was he not a good Lord when He first took us into His army of salvation? What a curious crew they were that enlisted under David! "Every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them." He was a captain of ragamuffins; but our Lord had not a better following. I was a poor wretch when I came to Christ; and I should not wonder if that word is near enough to the truth to describe you. I was a good-for-nothing, over head and ears in debt, and without a penny to pay. I came to Jesus so utterly down at the heel, that no one else would have owned me. He might well have said,—“No, I have not come to this—to march at the

head of such vagrant beggars as these." Yet He received us graciously, according to His promise, "Him that cometh to me I will in no wise cast out." Since then, how graciously has He borne with us! We are not among those self-praising ones who have wrought such wonders of holiness; but we mourn our shortcomings and transgressions; and yet He hath not cast away the people whom He did foreknow. When we look back upon our character as soldiers of Christ, we feel ashamed of ourselves; and amazed at His grace. If anybody had told us that we should have been such poor soldiers as we have been, we should not have believed them. We do not excuse ourselves: we are greatly grieved to have been such failures. Yet our gracious Lord has never turned us out of the ranks. He might have drummed us out of the regiment long ago; but here we are still enrolled, upheld, and smiled upon. What a captain we have! None can compare with Him for gentleness. He still owns us, and He declares, "They shall be mine in that day when I make up my jewels."

Brethren, let us exalt the name of our Captain. There is none like Him. We have been in distress since then: and He has been in distress with us. Ziklag smoked for Him as well as for us. In all their affliction He was afflicted. Have you not found it so? When we have come to a great difficulty like the brook Besor He has gently eased His commands, and has not required of us what we were unable to yield. He has not made some of you pastors and teachers, for you could not have borne the burden. He hath abounded towards us in all wisdom and prudence. He has suited the march to the foot, or the foot to the march. How sweetly He has smiled on what we have done! Have you not wondered to see how He has accepted your works and your prayers? You have been startled to find that He did answer your feeble petitions. When you have spoken a word for Jesus, and God has blessed it, why you have thought, "Surely there is a mistake about this! How could my feeble word have a blessing on it?" Beloved, we follow a noble Prince. Jesus

is the chief among ten thousand for tenderness as well as for everything else. How tenderly considerate He is! How gentle and generous! He has never said a stinging word to us ever since we knew Him. He is that riches which has no sorrow added to it. He has rebuked us; but His rebukes have been like an excellent oil, which has never broken our heads. When we have left Him, He has turned and looked upon us, and so He has cut us to the quick; but He has never wounded us with any sword except that which cometh out of His mouth, whose edge is love. When He goes away from us, as David did from those two hundred who could not keep up with him, yet He always comes back again in mercy, and salutes us with favour. We wonder to ourselves that we did not hold Him, and vow that we would never let Him go; but we wonder still more that He should come back so speedily, so heartily, leaping over the mountains, hastening like a roe or a young hart over the hills of division. Lo! He has come to us. He has come to us, and He makes our hearts glad at His coming. Let us indulge our hearts this morning as we take our share in the precious spoil of His immeasurable love. He loves the great and the small with like love; let us be joyful all round.

There is one choice thing that He will do, that should make us love Him beyond measure. David, after a while, went up to Hebron to be made king over Judah. Shall I read you in the second book of Samuel, the second chapter, and the third verse? "And his men that were with him" (and among the rest these weak ones who could not pass over the brook Besor), "and his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron." Yes, He will bring me up, even me! He will bring you up, you faintest and weakest of the band. There is a Hebron wherein Jesus reigns as anointed King, and He will not be there and leave one of us behind. There is no kingdom for Jesus without His brethren, no heaven for Jesus without His disciples. His poor people who have been with Him in faintness and weariness

