

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

*"Then hast given a banner to them that fear Thee, that it may be
 displayed because of the truth."—Ps. lx. 4.*

CONTENTS.

	PAGE
The Association	1
Sermons by Rev. John Love, D.D.	2
Expository Theology	12
The League Disputation: 1513	16
Dixons' (Scotland) Ltd.	19
The Tongue as a Fire	22
The late Mr. John Davidson, Paragoner, Helmsdale	23
Tom Stuchess in Arms so Chased	24
Nathan's Duty as Stated Chetlar Jaffe	26
Notes and Comments	31
Church Notes	35
Acknowledgment of Donations	36
The Magazine	38

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

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLII.

May, 1937.

No. 1.

The Coronation.

THE crowning of a King who is to reign over an Empire so extensive as the British Empire is an event that is fitted to awaken in all serious minded persons a feeling of solemnity. The press has been busy instructing its readers as to the signification of the various symbols in the elaborate ritual of the Coronation ceremony and by the time of the date of the Coronation no one can blame the press for not working up the people to a high pitch of enthusiasm. The vast concourse that will gather in London to witness the procession to the Abbey must be giving those who are responsible for handling them great anxiety and concern and it ought to be our prayer that nothing untoward will happen to mar the proceedings. The ritual in connection with the ceremony, though shorter than at former coronations is still very lengthy, will tax to the utmost the chief actors—the King and the Queen—and the officials engaged in carrying out the elaborate ritual. Many of our readers will remember that within two days of the coronation of Edward VII. the stunning announcement was made that the King was in surgeons' hands stricken with appendicitis. The decorations were taken down, the bonfires remained unlit, and the joy and rejoicing came to an end and an awe fell upon the people throughout the Empire. Meetings which had been appointed by the Presbyteries of our Church met notwithstanding and while confessing national sins, prayer was made to God for the restoration of the King. It was a very solemnising intervention on God's part in the affairs of men. A reminder to them that by Him kings reign and princes decree justice and

that the King of Great Britain sits on the throne by the grace of God whether men acknowledge it in words or not.

In reading through the account of the ritual at the Coronation one cannot say it makes its appeal to a true Presbyterian. There is far too much of the ritualistic element in the ceremony. At Edward VII.'s coronation a richly bound Bible was offered by the Bible Society but it was rejected because it did not contain the Apocrypha. The words uttered by the Archbishop in handing the Bible to the King are very beautiful as descriptive of God's Word were the Apocrypha not in the volume. The act of handing a Bible to the Sovereign is said to go back to the time of Edward VI., England's pious youthful King. At such a time as this it would be a great day for the British Empire if the thoughts of the people would be turned to Him whom the Father has crowned with a crown of the purest gold, whose sceptre is a sceptre of righteousness and whose dominion is an everlasting dominion.

Our Sovereign and his Consort have come to the throne through the gate of humiliating sorrow for themselves and the nation, and they need the prayers of all God's people so that they may be enabled to serve Him who is King of kings and Lord of lords. The tremendous responsibilities to which King George was so suddenly and unexpectedly called will awaken sympathy for him by all right thinking men, in the onerous and exalted position to which he has been called to rule over such a vast empire. May he and the Queen be blessed of the Lord and be made a blessing.

Sermon.

By REV. JOHN LOVE, D.D.

"How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him" (Acts x. 38).

IF our eyes were spiritually opened to see into this text, we would find therein such discoveries of the glory of Christ, as would fill our souls with inexpressible joy. Nor is there

any thing betwixt us and such joyful views, but the darkness and unbelief of our hearts. But if many of them, who were eye-witnesses of these things, remained in unbelief, it is not to be wondered at, that many of those do so, who have only the report concerning Christ. Blessed, however, according to the word of Christ, are they, who have not outwardly seen, and yet have believed! It is only the Spirit of the Lord Jesus, who can, even in the most advantageous circumstances, give a sinner gracious views of Him. And the Spirit is as able to do this now, as in those days when Christ was on earth. The preaching concerning Christ, however mean its outward appearance, is *that* whereby the Spirit of God performs those great works. And if He be present now to heal us, we shall have such sights of the Lord Jesus, even before we leave this place, as will knit our hearts to Him, that we shall never afterwards depart from following after Him.

In endeavouring to discourse from this text, I propose, I. To consider that preparation for his public work, which was bestowed on the Lord Jesus. II. That Divine presence which was with him therein. III. The particular view of his public character and work which this text affords us. IV. I shall illustrate the connection and reference of this part of his character, to those parts thereof, which are elsewhere expressly delineated.

I. I am to consider that preparation for his public work, which was bestowed upon the Lord Jesus. "How," saith Peter, "God anointed Jesus of Nazareth with the Holy Ghost and with power." The ancient prophets, priests, and kings were anointed. But their unction was only a shadow of that here spoken of.

1. It is the human nature of Christ that is to be considered as the subject of this anointing, If we speak of Him, as He is the Second Person in the Godhead,—in that view, He is to be considered as infinitely superior to all possibility of any such thing as unction. In that view, His divine glory is incapable of increase, as it is of diminution. All is unchangeably infinite

in Christ, as He is God. He behoved to assume a human nature before He could be thus anointed; and it was the mysterious union of His human nature with the Divine, which rendered that human nature susceptible of the peculiar, distinguishing unction here spoken of.

2. The anointing of the Lord Jesus with the Spirit, refers chiefly to that abundant and incomparable fullness of the Spirit, in His various influences, which was personally communicated to Him, and poured into His holy human soul (*Isa. xi. 2, 3*). The effects of that communication of the Spirit, are personal on Christ Himself. The variety of these operations and influences of the Spirit, with regard to His members, is intimated in that expression (*Rev. i. 4*)—"The seven Spirits which are before the throne." And this variety is to be transferred by analogy to Him as the Head.

3. Among these various influences of the Spirit, in the human nature of Christ, that wherein they all centered, and were united in a glorious harmony and subordination, was His influences as the Spirit of Holiness. Therefore the Spirit, in this text, has this title assigned Him, "The Holy Ghost," not merely because of His essential holiness, but from the holy tendency and effects of His operations. It was on this account, that Christ was styled the Holy One of God; and *that*, even by the infernal spirits, who were struck with horror by the contrast betwixt His illustrious holiness, and their own diabolical profanity and impurity. This eminent and distinguished holiness—I mean, not only in comparison of sinful men, but of the purest seraphim in heaven—diffused an amiable and splendid lustre over every thing else in the human soul of Christ. It shone forth in that peculiar ardour of love to God, which burned in Him with such a steady and intense heat, that He might say without exaggeration, "The zeal of thy house hath eaten me up" (*John ii. 17*). And in that holy compassion, condescension, and benignity towards the human race, which, in its height and depth, its breadth and length, passed knowledge. *Ps. xlv. 7*: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee

with the oil of gladness above thy fellows." *Isa. xi. 3, 4, 5*: "And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." All this holiness was the effect of the peculiar unction of the Spirit. And hereby He was especially prepared, both as the Lamb of God, and for the great acts of offering up Himself, as the grand sacrifice of expiation.

4. This personal anointing of the Lord Jesus, whereby He was prepared for His public work, was begun at the moment of His conception, and carried on till it was completed at His baptism. It was the overshadowing power of the Holy Ghost, whereby His human body was formed in the womb of the virgin. And the Spirit then was at work also with regard to His human soul. For, if His forerunner was so early influenced by the Spirit, even while in the womb of his mother, how much more shall we not believe, that the Spirit of holiness dwelt in the human nature of the Lord Jesus, while in that humble recess! Therefore, the blessed babe is thus denominated by the angel, in his speech to Mary, "That holy thing which shall be born of thee." To this early beginning of the mysterious unction of Christ, we find references in the ancient predictions concerning Him. *Isa. xlix. 1, 2, 3*: "Listen, O isles, unto me; and hearken, ye people, from far. The Lord hath called me from the womb: from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me, and said unto me, Thou art my servant, O Israel, in whom I will be glorified." And again, verse 5th of the same chapter: "And now, saith the Lord, that formed me from the womb to be His servant, to

bring Jacob again to Him." And in *Psalm* xl. 6: "Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt-offering and sin-offering hast thou not required;" compared with *Heb.* x. 5: "Wherefore, when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." The preparation of His human nature, and opening of His ears, evidently in reference to the holy influences of the Spirit, are conjoined. And, with regard to the gradual progress of this inward preparation, we may consider that remarkable testimony, *Luke* ii. 52: "And Jesus increased in wisdom and stature, and in favour with God and man." The complacency which God had in His human nature, as it were, sweetly expanded itself in proportion to the progressive communication of the Spirit of holiness, bringing His inward sanctity to higher and higher degrees of maturity and intenseness. And parallel to this, is that testimony of the ancient prophet, *Is.* liii. 2: "For He shall grow up before Him as a tender plant, and as a root out of a dry ground," &c. There are two properties here assigned to His progressive growth. The one is, that it would be in an eminent manner, "before God," and, therefore, of a Divine, mysterious, spiritual nature, comparatively hid from all creatures, and fully understood and inspected only by the penetrating eye of Jehovah. The other property ascribed to it is, that it would be a thing unobserved, and unnoticed by carnal men. In all its progress, and brought to its intended maturity, no loveliness would be apparent to their accursed and wretched eyes; and, therefore, the progress chiefly intended in that expression, "He shall grow up," &c. must be chiefly spiritual, and consequently no other than that of which we are now speaking. But, although the Spirit was at work with the human nature of Christ all along, and though, from the beginning, it was spotless before the holy eyes of God, His preparatory unction for His public work was not completed till the time of His baptism, when, according to the wonderful words of the evangelist, *Luke* iii. 23: "He began to be about thirty years of age." On that great occasion, the full entrance of the blessed Spirit into the

holy humanity of Christ, was attended with a visible emblem, intimating the nature and effects of His present and future influences, while dwelling in that most holy temple, and perfuming it with the sweet odour of heavenly purity and gentleness. I desire, with humble reverence, to rehearse the words wherein these things are declared. The important narration is four times recorded in the oracles of God. I shall only, at this time, repeat the words of the fore-cited evangelist Luke, which you will find in the 3rd chapter, verses 21, 22: "Now, when all the people were baptised, it came to pass, that Jesus also being baptised, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon Him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well-pleased."

