

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
Administration	41
Sermon, by Rev. James KILB, D.D.	45
Experimental Theology	54
The Leipzig Disputation: 1519	57
The late Rev. Donald Macleod, Shelding	61
The late Mr. George Munro Fyfe, Sutherland	63
Nature on Duns' in Stair Chieftain Fife	69
Literary Notices	70
Notes and Comments	72
Church Notes	75
Acknowledgment of Donations	76
The Magazine	77

PRINTED BY N. ADSEHEAD & SON, 100 BUCHANAN STREET
 AND 34-36 CLARKE STREET, GLASGOW.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLII.

June, 1937.

No. 2.

Arminianism.

CAREFUL observers of the theological literature which is pouring from the press in our time must be saddened by the extraordinary extent to which it is permeated by the leaven of Arminianism. What Arminianism failed to do in the arena of debate it has accomplished by peaceful penetration. It has saturated the theological thinking of Scotland to an extraordinary degree. The revival literature of to-day is full of it as is also the religious press generally. Warnings from the pulpit and denunciation of the errors of Arminianism are not now heard as they once were in our country. Even in pulpits where the truth is preached it is to be feared that, in some cases, a faithful witness is not raised against Arminianism. The cause of this may be due in a measure to the fact that in defending the cause of truth new forms of error have to be exposed and assailed with the result that the old enemy is left so far unmolested as if it were dead. Unfortunately this is not so—Arminianism is very much alive in the pulpit and in the theological and religious press and in the modern evangelistic meeting. It is true, no doubt, there has been a revival of interest in Calvinistic teaching on the Continent and an effort is being made to revive interest in it in this country but there can be little doubt notwithstanding all this that Arminianism is in the popular swim of things in our day. When it is borne in mind the horror with which our forefathers regarded Arminianism the modern attitude to it indicates how far the professing Church has drifted from the position of the theologians of those days. The symbolic

books of the Church of England—the Thirty-Nine Articles—and the symbolic books of the Church of Scotland—the Confession of Faith—are undoubtedly Calvinistic but can it be said that all who sign these symbols are Calvinists at heart?

Of course, it may be said that as a Church we have been preserved from the leaven of Arminianism and that Arminianism is not taught or countenanced among us and that there is, therefore, no necessity to stress the point of the danger of Arminian teaching finding its way among us. Granted that this is true, yet it must be borne in mind that living in an atmosphere permeated with Arminianism we are ready to be influenced by it and breathe in its poison atmosphere unawares; let us therefore suffer the word of exhortation.

The theological system that goes under the name of Arminianism received its name from a Dutch theologian—Jakob Hermanss—the latinized form of whose name was Arminius. He was born at Oudewater (about 18 miles from Rotterdam) in 1560 and died at Leyden in 1609. In 1588 he was appointed preacher of the Reformed congregation at Amsterdam. While here his views underwent a change and his expositions of Romans vii. and ix. and his utterances on election and reprobation gave offence. His colleague, Plancius, opposed his views and disputes arose in the consistory which for a time were put a stop to by the burgomasters. Arminius was called to fill a professor's chair at Leyden and in his lectures on predestination he stirred up considerable opposition. His chief opponent being Gomarus. The dispute spread among the students and the ministers. The followers of Arminius refused to be called Arminians preferring to be called Remonstrants from their *Remonstrantie* which was drawn up in 1610 after Arminius's death (1609) and was an exposition and justification of their views. The Remonstrants held that they should not be hampered by subscription to the symbolical books but that free investigation of the Bible should be allowed. Their Remonstrance was met by a Counter-Remonstrance. The controversy went on for years causing considerable disturbance. When Prince Maurice countenanced the cause of the Counter-Remonstrants a change took place as to

the State attitude to the controversy and a national synod was called by the States-general at Dort (30th May, 1618).

The presentation of the case of the Arminians in Five Articles determined to a large extent the form in which the whole subject was afterwards discussed at the Synod of Dort under the Five Heads. (1) Predestination or election. (2) On the death of Christ, the nature and extent of His redemption. (3) On the cause of faith, that is, the power or agency by which it is produced. (4) The mode of conversion, or the agency by which it is effected, and the mode of its operation. (5) On perseverance. On these great doctrines the Synod of Dort gave decisions condemning the Arminian positions. It would take up too much of our space to summarise the canons of the Synod of Dort and there is less need to do so inasmuch as the Calvinistic doctrines opposed to the Arminian are set forth with such clearness in our Confession of Faith. It is mainly the doctrines of conditional predestination, man's ability to spiritual good and a universal atonement which has made its way into the theological thinking of our time. No doubt some of its doctrines make a pleasing appeal to the natural man but they are up against the clear statements of Scripture and the plain facts of experience. Take for instance the universal doctrine of the atonement—Christ dying equally for Judas as for Paul—what does it lead to? Either Christ failed in His work if He died for all and some are lost or the Holy Spirit has failed in His work in applying Christ's redemption; both positions are monstrous and dishonouring to the Son and Spirit.

Dr. Cunningham seems to us to have happily hit off the real inwardness of the Arminian error when he says: "It is not very difficult to point out what may fairly enough be described as the fundamental characteristic principle of Arminianism—that which Arminianism either is, or has a strong and constant tendency to become; and this is, that it is *a scheme for dividing or partitioning the salvation of sinners between God and sinners themselves*, instead of ascribing it wholly, as the Bible does, to the sovereign grace of God, the perfect and all-sufficient work of Christ, and the efficacious and omnipotent operation of the

Spirit The encroachment they make upon the grace of God in the salvation of sinners varies, of course, according to the extent to which they carry out their views, especially in regard to men's natural depravity, and the nature and necessity of the work of the Spirit in regeneration and conversion; but Arminianism, in any form, can be shown to involve the ascription to men themselves, more directly or more remotely, of a place and influence in effecting their own salvation, which the Bible denies to them and ascribes to God" (*Historical Theology*, ii. 377, 378). This is a serious indictment against Arminianism for it virtually means that it robs God of His glory in the salvation of the sinner and denies that this salvation is all of grace from beginning to end.

Prof. Watts, Belfast, used to say to his students that Arminianism fought none of the battles of the Reformation and when it appeared on the stage it was as the sower of discord and disunion that it made its presence felt. In its early days Arminianism was on the defensive powerfully attacked by the forces of Calvinism. Now the positions have for a long time been reversed. It is Calvinism that is now to a great extent on the defensive while Arminianism is only too surely conquering in churches where at one time it was banned as a dangerous enemy to scriptural truth.

Arminianism, in a word, is a direct challenge to the sovereignty of God. This is the rock against which it is spending its strength and on which it will ultimately be broken to pieces. In this attack it has as its supports all those elements in our fallen nature which are at war with the divine sovereignty. It has never got a glimpse of the majesty of the divine truth that as sovereign Lord, God has a right to do what seemeth good with His creatures and it has failed to grasp the utter ruin of man and the awful depths to which he has fallen. It denies to God the high place that is due to Him and exalts man to a position which is not his due. If it has ever candidly faced the Saviour's words: "Even so Father for so it seemed good in thy sight" it has never been awed and subdued by them.

Sermon.

By REV. JAMES KIDD, D.D.*

“For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee,”
(Isai. liv. 10).

I KNOW not any portion of Scripture, when properly understood, that is more adapted to the comfort and encouragement of the true believer, than the chapter wherein our text lies. The Prophet begins with the most comforting address to the Gentile nations, who had never been brought into the Church of God. He invites them now, in the most solemn and tender manner, to come into the true Church, and promises them the most interesting and unlimited blessings. He next addresses the Jews, as cast out of the Church and favour of God, for crucifying the Saviour; and, in the most soothing and heart-captivating expressions, he points out the free grace, mercy, and pardon—the riches, comforts, and certainty, of the new covenant. And we may observe that all this is done, after laying down the death of the Messiah, in the chapter preceding that containing our text, as being the only ground and cause of all these inestimable blessings and benefits to the children of men. This is the only cause of “peace on earth,” and “good will toward men:” this is the complete ratification of the new covenant: this is the sure and never-failing confirmation of it to every true believer.

As you have been shewing forth the dying love of your blessed Redeemer in this place, on the last Sabbath, it may not be unsuitable now to turn your thoughts to that covenant of which you have laid hold, and on which you shewed, by your sitting at the Lord’s table, that you were perfectly satisfied and willing

*Dr. Kidd was born at Loughbrickland, County Down, Ireland. He was a remarkable man and a preacher of outstanding ability. He gave himself to the study of Hebrew and became a master of the language. He was appointed Professor of Oriental Languages at Marischal College, Aberdeen, and was called to Gilcomston Chapel of Ease as minister where he gathered around him many of the God-fearing people in Aberdeen.—*Editor.*

to cast your eternal welfare—"an everlasting covenant, ordered in all things, and sure." I shall, therefore, briefly direct your thoughts, as proposed, by submitting to your consideration,

I. A view of the parties concerned in making this covenant.

II. A view of the blessings contained in it.

III. A view of the stability and certainty of this covenant, with all its blessings and benefits, to every true believer.

I. A view of the parties concerned in making this covenant. It is most undoubtedly certain, that this covenant took its rise and beginning from the infinite, equal, and eternal love of the Three ever-blessed Persons in the Godhead, Father, Son, and Holy Ghost. These adorable Persons were all equally employed in the making of it, and they took their respective shares in the work of it. The Holy Spirit was always in the Church, the gracious director and sanctifier of His people. He inspired the holy prophets. He blessed the true worshipping assemblies. He animated the breasts of His people to faithful and fervent devotion. His work began to be more conspicuous while the Son of God sojourned in the flesh. But after the resurrection and ascension of our Lord, He came to His Church in a more eminent and remarkable manner, to carry on the work, to apply the purchased blessings of the covenant to the souls of the "elect," and to perfect the whole plan of the covenant of grace. The holy Scriptures, however, represent this covenant in a particular manner, as made by God the Father with "His only begotten Son," as "Mediator between God and men." Psalm lxxxix. contains a beautiful and interesting display of this solemn transaction. The party on Heaven's side is God, essentially considered in the person of the Father, as sustaining the majesty and authority of the Godhead. On the side of man, the Son of God is the party contracting: and the party contracted for in this covenant, were persons of mankind chosen by God to "everlasting life." They, and they only, who were "chosen in Christ." are blessed in Him. In their election, He and they are considered as "one body," of which He is "the Head," and they are "the

members." Those who are included in this covenant "were by nature the children of wrath, even as others;" but, by virtue of it, they become temples for the living God to dwell in: they "were dead in trespasses and sins;" but, by it they are "quickened" and made "alive unto God:" they were sinners; but, by it, they are made saints: and hence all those within this covenant are called "heavenly" men. See *I. Cor.* xv. 47-49. They are represented as Christ's spiritual "seed," and as "begotten again" in their regeneration; as we read, *Psaln lxxxix.* 3, 4; *Psaln xxii.* 30, 31; *I. Peter i.* 2, 3. They are represented as God's spiritual "Israel," *Gal. vi.* 16.