shall be with Him in glory, *and their households*. Hold on to that additional blessing. I pray you, hold on to it. Do not let slip that word—“*and their households*.” I fear we often lose a blessing on our households through clipping the promise. When the jailer asked what he must do to be saved, what was the answer? “Believe on the Lord Jesus Christ, and thou shalt be saved.” You have heard that answer hundreds of times, have you not? Did you ever hear the rest of it? Why do preachers and quoters snip off corners from gospel promises? It runs thus: “Thou shalt be saved, *and thy house*.” Lay hold of that blessed enlargement of grace, “*and thy house*.” Why leave out the wives and children? Will you let the Amalekites have them? Do not be satisfied without household salvation. Let us plead this word of the Lord this morning:—O thou blessed David, whom we have desired to follow, who has helped us so graciously even unto this day, when thou art in thy kingdom graciously remember us, and let it be said of us, “*and David went up thither, and his men that were with him David brought up (they did not go up of themselves) every man with his household; and they dwelt in the cities of Hebron;*” “*Every man with his household*.” I commend that word to your careful notice. Fathers, have you yet seen your children saved? Mothers, are all those daughters brought in yet? Never cease to pray until it is so, for this the crown of it all, “*Every man with his household*.”

What I have to say lastly is this: how greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord he is! Young men, if you could see our Captain, you would down on your knees and beg Him to let you enter the ranks of those who follow Him. It is heaven to serve Jesus. I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody: we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either

self or the Saviour. You will find sin, self, Satan, and the world to be hard masters; but if you wear the livery of Christ, you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the winds blow cold He always takes the bleak side of the hill. The heaviest end of the cross lies ever on His shoulders. If He bids us carry a burden, he carries it also. If there is anything that is gracious, generous, kind, and tender, yea lavish and superabundant in love, you always find it in Him. These forty years and more have I served Him, blessed be His name! and I have had nothing but love from Him. I would be glad to continue yet another forty years in the same dear service here below if so it pleased Him. His service is, life, peace, joy. Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus even this day! Amen.

Christ's Second Appearing the Church's Blessed Hope.*

By REV. DAVID BROWN, D.D.

PREMILLENNIALISTS have done the Church a real service, by calling attention to the place which the Second Advent holds in the Word of God and the scheme of divine truth. If the controversy which they have raised should issue in a fresh and impartial inquiry into this branch of it, I, for one, instead of regretting, shall rejoice in the agitation of it. When they dilate upon the prominence given to this doctrine in Scripture, and the practical uses which are made of it, they touch a

* We had intended to conclude our articles on the Lord's Second Coming by calling attention to the passages in Scripture where it is referred to but on considering the matter we deemed it better to give the above extract from Dr. Brown's *The Second Advent*, pp. 14-19 (6th edition).—Editor.

chord in the heart of every simple lover of his Lord, and carry conviction to all who tremble at His Word; so much so, that I am persuaded nine-tenths of all who have embraced the premillennial view of the Second Advent, have done so on the supposition that no other view of it will admit of an unfettered and unmodified use of the Scripture language on the subject—that it has its proper interpretation and full force only on this theory. Assertions to this effect abound in the writings of all modern premillennialists. But the *fact* of the scriptural prominence of this doctrine, and their *inference* from this as to the *time* and the *objects* of it, must not be confounded. On the former, we are cordially at one with them; on the latter, we are directly at issue with them. And believing, as we do, that the clearing of these preliminary points will go far with many to settle the whole question, we think that a chapter on each of them will not be misspent.

With them we affirm, that the Redeemer's second appearance is the very pole-star of the Church. That it is so held forth in the New Testament, is beyond dispute. Let any one do himself the justice to collect and arrange the evidence on the subject, and he will be surprised—if the study be new to him—at once at the copiousness, the variety, and the conclusiveness of it. It is but a specimen of that evidence that we can give here.

Is it careless sinners, then, or lax professors, that are to be warned?

“What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *For the Son of Man shall come in the glory of His Father, with His angels; and then he shall reward every man according to his works.*” (Matt. xvi. 26, 27.)

“The Lord is long-suffering to us-ward, not willing that any should perish. *But the day of the Lord will come as a thief in the night.*” (2 Pet. iii. 9, 10.)

"Every man's work shall be made manifest: for *the day* shall declare it, because it shall be revealed by fire."
(I. Cor. iii. 13.)

"*Behold, the Lord cometh* with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." (Jude 14, 15.)

"*Behold, He cometh* with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." (Rev. i. 7.)