5. The Lord Jesus, being thus personally prepared, was also officially, according to the text, "anointed with the Holy Ghost and with power." In the opening of these, two things must be considered. (a) The things which were officially intrusted to the Lord Jesus. (b) How this trust might be called an anointing.

(a) The most remarkable things which were officially intrusted to the man Christ Jesus, as to the subordinate and obediential administration of them in His public appearance on earth, may be classed under these heads, which I shall just mention at present.—The dispensation of the pardon of sin: The communication of the Spirit in his saving influences: And the application of the power of the Godhead in miraculous works. (b) His being intrusted with these things, is justly described by His being anointed thereto.

For, it was by the peculiar influences of the Spirit, that, (1) He was fully assured of this trust being truly reposed in Him; and that the power of the Godhead, in these respects, was indeed at His command. *John* xiv. 10: "The Father that dwelleth in me, he doeth the works." (2) And it was by the same influences that He was directed, with Divine wisdom, in the administration of this exalted trust. *Isa.* lii. 13: "Behold, my servant shall

deal prudently, He shall be exalted and extolled, and be very high."

And thus I have finished what has appeared necessary to be laid before you, on this first branch of the subject namely: The preparation of the Lord Jesus, for His public work; or, "How God anointed Him," according to the text, "with the Holy Ghost and with power." It hath been observed, that the human nature of Christ was the proper seat of this unction, which comprehended His personal reception of the Spirit, in His various influences, especially as the Spirit of holiness, Rom. i. 4, (which reception was begun at His conception, and completed at His baptism,) and also His being officially intrusted with the dispensation of the Spirit and power of God, in various respects, during His public ministry.

II. I proceed to the next part of the subject, namely, to consider, that Divine presence which was with Him during His abode on earth. This is intimated in the text, when it is said: "For God was with Him." This I consider as including these three things: 1. The continued, seasonable communication of fresh influences of the Spirit, for His direction and support, through the whole of His public work. The preparation already mentioned was not enough without this. We find the Lord Jesus represented as encouraging Himself in the expectation of this. *Isa.* l. 7, 8, 9; *John* xvi. 32. This is the thing referred to in that expression concerning Him, *Isa.* xlii. 1: "Behold, my servant whom I uphold," and verse 6. *Psal.* lxxxix. 19, 20, 21. To this, that trust in God referred, wherewith His enemies upbraided Him, and probably these secret supplications of His, of which we read in the evangelical history.

2. The actual interposition of the authority and power of the Godhead, according to the holy motions of His human will, as to these things which were intrusted to His administration (*See article 5 of former head*). *John* xi. 41, 42: "Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said: Father, I thank thee that thou hast heard me. And I knew that thou hearest me

always : but because of the people who stand by I said it, that they may believe that thou hast sent me."

3. The approbation and complacency of God, as to the whole of His character and conduct, as manifest to Himself and others. This manifestation of God's approbation of Him, was partly to the Lord Himself, and partly to others; and partly internally, and partly externally.

Even of His people it is said, *Rom. viii. 16* : "The Spirit Himself beareth witness with our spirit, that we are the children of God." But, how inexpressibly glorious behoved that inward testimony of the Spirit to be, in His human soul, inwardly sealing, with ineffable sweetness and certainty, what was outwardly testified concerning Him by the voices from heaven, &c. ! This assurance of divine approbation, as to what He did, was intimated by Him in such expressions as these; *John viii. 29* : "And He that sent me is with me : The Father hath not left me alone; for I do always those things that please Him." But there were outward testimonies given Him also, which He regarded, as at His baptism, according to the account of *Mark i. 10*, where it is said, that "he saw the heavens opened, and the Spirit, like a dove, descending upon Him." However, in general, these external signs were chiefly intended to help the unbelief of the people, as appears from *John xii. 30*, "Jesus answered and said : This voice came not because of me, but for your sakes." There was also an inward testimony of God's approbation of Him, in the hearts and consciences of men, and that either in a common or saving way. Thus He was "justified in the Spirit" (*I Tim. iii. 16*). And it was on account of this inward testimony of the Spirit, that some of the Pharisees were capable of committing the sin called the "sin against the Holy Ghost," it being against Him, not only objectively, as dwelling and working in Christ, whom they blasphemed, but also subjectively, as working in themselves, so as powerfully to convince them, in a common way, of his Divine character and mission.

III. We are now come to the third branch of the subject, namely, To consider those things which are ascribed to the public

ministry of Christ, when it is said of Him, that He "went about doing good, and healing all that were oppressed of the devil."

1. There was a beneficial tendency in the public appearance and exhibition of His Person; although He had satisfied Himself with just the internal exercise of love to God and man; and had gone out and in, just waiting the call of the Supreme Judge, to the offering up of Himself. For thus, the long-expected Lamb of God was set before the internal senses of those who had believed in Him from the Word (*Luke* ii. 28, 29).

2. He went about doing good, with regard to his prophetic office (*John* viii. 12). Never was there such an approach of the Godhead to mankind, as the fountain of light and truth, as when "the only begotten Son, which is in the bosom of the Father, declared Him" (*John* i. 18), and spake the words of God under the immeasurable influences of the Spirit—even that which He had, in an ineffable manner, seen and heard, in consequence of the personal union of His human nature with the Divine—and with inexpressible love and wisdom, authority and earnestness (*John* iii. 11, 13, 31, 32).

3. He laid open the fountain of all deliverance from evil, and of all good, in forgiving iniquity, *Mark* ii. 10: "That ye may know that the Son of man hath power on earth to forgive sins."

4. He began the communication of deliverance from evil, in the curing of various diseases, particularly in the great instance or diabolical possessions. Because our spiritual misery, under the possession of Satan, as our instigator to sin, and the instrument, in some degree, of our punishment, is little seen or regarded, and consequently deliverance thence slighted; God was pleased to permit these awful appearances of the power and cruelty of Satan, to be frequent at the time and place of the appearance of Christ. And, in granting these external deliverances, the saving power and condescending grace of the Lord Jesus were conspicuously manifested, in drawing near to those of the human race, who were in the most dismal, dreary, and unsightly condition, most remote from all other regard and help;

as you may see in that remarkable narration (Mark v. 1. &c.).*

5. He began the communication of good, by supplying necessities and wants of an external kind, both as to necessities and comforts (*John* vi. 2).

6. He did good, by the exhibition of the perfection of moral excellency, in the most engaging and winning manner.

7. He continued in these things with unwearied assiduity, making it his trade and business. The fountain of beneficence in him was inexhaustible (*John* xx. 30;—xxi. 25).

IV. I proceed to the last branch of the subject, which was, to point out the connection between these parts of the character of Christ, and other parts of His work as the Saviour of the world. We must take our views of the character of Christ, from the whole revelation concerning Him throughout the Scripture; and we must consider every part of His character, not only distinctly by itself, but also in its connection with other parts of His character. Every partial, disjointed view of Him is, in so far, a false one. 1. In these things already mentioned, the truth of God concerning His Person was manifested. The real union of the divine and human natures; and the perfect holiness of His human nature. The majesty of Godhead, and the sympathetic condescension of humanity, appeared in these things. And the constitution of the Person of Christ, is the foundation of His character as a Saviour. Hereby His fitness for that work appeared. 2. His love, condescension, and willingness to do all that was necessary for the salvation of sinners: His philanthropy, &c. These appeared in that series of beneficence, &c.

3. The certain sufficiency and acceptableness of His whole righteousness was manifested, in His being thus empowered to begin the deliverance of sinners.

4. That course of beneficence, &c. was a part of the righteousness itself, whereby salvation is purchased. *Rom.* v. 19: "By the obedience of one shall many be made righteous."

*The spirits might be called unclean, not only from their own nature, but from their influence in exciting corruption in the person possessed.

5. And a specimen and emblem of what was to be done by Christ, after His exultation spiritually. *John* xiv. 12: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."

6. And at the day of judgment.

APPLICATION.

1. He is here proposed as the object of faith. He is ready to do good to us daily, from His throne, &c. 2. As the object of gratitude. 3. And of imitation. I *John* ii. 6: "He that saith, he abideth in Him, ought himself also so walk, even as He walked." Therefore, those who can take pleasure in any kind of malice, or hurt of others, and the unprofitable, are not Christians.

Experimental Theology.

(Continued from vol. xli., p. 445.)

II.

A NUMBER of books which do not strictly come under the category of experimental theology are worthy of attention, because they deal with, to a more or less extent, Christian experience. Among these may be mentioned a book that has been read by thousands far beyond Scotland, Samuel Rutherford's *Letters*. Who can tell how many will bless God forever and ever for these seraphic outpourings of a heart that was aflame with love to Christ? One of the highest compliments ever paid to them were the attacks made on them by such men, as Prof. J. Hepburn Millar of the order of Scottish ecclesiastical Philistines.

In Scottish religious biography there is also a rich field of experimental truth. Among these may be mentioned Halyburton's *Memoirs*; Boston's *Memoirs*; Dr. Love's *Memorials*; Robert Murray M'Cheyne's *Memoir and Remains*, and *Memoir of John Duncan*. Halyburton was of Covenanting stock, his father being one of the ministers ejected in 1662. After his father's death

he went with his mother to Holland. He was ordained minister at Ceres in 1700 and was appointed to the chair of divinity in St. Andrews ten years later. His heavenly death-bed utterances are enshrined in the *Memoirs*. Dr. Duncan addressing his students said: "Gentlemen, there are three great books in the world—Augustine's *Confessions*, Halyburton's *Memoirs*, and Bunyan's *Pilgrim's Progress*." This is high praise from such a scholar and saint as Dr. Duncan. But high though the estimate is it is confirmed by a writer in the *British and Foreign Evangelical Review* who says: "Than which a more powerful delineation of intense and valid spiritual experience and consciousness has never been given to the Church." It has been well said that his death-bed sayings may be put beside those of Baxter or Rutherford or Bunyan's pilgrims as they gather on the banks of the bridgeless river. "O blessed be God that ever I was born! I have a father, a mother, and ten brethren and sisters in heaven, and I shall be the eleventh. O blessed be the day that ever I was born" is one of those sayings.