II. A view of the blessings contained in this covenant. These may be best understood by attending to the typical representations of it under the Old Testament dispensation. Let us for a moment attend to the import of the typical or emblematical covenant made with Noah, as recorded in *Genesis*, from the 20th verse of the viii. chapter, to the end of the 17th verse of the ix. chapter. In this portion of the holy Scriptures, we may perceive the covenant comprehended precious promises, and a visible seal. The promises seem to include divine *reconciliation*, *favour*, and *safety* or *protection*; and the beautiful "bow in the cloud," with all its variety and perfection of colours, was the visible seal. The new covenant contains similar blessings of a spiritual kind, still more extensive and important. The Son of God was called "Jesus," because "He saves His people from their sins." He is now exalted to glory, and there is "a rainbow round about the throne," in heaven. And baptism is the seal of the new covenant to you, as it is beautifully represented by the Apostle Peter, *I. Peter iii.* 20-22. The covenant with Abraham contains something in it more striking, for it comprehends blessings and divine friendship. The seal of it was sacrifices of the Lord's own appointment; and particularly circumcision. You find the whole beautifully described, *Genesis xv.* 1-18. The new covenant contains blessings and divine friendship, much more intense and interesting than the covenant with Abraham. The declaration from heaven concerning the Saviour is, "This is my beloved

Son, in whom I am well pleased:” and of all who are within the covenant, it is said, “The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together.” Paul says to the Galatians—“For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptised into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Thus, the promises of favour and friendship are more spiritual, strong, extensive, and interesting, in the covenant of grace, than in the covenant with Abraham; and baptism, “in the name of the Father, and of the Son, and of the Holy Ghost,” is the thrice holy seal of it. Rejoice, then, in all these precious blessings and privileges, ye people of God; rejoice in your spiritual benefits, and in the Lord, and wait for Him. Ye people, place your confidence in Him, and rely on Him continually. Take Psalm xli. for your comfort, and delight yourselves in the “abundant grace” of the new covenant. But farther, let us trace the view of the blessings contained in this covenant, as they are exhibited to us in the typical covenant made with the children of Israel at Mount Sinai; and it is necessary to consider the blessings of that covenant as they are recorded in Exodus xix. 3-6. See the whole more particularly in Exodus xxiv. In that covenant, we discover the promises of the fatherly care, the gracious presence, and the loving-kindness of God: the land of Canaan for a place of temporal rest, and the holy law of God for a rule of life. And the seal of that covenant was sacrifices, appointed by God Himself; but, in particular, the Paschal lamb or “Passover,” which was instituted immediately before the departure out of Egypt, and was repeated the second time just a little before the giving of the law at Sinai, exactly about the time that these verses were spoken to Moses, and delivered to the people. Now, say

you, "What are the promises of God's fatherly care, gracious presence, and loving-kindness, that we have? What land of rest? and what holy law that we can obey?" For the former of these, see I. Peter ii. 9. For the land of rest, see Hebrews iv. and xi. 16; and I. Peter i. 3-5. Do not these promises include all, and many more, and more spiritual, precious, interesting, and desirable, than those in the covenant made with Israel at Mount Sinai? "But we cannot keep the holy law of God," say you. In answer to this, I would refer you to Hebrews viii. 10-12. There, my brethren, you see the superiority of your privileges: the Israelites received no such law. No: the covenant there mentioned "is an everlasting covenant;" whereas the covenant they received was capable of decay, and of becoming old: hence, the apostle argues accordingly in the subjoined context. In the promises of the covenant of grace, you have the fullest assurance of God's fatherly care, gracious presence, and loving kindness, which is "better than life." The Israelites only enjoyed His presence in "the pillar of the cloud" by day, and "the pillar of fire" by night; but here you have His presence resting and abiding with you continually, by His Holy Spirit directing you. They had the "manna" which came from heaven, and the water from "the rock;" you have "the hidden manna," and "a well of water springing up into everlasting life." Let us turn to a view of the typical covenant made with David. This covenant was the joy and rejoicing of his heart, after he had passed through all the scenes and trials incident to his pilgrimage here below. At the awful of approach of death, this covenant was his only comfort, consolation, and confidence. He sings sweetly of it, II. Sam. xxiii. 1-5. The blessings of this covenant with David are sung in the most sublime strains by the Evangelical Prophet, in the outset of the chapter following that containing our text. From the account of the covenant made with David, and from the view given of it in Psalm lxxxix., we may plainly perceive that it included relationship and union to the Lord Jesus Christ,

the gracious Mediator and Covenant-Head,—and spiritual blessings of an everlasting nature; and these contained in free and absolute promises, made over in Christ. Circumcision and the Passover were the seals of it. But let us examine, and see whether the covenant of grace, as it is administered by Christ the Mediator, does not contain still more precious, extensive, and soul-comforting blessings and benefits, even in this life. See Romans viii. 28-39. The promises here recorded, insure to every one of you, believing brethren, the nearest relationship to Christ, and the most intimate union with Him; for they insure to you the continuance of His love, in every situation and condition in which you can possibly be placed, during all the days of your sojourning on earth. But the promises of the covenant of grace are still higher, and more spiritual and divine, than any of those which have been referred to: for we have promises in this covenant, insuring to the true believer his being *one* with Christ; yea, Christ declares this Himself, John xv. 5: and again, in His intercessory prayer, this is clearly and beautifully expressed, John xvii. 20-24. And these are not all the precious promises which we have of relationship and union with Christ: but He Himself hath promised the *immediate* and abiding presence of *Father, Son, and Holy Spirit*, with every true believer. See John xiv. 16-23. This passage contains the clearest and most absolute promise of the abiding presence of the *Holy Spirit*; and in it, believers have the promise of *Christ* Himself to be with them: and the presence of *the Father* is also promised. Here, believer, here you have promises the most precious, and rich, and free—the most unlimited, interesting, and permanent. “Eye hath not seen, nor ear heard, neither hath entered into the heart of man,” the half—no, the thousandth part of the blessings contained in these new covenant promises. O read them, delight in them, indulge in them, rest in them and enjoy your God for ever and ever! All the blessings of divine friendship; of God’s fatherly care, gracious presence, and loving-kindness; of heavenly rest; of relationship and union to Christ;

and of the divine favour here, and eternal life hereafter! Such are some of the blessings contained in the covenant of grace.

III. A view of the stability and certainty of this covenant, with all its blessings and benefits, to every true believer. The very names given to this covenant, in Scripture, imply its stability and certainty in a satisfactory manner. It is called "the covenant of the Lord"—"an everlasting covenant"—a "new covenant;" all which titles imply stability and certainty.

The stability and certainty of this covenant may be more readily comprehended, if we trace its continuation and fulfillment to those with whom the typical covenants which were emblematical of it, were made. It was the immutable stability and certainty of this covenant which preserved Noah, when he sailed upon a shoreless ocean: and the "bow in the cloud," which was the seal of this typical covenant made with him, continues till this day. Is the seal of the type more stable or certain than the seal of the antitype? No: while there is "a rainbow round about the throne" of God, then this covenant can never fail to you, O believer. Look up, then; look up to heaven, ye saints of the living God; look up, and see the stability and certainty of this covenant, all the blessings of which are made over to you in Christ; and while the "rainbow round about the throne" of the Eternal remains, your salvation is sure. Ask Noah, and he will tell you that not one of the blessings of the covenant of grace either hath failed, or can fail. Noah is a witness of this. Again, the stability and certainty of this covenant will appear undeniably evident, if we trace the immutability of it, as typified in the covenant with Abraham. "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise." It was the never-failing mercies of this covenant which enabled Abraham to leave his country, kindred, and father's house, in Ur of the Chaldees and sojourn in a strange land; which enabled him to part with

Hagar and Ishmael; and which enabled him to "offer up Isaac, his only-begotten son." And the covenant made with Abraham, as typical of all the blessings contained in the covenant of grace, has not failed in one promise. The descendants of Ishmael have never been all totally subdued. As many have sprung from Isaac. "as the stars of the sky in multitude, and as the sand which is by the seashore, innumerable." Thus the covenant with Abraham has not failed. The seal, which was circumcision, now changed to baptism, continues till this day; yea, and ye yourselves, O true believers, are now made partakers of the benefits of the covenant; and Abraham can appeal to you for its stability and certainty. Yea, God Himself is represented by the Apostle Paul as confirming these blessings to you in the most absolute manner. Hebrews vi. 16-18. On behalf, therefore, of the covenant of grace, Abraham is a witness. Look up, then, O true believer; look up to heaven, and earnestly desire to be received "into Abraham's bosom," and he will tell you, through all eternity, of the stability and certainty of this covenant.

The children of Israel are also witnesses to the stability and certainty of this covenant. The covenant made with them, typical of all the blessings and benefits of the covenant of grace, was steadfast and sure. No one blessing of it failed. Joshua is a witness to this. See Joshua xx. 43-45. And the stability and certain performance of the promises referred to, with their accompanying blessings, are not confined to temporal things only. No: Joshua declares that the spiritual blessings were equally stable and certain, and had been equally performed to the children of Israel. See Joshua xxiii. 14. Thus Joshua, who had heard and seen all the transactions of the covenant at Mount Sinai, and who had also seen and experienced their fulfilment, is a witness, and with him, the children of Israel are witnesses, to the stability and certainty of the covenant of grace, with all its blessings and benefits. The stability and complete fulfilment of the typical covenant with David, is another convincing and undeniable proof of the stability and never-failing certainty of

the covenant of grace. The prayer which David put up before the Lord, as recorded II. Sam. vii. 18-29, is truly striking, and displays the stability of the covenant made with him in a clear and convincing light. But the breathings of his soul, as recorded Psalm xvi. 5-11, are the most persuasive representation of the stability and spiritual fulfilment of the covenant made with him, that can be read or conceived. Such being the confidence which David had in the covenant of grace, David, therefore, is a witness to the stability and certainty of this covenant. The Apostle Peter is also a witness. See his remarkable words on the subject, I. Peter i. 3-5. The Apostle Paul is another witness: and of Christ he says, that, "being made perfect, He became the author of eternal salvation unto all them that obey Him;" that "by one offering He hath perfected for ever them that are sanctified;" and that "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Such is the witness of Paul. Our Lord Himself is a witness:—"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one." Such is the witness of our Lord and Saviour. And the Almighty God Himself is a witness. He has made the promise recorded in our text, and therefore has engaged all His perfections and attributes to fulfil it. His wisdom engages Him not to promise what He will not perform; His power engages Him not to promise what He cannot perform; His holiness engages Him not to deceive, by promising what He will not fulfil; His justice engages Him to perform whatever He has promised; His goodness engages Him to perform whatever He has promised for the good of His creatures; and His truth engages, in the same manner, to the performance of every promise He has made: and above all, His love—His eternal, unchangeable love—engages Him to the performance of His

covenant. This may be comprehended in the expression in our text: "My kindness shall not depart from thee; neither shall the covenant of my peace be removed." "The mountains shall depart," but this covenant shall not depart; "the hills shall be removed," but this covenant shall not be removed; the earth, the sun, the moon, and the stars shall depart, and be removed—but this covenant shall never depart, nor be removed. Your bodies, my brethren, shall smoulder in the dust, but this covenant shall not be removed; for on the morning of the resurrection, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up," even then, this covenant shall be stable and sure; and our glorious Covenant-Head will say to all His real disciples, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Experimental Theology.