Is it saints that are to be stimulated to a fearless testimony for Christ, to patient suffering for His sake, to hope, to constancy, to heavenly-mindedness—to universal duty?

"Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God."
(Luke xii. 8.)

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, *when His glory shall be revealed*, ye may be glad also with exceeding joy." (I. Pet. iv. 12, 13.)

"Be patient therefore, brethren, *unto the coming of the Lord.*" (James v. 7.)

"Gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you *at the revelation of Jesus Christ.*" (I. Pet. i. 13.)

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait for their lord*, when he will return from the wedding; that, *when He cometh* and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord, *when He cometh*, shall find watching." (Luke xii. 35-37.)

"And now, little children, abide in Him; that, when *He shall appear*, we may have confidence, and not be ashamed before Him at his coming." (I. John ii. 28.)

"When Christ, who is our life, *shall appear*, then shall ye also appear with Him in glory. Mortify *therefore* your members which are upon the earth." (Col. iii. 4, 5.)

"It doth not yet appear what we shall be: but we know that, *when He shall appear*, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him (*ep' autō*, in the coming Redeemer) purifieth himself, even as He is pure." (I. John iii. 2, 3.)

"The crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also *that love his appearing*." (II. Tim. iv. 8.)

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; *looking for that blessed hope and the glorious appearing* [literally, the appearing of the glory] *of the great God and our Saviour Jesus Christ.*"*

"Our conversation is in heaven; from whence also *we look for the Saviour*, the Lord Jesus Christ." (Phil. iii. 20.)

"That which ye have (already) hold fast *till I come*." (Rev. ii. 25.)

When the Thessalonian converts turned to God from idols, it was, on the one hand, "to serve the living and true God;" and on the other, "*to wait for his Son from heaven*." (I. Thess. i. 9, 10.)

This "waiting for Christ" was the distinguishing excellence of the Corinthians: "Ye come behind in no gift; *waiting for the coming of our Lord Jesus Christ*: who shall also confirm

* We have taken the liberty of inserting this great passage in Dr. Brown's list.—Editor.

you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*" (I. Cor. i. 7, 8.)

The last passage suggests a class of texts, in which the Second Advent is placed in a light peculiarly interesting. As the Church never dies, and all that are in Christ between the two advents are viewed as one continuous living body, so in the case of them all—whether dying before or found alive at his coming—*grace* is represented as terminating in *glory*, without an allusion to aught as coming between. The close of the believer's career is regarded as merging in the solemnities of the Second Advent; the beams of his Lord's glory are seen brightening the horizon of his present abode. Riveted to the day when the Lord is to rend the heavens and be seen on His great white throne, all intervening events are absorbed, the whole intermediate space vaulted over, and that august and decisive scene fills the view, communicating its high tone to the character, and supplying a motive of its own to every duty.

"Occupy till I come." (Luke xix. 13.)

"The very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless *unto the coming of our Lord Jesus Christ.*" (I. Thess. v. 23.)

"Being confident of this very thing, that he which hath begun a good work in you will perform it *until the day of Jesus Christ.*" (Phil. i. 6.)

"And this I pray that ye may be without offence, *till the day of Christ.*" (Phil. i. 9, 10.)

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (I. Thess. v. 9, 10.)

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come.*" (I. Cor. xi. 26.)

There is still another class of texts—the most delightful, perhaps, of all, and certainly the most telling upon the