Boston's *Memoirs* is full of the ups and downs in the spiritual life of this devoted and highly honoured servant of Christ. Boston is the unconscious master of a fine nervous literary style. One need not read many pages, if he has a taste for the beauty and rhythm of words without being arrested by literary gems of the first water. In the *Memoirs* he lays bare his heart. His was a sore and tried life through his wife's mental affliction; death, also often visited his home and in addition there were the ecclesiastical troubles in his congregation and in the Church at large. The spiritual life of the saintly minister of Ettrick, as revealed in the *Memoirs*, is helpful and edifying to those who delight in such food as is to be found in its pages.

Dr. Love's *Memorials* is a perfect mine of rich spiritual experiences. He was a profound theologian, a clear thinker, and above all a man deeply taught by the Holy Spirit. If space permitted some of his utterances might have been quoted here but this must be omitted meantime. If what has been said, however, will send some of our readers in search of the finest of the wheat to the two goodly volumes of the *Memorials* we

are sure they will not have any regrets. The volumes of the *Memorials* are useful, also as a corrective to certain statements made by the great New England preachers—Thomas Shepard, David Brainerd and Jonathan Edwards—which will be referred to when reference is made to their works.

Perhaps no biography of a Scottish minister has had such a circulation as the *Memoir and Remains* of Robert Murray M'Cheyne. The consecrated life so early ended, the holy walk, and the faithfulness combined with the gentleness of a child has embalmed his memory forever in the minds of those who have read his life by Dr. Andrew A. Bonar. He was highly honoured of God and the words used by Bunyan in describing the picture of the grave person in the house of Interpreter may well be applied to him: "It had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head." M'Cheyne's experiences as recorded in the *Memoir* produce a similar effect to that in reading Brainerd's life. It makes one feel as if one had not yet really begun to live for Christ in comparison to these saintly men.

Piety and the profoundest mental gifts are not always found together but in Dr. Duncan and others these shine out with arresting clearness. Endowed with intellectual gifts of the highest order he was able to plumb depths unknown to ordinary intellects. Combined with his he had a remarkable felicity in clothing his thoughts in language of the choicest fitness. But great though his mental endowments were and shining as were his gifts he had the simplicity of a little child. He passed through in early life a trying spiritual experience—passing from the darkness of atheism to the light of the gospel. Dark clouds often shut out the rays of the Sun of Righteousness from his troubled soul and these experiences are set forth in Dr. Brown's *Memoir* and also in *Rich Gleanings of Rabbi Duncan*, both of which are worth perusal by all who delight in rich, spiritual and scriptural experimental teaching.

Passing from biography to another field attention may be called to a book that is not so well known as it ought to be—Dr. Gillies' *Historical Collections*—published originally in 1754. It was reprinted in 1845 with a continuation to that date by Dr. Horatius Bonar. It contains accounts of remarkable revivals in Scotland and other parts of the world. It quotes at considerable length the experiences of those who came under the power of the truth and at places indicates the truths that were preached and blessed to the hearers. The revivals of religion at the Reformation in 1560, at Stewarton and Irvine in 1630, at Cambuslang and Kilsyth in 1742, in Sutherland and Easter Ross in the middle of the 18th century, and at Kilsyth, Dundee, etc., in 1839 are referred to. Accounts, also, are given of the great revivals under the preaching of George Whitefield, David Brainerd, Jonathan Edwards, etc. The *Historical Memorials*, it will thus be seen, is an invaluable work for all those who desire to get further knowledge of God's ways when turning sinners from darkness to light.

In Dr. Kennedy's *Days of the Fathers in Ross-shire* and Rev. Alexander Auld's *Ministers and Men in the Far North* we have the gleanings of the wise sayings of experienced Christians especially in Easter Ross and Caithness which have been much appreciated by the spiritually minded. The men whose sayings are recorded were Christians who had passed through deep religious experiences and were well instructed in divine things.

In coming to more modern times we have the searching sermons of the Cooks—especially those of the Rev. Archibald Cook. A volume of these sermons (Gaelic and English) was published at Glasgow in 1907 and another volume of Gaelic sermons in 1916. Both volumes are now out of print and can only be had second-hand. No preacher of modern times, as far as we know, was so searching and experimental in his preaching if it were not Mr. J. C. Philpot* whose two great experimental discourses

*In connection with this reference to Mr. J. C. Philpot attention may be called to two volumes published in 1930 and 1932 under the title: *The Seeders* (1829-1869) which contain letters by William Tiptaft and J. C. Philpot brimful of rich religious experience—*Editor*.

The Heir of Heaven and *Winter Afore Harvest* with many of his other sermons are well-known to many of our readers. Archibald Cook was a polished shaft in the hand of his Master and his preaching must have troubled the hypocrites and those who were making the refuge of lies hiding places where they delighted to dwell.

(*To be continued*).

The Leipsic Dispututation: 1519.*

(*Continued from vol. xli., p. 427.*)

II.

WE find the disputants stationed beside the deepest resources of the respective theologies, only half-conscious of the ground they occupy, and the far-reaching consequences of the propositions for which they are respectively to fight.

"Man's will before his conversion," says Carlstadt, "can perform no good work. Every good work comes entirely and exclusively from God, who gives to man first the will to do, and then the power of accomplishing." Such was the proposition maintained at one end of the hall. It was a very old proposition, though it seemed new when announced in the Pleisenberg hall, having been thoroughly obscured by the schoolmen. The Reformers could plead Augustine's authority in behalf of their proposition; they could plead a yet greater authority, even that of Paul. The apostle had maintained this proposition both negatively and positively. He had described the "carnal mind" as "enmity against God;" he had spoken of the understanding as "darkness," and of men as "alienated from the life of God through the ignorance that is in them." This same doctrine he had put also in the positive form. "It is God that worketh in you both to will and to do of his good pleasure." Our Saviour has laid down a great principle which amounts to this, that corrupt human

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

nature by itself can produce nothing but what is corrupt, when he said, "That which is born of the flesh is flesh." And the same great principle is asserted, with equal clearness, though in figurative language, when he says, "A corrupt tree cannot bring forth good fruit." And were commentary needed to bring out the full meaning of this statement, we have it in the personal application which the apostle makes of it to himself. "For I know that in me (that is, in my flesh) dwelleth no good thing." If then man's whole nature be corrupt, said the Reformer, nothing but what is corrupt can proceed from him, till he be quickened by the Spirit of God. Antecedently to the operations of the Spirit upon his understanding and heart, he lacks the moral power of loving and obeying God, and of effecting anything that may really avail for his deliverance and salvation; and he who can do nothing for himself must owe all to God.

At the other end of the hall, occupying the pulpit over which was suspended the representation of St. George and the dragon, rose the tall portly form of Dr. Eck. With stentorian voice and animated gestures, he repudiates the doctrine which has just been put forth by Carlstadt. Eck admits that man is fallen, that his nature is corrupt, but he declines to define the extent of that corruption; he maintains that it is not universal, that his whole nature is not corrupt, that man has the power of doing some things that are spiritually good; and that, prior to the action of God's Spirit upon his mind and heart, man can do works which have a certain kind of merit, the merit of congruity even; and God rewards these good works done in the man's own strength, with grace by which he is able to do what still remains of the work of his salvation.

The combatants at the one end of the hall fight for salvation by grace—grace to the entire exclusion of human merit: salvation of God. The combatants at the other end fight for salvation by works, a salvation beginning in man's own efforts and good works, and these efforts and good works running along the whole line of operation; and though they attract to them supernatural grace, and make it their yoke-fellow as it were, yet themselves

substantially and meritoriously do the work. This is salvation of man.

If the doctrine of the corruption of man's whole nature be true, if he has lost the power of choosing what is spiritually good, and doing work spiritually acceptable to God, the Protestant divines were right. If he retains this power, the Roman theologians were on the side of truth. There is no middle position.

Offended at a doctrine which so completely took away from man all cause of glorifying. Eck, feigning astonishment and anger, exclaimed, "Your doctrine converts a man into a stone or log incapable of any action." The apostle had expressed it better: "dead in trespasses and sins." Yet he did not regard those in that condition whom he addressed as a stone or a log, for he gave them the motives to believe, and held them guilty before God should they reject the gospel.

A log or a stone! it was answered from Carlstadt's end of the hall. Does our doctrine make man such? does it reduce him to the level of an irrational animal? By no means. Can he not meditate and reflect, compare and choose? Can he not read and understand the statements of Scripture declaring to him in what state he is sunk, that he is "without strength," and bidding him ask the aid of the Spirit of God? If he ask, will not that Spirit be given? will not the light of truth be made to shine into his understanding? and by the instrumentality will not his heart be renewed by the Spirit, his moral bias against holiness taken away, and he become able to love and obey God? In man's capacity to become the subject of such a change, in his possessing such a framework of powers and faculties as, when touched by the Spirit, can be set in motion in the direction of good, is there not, said the Reformers, sufficient to distinguish man from a log, a stone, or an irrational animal?

The Popish divines on this head have ignored a distinction on which Protestant theologians have always and justly laid great stress, the distinction between the rational and the spiritual powers of man.

Is it not matter of experience, the Romanists have argued, that men of themselves—that is, by the promptings and powers of their unrenewed nature—have done good actions? Does not ancient history show us many noble, generous, and virtuous achievements accomplished by the heathen? Did they not love, and die for, their country? All enlightened Protestant theologians have most cheerfully granted this. Man even unrenewed by the Spirit of God may be truthful, benevolent, loving and patriotic; and by the exercise of these qualities, he may invest his own character with singular gracefulness and glory, and to a very large degree benefit his species. But the question here is one regarding a higher good, even that which the Bible denominates “holiness”—“without which no man can see God,”—actions done conformably to the highest standard, which is the Divine law, and from the motive of the highest end, which is the glory of God. Such actions, the Protestant theology teaches, can come only from a heart purified by faith, and quickened by the Spirit of God.

(To be continued.)

Divorce (Scotland) Bill.*

THE Free Presbyterian Church of Scotland views with alarm the changes contemplated in the “Divorce (Scotland) Act.” The Bill as drafted manifests a serious departure from the Word of God. In our considered opinion, instead of releasing the solemn obligations contracted by married parties, as suggested in the Memorandum, the national recognition of marriage should conform more closely to the Word of God, to the injunctions, obligations, and the enactments instituted by the Creator of man. We are cognisant of the modern tendency to flout the marriage bond, as if it had no higher authority than a mere civil contract. We deplore that marriage should be elastically considered by

*The above protest against the Scottish Divorce Bill sponsored by Lord Alness has been sent us for publication in the Magazine by the Convener of the Church Interests Committee.—*Editor.*

the State, that married parties should dissolve it at the caprice of either parties at will. We most seriously warn our civil legislators not to countenance this modern evil tendency for if, once acknowledged, by state authority, the disastrous results can be easily imagined, but, may God prevent their realisation.