(Continued from p. 16.)

III.

AMONG the new England divines Thomas Shephard occupies a deservedly high place. He was born at Towcester, Northampton, England, 5th November, 1605, a date famous in English history as Gunpowder Plot day. He was educated at Emmanuel College, Cambridge. While here he came under the preaching of Dr. Preston,* Master of the College, whom he regarded as the most searching preacher in the world and whom under God led him to seek for that Saviour whom the great preacher set before him. He had the honour of being summoned before Laud and sentenced to silence on two occasions. After this he became a marked man and as his liberty to preach the

*Dr. Preston was one of the most outstanding of the Puritan leaders. His *New Covenant, or the Saint's Portion* was very popular and the reader will find in it the very marrow of the gospel.—*Editor.*

gospel in his native land was denied him his thoughts began to turn to New England. In 1634 he set sail from Harwich for Boston. Like so many of the New England Puritans he cast in his lot with the Congregationalists. Three of his works demand our attention—(1) *The Sincere Convert*; (2) *The Sound Believer*; and (3) *Sermons on the Parable of the Ten Virgins*. The subtitle of the *Sincere Convert*—"Discovering the Small number of true Believers and the great Difficulty of saving Conversion." This work is of a very searching nature and in reading it a young believer may feel not only discouraged but cut off altogether by its strictness. His son-in-law Giles Firmin points out this characteristic of Shepard's works. "When Mr. Shepard" he says, "comes to deal with hypocrites, he cuts so desperately, that men know not how to bear him; he makes them all afraid they are hypocrites. But when he comes to deal with a tender, humble soul, he gives comfort so largely, that we are afraid to take it." Dr. Love who had occasion to find fault with some of the positions taken up by Shepard, Brainerd and Edwards as we shall see later on says: "An awful and almost irresistible severity in detecting and resisting the false claims of hypocrisy, is in his writings combined with an uncommon dexterity, delicacy, and tenderness, in dissolving the doubts, unravelling the perplexities, and alleviating the sorrows of depressed and disconsolate mourners in Zion" (*Memorials*, I. 283). Giles Firmin in his *Real Christian* deals with some of the views which he considered objectionable and open to criticism such as that the preparatory work which *every sinner*, according to Shepard, must undergo before he can receive the grace of God in Christ, includes *conviction of sin, compunction, and humiliation*; that the sinner must be satisfied with the will of God, though his suit should be unsuccessful; that the soul must be so humbled as to be willing that Christ should dispose of it according to His pleasure; that the sinner must seek the glory of God's grace above his own salvation; and that in this work of conviction, compunction and humiliation, we must be divested of all self-confidence and disposition to dictate to God, that He shall appear supremely

excellent, though we may never partake of His love (*Life of Thomas Shepard*, I. clxxxv). It is but right to point out that while Shepard disowned the *Sincere Convert*, in a sense, as the following quotation shows, vindicated some of the doctrines called in question. He spoke of the book as his "ragged child" and in a letter to Firmin he says: "It was a collection of notes made in a dark town in England, which one procuring of me, published without my will or privity. I scarce know what it contains; nor do I like to see it, considering the many typographical errors, most absurd, and the confession of him who published it, that it comes out mutilated and altered from what was first written." In view of Dr. Love's strictures on the book, as already quoted, it is necessary to point out that in an edition of the work issued in 1812 Dr. Love in a preface makes the following statement: "Respecting *The Sincere Convert* it must be confessed to have some imperfections and blemishes but with all its faults it possesses some singular excellencies One might desire that the feelings of genuine tender-hearted converts may be spared, and that they may escape the perplexity which a discrimination so accurate and widely extended is likely to excite for a time in their minds. If the book should come into the hands of such persons, let them proceed in a cautious and leisurely way through these trying parts of it; let them avoid passing a hasty sentence on themselves; let them not dwell too long at a time on the searching and terrifying representation of things; and let them carry on along with this book the reading of some other writing, wherein access to salvation by Jesus Christ is pointed out in a more simple, direct, and healing manner; such as Gray's *Sermons*, Durham's *Communion Sermons*, Romaine's *Life of Faith*, Newton's *Letters* and the like" (*Memorials*, I. 279).

His *Sound Believer* deals with evangelical conversion. Its purport is to discover the work of Christ's Spirit in reconciling a sinner to God. It is also a searching book but it is more balanced in its statements than the *Sincere Convert* and is not open to some of the criticisms that have been passed upon it.

His best known book is *The Parable of the Ten Virgins Opened and Applied*. The work is made up of a series of sermons on Matt. xxv. 1-13. Dr. Love says of it that "it is a book which cannot be opened anywhere without giving opportunity of receiving either conviction or consolation or both" (*Memorials*, I. 283). It was a book that was made much use of by Jonathan Edwards in his well-known work on the *Religious Affections*.

The works of Thomas Shepard were very helpful to Rev. James Fraser, Alness, the author of the well-known work on Sanctification as the following indicates:—In speaking of the help he received from Isaac Ambrose, Thomas Goodwin, Andrew Gray, Samuel Rutherford, he continues: "But most of all, by Mr. Thomas Shepard, New England. He hath by the same Lord, been made the 'interpreter, one of a thousand'; so that, under Christ, I have been obliged to his writings as much, and more, than to any man's whatever, for awakening, strengthening, and enlightening my soul. The Lord made him a well of water to me in all my wilderness straits."

(*To be continued.*)

The Leipsic Disputation: 1519.*

(*Continued from p. 19.*)

III.

On the 4th of July, Luther stepped down into the arena. He had obtained permission to be present on condition of being simply a spectator, but, at the earnest solicitations of both sides, Duke George withdrew the restriction, and now he and Eek are about to join battle. At seven o'clock in the morning the two champions appeared in their respective pulpits, around which were grouped the friends and allies of each. Eek wore a courageous and triumphant air, claiming to have borne off the

*Quotation from Wylie's *History of Protestantism*. Vol. I.—D. A. MacF.

palm from Carlstadt, and it was generally allowed that he had proved himself the abler disputant. Luther appeared with a nosegay in his hand, and a face still bearing traces of the terrible storms through which he had passed. The former discussion had thinned the hall; it was too abstruse and metaphysical for the spectators to appreciate its importance. Now came mightier champions, and more palpable issues. A crowd filled the Pleisenberg hall, and looked on while the two giants contended.

It was understood that the question of the Pope's primacy was to be discussed between Luther and Eck. The Reformer's emancipation from this as from other parts of the Romish system had been gradual. When he began the war against the indulgencemongers, he never doubted that so soon as the matter should come to the knowledge of the Pope and the other dignitaries, they would be as forward as himself to condemn the monstrous abuse. To his astonishment, he found them throwing their shield over it, and arguing from Scripture in a way that convinced him that the men whom he had imagined as sitting in a region of serene light, were in reality immersed in darkness. This led him to investigate the basis of the Roman primacy, and soon he came to the conclusion that it had no foundation whatever in either the early Church or in the Word of God. He denied that the Pope was head of the Church by Divine right, though he was still willing to grant that he was head of the Church by human right—that is, by the consent of the nations.

It is unnecessary to go into the details of the disputation. The line of argument, so often traversed since that day, has become very familiar to Protestants. But we must not overlook the perspicacity and courage of the man who first opened the path, nor the wisdom which taught him to rely so confidently on the testimony of Scripture, nor the independence by which he was able to emancipate himself from the trammels of a servitude sanctioned by the submission of ages.

When the doctor of Ingolstadt (Eck) found that despite his practised logic, vast reading and ready eloquence, he was winning no victory and that all his arts were met and repelled by the

simple massive strength, knowledge of Scripture and familiarity with the Fathers which the monk of Wittenberg displayed, he was not above a discreditable ruse. He essayed to raise a prejudice against Luther by charging him with being "a patron of the heresies of Wicliffe and Huss." The terrors of such an accusation, we in this age can but faintly realise. The doctrines of Huss and Jerome still lay under great odium in the West; and Eck hoped to overwhelm Luther by branding him with the stigma of Bohemianism. Luther well knew the peril in which Eck had placed him, but was faithful to his convictions. Eck had unwittingly done both Luther and the Reformation a service. The blow which he meant should be a mortal one had severed the last link in the Reformer's chain. Now he (Luther) publicly accuses a *Council* of having erred, (i.e., Luther condemned the Council of Constance for having condemned evangelical articles held by Huss). It was clear that the infallible authority of Councils, as well as that of the Pope, must be given up. Henceforward Luther stands upon the authority of Scripture alone.

The views of Luther were henceforward clearer. The cause got a broader and firmer foothold. Some names that were afterwards the brightest in the ranks of the Reformers were at this time enrolled on the evangelical side—Poliander, Cruciger, and greatest of all Melancthon. Luther and Melancthon were true yoke-fellows; they made up between them a perfect agent for the times and the work. "I was born," said he, "to contend on the field of battle with factious and wicked spirits. It is my task to uproot the stock and the stem, to clear away the briars and the underwood. I am the rough workman who has to prepare the way and smooth the road. But Philip advances quietly and softly. He tills and plants the ground; sows and waters it joyfully, according to the gifts which God has given him with so liberal a hand."