heart—in which the *widowed* condition and feeling of the Church, while her Lord is absent from her in the heavens, are brought to view. And from whom do we get this idea in its perfection? Is it from the apostles, expressing the feeling which His absence created in the hearts of His loving people? No; it is from Christ Himself, intimating what He expected at their hands—*taking it for granted* that they would not be able to do without Him. “And they said unto Him, Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees, and thy disciples fast not? And He said unto them, Can ye make the children of the bridechamber fast while the Bridegroom is with them? But the days will come, when *the Bridegroom shall be taken away from them, and then shall they fast in those days.* No man putteth a piece of a new garment upon an old,” &c. (Luke v. 33-39.) Would it be incongruous in the Church to mourn and feel desolate in the *presence* of her Lord? Not less incongruous, it seems, is it *not* to cherish the feeling of desolation in His *absence*. And both are such incongruities as confounding the seasons of fasting and feasting, as putting a piece of a new garment upon an old, as putting new wine into old bottles, and preferring new wine to old. Still more touchingly does this thought find vent in His last discourse with His disciples, as He sat with them at the communion table in the upper room of Jerusalem, the night before He suffered. As He broke to them, by little and little, the sad news that He was about to leave them, He poured forth the richest consolations in the view of it—“staying them with flagons, and comforting them with apples.” But He had no wish to carry this too far; and Jesus will think it an abuse of His consolations, if we have learned from them to do without Him. Christ's Word, and the seals of His love conveyed to our hearts by the blessed Spirit, are inexpressibly dear to His loving people—but only in the absence of Himself. And never do we please Christ so much as when we “refuse to be

comforted," even with His own consolations, save in the prospect of His Personal Return. "Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John xvi. 19-22.)

A Short Lecture on the Sabbath Question.

(FOR CHILDREN.)

WHO would be a thief? I suppose there is not a child present who does not think it very mean, and low, and wicked to steal. You would despise the little boy who would put your ball or your top into his pocket, and thus steal it; and the little girl who would put a doll or pin-cushion in her bag, and carry it home, would be despised as mean and wicked. But suppose a poor man who was without any home should come to your house, almost without clothing, and very hungry. You all at once pity him. You give him food to eat, and your mother looks him up some clothing; and as he goes away, warm and comfortable, your father says to him, "Here, poor man, here are *six* shillings; I have but *seven* in the world, and give you six of them, and will keep only the seventh for myself and family." Would not this be very kind and generous in your father? I know you all think it would. But suppose that poor man went away, not thankful in the least, and in the night came back and broke into your house, and stole that

seventh and *last* shilling which your father has. What would he deserve? He would be an ungrateful monster, and a vile thief. But suppose, also, that in breaking into the house to get the shilling, he had to kill several members of the family. What, now, do you say? Is any punishment too severe? But take care, or you pass sentence upon yourself.

We are the poor man, and God has but seven days in the week. He gives us six of these in which to "labour and do all our work," and keeps only the seventh for Himself; and the man, or the woman, or the child, who breaks the Sabbath, steals from God. Yes, he robs God, and in doing it, he sets a wicked example which kills the soul of others. Is not this stealing? Will you remember, then, that when you break the Sabbath you steal from God? Are there no little thieves present who have often thus stolen from God? Now, will God bless you and prosper you in doing so?

Nadur an Duine 'na Staid Cheithir Fille

(*Air a leantuinm bho t.-d., 65.*)

CEANN I.

ATH-GHINEAMHUIN.

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

'*San t-seathamh àite*, Tha atharrachadh air a dheanamh air a chorp, agus air na buill aige, a thaobh am feum; tha iad air an coisrigeadh do 'n Tighearna: "Tha eadhon an corp do 'n Tighearna," 1 Cor. vi. 13. "Is e teampull an Spioraid naoimh e," rann 19. Tha na buill aige a bha roimhe "'nan inneil fhireantachd, chum peacaidh, a nis air fàs 'nan inneil fireantachd, do Dhia," Rom. vi. 12. "Seirbhisich do'n fhireantachd chum naomhachd," rann 19. An t-suil a threoraich smuainte peacadh do'n chridhe, tha i fuidhe choimheangal gun sin a dheanamh ni's mó, (Iob

xxxi. 6.) ach gu seirbhis a dheanamh do'n anam, ann a bhi beachdachadh air oibribh, agus a' leughadh focail Dhé. A' chluas a bha gu tric mar dhorsair bàis, a' leigeadh a steach peacaidh, tha i nis air tionndadh gu bhi, 'na geata na beatha, tre 'm bheil focal na beatha a' dol steach do 'n anam. An "teanga, a las cursa an nàduir," (Seum. iii. 6.) tha i air a h-aiseag gus an oifig gus an robh i air a h-orduchadh leis a' Chruithear; eadhon, gu bhi 'na h-inneal gu glòir a' thoirt dha, agus eum a chliù a sgaoileadh. Ann an aon fhocal, tha 'n duine gu h-ìomlan air son Dhé, 'na anam agus 'na chorp, a ta leis an atharrachadh bheannaichte so air an deanamh 'nan cuid dha.