The opinion submitted in the "Memorandum" from continental nations *re* marriage can never be standardised above the divine directions and injunctions of our Lord Jesus Christ. The "Memorandum" says: "The provisions of this Bill are merely permissive." May we ask, who can be the author or authors of this "permission" contemplated in the said Bill now before Parliament? We must not forget that we are a professed Christian State. The Lord Jesus Christ said to the Pharisees: "That He which made them at the beginning, made them male, and female . . . and they twain shall be one flesh . . . what therefore God hath joined together let not man put asunder." The Pharisees contended: "Why did Moses then command to give her a writing of divorcement and to put her away?" The Lord Jesus said to them: "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so . . . and I say unto you, whosoever shall put away his wife, except it be for fornication and shall marry another committeth adultery; and who so marrieth her which is put away committeth adultery." "Although marriage is no sacrament, nor peculiar to the Church of God, but common to man-kind and of public interest in every common-wealth," yet being a divine institution we believe that it is the duty of the legislators of the commonwealth to adhere strictly to the re-assertions of the origin, motive, and end of the marriage institution as declared by the Lord Jesus, *vide* Matthew, xix. 3-9. Marriage was instituted before the existence of civil society, and therefore cannot in its essential nature be a mere civil institution. It is founded on the nature of man as constituted by God. The mutual fidelity vow is not made exclusively each to the other, but by each to God. Among semi-civilized nations, and pagans, marriage is a mere matter of selfishness, and conveniency. Are

we to treat the solemn institution of marriage as if it were a mere business engagement?

Our state legislators should always remember that they can no more annul the laws of God than the laws of nature. If they pass, and enact laws, that warrant those to separate whom God has joined together (except for adultery, and wilful desertion) their laws are absolute nullities at the bar of conscience, and in the sight of God. The civil power of the State *re* marriage is limited by the revealed mind of God in His own Word, and specifically mentioned in the gospels according to Matthew, Mark, and Luke. If a man arbitrarily puts away his wife, and marries another he commits adultery. And who so marrieth her that is put away from her husband committeth adultery, *vide* Matthew, v. 31, 32; Mark, x. 11, 12. The Reformed Churches on the Continent and in Britain acted on the assumption that wilful desertion of either of the married parties annulled the marriage bond; but to limit the period of desertion to three years is in our opinion a dangerous precedent because of the modern tendency to consider marriage as a mere expediency or conventionalism. We would submit that at least five years should elapse from the date of desertion before the marriage could be dissolved.

“Incompatability of temper, cruelty, disease, crime, insanity, or drunkenness” are not inconsistent with the marriage relation, however painful such troubles, and conduct might be to either party. We must submit to the Word of God and so must the State if her laws are to be governed by God’s Word. If, therefore, a human tribunal annuls a marriage for any other cause or reason than those warranted by the Word of God, the marriage is not dissolved. If on the other hand the State pronounces a marriage valid which the Lord Jesus declares invalid, in the judgment of all true Christians, it is invalid. For a body of men to legalise adultery shall never justify the immoral act. They may (to their own satisfaction) contravene the law of God, but human laws cannot supersede the law of marriage as stated by our Saviour Jesus Christ.

In the "Memorandum" Section L. (b), (c), (d), (e) and (f), is contrary to the Word of God, and as "righteousness alone exalteth a nation," we pray that our civil legislators will not deviate from the divine Law of marriage as instituted by God in the case of our first parents and as already noticed, promulgated by our Lord Jesus Christ.

The Tongue is a Fire.

ONE Sabbath afternoon, Miss Slander's pastor preached a very plain and faithful sermon from the text, "The tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell." (James iii. 6.) He pretty strongly urged the doctrine, that a tongue badly governed was an injury to its owner, and mischevious to the whole community. Miss Slander was greatly offended, and on the following morning called on the pastor, and charged him with being "personal in his preaching." "Why do you think so?" asked the worthy pastor. Somewhat off her guard, she answered, "You know, sir, you meant me." "Why do you think so?" was his repeated inquiry; and when she was somewhat calmed down, the worthy man, instead of explaining away his sermon, or assuring his hearer that he did not mean *her*, spoke of the dignity and responsibility of the servant of God, and exhorted her, as she clearly felt the suitability of his preaching to her character and conduct, to go home and humble herself before God on account of her sins, and seek grace henceforth to live to His glory. She went greatly exasperated to brother Gravity, to tell him of her troubles, who only said at the end of her narrative, "Well, I don't know, but I can't think the pastor meant me." For once she failed in her attempt to injure the pastor, for all to whom she complained thought that due reproof had been very skilfully administered.

She always professed to be sorely grieved at any improper action of the pastor, the office-bearers, or any of the other

brethren and sisters, but some how or other took special care that all their imperfections should be fully known. It was really astonishing, too, to see how readily she acquired information of new members coming into the church, and of candidates for fellowship. It was said, indeed, that some persons actually declined uniting with the church, because of the mischief they were afraid she might do them. And yet she always assured her friends that no one more earnestly desired the prosperity of Zion than herself.—*Christian Treasury.*

The late Mr. John Davidson, Portgower, Helmsdale.

THE first service of the Free Presbyterian Church in Helmsdale, was held in 1893. The preacher was the late Rev. J. S. Sinclair, Glasgow, and the precentor was the late John Davidson, the subject of this brief obituary notice. John was a native of Ardersier, Inverness-shire. From the time of his marriage, over 60 years ago, he resided in Portgower. While the time of his call to grace we do not know, information leads us to conclude that in early manhood he was the subject of the effectual working of the Holy Spirit in his soul. From his devotional exercises it was evident that eternity was often in his thoughts. We seldom heard him pray without his quoting the solemn question: "What is a man profited, if he shall gain the whole world, and lose his own soul?" He often times spoke of better days in Portgower and Helmsdale, when the fishermen would be seen going to the rocks to pray. Before going to sea they sought the blessing and protection of the Most High in this their lawful calling, and they did not ask in vain. He mourned the apostasy and God-dishonouring teachings and practices which are so prevalent in our land to-day.

In 1920, he was elected to the office of elder, but he did not feel led to accept it. As a precentor he was particularly

gifted, singing, we believe, with understanding and with grace. He put off the earthly tabernacle in the eighty-third year of his age, on 2nd November last.

Our Helmsdale congregation will hear his voice no more. May the Lord in sovereign mercy, heal the breaches made among them by his death. With his aged widow (now over 90 years of age), two sons, and relatives, we sympathise in their great loss.—W. G.

Toirt Sheachad an Anma do Chrìosd.

LE IAIN OMHAIN.

THA dà nì a tha dèanamh suas an toirt seachad so a tha'n t-anam a' dèanamh air féin de Chrìosd :—An ceud nì,—Ard-roghainn na h-inntinn agus na tuigse air Crìosd os ceann na h-uile fear-gràidh eile, do bhrìgh an oirdheirceis, agus an gràs, agus an uile—fhreagarrachd, a tha e 'faicinn ann. Anns an àite sin a chaidh 'ainmeachadh a cheana, *Dàn Shol.* v. 9. Air do'n chéile 'bhi air a cur thuige le luchd-aideachaidh coitcheinn eile, gu bhi cur seanachais air a' bheachd anns an robh oirdheirceas Fir a' gràidh a seasamh dhi, 'an coimeas ri fir-gràidh eile, tha i air ball a' toirt an fhreagraidh gu bheil e “ sònruichte 'am measg dheich mìle,” seadh, rann 16, “tha e gu lèir ionmhuinn,”—gu neo-chrìochnach os ceann na h-uile coimeas 'am measg na nithe an cruthaichte a's barraichte agus a's ionmhuinniche. Tha an t-anam a' gabhail seallaidh de na h-uile nì anns an t-saoghal, “ana-miann na feòla, agus ana-miann nan sùl, agus uabhar na beatha,” agus a' faicinn gur dìomhanas iad uile,—gu'n “siubhal an saoghal seachad, agus 'ana-miann,” I. *Eoin.* ii. 16,17. Chan 'eil an luchd-gaoil sin air dhòigh 's am bith r'a bhi air an coimeas ris. Tha e mar an ceudna a' cur luach na féin-fhireantachd fo mheas, maille ri neo-chiont am fianuis dhaoine, riaghailteachd agus stuamachd beatha, agus gach dleasannas crabhaidh a tha 'fàs o laghaileachd spioraid, agus a' teachd a dh'ionnsuidh breth Phòil d'an taobh gu léir, *Phil.* iii. 8, “Seadh, gun amharus, agus

tha mi a' meas nan uile nithe 'nan call air son ro oirdheirceis eolais Iosa Crìosd mo Thighearn." Ann an *Hosea* xiv. 3, tha an eaglais mar an ceudna a' cur cùil ris gach coslas cuideachaidh eile, ged a dh' fheudadh iad a bhi sgiamhach mar Asshuir, agus gealltanach mar na h-iodhalaibh, chum gu'm bitheadh Dia a mhàin air a ròghnachadh. Mar so, ma seadh, tha'n t-anam a' dol a steach a dh' ionnsuidh a' chomh-chomuinn chàraidich so ris an Tighearn Iosa ann am maise pearsanta,—a' dèanamh roghainn dheth a ghnàth os ceann gach leannan eile a dh' fheudas a bhi 'g iarraidh àite anns a' chridhe, agus 'g am meas 'nan call agus 'nan aolach 'an coimeas ris. Bitheadh e 'na fhois ionmhuinn, 'na dhàimhean nàdurra ionmhuinn 'na ghliocas no na fhòghlum ionmhuinn, 'na fhìreantachd ionmhuinn, 'na dhleasannais ionmhuinn,—tha an t-iomlan na chall 'an coimeas ri Crìosd.