The war at Leipsic, then, was no affair of outposts merely. It raged round the very citadel of the Roman system. The first assault was directed against that which emphatically is the key of the Roman position, its deepest foundation as a theology, —namely, man's independence of the grace of God. For it is

on the doctrine of man's ability to begin and—with the help of a little supplemental grace, conveyed to him through the sole channel of the Sacraments—to accomplish his salvation, that Rome builds her scheme of works, with all its attendant penances, absolutions, and burdensome rites. The second blow was struck at that dogma which is the corner-stone of Rome as a hierarchy—the Pope's primacy. The Reformers strove to overthrow both that they might substitute—for the first, God, as the sole Author of man's salvation; and for the second, Christ, as the sole Monarch of the Church.

Luther returned from his Leipsic a freer, a nobler, a more courageous man. The fetters of Papalism had been rent. He stood erect in the liberty wherewith the gospel makes all who receive and follow it free. He no longer did reverence to the "chair" set up at Rome. Luther now acknowledged no infallible guide on earth save the Bible. He had discarded the mighty fiction of the primacy; lifting his eyes above the throne that stood on the Seven Hills, with its triple-crowned occupant, he fixed them on that King whom God hath set upon the holy hill of Zion. In the living and risen Redeemer, to whom all power in heaven and in earth has been given, he recognised the one and only Head of the Church. This brought with it an expansion of view as regarded the Church herself. The Church in Luther's view was no longer that community over which the Pope stretches his sceptre. The Church was that holy and glorious company which has been gathered out of every land by the instrumentality of the gospel. On all the members of that company one Spirit has descended, knitting them together into one body, and building them into a holy temple. The narrow walls of Rome, which had aforetime bounded his vision, were now fallen; and the Reformer beheld nations from afar who had never heard of the name of the Pope, and who had never borne his yoke, gathering, as the ancient seer had foretold, to the Shiloh. This was the Church to which Luther had now come, and of which he rejoiced in being a member."

The late Rev. Donald Macleod, Shildaig.

ONCE again a breach has been made in our ministerial ranks by the passing away of the Rev. Donald Macleod. He was born at Crulivaig, Uig, Lewis, 31st October, 1884, and passed to his everlasting rest on 22nd March, 1937. His father had been brought under the power of the truth under the preaching of Duncan Morrison, Uig, an esteemed elder in the local congregation and Donald had the great privilege of being brought up in a godly home. He himself told that he could remember crying for his sins at the age of three years after hearing his grand uncle, Donald Mackay, speaking from the words: "What shall it profit a man if he gain the whole world and lose his own soul" (Mark, viii. 36). From his earliest years Donald showed deep attachment to and respect for the truth so much so that he attracted the notice and deep interest of a goodly number of god-fearing men and women in the parish. But it would appear that it was after he left home and had begun work in England that the great change took place which shaped his whole after life. Like all the Lord's people he had his ups and downs. On one occasion soon after his conversion he used to tell that he was very much cast down when he heard singing on the street opposite his lodging; on listening he discovered the little band was singing the 100th Psalm and when they came to the words: "His truth at all times firmly stood, and shall from age to age endure," he said he could never forget these words as long as he lived. After a few years in England Mr. Macleod migrated to Canada and entered the postal service in Winnipeg. There he identified himself with our cause and through all its vicissitudes he remained true to it. The burden of keeping the services there often fell upon him and he ungrudgingly did what he could to keep the little cause on its feet. He was ordained to the Eldership in 1913 and by his wise and careful manner of life he adorned the office during the years he was in Canada. His home in Winnipeg was a pleasant place to visit where friends from the Old Country received a happy welcome from himself and his partner in life.

As far back as 1913 his mind was directed to study for the ministry and with this end in view he began the study of Greek, and in 1921 he was received as a student by the Church and undertook to supply the Winnipeg congregation while taking his Art classes at Manitoba University. When one remembers what this means it is a wonder his health stood the strain. But he bore the burden uncomplainingly through good report and through evil report. In 1925 he returned to this country to prosecute his theological studies. After his licence he was ordained and inducted to the Shieldaig and Lochcarron congregation (14th March, 1928). There he laboured faithfully till his change came, doing the will of God from the heart, his kindness, courtesy, godliness and all round common sense winning love and respect from all with whom he came into contact. As the Church's deputy to the U.S.A. and Canada for 1935-6, members of Synod were looking to hear his report. But the Lord has willed it otherwise.

As a native of Uig (Lewis) Mr. Macleod was keenly interested in our congregation there and willingly agreed to spend some days among them and preach in the several districts. He came to Lewis for this purpose at the beginning of March and to visit his mother and numerous friends. He afterwards assisted the Ness communion and when he left Stornoway on the Monday evening afterwards we little thought that he was less than a week from the desired Haven.

Reaching home he took to his bed, and gradually grew worse, suffering much pain, his chest becoming more and more congested. In his mind however, there was unwonted spiritual activity; he spoke continually especially about the dying love of the Lord Jesus, as passage after passage of God's Word presented the King in His dying beauty to his soul. The Lord's people, ministers, and others whom he delighted in seemed to be very prominent before him, but his special source of peace and joy was that he was about to depart and to be with Christ which, as the Apostle declares, is far better.

Donald Macleod, as all who knew him well know, was a beautiful singer of God's praises, but he never sang more sweetly

and powerfully in the days of his health than he sang the 23rd Psalm with his family around him just a few minutes before he passed away to be with Christ. He exhorted those about him not to weep for him, but to weep over their sins and seek a saving interest in Christ, and asked his children to take their father's God to be their God. He slept in Jesus at 3 p.m. on the 22nd March. He would have been 53 years old had he lived a few days longer. He was laid to rest on 25th March in Loch Carron churchyard where many of God's people sleep. Rev. Angus Mackay, Applecross, representing the presbytery of which Mr. Macleod was a member, conducted the funeral service in the Shieldaig Church. All the presbyteries were represented: Rev. Ewen Macqueen and Rev. D. A. Macfarlane, M.A., from the Northern; Rev. R. MacKenzie, M.A., from the Southern; and Rev. M. Gillies from the Outer Isles Presbytery. There was a great concourse of friends from far and near to pay their last respects to one who had performed much in his short life and to show their kindly sympathy to his widow and to the four boys and the girl who have been deprived at such an early age of the help and counsel of such a worthy father.—*Malcolm Gillies.*

The late Mr. George Munro Farr, Sutherland.

IT is now over a year (May, 1937) since our friend George Munro died. He was born in Farr, 78 years ago. At that time there were several there who feared the Lord. It was a pleasure to hear him tell about some of them; how they were a terror to law-breakers especially Sabbath-breakers. From his youth to manhood he lived like our ruined race, according to the course of this world. It was not the will of the Lord that he should be left in that state for He gave him to remember his Creator and to know that we must give an account to God. The writer cannot say what time or at what place he passed from death to life. But he had the mark of being of this

number in that he loved the brethren with an unfeigned love. He became a member of the Church in full communion several years ago. He had for a long time, as a neighbour, a man of God, the late John Mackay, Missionary, Swordly. George desired much to be in his company. He wished to learn and did learn from him. His religion was not like Jonah's gourd which came up in a night and perished in a night; it was more like, as it is written, first the blade, then the ear, then the full corn in the ear. It is not in the way that our ruined carnal reason thinks that the Lord finds His people. "Thou tears of sorrow giv'st to them instead of bread to eat," etc. (Ps. lxxx. 5—metrical version). He had one son, a bright, loving young lad that his parents and others looked to for comfort. This was not the will of the Most High: for he died in the flower of his youth after a short illness. This gave his father much grief; and although through much sorrow, we believe, all worked for his good.

He was a beautiful singer and until his memory gave way he was frequently called on to sing at Communion occasions. After his memory failed it was not known on him for a good part of the time when reading the Bible and praying. He loved the old paths. He ruled his house well having his children in subjection with all gravity. There was a good custom in the Highlands which is very much done away with now, viz: the repetition of the questions of the Shorter Catechism every Sabbath night. George himself had all the questions correct, and, as far as he could prevent it, he would not allow others to repeat them but just as they were in the Catechism. We believe his latter end was peace, he is much missed by the remnant that is there, both in the meeting house and at his home. George has left a very fragrant memory behind him. It was a pleasure to meet him in his home. One could soon discover that his mind was set on the things which are above. We sympathise with his widow, two daughters, and other relations in their sorrow.—*Murdo Mackay.*

Nadur an Duine 'na Staid Cheithir Fillte.

AN STAID SHIORRUIDH: NO, STAID SONAIS,
NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantuin bho t.d., p. 30.*)

“Oir a ta fhios agam gu 'n toir thu mi gu bàs, agus a chum an tighe a dh' òrduicheadh do gach uile bheò.”—Iob xxx. 23.

Air tùs, Tha beatha an duine 'na nì dìomhain agus falamh am feadh a mhaireas i: tha i dol as, agus feuch! chan 'eil i, Iob vii. 16. “Is dìomhanas mo làithean.” Ma bhios amharus agaibh mu chlaon bhreth a bhi ann an Iob mu 'n nì so, éisdibh ciod an t-iomradh a ta Solamh 'na shoirbheachadh a' toirt air làithibh a bheatha, *Ecles.* vii. 15. “Chunnaic mi na h-uile nithe ann an làithibh mo dhìomhanais; is e sin, mo làithibh dìomhain.” Tha Maois a bha 'na dhuine gnìomhach a' coimeas ar làithean ri codal, *Salm* xc. 5. “Mar chodal tha iad;” nì nach toirear fainear gus am bi e air a chrìochnachadh. Tha 'n coimeas deas; chan 'eil ach àireamh ro bheag do dhaoine aig am bheil mothachadh ceart mu bheatha, gus am bheil am bàs 'gan dusgadh; an sin tòisichidh sinn air aithneachadh gu 'n robh sinn beò. “Chaith sinn bliadhnacha mar sgeul a dh' innseadh neach,” rann 9. 'N uair a ta neach ag innseadh sgeula faoine, feudaidd e drùthadh gu beag; ach 'n uair a ta e air a chrìochnachadh, tha e air a dhì-chuimhneachadh: agus mar sin tha duine air a dhì-chuimhneachadh, 'n uair a ta sgeulachd na beatha air a crìochnachadh. Tha e mar bhruadar, no mar aisling na h-oidheche, anns nach 'eil tairbhe 'sam bith; 'n uair a ta neach a' dùsgadh, tha 'n t-iomlan air dol as. *Iob* xx. 8. “Mar aisling grad-shiubhlaidh e, agus chan fhaighear e; agus teichidh e mar shealladh na h-oidheche.” Chan 'eil ann ach samhladh dìomhain no dealbh, *Salm* xxxix. 6. “Gu deimhin tha gach duine a' siubhal ann an samhladh dìomhain.” Chan 'eil duine 's an t-saoghal so, ach mar dhealbh, a bhiodh ag imeachd; chan 'eil a bheatha ach 'na dealbh beatha, a chionn gu bheil urrad de bhàs innte.