'*San àite mu dheireadh*, Tha'n t-atharrachadh gràsmhor so a' dealradh a mach anns a' chaithe-beatha. Tha eadhon an duine o'n taobh a mach air ath-nuadhachadh. Ni eridhe nuadh nuadhachd beatha. 'Nuair a tha nighean an Rìgh uile glòrmhor an taobh a stigh, tha h-eudach air oibreachadh le h-òr, Salm xlv. 13. Ni suil ghlan an corp uile làn soluis, Mat. vi. 22. Chithear an t-atharrachadh so anns na h-uile earrann de chaithe-beatha duine, gu h-àraid anns na nithibh a leanas.

1. Ann an atharrachadh chuideachd. Ged rinn e aon uair tair air cuideachd nan naomh, 's iad a nis "a' mhuinntir oirdheire anns am bheil uile thlachd," Salm xvi. 3. "Is fear-comuinn mi dhoibhsan uile air am bi t' eagal," ars' an Salmadair rioghail, Salm exix. 63. Ceanglaidh duine ath-nuadhaichte e féin ris na naoimh; oir tha esan is iadsan a dh'aon inntinn, anns an ni sin is i an obair mhór, agus an gnothuch: tha aca uile an aon nàdar nuadh; tha iad a' siubhal gu tìr *Immanuel*, agus tha iad a' labhairt r' a cheile ann an eainnt Chanaain. 'S diomhain do dhaoine gabhail orra bhi diadhaidh, fhad 's a tha iad a' deanamh roghainn de chuideachd mhi-dhiadhaidh; oir "sgriosar companach nan amadan," Gnath-fhoc. xiii. 20. Bheir diadhachd air duine bhi air fhaicill o e féin a thilgeadh ann an teaghlach mhi-dhiadhaidh, no cairdeas neo-ìomchuidh 'sam bith a chumail ri droch dhaoine, mar a bhios neach a ta glan air fhaicill o dhol do thigh galair bhualtich.

2. Bithidh e 'na dhuine nuadh, 'na dhàimhibh fa leth. Bheir gràs air daoine bhi gràsmhor, 'nan daimhibh fa leth, agus treoraichidh e iad gu duchasach gu treibhdhireas, ann an coimhlionadh dhleasdanas gach inbhe 'sam bheil iad. Cha'n e 'mhain gu bheil e deanamh daoine agus mnathan maith; ach tha e deanamh iochdarain maith, fir agus mnathan pòsda maith, clann, seirbhisich, agus ann an aon fhocal, luchd-daimh maith anns an eaglais, anns an dùthaich, agus anns an teaghlach. Is e am fìor chomhara a ta air a thabhairt an aghaidh diadhachd moran, eadhon, gu bheil iad, 'nan droch luchd-daimh; tha iad 'nan droch fhir pòsda, nan droch mhnathan pòsda, 'nan droch mhaighstirean, 'nan droch sheirbhisich. Cionnus a dhearbhas sinn gu bheil sinn 'nar creutairean nuadh, ma tha sinn fathast dìreach mar bha sinn roimhe, 'nar dàimhibh fa leth? 2 Cor. v. 17. "Uime sin ma ta neach 'sam bith ann an Crìosd, is creutair nuadh e, chaidh na seann nithe seachad, feuch rinneadh na h-uile nithe nuadh." Cosnaidh fìor dhiadhachd teisteanas do dhuine, o choguisear a chairde a's dilse, ged tha tuilleadh eolais acasan air anmhuinneachd peacach na ta aig muinntir eile, mar a chi sinn anns a' chor sin, 2 Rìgh iv. 1. "Fhuair t' oglach m' fhear bàs, agus tha fios agad gu 'n robh eagal an Tighearn' air t' oglach."