An *dara* nì,—Dùmadh a steach na toile ri Crìosd, mar aon Fhear-posda, mar Thighearn agus mar Shlànuighear an anama. Golrear de so a bhi "gabhail ris," *Eoin* i. 12; agus cha-n e mhàin gu bheil e 'ciallachadh gnìomh eudthromaich sin an anama ann a bhi 'fantuinn maille ris, agus 'ga aideachadh anns na dàimhibh sin. 'N uair a tha 'n t-anam ag aontachadh Crìosd a ghabhail air a chumhachaibh féin, chum a bhi air a shaoradh leis 'na rathad féin, agus ag ràdh, "A Thighearn b'àill leamsa thu féin agus do shlàinte 'fhaotainn ann am rathad féin, chum cuid a bhi aig m'oidhirpibh féin ann, mar gu'm b'ann tre oibribh an lagha; ach a nis tha mi toileach gabhail riut agus a bhi air mo shaoradh ann ad rathad féin,—gu h-iomlan o ghràs; agus ged a b'àill leam roimh so imeachd a reir mo nòs féin, gidheadh, a nis bu mhiann leam a bhi gu h-iomlan fo riaghladh do Spioraid; oir annadsa tha agam fireantachd agus neart," *Isa.* xlv. 24, annadsa fireanaichear mi agus ni mi uaill;"—'n uair is i so cainnt an anama, tha comh—chomunn aige ri Crìosd ann an oirdheirceas a phearsa. Is e so a bhi gabhail ris an Tighearn Iosa 'na mhaise agus 'na inbheachd. Bitheadh creidich gu ro mhór a cleachdadh an cridheachan anns an nì so. Is comh-chomunn taghta so ris a' Mhac Iosa Crìosd. Gabhamaid ris 'na oirdheirceas uile, mar

a tha e 'ga bhuileachadh féin oirnn;—bitheamaid 'ga choimeas gu tric, ann an smuaintibh creidimh, ri luchd-gaoil eile, am peacadh, an saoghal, agus an fhéin-fhìreantachd; agus 'ga àrdachadh 'nar cridheachaibh os an ceann gu léir, 'g am meas 'nan aolach agus 'nan call ann an coimeas ris. Agus bitheadh dearbh-chinnt e aig ar n'anamaibh air fìrinn agus seasmhachd a dheadh-ghean ann a bhi 'ga thoirt féin seachad dhuinn, 'na iomlanachdaibh uile, mar eadar-mheadhonair air ar son, agus bitheadh ar cridheachan mar sin 'gan toirt féin seachad da. Innseamaid dha gu'm bi sinn air a shon, agus nach ann air son neach eile; bitheadh fios aige air uainn féin; tha tlachd aige ann a bhi 'ga chluinntinn, seadh, tha e 'g ràdh, "Tha do ghuth binn, agus d'eugas maiseach,"—agus, ann a bhi dèanamh so, bithidh suaimhneas milis aig ar n-anamaibh maille ris.

Nadur an Duine 'na Staid Cheithir Fillte.

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

Mu Bhàs.

(Air a leantuin bho t.d., p. 433).

"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.

Tha mi nis gu labhairt mu staid shiorruidh an duine, d' am bheil e dol a steach aig a' bhàs. Tha Iob a' gabhail beachd glé chudthromach de'n dol a steach so, ann am briathraibh an teagaisg; briathran a ta nochdadh fìrinn coitichionn, agus 'gan comh-chur gu h-àraid. Tha'n fhìrinn choitichionn air a ciallachadh ann; eadhon, gur éiginn do na h-uile neach a bhi le bàs air an gluasad as an t-saoghal so: is éiginn doibh bàsachadh. Ach e' ait' an éiginn doibh dol? Is éiginn doibh dol "a chum an tighe a dh'òrduicheadh do gach uile bheò;" do'n uaigh, do'n tigh dhòrcha, ghruamach, aonaranach sin, ann an tìr na dì-chuimhn'. Ciod 'sam bith àite anns am bi an corp air a thasgadh suas

an aiseirigh, gus an àite sin, mar do thigh-còmhnuidh, bheir am bàs dhachaidh sinn. Fhad 'sa tha sinn anns a' chorp, chan 'eil sinn ach ann an tigh fir-turuis, ann an tigh-òsda, air ar slighe dhachaidh: 'n uair tha sinn a' teachd a chum na h-uaigne, tha sinn a' teachd gu 'r dachaidh, gu 'r dachaidh fhada, *Ecles. xii. 5.* Is éiginn do gach uile bheò a bhi 'nan luchd-àiteachaidh an tighe so, maith agus ole, sean agus òg. Tha beatha an duine 'na sruth, a ta ruith gu doimhreachda sgriosach a' bhàis: Is éiginn doibhsan a ta nis a còmhnuidh ann an luchairtibh, am fàgail, agus dol dhachaidh do'n tigh so; agus iadsan aig nach 'eil ionad anns an cuir iad an cinn, gheibh iad mar so tigh fa dheòidh. Tha e air òrduchadh do na h-uile, leis an Tì sin gu seas a chomhairle. Chan fheudar an t-òrduchadh so atharrachadh; is lagh e nach urrainn do dhaoine bàsmhor a bhriseadh. Air do Iob a bhi càradh co-chur na firinn coitchionn so ris féin, tha e labhairt anns na briathraibh sin; "Tha fhios agam gu 'n toir thu mi gu bàs." Bha fios aige, gu'm b' éiginn da coinneamh a thoirt do 'n bhàs, gu 'm b' éiginn d'a anam agus d' a chorp dealachadh; gu 'n dèanadh Dia, a shuidhich a choinneamh, gu cinnteach a cumail. Bha Iob air uairibh a' toirt cuiridh do 'n bhàs teachd d' a ionnsuidh, agus a thoirt dhacaidh d' a thigh; seadh bha e an eunnart ruith d' a ionnsuidh roimh an àm, Iob vii. 15. "Is fèarr le m' anam tachdadh, agus bàs no beatha." Ach an so tha e toirt fainear gu 'n tugadh Dia esan a dh' ionnsuidh a' bhàis; seadh, gu 'n tugadh e air ais e d' a ionnsuidh, mar tha 'm focal a' ciallachadh. Leis a sin tha e cumail a mach, nach 'eil beatha againn anns an t-saoghal so, ach gu bheil sinn mar gu 'm bitheamaid a' ruith, air falbh o'n bhàs, a ta sìneadh a mach a ghàirdeine fuar, gu 'r glacadh o 'n bhroinn. Ach, ged is caol an tearnadh a ta againn an sin a dhol as o a spàgan, chan urrainn duinn dol as fada: bithidh sinn a ris air ar toirt air ar n-ais d' a ionnsuidh. Bha fios aig Iob air so, bha e cinnteach as, agus bha e sealltuinn air a shon.

Ged tha'n teagasg so air a dhearbhadh le fiosrachadh nan uile ghinealach a bha riamh ann, o chaidh Abel a stigh do'n tigh a dh' òrduicheadh do gach uile bheò; agus ged tha fios aig

na beòthaibh gu'm faigh iad bàs; gidheadh tha e feumail labhairt mu chinnteachd a' bhais, chum as gu bi e air a cheangal air an inntinn, agus air a ghabhail gu h-iomchuidh gu cridhe.

Uime sin thugaibh fainear, *air tùs*, Gu bheil lagh neo-atharraichte bàis ann, fuidh am bheil daoine air an druidealh suas: "Tha e air òrduchadh do dhaoineibh bàs fhaotainn, *Eabh.* ix. 27. Tha e air a thasgadh suas air an son, mar a thaisgeas parantan air son an cloinne: Feudaidd iad sealltuinn air a shon, agus chan urrainn doibh a sheachnadh a chionn gu 'n do chomharraich agus gu 'n do ghléidh Dia air an son e; chan 'eil teagamh anns a' ghnòthuch; "Bàsaichidh sinn gu deimhin," 2 *Sam.* xiv. 14. Ged nach cluinn cuid de dhaoine mu bhàs, gidheadh is éiginn do na h-uile duine bàs fhaicinn, *Salm* lxxxix. 48. Is gaisgeach am bàs ris an éiginn do gach uile gleachdadh: is éiginn duinn dol 's a' chath ris, agus gheibh e bhuaidh, *Ecles.* viii. 8. "Chan 'eil duine 'sam bith aig am bheil cumhachd os ceann an spioraid a chumail an spioraid, no cumhachd ann an là a' bhàis." Bithidh iadsan, gun amharus, a gheibhear beò aig teachd Chrìosd, "air an caochladh," 1 *Cor.* xv. 51. ach bithidh an caochladh sin comh-ionnan ri bàs, freagraidh e 'na àite. Is éiginn do na h-uile neach eile imeachd air an rathad choitichionn "air slighe gach uile fhèidil."

'S an dara àite, Gabhamaid beachd air fiosrachadh gach là. Chi na h-uile duine gu bheil "daoine glìce a' faghail a' bhàis, mar an ceudna an t-amadan agus an t-ùmaidh," *Salm* xlix. 10. Tha farsuinneachd gu leòir an talamh so air ar son-ne, ged is mór an sluagh a bh' air romhainn; dh' imich iadsan a dhèanamh àite air ar son, mar as éiginn duinne imeachd a dh' fhàgail àite air son muinntir eile. Is fada o na thòisich am bàs air daoine iomchar air falbh do shaoghal eile, agus tha sluagh mór agus gu'n àireamh air dol an sin cheana; gidheadh tha cheaird a' dol a ghnàth air a h-aghaidh, tha 'm bàs a' giùlan air falbh luehd-àiteachaidh ùr gach là, do 'n tigh a dh' òrduicheadh do gach uile bheò! Cò riamh a chual an uaigh ag ràdh, Is leòir e?

'S fada tha i faotainn, ach fathast tha i ag iarraidh. Tha 'n saoghal so' cosmhuil ri féill mhór no margadh, far am bheil cuid a' teachd a steach, cuid eile dol a mach, am feadh a ta 'n comh-chruinneachadh a ta ann troimh a chéile, agus chan 'eil fhios aig a' chuid mhór dhiubh eiod a thug an ceann a chéile iad: No, cosmhuil ri baile suidhichte air an rathad gu baile mór, tre 'n deachaidh cuid de'n luchd-astair seachad, cuid aig imeachd troimhe, am feadh a ta cuid eile, a mhàin teachd a steach. *Ecles. i. 4.* "Tha aon ghinealach a' siubhal, agus ginealach eile a' teachd, ach fanaidh an talamh gu bràth." Tha 'm bàs 'na theachdair an-iochdmhor làidir nach feudar a bhacadh o chur òrduigh an gnìomh, le neart a' chumhachdaich, le duais a' bheartaich, no le athchuinge a' bhoehd. Cha toir e urram do 'n cheann liath, is cha bhi iochd aige ri ciochran maoth. Chan urrainn do 'n dàn agus do 'n trèun cur 'na aghaidh; 's chan 'eil dol as aig an lag-chridheach anns a' chath so.