Ma dh' amhairceas sinn air ar beatha, 'n cuairtibh fa leth, chi sinn gur meall dìomhanais i: "Is dìomhanas leanabachd agus òige," *Ecles. xi. 10.* Tha sinn a' teachd a dh'ionnsuidh an t-saoghail, na's anmhuinne na na h-uile creutair: 'S urrainn eòin agus beathaichean eile, nì éiginn a dhèanamh air an son féin, ach tha leanabh neo-chomasach air e féin a chòmhnaidh. Tha ar leanabaidheachd air a caitheadh ann an subbachas faoin agus suarach, ni a bhios 'na cùis mhaighidh d'ar smuaintibh an dèidh làimh. Tha 'n òige 'na lus a sheargas gu luath, 'na blàth a thuiteas gu h-ealamh air falbh; is aimsir i anns am bheil sinn bras, amaideach, agus air bheag smuaineachaidh, 'gar toileachadh féin le iomadh dìomhanas, agus mar gu b' ann a' snàmh tre thuilte dhiubh: ach, mu 'm bheil sinn air ar faicill, tha i seachad, agus tha sinn ann am meadhon aois, air ar cuairteachadh le neòil do chùrama, tre 'n éiginn duinn smàgairt; agus air dhuinn sinn féin fhaotainn air ar cuairteachadh le dealgan droighneach nan cruaidh-chas, tre 'n éiginn duinn ar rathan a dhèanamh, a choimhlionadh nan dealbhan agus nan innleachdan a bha sinn a' dealbh 'nar smuaintibh roimhe sin. Agus mar is mò a ghabhas sinn de shòlas ann an comhfhurtachd saoghalta 'sam bith gus an ruig sinn, 's ann is mò a mhothaicheas sinn do shearbhalachd ann an dealachadh ris. An sin tha sean aois a' teachd, le h-anmhuinneachda féin 'na co-chuideachd, eadhon "saothair agus doilgheas," *Salm xc. 10.* agus cuiridh i 'nar suidhe sinn aig an dorus a's faigse do'n uaigh. An aon fhocal, "Is fèur gach uile fheòil," *Isa. xl. 6.* Tha gach ceum, 's a' bheatha, 'na dhìomhanas. Tha gach duine, d'a fheabhas, (am meadhon aois, 'n uair a ta teas na h-òige air a caitheadh, agus nach d' rug trioblaidean na sean aois fathast air,) gu deimhin 'na dhìomhanas, *Salm xxxix. 5.* Tha'm bàs a' toirt air falbh cuid ann am blàth na leanabaidheachd, cuid eile ann am blàth na h-òige, agus cuid eile 'n uair a ta iad a' teachd gu'n toradh; is tearc iad a ta air am fàgail 'nan seasamh, gus am bi iad, cosmhuil ri arbhar abuich, a' fàgail an talaimh: tha gach uile a' bàsachadh aig aon àm no àm eile.

'S an dara àite, Tha beatha an duine 'na ni goirid: chan e mhàin gur dìomhanas i, ach is dìomhanas gearr-shaoghalach i. Thoir fainear, *air tùs*, Mar tha beatha an duine air a meas 's an Sgriobtuir. Bha i aon uair air a meas le ceudaibh de bhliadhnacha: ach cha d' ràinig aon duine riamh air mìle, ged nach 'eil eadhon sin dad an coimeas ri sìorruidheachd. A nis, tha ceudan air an toirt a nuas gu ficheadan; tri fichead 's a deich, no ceithir fichead is e sin am feadh is mò, *Salm* xc. 10. Ach is teare iad a ta ruigheachd am feadh sin féin do bheatha. 'S ainmig a tha 'm bàs a' fantuinn air falbh gus am bi daoine cromadh sìos, le aois, a choinneachadh na h-naighe. Gidheadh, mar gu 'm biodh bliadhnachan 'na fhocal tuilleadh is mór air son ni cho beag 's a ta beatha an duine air an talamh; tha sinn a' faicinn gu bheil i air a h-àireamh le miosan, *Iob* xiv. 5. "Tha àireamh a mhios agadsa." Tha ar réis, cosmhuil ris a' ghealaich, a' ruith ann an ùine bhig; tha sinn do ghnàth a' fàs no a' lùghdachadh, gus an téid sinn as an t-sealladh. Ach tha i gu tric air a h-àireamh le làithean, agus iad sin ach teare, *Iob* xiv. 1. "Tha'n duine a rugadh o mhnaoi gearr-shaoghalach." Ni h-eadh, chan 'eil i ach mar aon là ann am meas an Sgriobtuir; agus sin mar là fir-tuarasdail, a bheir gu h-àithghearr fainear 'n uair a ta 'n là a' crìochnachadh, agus a sguireas d'a obair, rann 6. "Gus an coimhlion e mar fhear-tuarasdail a là." Seadh tha na Sgriobtuir 'ga toirt a nuas gu aimsir ro-ghoirid, agus a' gairm dhith mionaid, *2 Cor.* iv. 17. "Chan 'eil ar n-amhghar eutrom (ged mhaireas i uile làithean ar beatha) ach ré tiota." Ach ann an àite eile tha i air a toirt a nuas gu ceum na 's isle, is na 's isle gus an urrainn neach a toirt, *Salm* xxxix. 5. "Tha m' aois mar neo-ni ad fhianuis." A réir so, tha Solamh ag innseadh dhuinn, *Ecles.* iii. 2. "Tha àm gu bhi air breith, agus àm gu bàs fhaotainn." Ach chan 'eil iomradh air àm gu bhi beò: Mar gu'm biodh ar beatha mar leum o'n bhroinn gus an naigh. 'S an dara àite, Thoir fainear na h-iomaidh cosmhalachda leis am bheil na Sgriobtuir a' taisbeanadh cho goirid 's a ta beatha an duine; Eisd ri Heseciah, *Isa.* xxxviii. 12. "Tha m' aois air dealachadh rium, agus dh' atharraicheadh i air falbh

mar phàillion buachaill; ghearradh as mo bheatha, mar gu 'm b' ann, leis an fhigheadair." Tha 'bhothan a' bhuachail gu h-ealamh air atharrachadh, oir chan fheud an treud a bhi fada 'g ionaltradh an aon àite: 'S ann mar sin a ta beatha an duine air an talamh so, gu h-ealamh a' dol as! Is deilbh e, ta gun sgur ag oibreachadh: chan 'eil e dìomhain urrad as aon mhionaid: Ann an ùine ghoirid tha e air oibreachadh, agus an sin tha e air a ghearradh air falbh, Tha na h-uile anail a tharruingeas e, 'na snàthainn 's an deilbh so; 'n uair tha 'n anail mu dheireadh air a tarring, tha 'n deilbh air a figheadh a mach tha'n deò dol as! agus an sin tha e air a ghearradh as, cha tarring e anail tuilleadh! Tha'n duine mar fheur, agus mar bhlàth an fheòir, *Isa.* xl. 6. "Is feur gach uile fheòil, (eadhon an fheòil, as làidire agus as neartmhoire,) agus ta a h-oirdheirceas uile mar bhlàth na machrach." Tha 'm feur a' fàs suas 's a' mhaduinn, ach 's an fheasgar, air dha bhi air a ghearradh sìos leis na buanaichean tha e air seargadh: Mar sin tha 'n duine ag imeachd sìos agus suas 's a' mhaduinn, agus mu fheasgar tha e luidhe 'na chorp marbh, air dha bhi air a bhualadh sìos le buille chas, le aon no aon eile do innealaibh a' bhàis. Chan 'eil ann ach blàth air a chuid as fèarr, ach ni maoth agus lag, ni nach mair ach goirid, eiod 's am bith ionad 'sam fàs e; ach thoir fainear, nach 'eil an duine air a choimeas ri blàth an lios, ach ri blàth na machrach, a dh'fheudas cas na h-uile beathaich a shaltairt fuidhe aig àm sam bith. Mar so tha ar beatha buailteach do mhìle cunnart na h-uile la, is aon 'sam bith dhiubh gu leòir gu ar gearradh as! Ach ged dh' fheudamaid dol as uatha-san uile, gidheadh mu dheireadh seargaidh am feur, caithidh am blàth so dbeth féin! Tha e air a ghiùlan air falbh, mar tha'n neul air a chaitheadh, is mar théid e as, *Iob* vii. 9. Tha e sealltuinn mór, mar neul na maidne, a ta gealltuinn nithe mór, agus a' meudachadh dòchais an treabhaiche; ach tha ghrian ag éirigh, agus tha 'n neul air sgaoileadh: Tha 'm bàs a' teachd, agus tha'n duine dol as an t-sealladh! Tha 'n t-abstol Seumas a' cur na ceiste, "Ciod i bhur beatha?" *Caiòb.* iv. 14. Cluinnibh a fhreagradh féin, "Is

deatach i a chithear rè ùine bhig agus an déigh sin a théid as an t-sealladh." Tha i anmhunn; neo-ehinnteach, agus cha mhair i. Tha i mar dheatach a ta dol o 'n t-simileir, mar gu 'n dorchaidheadh e aghaidh nan speur; ach tha e gu h-ealamh air a sgaoileadh, agus chan fhaicear na's mò e: Mar so tha beatha an duine a' dol, agus e' àit' am bheil i? Is gaoth i, *Iob* vii. 7. "O cuimhnich gur gaoth mo bheatha." Chan 'eil ann ach osag a ta dol seachad, séideag ghoirid, osag gaoithe a shiùbhlas, agus nach pill a ris, *Salm* lxxviii. 39. Tha ar n-anail 'nar cuinneanaibh mar gu'm biodh i do ghnàth air sgiathaibh gu dol air falbh: do ghnàth a' dol 's 'teachd, mar fhear-turuis, gus an siubhail i air falbh gu tur gun philleadh gus nach bi na neamha ann na's mò!