3. Tha atharrachadh mòr anns an rathad 'sam bheil e leantuinneach a ghnòthuiche saoghalta. Cha 'n e an saoghal ni 's mó na h-uile dha, mar bu ghnàth leis. Ged tha daoine naomh an sàs ann an ghnòthuiche an t-saoghail, cho maith ri daoine eile; gidheadh, cha'n 'eil an eridheachan air an slugadh suas ann. Tha e soilleir gu bheil gnothuch aca ri neamh, cho maith is ri talamh, Philip. iii. 20. "Tha ar caithe-beatha-ne air neamh." Agus tha iad a' dol mu 'n cuairt d' an ghnòthuiche anns an t-saoghal mar dhleasdanas a ta air a chur orra le Tighearna nan uile; a' deanamh an ghnòthuiche laghail, mar thoil Dhia, Eph. vi. 7. Ag oibreachadh, a chionn gu 'n dubhairt e, "Na dean gadachd."

4. Tha curam àraid orra, air son meudachadh rioghachd Chrìosd anns an t-saoghal: tha iad a nis a' gabhail taobh aobhar Dhé, agus tha meas ac' air Ierusalem os ceann an aoibhneis

a 's airde, Salm cxxxvii. 6. Ciod 'sam bith cho uaigneach as a ta iad a' caitheamh am beatha, bheir gras orra bhi do spiorad follaiseach, air am 'bi curam mu airce agus obair Dhé, mu shoisgeul Dhé, agus mu phobull Dhé, eadhon iadsan dhiubh nach fhac iad riamh 'san aghaidh. Mar chlann Dhé, tha gu nàdurra curam orra mu na nithe sin. Tha curam nuadh nach bu ghnath leo aca mu mhaith spioradail muinntir eile. Agus cha luaithe tha iad a' blasad air cumhachd gràis iad féin, no tha iad ag iarraidh bhi 'nan luchd-oibre air son Chrìosd agus naomhachd anns an t-saoghal so; mar tha soilleir ann an cor na mnà o Shamaria, neach, air do Chrìosd e féin a nochdadh dhi, a dh'fhalbh do 'n 'bhaile, agus a dubhairt ris na daoine, Thigibh, faicibh duine a dh'innis dhomhsa na h-uile nithe a rinn mi riamh! An e so Chrìosd? Eoin iv. 28, 29. Chunnaic agus mhothaich iad ole a' pheacaidh, agus air an aobhar sin tha truas aca do 'n t-saoghal a ta 'na luidhe 'san ole. Bu mhiann leo aithinne a spionadh as an teine, a' cuimhneachadh gu 'n robh iad féin air an spionadh as, saothraichidh iad a chum an diadhachd a mholadh do mhuinntir eile araon le'm briathraibh, agus le 'n eiseimpleir; agus is fearr leo iad féin aicheadh ann an nithe gun suim no le feum neo-sheirceil a dheanamh dhiubh, muinntir eile a sgrios, 1 Cor. viii. 13. "Uime sin ma bheir biadh aobhar oilbheim do m' bhràthair, chan ith mi feoil a chaidh, chum nach tabhair mi aobhar oilbheim do m' bhrathair."

5. Tha atharrachadh mór, anns an fheum a ta iad a' deanamh de shòlasan laghail. Chan 'eil iad a' gabhail fois anna mar an crìoch, ach tha iad 'gan gnathachadh mar mheadhona chum an cuideachadh 'nan slighe. Tha iad a' tarruing an comhfhurtachdan o no tobraichean a's airde, eadhon an uair a ta na tobraichean a's isle a' sruthadh. Mar so air do Hanah mac fhaotainn, cha d' rinn i gairdeachas cho mór anns a' ghibht as a rinn i ann-san a thug e, 1 Sam. ii. 1. "Agus rinn Hanah urnuigh, agus thubhairt i, tha mo chridhe a' deanamh gairdeachais anns an Tighearna, "Seadh, 'nuair a ta comhfhurtachdan na beatha air falbh, is urrainn dhoibh teachd beo as an eugmhais,

agus “gairdeachas a dheanamh anns an Tighearna, ged nach toir an crann-fige uaith blàth, Hab. iii. 17, 18. Tha gràs a’ teagasg feum a dheanamh de nithe iomchuidh na beatha so mar anns an dol-seachad, agus measarrachd naomh a nochdadh anns na h-uile nithe. An cridhe, a bha roimhe air a shlugadh suas anns na nithe sin gun eagal, tha e nis fuidh eagal a bhi ro-thoilichte leo : agus, air dha bhi fuidh eagal cunnairt, tha e ’gan gnàthachadh gu faicilleach; mar a tha coin na h-Eiphit a’ ruith ’nuair tha iad ag imlich an uisge as an àbhainn Nilus, air eagal nan crocodil a ta, innte.