'S an treas àite, Tha corp an duine air a dhèanamh suas de nithibh truailidh, *Gen. iii. 19.* "Is duslach thu, agus gu duslach pillidh thu." Chan 'eil 's na daoine as làidire ach soithichean bristeach creadha, a ta gu h-ealamh air am briseadh 'nam bloighdibh. Chan 'eil an t-anam ach ann an tigh-còmhnuidh iosal, am feadh a ta e 's a' chorp bhàsmhor so; ni nach 'eil 'na thigh cloiche, ach tigh creadha: Chan fheud na ballachan creadha gun chaitheadh air falbh, gu h-àraidh a chionn nach 'eil an stéidh air carraig, ach anns an duslach. Bruthar iad roimh an leomann; ged tha bhiasdag so cho maoth, is gu'n cuir beantuinn a mheòir as dith, *Iob iv. 19.* tha na nithean sin cosmhuil ri fùdar; cuiridh sradag bheag a thuiteas orra, ri theine iad, agus loisgidh i suas an tigh. Ni chlach, no fiondhearc, fuiltean ann am bainne, daoine a thachdadh, agus an tigh creadha a chur 'na dhuslach. Ma bheir sinn fainear dealbh agus cruth ar cuirp, cia eagalach agus iongantach a ta sinn air ar dèanamh! agus cia lag agus anmhuinn 'sa tha na nithe ris am bheil ar beatha an crochadh, agus cia cho riaghailteach 's a dh' fheumas iad a bhith: agus gu bheil aig a' bhàs choimhlion dorus gu teachd a stigh air, 'sa tha de mhìn-thuill do-fhaicinn anns a'

chorp; agus ma choimeasas sinn an t-anam agus an corp ri chèile, feudaiddh sinn a mheas gu ceart gu bheil ni éiginn na 's iongantaidhe 'nar beatha, no a ta 'nar bàs; agus gur e is iongantaidhe, bhi faicinn duslach a' siubhal sìos agus suas air an duslach, no e bhi luidhe sìos ann! Ged nach 'eil lèchran ar beatha air a séideadh gu grad as, gidheadh is fheudar do 'n lasair dol as mu dheireadh, do bhrìgh easbhuidh ola. Agus ciod a ta 's na h-eucailean agus na galairean sin uile, d' am bheil sinn buailteach, ach teachdairean a' bhàis, a ta teachd a dh' ulluchadh a shlighe? Tha iad 'gar coinneachadh, cho luath 's a chuireas sinn ar cos air an talamh, a dh' innseadh dhuinn ann ar teachd a steach, nach 'eil sinn a' teachd a chum an t-saoghail ach gu dol a mach as a rìs. Gidheadh, tha cuid air an gearradh air falbh ann an tiota, gun rabhadh fhaotainn le tinneas no le eu-slainge.

'S a' cheathramh àite, Tha anama peacach againn, agus uime sin cuirp bhàsmhor. Tha 'm bàs a' leantuinn a 'pheacaidh, mar tha 'n sgàile a' leantuinn a' chuirp. Is éiginn do na h-aingidh bàsachadh, a thaobh bagraidh coimheheangail nan gnìomh, *Gen. ii. 27.* "Anns an là a dh' itheas tu dhith, gu cinnteach bàsaichidh tu." Agus is éiginn do na naomh bàsachadh mar an ceudna; chum, as mar a thàinig bàs a steach le peacadh, gu 'n rachadh peacadh a mach le bàs. Thug Crìosd an gath as a' bhàs, air an son-san, ged nach d' thug e air falbh am bàs féin. Uime sin, ged a shàthas e annta, mar a rinn an nathair nimhe ann an làimh Phoil, cha dèan e an dochann. Ach a chionn gu bheil luibhre a' pheacaidh ann am ballachan an tighe, is éiginn a bhriseadh sìos, agus an airneis uile bhi air a giùlan air falbh. 'S an àite mu dheireadh, Chan 'eil beatha an duine, anns an t-saoghal so, a réir meas nan Sgrìobtuir ach 'na cheum goirid o'n bhàs. Tha 'n Sgrìobtuir ga nochdadh, mar ni dìomhain agus falamh; goirid ann am mairsinn, agus luath 'n a imeachd air falbh.

(Air a leantuinn).

Notes and Comments.

Dark Outlook for Church of Rome.—While the Church of Rome is increasing in numbers and influence in this country it is gratifying to know that things are not going so well with it in other quarters as indicated by the following extract from *Evangelical Christendom* (January—February): "Certainly the Church of Rome appears to be at the present time in a pitiable state. She is losing her hold upon great nations in Europe, and upon the Americas, where she has long held sway. With the progress of popular education, this loss is likely to continue. Superstition has a natural tendency to create a reaction in the direction of infidelity. Recent Popes and their counsellors are credited with conservative principles and a repressive policy. If, on the one hand, they have to lament defections, they have on the other hand to encounter the movement known as 'Modernism' which is quietly revolutionary. It is not possible to read the writings of such men as Loisy and Tyrrell without a measure of sympathy, although we need scarcely say we do not agree with all their critical conclusions, or with their repudiation of Protestant principles. The outlook for the Roman church is dark and gloomy indeed. It is unlikely that she can compensate her losses by gains in Protestant England, Wales, or Scotland."

Sabbath Observance in England.—The Lord's Day Observance Society states that if Great Britain loses as much of her Sabbath in the next twenty-five years as she has lost in the last twenty-five, she will practically have no Sabbaths at all. This, though perhaps in a lesser degree, applies to Scotland also. The Society presents the following disturbing statistics: There are 250,000 shops open in England (40,000 in London alone) on the Lord's Day. 2,000,000 workers, or one out of every eight of the adult population, are engaged in Sabbath labour. Three public houses (fortunately public houses are closed in Scotland on the Lord's Day) are open for every place of worship. The menace to the Sabbath is real and persistent and it behoves

all who believe in the binding obligation of the Fourth Commandment to seek the preservation of God's Holy Day. The observance of the Sabbath as founded on God's Holy Law has always had to contend with powerful enemies. In our days, in the name of a wider liberty, the free lances of the press, the gadflies of journalism, have convinced themselves that by leering sneers they can sap imperishable foundations. They are greatly mistaken; for, after all it is not to men, who themselves are Sabbath breakers (as so many of these pressmen are), that we need look for right views on Sabbath observance any more than we would look for a sensible essay from a Peterhead convict on the keeping of laws which he has regularly broken.

Church Union Benefits Doubtful.—Letters have recently been appearing in the Scottish press in which expression is given to dissatisfaction with the 1929 Union (Church of Scotland and U.F. Church) both from a spiritual and material point of view. The policy of the Re-adjustment Committee is severely criticised; one writer says that when an adjustment for union of congregations takes place it is almost invariably the former U.F. Church which is considered redundant. Financially, the benefits, so loudly heralded by the union engineers, are not materialising, in fact there is a steady and maintained tendency since 1929 in the opposite direction. The Maintenance of the Ministry Fund is down £4414 for 1936, and the total deficiency since 1929 is £34,000. It is a fact worth observing that the same downward financial course followed the union of 1900 though it had been proclaimed on the housetops before the Union that it would help the United Church from the financial standpoint. The disputings and contentions of congregations and the three year plan device are all evidences of the unreality of the Union in many congregations.

The Flowing Flood.—The Presbyterian Churches at home and in the colonies opened their doors for the world to enter and it looks like the world will soon rule them. The following paragraph from *Our Banner* will throw some light on the

condition of things in New South Wales, Australia : " The Church Blue Book of the Presbyterian Church of New South Wales, according to the Rev. Dr. V. C. Bell, has forbidden card parties and dances for fifty years. ' Yet,' he says, ' card parties and dances have continued all through these years. As the general body of Presbyterians go to dances and play cards, I think we would be consistent in deleting this rule from the Blue Book.' " What strange reasoning from a professed minister of the gospel. Because the world has got so far into the Church therefore in the name of consistency let all the barriers to its entrance be removed ! Would it not show a little more consistency if the Church held to its good rule and deleted the names of those who favoured and indulged in card playing and dances from its communion roll ?

The Situation in Germany.—The condition of the Jews in Germany, says the *Christian Hebrew*, has not changed during the past three months. Indeed, their position is becoming more desperate each day as their relentless persecution by the Nazi Government continues. Within recent months, fresh attacks have been made upon the Bible, in order to undermine the character of the Jews, as well as the foundations of Christianity. The notorious Jew-hating professor, Dr. Von Leers, has recently published an article in a number of German newspapers containing outrageous attacks on the Biblical patriarchs, Abraham, Isaac and Jacob. The patriarchs are set forth as pure swindlers who had nothing but a demoralizing influence upon the world. Jacob is stated to have been a gangster, and Abraham belonged to the underworld. In a new and perverted translation of the Gospel of John, Christ is presented as a non-Jew of Teuton stock.

The Tragedy of the Jews in Poland.—We are informed that the position of the three and a half million Jews in Poland is rapidly deteriorating. On all hands we get the reports that the degradation, poverty, and wretchedness of the Jews in Poland have reached an unprecedented depth. Economic pauperization and political persecution of the Polish Jews grow in extent and

intensity daily. Within recent months anti-Semitism has assumed a most bestial and brutal form. The Jews in Poland have lived there for seven hundred years, and never during that period has their position been more precarious, and their fate more appalling, than to-day. Never has Jewish hatred been so deep-seated and widespread with such catastrophic results as to-day.
—*Hebrew Christian.*

Holy Week (so-called) and Easter Services.—There was an increased observance, says the *British Weekly*, of Holy Week in Scotland this year. In the *Church of Scotland* daily services were held not only in such central charges as St. Giles' and St. Cuthbert's, in Edinburgh; the Cathedral and the Barony, in Glasgow; St. Mary's, in Dundee, and the West Church of St. Nicholas, in Aberdeen, but also in many other churches in these cities and throughout the country generally. Next year, when the tercentenary of the signing of the National Covenant will be observed, probably many of those who held these daily services will be vying with one another in praising the good work done at that time when holy days had their quietus, as far as Scotland was concerned, for a season, at least.