'S an àite mu dheireadh, Is ni luath beatha an duine; chan e mhàin gu bheil i siùbhlach, ach tha i mar an ceudna 'na dìomhanas a ta 'g itealaich. Nach d' thug sibh fainear cia luath a ta sgàile a' ruith air aghaidh na talmhainn, an là neulach agus gaoith, gu h-obann a' dorchachadh nan àiteachan a bha roimh air an dèanamh maiseach le gathanna na gréine, ach gu h-obann a' dol as an t-sealladh? 'S ann mar sin a tha beatha an duine air thalamh; oir "teichidh e mar sgàile, agus chan fhan e," *Iob*. xiv. 2. Tha spàl figheadair 'na nì siùbhlach 'na gluasad; tha i ann am mionaid air a tilgeadh o aon taobh de 'n deilbh gus an taobh eile: Gidheadh, "Tha ar làithean na's luaithe na spàl figheadair!" *Iob* vii. 6. Cia aithghearr a tha duine air fhuadach tre 'n aimsir so ta làthair gu sìorruidheachd! Faic mar tha *Iob* a' nochdadh cho siubhlach 's a tha beatha, Caib. ix. 25. "Bha mo làithean na bu luaithe na gille-ruithe: theich iad air falbh, chan fhaic iad maith," rann 26. "Ghabh iad seachad mar na longaibh luatha, mar an iolaire a' dol air iteig a chum cobhartaich." Tha e coimeas a làithean ri gille-ruithe, gille-coise; fear-ruithe, a ruitheas siùbhlach a ghiùlan naidheachd, agus nach dèan moille. Ach ged bhiodh an gille-ruithe cosmhuil ri Ahimaas, a chaidh seachad air Cusi; bhiodh ar làithean-ne na bu luaithe na esan, oir tha iad a' teicheadh air falbh, cosmhuil ri duine a ta teicheadh air son a bheatha, roimh

an nàmhaid a ta 'ga ruagadh; ruithidh e le 'uile neart, gidheadh tha ar làithean-ne a' ruith cho luath ris-san. Ach chan e sin an t-ìomlan; Chan urrainn da-san a ta eadhon a' ruith air son a bheatha, ruith a ghnàth; is éiginn da, air uairibh, seasamh, luidhe sìos, no ruith a stigh a dh' àit' éiginn, mar a rinn Siserà do bhùth Iael, a ghabhail fois dha féin: Ach chan 'eil stad air ar n-aimsir-ne. Uime sin tha i air a coimeas ri longaibh, sheòlas a là agus a dh' oidhehe, gun stad, gus am bi iad aig an cala; agus ri longaibh luatha, longa greadhnach, anns an ruig daoine gu h-ealamh gus a' chala as miannach leò; no, cosmhuil ri soithiche toil-inntinn, a sheòlas na's luaithe na soithichean luchdaichte. Gidheadh air fàilneachadh de 'n ghaoith, tha a triall a' fàs mall: Ach tha ar n-aimsir-ne a' ruith le triall chabhagach. Air an aobhar sin tha i air a coimeas ris an iolair ag itealaich; chan ann ri itealaich ghnàthaichte, oir cha leòir sin a nochdadh luaithead ar làithean-ne; ach 'n uair a ta i 'g itealaich air a cobhartach, a ta 'na luathas ro dhian. Agus mar so, eadhon mar so, tha ar làithean ag itealaich air falbh.

Air dhuinn mar so labhairt mu bhàs, dèanamaid cleachdadh dheth, ann a bhi toirt fainear dìomhanas an t-saoghail; ann an giùlan le toil-inntinn Criosduidh agus foighidinn, leis na h-uile thrioblaidean agus cruaidh-chàs ann; ann a bhi claoidh ar n-ana-mianna; ann a bhi leantuinne ris an Tighearna le rùn cridhe, air gach uile chunnart; agus ann a bhi ag ulluchadh air son dlùthachadh a' bhàis.

Ri leantuinne.

Literary Notices.

CAMPION—PARSONS INVASION PLOT (1580). London: Protestant Truth Society, 31 Cannon Street, E.C.4. Price, 6d.

In January of last year a protest was made by the United Protestant Council to the B.B.C. against a review of Desmond MacCarthy, M.A., over the wireless of the *Life of Edmund Campion* by Evelyn Waugh, a young novelist. Both the reviewer and the author seemed to have relied more on their imagination

than on facts as the correspondence which followed and which is recorded in this booklet clearly shows. Mr. Kensit took Mr. MacCarthy and Mr. Waugh in hand and both cut a rather sorry figure in the correspondence. The booklet contains a good deal of information on the secret plottings of the agents of the Romish Church.

ROME'S TRAFFIC IN NUNS. Same Publishers as above. Price 2d.

The pamphlet's sub-title, *An Exposure of Conventual Dowries and Mortality*. The information contained with its pages will be an eye-opener to many. Last year Bavaria dismissed 1,676 Roman Catholic Sisters from teaching positions. The report stated that the aim of the government was "the banning all monks and nuns from teaching German youth because of their proven immorality in recent trials." Hundreds of nuns we are informed are employed in State-aided Schools. The salaries received by the nuns go to their Orders. In Scotland the teaching staff of Roman Catholic schools can consist of monks and nuns entirely and when it is borne in mind that these schools are supported from the rates not only by Roman Catholics but by Protestant ratepayers it will be seen that these ratepayers whatever excuse they make cannot absolve themselves from the guilt of supporting schools in which the doctrines of the Church of Rome are zealously taught.

PERSONAL RELIGION: The Story of Thomas Scott's Conversion
by the REV. HAROLD A. LEWTY, M.A., Rector of Somersham.
London: Sovereign Grace Union, 31 Imperial Buildings,
Ludgate Circus, E.C.4. Price, 2½d. post free.

This is a very interesting account of Thomas Scott, the commentator's conversion, one of the trophies of divine grace. Many of our readers have read Scott's own account of the mysterious way in which the Lord led this dead clergyman to acceptance of the truth as it is in Jesus in his *Force of Truth*. Mr. Lewty who himself received a blessing through this book tells the story of Scott's conversion with impressive clarity within a short space. The Sovereign Grace Union has done a

good work in publishing this useful booklet and Mr. Lewty deserves credit for the pointed way in which he has told the story.

PAPAL PLOTS AGAINST THE BRITISH EMPIRE.

This pamphlet is a revelation of Rome's well-laid plots against Britain. Mr. Albert Close states the facts which speak for themselves. It is an extraordinary indictment and every reader of the Magazine, young and old, should send for a copy, carefully read it and keep it for future reference. Mr. Close's bona fides for accuracy is of the highest order as the statement in the Introduction clearly indicates. The pamphlet may be had from The Protestant Truth Society, 31 Cannon Street, London, E.C.4. Price, 7d. post free.

Notes and Comments.

Is it true?—The Rev. Andrew Gih, a Chinese evangelist before leaving Winnipeg for China passed a severe sentence on the Churches of the Western World. He travelled thousands of miles preaching in Britain, Scandinavia, the United States, and Canada. He reported sadly that he finds the Church in the Western world with few exceptions to be a place of entertainment rather than of worship. We have no knowledge of Mr. Gih or what he preaches but we certainly are in hearty concurrence with him when he says that the Churches of the Western world, with exceptions, of course, are places of entertainment rather than of worship. And sad to say the plague is spreading.

Rebuke to Princess Juliana of Holland and Her Consort for Sabbath Breaking.—"Heartily the Dutch people send their prayers to the Lord for the health of the body and soul of the royal couple," writes *Rotterdammer*. "But one cannot conceal our sadness about their desecration of the Sabbath. We have to remind even princes and royalty of the law of the Lord. If the royal couple go on travelling and visiting

places of amusement on 'Sundays' they may lose the love of many true Orangeists. Moreover, they will break down a mighty tradition of the Dutch Royal Family that has given in this respect an example to their subjects." When will the day come when the press of Scotland will administer rebuke for Sabbath-breaking? *The Daily Express* could not allow the above to pass unnoticed without its usual sneer.

Spread of Sabbath Desecration.—At one time Sabbath desecrators on their onslaught on the Sabbath covered their attacks by pleading necessity and mercy but these pleas are now laid aside and a wide-spread and ruthless campaign is menacing the very existence of the day of rest. The working man's day of freedom is gradually being filched from him and if the working men of this country would only rise as one man against the ever-widening and aggressive movement they could defy commercialism to steal from them the day that the Lord gave man for rest. Favourite resorts are being invaded by hundreds and thousands of trippers who are tempted by cheap fares to wander from their homes on the Sabbath. Games on the Sabbath are becoming so common that by and by they will be the order of the day. Even in the army, which was never noted as a great observer of the Lord's Day has taken a forward step in the wrong direction by allowing games on the Sabbath.

Rank Arminianism.—In a recently published book on missionary work in South Africa there occur the following words in connection with the reception of a native woman into communion with the Church: "Her answer to our usual question at examination—'How do you know that Jesus is your Saviour?'—was *unusually clear*—'Christ died for all, so for me.'" We sincerely trust that this woman's hope rested on a surer foundation than is expressed in these words. For, if one thing is clearer than another in Scripture it is that Christ did not die for all. He died for all that were given Him by the Father. It is to be feared that we have not the abhorrence of Arminianism our fathers had. They denounced it unsparingly but it has now permeated religious teaching so thoroughly and so many

other attacks are being made on the faith that we are spending our strength in combating these while the old enemy is allowed to get off almost without a blow and consequently has become very aggressive and active in its operations.

Psalm-Singing Presbyterian Churches in U.S.A.—Dr. Coleman of the Reformed Presbyterian (Covenanter) Church in the U.S.A. in a letter to the editor of *Our Banner* (Australia) gives some interesting information as to Psalm-singing in divine worship in the Presbyterian Churches of the U.S.A. with the exception of the Presbyterian Church in U.S. (Southern Presbyterian). The General Assembly of the Presbyterian Church in U.S.A. (Northern Presbyterian) the largest Presbyterian Church in America uses instrumental and hymns universally, with very few Psalms. Fifty years ago the Presbyterian Hymnal had in it thirteen Psalms—the last one examined by Dr. Coleman had only three. The United Presbyterian Church with a membership of 180,000, introduced instrumental music in 1882 and authorised the use of fifty hymns about 1932. Prior to this the Church had adopted a rather free version of the Psalms. In 1907 the conservative leader in the U.P. Church organised two Psalmody Conventions and published the papers in a book with the title *The Psalms in Worship* which is decidedly the best book on the subject of the exclusive use of the Psalms in divine praise. The book was reviewed in the Magazine at the date of its publication. The Reformed Presbyterian Church (New School) has authorised the use of instrumental music and hymns. The Covenanters or Reformed Presbyterian Church (Old School) holds to the exclusive use of the Psalms without the aid of instrumental music as does the Associate Presbyterian Church.

Britain's Enormous Drink Bill.—Figures just to hand showing the consumption of intoxicants during 1936 create the unwelcome impression that as the nation becomes more prosperous it also becomes less sober. In the past year drunkenness increased by 7 per cent. in comparison with 1935, and by more than 50 per cent. as compared with 1932. Since 1933 the national expenditure on intoxicants has increased by £22,000,000, reaching

a total last year of £246,255,000. In calculating these figures compiled by the United Kingdom Alliance, Mr. R. Wilson Black points out the further significant fact that the consumption of wine and spirits in 1936 rose by 6 per cent., against a 2½ per cent. rise in the sale of beer, and draws the conclusion that with increased prosperity beer-drinkers tend to transfer their expenditure to the more potent liquors, "and it follows from this that the brewers' campaign to secure fresh beer-drinkers ultimately leads to a larger number of consumers of wines and spirits."—*The Christian*.