’San àite mu dheireadh, Tha’n t-atharrachadh so a’ dealradh a mach ann an coimhlionadh dhleasdanasais na diadhachd. Esan a bha caitheadh a bheatha ann an di-chuimhne orra, cha dean e mar sin tuilleadh, ma thainig gràs Dhé aon uair d’a chridhe. Ma tha duine air ùr-bhreith, iarraidh e bainne fìor-ghlan an fhocail, 1 Phead. ii. 2. Co luath ’s a tha ’n neach gun urnuigh a’ faotainn spioraid a’ ghrais bithidh e ann ’na spioraid ath-chuinge, Sech. xii. 10. Tha e cho nàdurra do’n neach a ta air a bhreith a ris toiseachadh air urnuigh, as a tha e do’n leanabh a ta air ùr-bhreith bualadh air rànaich, Gniomh. ix. 11. “Feuch, a ta e ri urnuigh!” Bithidh a chridhe ’na theampull do Dhia, agus a thigh ’na h-eaglaise. Tha ’n t-aoradh a bha roimhe eutrom agus foirmeil a nis spioradail agus beothail; do bhrìgh gu’n do bheanadh ris a’ chridhe agus ris an teanga le eibhle bheò o nèamh; agus cha ghabh e fois ann an coimhlionadh a dhleasdanasais a mhaìn, mar an euramach gu obair a chur seachad; ach tha e anns na h-uile dleasdanas, ag iarraidh comuinn ri Dia ann an Criosd : ’gam meas gu ceart mar mheadhona air an comharrachadh le Dia chum na crìche sin, agus tha e meas gu’n do chaill e ’shaothair, mar ruig e air sin. An fhad so mu nàdur na h-ath-ghineamhuin.

AN COSLAS A TA EADAR GINEAMHUIN NADURRA AGUS SPIORADAIL.

II. Tha mi air teachd gu nochdadh e’ ar son a deirear ris an atharrachadh so ath-ghineamhuin, a bhi air ar breith a ris. A deirear so ris, a chionn a’ choslais a ta eadar gineamhuin

nàdurra agus gineamhuin spioradail : a ta co-sheasamh anns na nithe fa leth so leanas.

Air tùs, Tha gineamhuin nàdurra 'na nì diomhair! agus mar sin tha gineamhuin spioradail, Eoin iii. 8. "Tha ghaoth a' seideadh far an aill leatha, agus tha thu cluinntinn a fuaim, ach chan 'eil fhios agad cia as a tha i teachd, no e' àit' a tha i dol : is ann mar sin a tha gach neach a tha air a bhreith o'n Spiorad." Tha obair an Spioraid air a mothachadh, ach tha a rathad oibreachaidh 'na diomhaireachd nach urrainn dhuinn a thuigsinn. Tha solus nuadh air a leigeadh a steach do'n inntinn, agus tha'n toil air a nuadhachadh; ach cionnus tha 'n solus air a chur a steach cionnus a tha'n toil air a glacadh le ceanglaichibh graidh agus cionnus a tha'n ceannairceach air a dheanamh 'na bhraighdeanach toileach, cha mhó is urrainn dhuinn innseadh, na's urrainn, dhuinn innseadh "cionnus a dh'fhàsas na enamhan am broinn na mnà a bhios torrach," Ecles. xi. 5. Mar a chluinneas duine fuaim na gaoithe, agus a mhothaicheas e a gluasad ach nach 'eil fios aige e' àit' am bheil i toiseachadh, no e' àit' an sguir i; 's ann mar sin a ta na h-uile neach a ta air a bhreith o'n Spiorad; tha e mothachadh an atharrachaidh a ta air a dheanamh air, ach chan 'eil fhios aige cionnus a tha e air a dheanamh. Aon ni air am feud e fios a bhi aige, air dha bhi dall, gu bheil e nis a' faicinn : Ach tha siol nan gràs a' gineamhuin agus a' fàs suas air doigh nach fios da, Marc. iv. 26, 27.