Protestant Missionaries in Abyssinia.—It would appear that the Church of Rome is taking full advantage under Mussolini's protection to get rid of all rivals in that country and making it impossible for Protestant missionaries to carry on their work. Of course the prime movers in this movement are astute enough to say what is being done is for state reasons but people are not quite so stupid as to be gulled by this excuse. The question has been raised in Parliament but Mussolini has a way of snapping his fingers at Great Britain and the other nations and doing what he pleases.

Beautiful Words.—Part of the Coronation ceremony consists in handing a Bible to the King by the Archbishop of Canterbury who thus addresses the Sovereign: "Our Gracious King: We

present you with this Book, the most valuable thing that this world affords. Here is wisdom: this is the Royal Law: these are the lively Oracles of God. Blessed be he that readeth, and they that hear the words of this Book; that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay wise in salvation and so happy forevermore, through faith which is in Christ Jesus, to whom be glory for evermore. Amen." If the book handed to the King contains only the Scriptures of the Old and New Testaments then the foregoing words are words fitly spoken "like apples of gold in pictures of silver" (*Provs.* xxv. 11). But if the book contains the Apocrypha its presence will act as the dead flies in the apothecary's ointment (*Eccles.* x. 1) and the words will not only lose their beauty but their significance.

Church Notes.

Communions.—*May*—First Sabbath, Kames and Oban; second, Dumbarton, Scourie, Dingwall (*note change of dates for Scourie and Dingwall*), and Broadford. *June*.—First Sabbath, Applecross, Tarbert (Harris), Thurso, and Coigach; second, Shieldaig; 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, Stratherick, Plockton, Bracadale, North Uist. *August*.—Second Sabbath, Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. 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 the Communions should be sent to the Editor.

Meeting of Synod.—The Synod will (D.V.) meet in the Hall of St. Jude's Church on Tuesday, 18th May, at 6.30 p.m., when the retiring Moderator, Rev. James Macleod, Greenock, will (D.V.) conduct divine worship.

Death of Rev. Donald Macleod, Shildaig.—As we were going to press last month we received the sad news of Rev. D. Macleod's death. This is another breach in our ministerial ranks and a heavy and distressing blow to his family circle and to his congregation which but recently lost two of its elders and now its minister. We commend the widow and children to Him who is the Judge of the widow and the Father of the fatherless. Our sympathy, and we are sure the sympathy of the whole Church, goes out to them and also to the stricken congregation. We had expected to have an obituary for this issue of the *Magazine* but up to the time of going to press it has not reached us.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs M., Tokomaru Bay, N.Z., £1 10s; A. C. Broallan, Beaully, 12s; Mrs C. McK., Badnaban, Lochinver, 5s; J. S., Beaully (o/a Beaully), £2; Friend, Sydney, N.S.W., 14s; A. S., Glendessary, Achnacarry, 6s 3d; A. Mc., Tofino, B.C., Canada, £1 2s; Perthshire Adherent, o/a Struan, 10s; Perthshire Adherent, o/a Vatten, £1; Perthshire Adherent, o/a Flashadder, 10s; Perthshire Adherent, o/a Edinburgh, 10s; D. M. Store, Rannoch Station, 13s 9d; Mrs A. M. Drinan, Ardentinn, 6s; Friend, Invernessshire, £2.

Home Mission Fund.—Miss K. McK., Bettyhill, per Mr M. Mackay, 5s; Perthshire Adherent, £1.

Organisation Fund.—J. M., Drinishader, Harris, 9s; Perthshire Adherent, 10s; Friend, Invernessshire, £1; From Winnipeg Congregation, o/a Rev. D. Urquhart's expenses, £20.

Colonial Mission Fund.—Mrs McP., Tokomaru Bay, N.Z., £2 10s 3d; Perthshire Adherent, 10s.

Jewish and Foreign Missions.—Friend, Lewis, per Rev. N. McIntyre, £3; Friends, Glasgow, per Rev. N. McIntyre, £1; A Friend, per Rev. D. Beaton, £5; Mrs F. C., Immerion, Strathyre, £1; Perthshire Adherent, £3; Misses McA., Gerston, Halkirk, £2 2s; Mrs McL., Dallas, 15s; Miss H. W., Brighton, £1 1s; Miss

J. A., Bristol, 10s; Friend, Scalpay, Harris, £5; A Friend, Invernessshire, £2; J. R. M., Tillsonburg, Ontario, £1; D. M., Carr Bridge, 4s; Friend, Bonar Bridge, 10s; M. M., Ardroe, Lochinver, 5s; "Interested," Inverness, 5s; J. F., South Clunes, Kirkhill, 8s; Mrs M. M., Milton, Applecross, 5s; Mrs M. M., 42 Lurebost, 10s; A. J. S., Applecross, 15s; Anon., 7s 3d; Mrs. M. H., Stoke Newington, London, 10s; Miss C. S., Kinlocheil, 8s; T. McD., Brock, Sask., Canada, 10s; Mrs I. McP., Muirton, Inverness, 6s; Miss M. G., Aviemore, 6s; Collected by Mrs M. Mathieson, in Eyre and district, Snizort, £3 13s.

South African Mission Well-Sinking Fund.—Friend, Staffin, per Rev. D. M. Macdonald, 2s 6d; Rev. Dr R. Macdonald, acknowledges with sincere thanks the following collections:—Inverness Congregation, £10 5s; Lochgilphead, £5 4s 6d; Raasay, £3 17s; Fort William, £1 15s; Kinlochleven, £1 12s 6d; and the following donations:—Kilmacola, 10s; D. McP., 10s; Miss McColl, £1; Skipper, "Lochfyne," 10s; Glasgow Friend, £1.

General Building Fund.—Perthshire Adherent, 10s.

Aged and Infirm Ministers and Widows and Orphans Fund.—Perthshire Adherent, 10s; K. M. H., Stoke Newington, London, 10s; Friend, Ontario, £2.

College Fund.—Perthshire Adherent, 10s.

Mr Brider's Mission to the Forces.—Mr Brider acknowledges with grateful thanks a donation of £2 from Mrs D. McK., Ripley, Ontario, per Mr J. Grant, Inverness.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr M. Gillanders acknowledges with sincere thanks a donation of £1 from Mrs R. Mc., Adheslaig, per Rev. A. F. MacKay.

Borve (Harris) Meeting House.—Rev. D. J. MacAskill acknowledges with grateful thanks the following donations:—Miss MacAulay, Kyles, Scalpay, by Card, £5; Mr John Gillies, Glasgow, £6 18s; per Miss C. MacKay, £3 10s; per Miss MacMillan, Fort William, £3 10s; per Mr MacInnes, Breasclete—Friend, 5s; A. M., Stockinish, 10s; N. & M. Mc., Miavaig, Harris, 5s; A. C., Geocrab, 10s; D. M., Northton, 10s.

Beaully Congregational Funds.—Mr J. Stewart, Craigscurrie, Beaully, acknowledges with sincere thanks a donation of £1 from "Friend," Bridge of Weir, per Rev. D. A. Macfarlane, o/a Beaully Sustentation Fund.

Broadford Congregational Funds.—Mr D. Nicolson, Missionary, Broadford, acknowledges with grateful thanks a donation of £2 from "A well-wisher;" also £4 from "A Lover of the Cause."

Daviot Church Building Fund.—Rev. E. Macqueen acknowledges with grateful thanks a donation of £1 from A Friend.—Balance of debt due at this date amounts to £369.

Dornoch Church Repairs Fund.—Rev. F. Macleod acknowledges with sincere thanks the following donations:—"Free Presbyterian," Dornoch, £1; "Friend," 10s; Friend, Australia, 10s; also "Friend, Sydney, N.S.W., 10s, per Mr J. Grant, 4 Millburn Road, Inverness.

Gairloch Congregational Funds.—Mr Duncan Fraser, Treasurer, acknowledges with sincere thanks a donation of £3 from Mrs W., Pasadena, California.

Oban Congregational Funds.—The Rev. D. Beaton acknowledges with grateful thanks a donation of £20 for Oban Congregation Funds from "A Friend."

Portnalong Mission House.—Mr D. Morrison, Portnalong, acknowledges with grateful thanks the following donations:—Friend, Dunvegan, £1; Friend, Glendale, 5s, also the sum of £7 10s 6d, collected in Portnalong district by Mr D. J. McLeod and Mr J. N. Macdonald, on behalf of the Tallisker Church Building Fund, the debt on the Fund now amounts to £266 14s 8d.

Uig Manse Debt Fund.—Mr Mal. MacIennan, 38 Cliff, Uig, Lewis, acknowledges with sincere thanks the following donations, per Rev. M. Gillies, "Friend, Inverness," 10s; Friend, Edinburgh, £1; F. P., Edinburgh, £1; also per Mr J. Grant, 4 Millburn Road, Inverness, "Friend, Sydney," N.S.W., 10s.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair acknowledges with grateful thanks a donation of 10s from a "Friend."—Balance of debt due at this date is £234.

South African Mission Clothing Fund.—S. MacP., 205 Westminster Avenue, Lake Forest, Ill., 2s.

The Magazine.