The Old Testament Scriptures.—The Higher Critics after breaking down the carved work of the Old Testament Scriptures are engaged on the useless task of trying to discover what helpful use can be made of the fragments left from their hammers. This is seen in an article in the May *Expository Times* by Dr. Garvie on "The Value of the Old Testament for the Christian Church." From one's knowledge of Dr. Garvie's theological position one need not expect much that will be helpful and the following in his article need not surprise us. "The Old Testament has been in the history of the Christian Church," he says, "not only a valuable possession, but also a formidable danger. Christian theology and ethics have been brought to a lower level by our indiscriminate blending of the Old and the New Covenant." Yet these are the Scriptures out of which the Risen Saviour taught the Two on their way to Emmaus making their hearts burn within them while He talked to them by the way and while He opened to them the Scriptures (Luke, xxiv. 32; see also verses 44-50). These modern prophets of Baal may cry loud and long but no fire will come from heaven to make the hearts of their followers burn within them.

Church Notes.

Communions.—*June*—First Sabbath, Applecross, Tarbert (Harris), Thurso, and Coigach; second, Shildaig; third, Uig (Lewis), Helmsdale, Lochcarron, Glendale, and Dornoch; fourth,

Gairloch and Inverness. *July*—First Sabbath, Raasay, Lairg, Beaul; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherriek, Ploekton, Bracadale, North Uist. *August*—Second Sabbath, Portree; third, Laide and Bonarbridge; fourth, Finsbay and Vatten; fifth, Stornoway. **South African Mission**—The following are the dates of Communion:—Last Sabbath of March, June, September, and December. *Note*.—Notice of any additions to, or alterations of, the above dates of the Communion should be sent to the Editor.

New Clerk of Southern Presbytery.—At a recent meeting of this Presbytery the Rev. Neil Macintyre resigned the Clerkship and the Rev. R. Mackenzie, M.A., 5 Park Quadrant, Glasgow, was appointed in his place.

Collection for June.—The Collection for this month is for the Infirm Ministers, Ministers', Widows and Orphans Fund.

Memoir of Rev. D. Macfarlane.—All copies of this Memoir in my possession are now sold out.—*John Grant, General Treas.*

Acknowledgment of Donations.

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

Sustentation Fund.—Miss M. M., Lambeth Palace, London, £1; Mrs H. N., Fort William, Ontario, 12s; C. M. K., Skye, 5s; G. S. M., 5s; K. McL., Nurses Home, Melrose, 10s; D. McK., Corran, Glenelg, £1; M. & D. McR., Menai Bridge, Anglesey, £2.

Home Mission Fund.—G. S. M., Skye, 5s; Miss M. McL., Cairndow, 10s.

Jewish and Foreign Missions.—Wellwisher, Achmelvich, 10s; Anon., Glasgow, 2s 6d; J. F., Seannios, 4s; K. McL., Melrose, 10s; Mrs J. B. R., Vancouver, 10s; Mrs Scott, Grafton, Australia, £2; Wellwisher, Lochinver, £1; Miss M. M., Lambeth Palace, £1; "Kelvinbridge" postmark per Rev. Dr. R. Macdonald, £5.

South African Mission—Well Sinking Fund.—G. S. M., Skye, £1; Rev. Dr. R. Macdonald, acknowledges with sincere thanks the following collections per Rev. M. Gillies, Swordale, £3 9s; Ness, £6 0s 3d; North Tolsta, £3 7s; Stornoway, £5 13s 9d; Breasclete, £2 10s; Waternish, Skye, per Mr K. McLean, £3; Lochgilphead (additional) 11s 3d; Friend, Simcoe, 5s.

Organisation Fund.—Miss M. M., Lambeth Palace, London, 14s; Mrs B., Selkirk Street, Hamilton, 13s 9d.

Legacy Fund.—Received with grateful thanks from the Executor of the late Mr Finlay Macdonald, F.P. Missionary, Ardhreslaig, Rossshire, the sum of £50, bequeathed under the deceased's Will to the Jewish and Foreign Missions Fund of the Church. Per Messrs. T. S. H. Burns & Son, Solicitors, Dingwall.

South African Mission.—Mr H. S. MacGillivray, Dunoon, acknowledges with grateful thanks a donation of £1 from Mrs W. F., Dunallan, for Mission Schools. Per Mr D. Campbell for the Schools—13 dozen large drawing copies and exercises from Mr. D. Grant, The Grant Educational Co. Ltd., Glasgow. Large box of assorted material from Mrs MacGillivray and Mrs Campbell, Dunoon.

The following lists have been sent in for publication:—

Daviot Church Building Fund.—Mr A. MacBean, Tordarroch, acknowledges with sincere thanks a donation of £1—A Daviot Friend. Balance now due £368.

Dingwall Church Building Fund.—Mr S. Fraser, Timaru House, Strathpeffer, acknowledges with sincere thanks the following donations:—Miss M., London, £1; Friends, Fearn, £1; Miss M., Dingwall, 5s; Friend, Diabeg, 10s; A Good Friend, £5; Miss M., Raasay, £1.

Edinburgh Manse Purchase Fund.—Mr A. MacAulay, 20 Leamington Terrace, Edinburgh, acknowledges with grateful thanks a donation of 5s from A Friend, Gairloch, per Rev. N. McIntyre.

Greenock Manse Purchase Fund.—Rev. Jas. McLeod, acknowledges with sincere thanks the following donations:—Nurse M., Glasgow, 10s; Mrs L., Skye, £1; Miss S., Glasgow, £1; "C. N.," 10s; "A.," £1; "B.," 10s; Two Friends, Glasgow, £1.

St. Jude's Congregation, Glasgow.—The Hon. Treasurer begs to acknowledge with sincere thanks a donation of £2 for Home Mission Fund from "Friend," Glasgow, per Rev. R. Mackenzie.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair, acknowledges with grateful thanks the following donations:—"A Friend," Wick, 10s; Mrs G. R., Westerseat, Wick, 10s. Balance of Debt now due £230.

The Magazine.

3s 6d Subscriptions.—Mrs Gillies, Millpark, Raasay; D. MacDougall, 8 Croft Gdns., Ruislip, Middlesex; W. Morton, 53 St. Vincent Cres., Glasgow; Mrs M. Forgie, Woodside Cott., Brownrigg, Slamanan; S. MacPherson, 205 Westminster Av., Lake Forest, Ill.; Miss Mary Ross, Geocrab, Harris; Dr Wm. Forsyth, Glenfern, Easington, Durham; Mrs A. Murchison, 4 Bundaloch, Dornie, Kyle; M. Beaton, 510 Crookston Road, Glasgow; N. MacKay, Bungalow, Geocrab, Harris; Miss M. McInnes, Clachan House, Cairndow, Inveraray; J. MacKenzie, Mail Cott., Achiltibuie; Mrs G. Munro, West End, Farr, Bettyhill; K. MacRae, Millbank, Lochcarron; Miss J. Graham, Auchentrae, Cardross;

Miss E. Black, Watten, Caithness; Neil MacLeod, Fladda, Raasay; Neil Mackenzie, Achnacarnin, Culkein; D. MacLeod, School House, Elphin, Lairg; Miss C. Rankin, Mamore Cott., Fort William; Miss C. McLean, Borve, Portree; Alex. Ferguson, Stockinish, Harris; Alex. MacPherson, Corry, Ullapool; Mrs A. Miller, Ainstor, Thurso; Rev. Arch. Beaton, F.P. Manse, Gairloch; K. C. MacKinnon, Glenvicaskill, Dunvegan; M. M. Gillies, 710 Kylemore Av., Winnipeg; Miss K. McInnes, Nurses' Home, Melrose; Mrs J. B. Ross, 2677 Triumph St., Vancouver; Miss M. A. MacQueen, Mangersta, Uig; D. M. McLennan, 611 Polk Bds., Des Moines, Iowa; Miss M. Matheson, Lambeth Palace, London; M. Maciver, Ashgrove Terr., Lockerbie; L. Cameron, 5 Colony Cotts., Larbert; D. MacLean, Lower Cairnglass, Gollanfield; Miss G. V. Levell, 13 Rockbourne Rd., Forest Hill, London; J. Fraser, Seannlios, Kirkhill.

3s 9d Subscriptions.—Mrs A. Campbell, Broallan, Beaul; A. MacLeay, Ardheshaig, Shieldaig; D. MacLeod, 1 Eyre, Raasay; Miss M. McLeod, 3 Eyre, Raasay; Miss M. Tallach, School Hse., Raasay; J. MacLeod, 146 Tower St., Leaderville, Perth, W. Australia; D. S. Campbell, Pitfure, Rogart; Mrs Sutherland, Craigton, Rogart; Miss Macpherson, Brumbie, Rogart; Mrs Macleod, Achillie, Rogart; Miss E. Macpherson, Diabaig, Torridon; Jas. Hymers, Weydale Mains, Thurso; Mrs M. McInnes, 2 Kyles, Tarbert, Harris; Jas. Wilson, 2 Mertoun Place, Edinburgh; Mrs Dugald MacKay, Quidinish, Harris; Wm. MacKay, Northton, Harris; Miss F. Macdonald, Fraoch-Eilean, Portree; Miss M. A. McBean, Tordarroch, Farr; Mrs R. Macrae, Aultnasuth, Ardelve; Mrs G. Sutherland, Skelpick House, Bettyhill; Mrs MacLeod, Struth, Leverburgh; A. MacLeod, Bayview, Shore Street, Ullapool; Thos. Livingstone, Bachuil, Lismore; H. MacLean, 6 Grant Street, Dingwall; D. MacLean, 10 Valtos, Miavaig; Mrs MacKenzie, Bracklock, Lochinver; Angus Macdonald, Lickisto, Harris; Mrs R. Kerr, Achinture, Recharn, Lairg; F. L. Rowell, Beulah, Roseberry Avenue, Linslade, Leighton Buzzard; J. Cameron, Claddach, Kyles, Lochmaddy; C. McLellan, Claddach, Kyles; Miss M. McCorquodale, Claddach, Kyles; Miss M. Anderson, Stanmore P.O., Sydney, N.S.W.; Ken. Macdonald, Moss House, Ullapool; John MacRae, Ardui, Applecross; J. K. MacLennan, Old House, Lodsworth, Sussex; G. MacLeod, Tigh N'Uillt, Port of Ness; D. Munro, Braiglen, Achmelvich, Recharn; Mrs M. Fraser, Hillside, Dornoch; Miss R. Nicolson, 7 E. Suish-nish, Raasay; Ewen MacSween, Bernisdale, Portree; Mrs M. A. MacKinnon, 15 Shore Street, Applecross; R. Ross, W. Langwell, Rogart; W. C. Bradshaw, 88 Lynton Gr., Copnor, Portsmouth; F. Windridge, 4 Odessa Road, London, N.W.10; W. MacRae, Bungalow, Farley, Beaul; Mrs R. J. Bullen, R.R.3, Lucknow, Ont.; Mrs Jas. Beaton, Elbow, Sask.; D. A. MacKay, 1126 Lakeview Avenue, Detroit; Mrs A. H. Lockwood, 211 Hollywood Dr., Monroe, Mich.; D. MacKenzie, R.R.4, Ripley, Ont.; J. R. MacKay, R.R.3, Lucknow, Ont.; Mrs MacLeod, 10 Glebe Street, Inverness; Miss I. Gordon, 1 Innes Street, Inverness; Mrs M. Fraser, Rowan Bk., Gorthleck, Stratherrick; Jas. Campbell, 93 Oaks Avenue, Worcester Park, Surrey; Miss M. MacKenzie, Island Cottage,