'San dara àite, Anns gach aon diubh, tha'n creutair a' teachd gu bith a bhi aige, nach robh aige roimhe. Chan 'eil an leanabh ann, gus am bheil e air a ghineamhuin : agus chan 'eil bith ghrasmhor aig duine, no bith ann an gràs, gus am bi e air ath-ghineamhuin. Chan e ath-ghineamhuin cho mór a bhi leigheas duine thinn, as a bhi beothachadh duine mhairbh, Eph. ii. 1, 5. Tha'n duine 'na staid thruaillidh, 'na neo-bhith ann an gràs; agus tha e air a thabhairt gu bith nuadh bhi aige, le chumhachdsan "a ta gairm nan nithe nach 'eil idir ann, mar gu 'm biodh iad

ann; air dha bhi air a chruthachadh ann an Iosa Criosd chum dheadh oibre," Eph. ii. 10. Uime sin tha ar Tighearn Iosa, a chum aobhar dòchais a thoirt do na Laodiceanaich, 'nan staid thruaigh agus bhoehd, 'ga nochdadh féin mar "thoiseach cruthachaidh Dhé," Tasb. iii. 14. Eadhon gnìomh-toiseach a' chruthachaidh, oir bha na h-uile nithe air an deanamh leis-san air tùs, Eoin i. 3. O'm feudadh iad a thoirt fainear, a ehionn gu'n d' rinn e iad 'nuair a bha iad 'nan neo-ni, gu'm b' urrainn dha an deanamh a rìs, 'nuair a bha iad ni bu mhiosa na neo-ni; a' cheart làmh a rinn iad 'nan creutairean dha féin, b' urrainn dha 'n deanamh 'nan creutairean nuadh.

Ri leantuinn.

Notes and Comments.

Proposed Union Fails.—The proposed union between the Presbyterian Church in the U.S.A. (*i.e.*, the Northern Presbyterian Church) and the United Presbyterian has failed. The "liberals" in the Presbyterian Church were keen for this union and at last Assembly, by a large majority, carried for union but at the General Assembly of the United Presbyterian Church the union movement received its death blow and a motion discharging the Union Committee was carried. The Union says *Christianity To-day* (Philadelphia, U.S.A.) "would not have been for the best interest of the Presbyterian Church in the U.S.A. because it would have been obtained at the cost of a serious lowering of its doctrinal standards and under conditions that would have made further revision in the direction of Modernism relatively easy." Not only has there been a serious drift in the Presbyterian Church but the United Presbyterian Church has also been heading in the wrong direction. It was not so many years ago the largest Presbyterian Church which used the Psalms only in the praises of the sanctuary. It is symptomatic of the times that most of these union movements are not making for a more rigid adherence to scriptural creeds but to a looser interpretation of them.

Church Notes.

Communions.—September—First Sabbath, Ullapool and Breasdale; second, Strathy; third, Stoer and Tarbert (Harris). October—First Sabbath, North Tolsta; second, Ness and Gairloch; third, Seourie; fourth, Lochinver and Wick. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

To whom it may concern.—All persons intending to apply for admission as students in training for the ministry of the Free Presbyterian Church of Scotland are advised to obtain from the Clerk of Synod a copy of the Synod's Regulations relative to the reception of students and their studies. These they should carefully read and consider before proceeding with their application. It should be clearly recognised that the Church cannot be held responsible for students who fail to comply with the rules, or who find themselves unable to attain to the standards of fitness therein set forth.

Day of Humiliation and Prayer.—The Northern Presbytery have appointed the 13th day of September as a Day of Humiliation and Prayer on account of the low religious condition of the nation.—*D. J. Matheson, Clerk.*

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

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