3s 6d Subscriptions.—J. MacBeath, Lonbain, Arrina; Rod. Macrae, Slumbay, Lochcarron; Miss A. Macdonald, Penefiler School, Portree; Miss M. MacKinnon, Colome, Achateny; Angus McLeod, Culkein, Drumbeg; J. Forbes, Suth Clunes, Kirkhill; S. F. Paul, 4 Silverdale Road, Hove; Miss E. Finlayson, Station Road, Garve; N. MacAskill, Ostaig, Sleat; Mrs Macdonald, Dunosdale Cottage, Uiginish; Miss H. MacLean, 19 Melville Terrace, Stirling; M. Stewart, Bungalow, Nevis Br., Fort William; C. Stewart, P.O. Kinlocheil; J. McArthur, 15 Achmore, Stornoway; M. MacLeod, 6 Nicolson Road, Stornoway; Mrs. MacKenzie, Dumballoch, Beaul; Miss J. Alexander, 10 Cotham Road, Bristol; Mrs Shepherd, Bayview, Dornoch; D. Macdonald, Killiechronan, Aros; Miss H. Fraser, Resolis Cottage, Alness; D. MacLean, Tyfrish, Beaul; J. MacKenzie, Borreraig, Dunvegan; Miss M. MacLeod, 2 South Arnish, Raasay; A. MacKenzie, Drumchork, Aultbea; Nurse C. N. Macdonald, Bungalow, Machrie; A. Colquhoun, Millivaig, Glendale; Mrs N. MacLeod, 11 Clachan, Raasay; Nurse C. I. Kelly, Craigbeck, Moffat; Miss C. F. Graham, Kilmartin; John Morrison, Lickisto, Harris; E. Cattnach, 7 Breadalbane Terrace, Edinburgh; Miss A. MacGregor, Brynaport, Kishorn; D. MacKintosh, Dalnahulrich, Carr. Bridge; J. MacInnes, Garlapin, Portree; M. Cameron, Inverasdale; Rev. Jas. A. Tallach, F.P. Manse, Kames; D. J. MacKenzie, School House, Ardgay; Miss K. Macaskill, Ollaach, Braes, Portree; Miss C. M. Macdonald, Molnafobhag, Harris; M. McLean, Colony III. O.H.S., Bridge of Weir; Mrs D. MacKay, East End, Ardineaskan; Mrs R.

Macdonald, Moyle Park, Glenelg; Miss K. M. Matheson, School House, Kensaleyre; J. Macdonald, 3 Tockavaig, Sleat; H. McEwan, 2 Paterson Street, Lochgilphead; Miss M. MacLennan, 1 Tomich, Muir of Ord; Miss E. Robinson, 9 Queen's Road, Lytham St. Annes; Mrs C. Murray, Stein, Waternish; S. P. Beebee, Fair View, Charlemont Road, Walsall; A. Beebee, 19 Persehouse Street, Walsall; Ken. Munro, Ardcharnich, Garve; R. H. Conway, "Marcion", Bye-Pass Road, Stevenston; Miss M. MacLeod, Holman, Raasay; Mrs T. Walker, Shirley, Lochend Crescent, Bearsden; J. M. Murray, Muie, Rogart; Miss M. Macdonald, 108 7th Av. E., Vancouver; Mrs Macpherson, Tokomaru Bay, N.Z.; Mrs Beaton, Mossfield, 5 Camustinivaig, Portree; Mrs. Wm. Macdonald, Easandubh, Dunvegan; W. M. Swanson, Heathfield, Thurso; Mrs R. MacLean, Lochside, Clashmore, Culkein; Mrs. D. Fraser, 3 Lybster Dounreay, Thurso; M. Campbell, South Erradale, Gairloch; M. Macleod, 28 Swordle Knock, Stornoway; W. Graham, Inver, Lochinver; D. Black, Tongside, Scotsclader; Rev. D. J. Matheson, F.P. Manse, Lairg; Miss A. Macdonald, School House, Torran, Raasay; A. G. McDougall, Thornhill, Oban; John McLeod, Drinishader, Harris; J. Manson, Tighnabruach, Spencefield Lane, Evington; J. Ross, "Kimberley," Fearn; Mrs M. Macdonald, School House, Dalarossie, Tomatin; Mrs. B. Macdonald, Nostie, Kyle; Miss E. MacLennan, 21 Gloucester St., Pimlico, London; Mrs C. Munro, 405 Colborne Street, Simcoe, Ontario; J. Nisbet, Kilchoan, Acharacle; F. Matheson, 30 Charlton Street, Granville, N.S.W.; Mrs MacPherson, Duriner, Shildaig; J. MacKay, Cameron Street, 15 Goderich, Ontario; Rev. R. R. Sinclair, F.P. Manse, Wick; Mrs B. Macdonald, Coltfeld House, Alves, Forres; Miss C. Macdonald, 54 Westbourne Street, Sloane Square, London; Nurse J. Campbell, 47 Glendevon Place, Edinburgh; Misses Macadie, Gerston, Halkirk; A. Swanson, Morven House, Halkirk; Mrs E. S. Stewart, Tigharry, Lochmaddy; J. Wilson, 5 Tankerville Place, Jesmond, Newcastle; Mrs M. Campbell, 478 Keppochhill Road, Glasgow; Miss C. MacLennan, Inshlaggan School House, Invergarry; Mrs M. C. Burnett, Achintraid, Kishorn; Mrs D. Macleod, Strathan, Lochinver; M. MacKenzie, c/o Henry, Thurso Road, Wick; Mrs MacSween, 2 Laxdale, Stornoway; Rev. R. MacKenzie, 5 Park Quadrant, Glasgow; J. A. MacKenzie, c/o Park, 28 Kelly Street, Greenock; Mrs MacKenzie, Ardene, Ullapool; Mrs R. H. Galloway, 24 Marshall Street, Grangemouth; Rev. J. Colquhoun, F.P. Manse, Glendale; Mrs Macleod, 16 Inverarish Terrace, Raasay; Miss B. Martin, 34 Charles Street, Inverness; Mrs W. Black, Upper Gordonsburn, Huntly; Sinclair Murray, Scotsclader, Caithness; Mrs J. Macdonald, Balgy, Shildaig; Miss E. C. Sinclair, 406 London Road, Glasgow; D. MacKay, Fern Bank House, Kyle; A. T. Tasker, Mountain Ash, Great Leighs, Chelmsford; A. Munro, Nedd, Drumbeg; Mrs F. MacRae, 1 Melvaig, Gairloch; C. Urquhart, Luibmore, Achnasheen; C. MacLean, Morefield, Ullapool; Mrs MacLaughlan, Pier House, Lochmaddy; Miss A. MacAulay, Kyles Scalpay, Tarbert; Dr Jeannie Grant, Mission House, Seoni, C.P., India; Mrs M. MacDonald, Sea Bank, Aird, Badachro; Mrs P. Dunbar, Dunringell, Kyleakin; A. MacLeod, Life-Saving Station, Tofino, B.C.

3s 9d Subscriptions.—Mrs L. Macdonald, Callakille, Shildaig; Mrs Ewen MacLeod, Meavaig, Tarbert; J. H. Ross, 508 South Tracy Av., Bozeman, Montana; E. Ross, 17 Panton Street, Cambridge; W. Morrison, 13 Reef, Miavaig, Uig; C. Urquhart, Crask House, Auchterarder; H. Stewart, Oakbank, Kinlochell; A. J. Sutherland, Police Station, Applecross; M. Stewart, Bushy Creek, Kyle; G. Taverne, De Riemerstr 13, The Hague, Holland; D. Macdonald, 31 Lusta, Waternish; Miss C. Macdiarmid, 15 Lochbay, Waternish; Mrs M. MacLennan, Laide, Rogart; Mrs A. MacLean, 211 Altandhu, Achiltibuie; Ken. Morrison, Foindle, Lairg; Jas. McIver, Craig View, Lairg; Mrs Morrison, Easter Arboll, Fearn; Mrs A. MacKenzie, Drumbuie, Kyle; Miss M. Bain, 291 Devon Mns., Tooley Street, London; Mrs G. McLeod, Achina, Bettyhill; Miss M. MacLean, The Sheiling, Aviemore; D. Murchison, Stores, Rannoch Station; Ken. MacLennan, Tailor, Shildaig; J. Baker, 206 West Street, Dunstable; J. McIvor, 5 Ardrol, Uig; D. McBeth, Auchintraid, Kishorn; Miss M. MacKenzie, Assynt House, Stornoway; J. Gillies, Sen., Ardhu, Applecross; A. Nicolson, 6 Balmeanach, Portree; Miss J. MacLeod, Home Farm, Portree; A. Murray, Acheillie, Rogart; Mrs A. McPhail, Achahoish, Lochgilphead; Mrs Campbell, Balnacoc, Uig, skye; Mrs J. MacDougall, Millburn Cottage, Bayhead; Miss E. Macdonald, Achnahane, Spean Bridge; R. D. Nicolson, 2 Penefiler, Portree; Mrs C. MacLeod, Balemor, Grimsay; Mr Urquhart, 97 High Street, Invergordon; Mrs Macdonald, F.C. Manse, Kiltarn; Miss MacCulloch, Ferryton, Balblair; Miss S. A. Urquhart, Balblair, Don, MacLeod, per Mrs Bowman, Gibsmuir, Duftown; Don. Matheson, Duirinish, Kyle; Miss M. Silver, Edinbane, Skye; Miss A. McLeod, Badinscalie, Achiltibuie; D. McLeod, Altnabrae, Lochinver; Angus Campbell, Shildaig; Mrs Don. MacLean, Camustiel; J. Graham, 64 Crown Street, Newcastle; N. Cumming, Kyle Rona, Raasay; Mrs M. MacLennan, Milton, Applecross; Mrs J. MacLean, Toscaig; Mrs Macrae, 8 Thorburn Gr., Colinton, Edinburgh; J. MacKenzie, Greenhill, Achiltibuie; Mrs F. Campbell, Immerion, Strathyre; Alex. MacKenzie, Voelas Road, Lyttelton, N.Z.; Miss E. M. MacKay, Ingleboro House, Castlehill, Aberdeen; John Cameron, Gardale, Kingairloch; Miss A. Macrae, Taobh-na-Mara, Ardineaskan; Mrs MacIver, Seaside Bungalow, Breasclete; Allan Morrison, Out End, Breasclete; Mrs A. MacLean, Bayview, Breasclete, S.; Miss T. MacLeod, Campbellton, Leckmelm; Neil Grant, 15 Elgol; Miss M. MacLeod, Riverside Cottage, Inchadamph; Mrs Finlayson, "Dunallan," Queen Street, Dunoon; I. M. Banks, Borough Farnham, Surrey; Don. Cameron, Grenitote, Sollas; John Darroch, Feolin Ferry, Jura; J. McLean, Kinistino, Sask.; J. MacLeod, 9 Edinbane, Portree; D. McLennan, 8 Blair, Inverasdale; A. MacKinnon, 16 Elgol; P. MacKinnon, 2 Drinan, Elgol; J. Macpherson, 16 Midtown, Inverasdale; Mrs M. MacLeod, 1 Brae, Inverasdale; D. Macdonald, 2 Cuaig, Arrina; Thos. Macdonald, Box 34, Brock, Sask.; Mrs Dow, 29 Crewe Bank, Edinburgh; Dun MacKenzie, Artafallie, North Kessock, Inverness; R. Macaskill, Flashadder.

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