Lochcarron; Miss J. McLeod, Minton Cottage, Lairg; Mrs G. Anderson, Wellington Road, Arthursstone, Meigle; A. MacLean, Clashmore, Culkein; K. McLeod, 6 Cruimer, Lochcarron; F. McLeod, Tarbert, Harris; R. MacKintosh, Applecross; H. Sutherland, Balvraid, Skelbo; J. Macaulay, 7 Tolsta-Chaolis, Stornoway; Miss M. A. Macdonald, Knockline, Bayhead; Mrs F. Anderson, Seafeld, Broadford; Wm. Ross, Bungalow Killarney, Golf Road, Ballater; Miss D. Murray, c/o Brydson, Barnhill, Perth; M. MacLeod, 7 MacKenzie Avenue, Clydebank, Glasgow; Miss M. Matheson, 5 Dundonald Road, Kelvinside, Glasgow; Miss Macrae, Camustiel, Applecross; M. Finlayson, Lodge, Applecross; D. MacKay, Shamrock Cottage, Lochcarron; H. MacCrimmon, 22 Husabost, Dunvegan; Wm. MacLean, Leckmel, Garve; J. Sutherland, Culdrain, Rogart; Mrs Anderson, Aberarder Lodge, Kinlochlaggan; J. Stewart, Craigscurrie, Beaul; Mrs H. Erskine, Carlos, Altberta; Murdo MacKenzie, Ardineaskan, Lochcarron; M. A. MacKenzie, P.O. Box 139, Randfontein, Transvaal; Mrs M. Macdonald, Caberfeidh, 42 Lurebost; N. Matheson, 39 Cliff, Uig; M. Macrae, 11 Carnarvon Street, Glasgow; A. Macaulay, 20 Leamington Terrace, Edinburgh; K. Kemp, Cullicudden, Conon. Bridge; J. Macusbie, Carrigrich, Tarbert; Miss J. McLellan, Hougharry, North Uist; Arch. Laing, Balemore, North Uist; James Buchanan, Benmore, Skeabost Br., Portree; Alex. Matheson, Kilvaxter, Kilmuir, Skye; Mrs MacLeod, 13 Huntly Street, Inverness; M. MacAskill, Lyndale, Portree; Miss L. Cameron, Station House, Kildonan; Mrs M. MacLeod, 1 Inverarish Terrace, Raasay; Miss M. Ross, 12 Braes, Ullapool; Mrs W. Ross, Geocrab Mill, Harris; A. MacKenzie, Tulloch Ard, Plockton; Nurse K. Watt, The Cottage, Halkirk; J. Weir, Glenellen, Tarbert, Argyll; Miss M. Matheson, 3 Bellahouston Terrace, Ibrox, Glasgow; D. MacLean, 12 Northton; Alex. MacQueen, 10 Kinsborough, Snizort; Mrs A. Matheson, Glenhinisdale, Portree; J. Grant, 3 Openin, Laide; J. MacKenzie, 4 South Erradale, Gairloch; Miss K. MacGillivray, Cnocgorm, Breakish; Jas. MacKinnon, 21 Elgol; A. Ross, 1 Braes, Ullapool; Mrs C. McNeill, c/o Rev. K. MacKay, Ardgarten, 38 Aytoun Road, Glasgow; John Robertson, Elgol; Mrs M. MacLean, 5 Upper Breakish, Kyle; A. MacLean, 30 Aroha Avenue, Sandringham, Auckland; Mrs C. Macintyre, Braeside, Arrochar; Mrs Morrison, 46 North Tolsta; J. MacLeod, 3 Eneclate, Uig; Miss C. Macdonald, Park Cottage, Achtercairn, Gairloch; Mrs Watson, 5 Eaton Place, London; Mrs J. C. Hay, Dunnollie House, Broadford; D. Macdonald, Annat, Torridon; Mrs. MacKenzie, Glencarrigrich, Tarbert; Rod. MacRae, Badachro, Gairloch; Mrs C. Gunn, Birchwood, Gairloch; A. A. MacDonald, Knockline, Bayhead; John Morrison, Geocrab, Harris; Mrs M. Morrison, Scadabay, Tarbert; A. Fraser, Conaglen, Ardgour; Miss C. MacKenzie, Planasker School, Marvig, Lochs; J. Matheson, Tanera Cott., Inver; A. Stewart, Glendessary, Achnacarry; D. McKenzie, Tarbet, Scourie; Miss C. MacKay, The Craigs, Ardgay; Miss Morton, 53 St. Vincent Crescent, Glasgow; D. Clark, 17 Dowan Pl., Cambusbarron; J. Macleod, 8 Urghar, Harris; A. Maclean, 28a Breasclete, Callanish; Mrs M. Campbell, 377 Edinburgh Road, Glasgow; Miss M. Henderson,

15 Victoria St., Tobermory; Mrs M. Murray, 11 Skigersta, Ness; Norman MacFarlane, 9 Edinbane, Skye; A. Graham, Achnamara, Lochgilphead; Angus Campbell, Treasland, Portree; H. McLeod, Hill of Fearn; Coll. Nicolson, 620 E. 118th St., Cleveland, Ohio; Miss G. Ross, 1 Tower St., Brora; Mrs J. Yellowlees, Kilfinan; J. Graham, Balchladich, Culkein; Miss F. C. Macleod, Eval, Dunvegan; M. A. Macleod, "Dunvegan," Taonui, Fielding, N.Z.; F. MacLennan, W.E., Ardineaskan; J. MacKenzie, Rowan Cott., Lochcarron; J. Macfarlane, Laglunie, Tarbert, Argyll; P. MacCuiss, 17 Northton, Leverburgh; Mrs A. Nicolson, Stores Borge, Portree; F. Livingstone, Police Stn., Balloch; Mrs J. McLeod, Lochinver; G. MacKay, 5 Milton Cott., Gruids, Lairg; Miss E. MacKay, 116 High St., Grantown-on-Spey; Miss A. Gillies, Kensaleyre, Portree; J. McAskill, 13 Kyles, Tarbert, Harris; M. MacKenzie, 22 Port Henderson, Gairloch; Miss A. J. Fraser, Rosebrae, Muir-or-Ord; Miss K. Sutherland, Aldersyde, Brora; Miss J. Campbell, Wester Balblair, Beaul; M. McDiarmid, 47 Leamington Terr., Edinburgh; Nurse J. McIver, 4 Garden Road, Stornoway; M. MacLennan, 5 New Park, Callanish; Mrs C. MacIver, 6 Breasclete; M. MacAulay, 27 Breasclete; Mrs C. MacLean, 28 Breasclete; D. MacLean, 32 Breasclete; Miss A. Morrison, 37 Breasclete; N. Robertson, Wellington Bds., Auchamore Rd., Dunoon; J. Gillies, 34 Inverarish Terr., Raasay; Wm. A. Paul, 387 Ruchazie Rd., Glasgow; Miss E. MacBean, Clune House, Newtonmore; Mrs Manson, 96 Rocky Lane, Monton, Eccles, Manchester; Rev. M. McIver, F.C. Manse, Shawbost, Stornoway; J. Matheson, 2 Bank St., Plockton; D. N. MacLeod, Inshegra, Achriesgill, Lairg; N. MacLennan, 2 Lochportain, Lochmaddy; N. MacLennan, 9 Mill Place, Raasay; J. Morrison, Rhue Vout, Achriesgill, Lairg; Miss B. Morrison, Clashmore, Culkein; D. M. Ross, R.R.7, Parkhill, Ontario; Miss B. D. Ross, R.R.5, Parkhill; Mrs Geo. Clark, R.R.1, Ailsa Craig; Mrs Hugh Henderson, Ailsa Craig; Mrs McLean, Camustinivaig, Braes, Portree; D. K. MacIver, Ardindrean, Lochbroom; Mr Howe, Balham; Mr Sawyer, Mayfield; A. McLeod, Crona View, Clashnessie; Mrs G. Matheson, Maropui P.O., By Dargaville, N.Z.; A. McSwan, Eynort, Carbst; Mrs K. J. MacKenzie, 20 Pulteney St., Ullapool; Miss C. McMaster, c/o Montgomery, Mauchline; Miss J. MacGillivray, 4 Maxwell Dr., Inverness; Mrs Shaw, Little Urchany, Cawdor, Nairn; Mrs Gillies, 2 Balachurn, Raasay; Geo. MacKenzie, Culkein, Lairg; Mrs A. Macdonald, Ardeslaig, Shildaig; D. Gillanders, Fearnbeg, Arrina; Mrs J. MacKinlay, Lochwinnoch; Mrs J. Bayne, Dunblane; K. MacKay, 4 Garden Rd., Stornoway; Mrs H. Matheson, Badnaban, Lochinver; Mrs R. S. Smith, Edmonton, Canada; Mrs Mackenzie, 80 Chancellor St., Partick.

4s Subscriptions.—Miss M. Grant, Larig View, Aviemore; Miss A. MacDonald, Dusary Mill, Lochmaddy; Miss Alice MacDonald, 1950 1st Av. E., Vancouver; Mrs A. McPhail, Drinan, Ardentiny; Miss A. MacKintosh, Smithtown, Gairloch; Chas. Robertson, Luib, Skye.

A number of *Magazine Subscriptions* have had to be held over owing to lack of space.