

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. li. 4.*

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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No. 9.

The Dawning of Another Year.

BY the time this issue of the Magazine is in the hands of many of our readers a new year will have begun. What God has in store for us in the coming year is hid in the counsels of the Eternal—it may be sorrow, it may be joy, it may be restoration to health, it may be wearisome days of affliction and it may be death. Whatever may be our appointed lot it would be well if, through grace, we could say: "Good is the will of the Lord." During the year that has passed some of the readers that were with us at the beginning of 1937 are now gone—some of these had travelled far on the journey of life and others were only taking their first steps on the long journey in connection with which they and those who fondly loved them were looking forward to their career in the world. But they too are gone, their places are empty and will be no more filled. Age and youth are passing on and preaching to us to be ready. To those of our readers who have passed through sorrow or from whose homes dear ones have been removed we tender our heartfelt sympathy.

The year that has passed has been full of wars and rumours of wars. The situation in Palestine is anything but encouraging and acts of lawlessness and murder are fitted to cause disquietude. The civil war in Spain is still raging. And a fierce war is being waged between the Japs and the Chinese. Though there has been no formal declaration of war that does not alter the fact that thousands of human beings are being suddenly hurled into eternity while thousands more are having

their homes wrecked and their bodies mangled. The League of Nations which was to establish an Eden on earth, according to the prophecies of its promoters, and ardent supporters, is looking the very picture of Impotence personified. The League of Nations had no need of God and God has left it to its own devices and to-day few wise men look to it for any help. The year has also been full of distractions. War was in the air and if the nations of Europe have in the over-ruling Providence of God seen another year without the earth being deluged with blood that is due not to their masterly diplomacy but to the goodness of the God of nations. Our own country is feverishly engaged in forging implements of war and the laboratories of the scientists are using the resources of science for offensive and defensive precautionary measures. It is a sad commentary on our boasted civilisation. We have no desire to draw a gloomy picture or to fill the minds of our readers with dark forebodings but there is no use of shutting our eyes to the serious situation confronting the nations.

Fortunately the dark shadows of unemployment that hung long over so many homes and which caused such anxiety to our statesmen has so far passed away though there is still about $1\frac{1}{2}$ millions unemployed. The change for the better is something to be thankful for. How trying the unemployment period was is evidenced by the effect produced by any rumour of a "slump" in employment.

The previous year will go down to history as the year in which three British Kings reigned—George V., Edward VIII., and George VI. In the over-ruling providence of God the nation and throne were carried through a crisis that might have shaken the British throne to its very foundations. We cannot be too thankful to God for His kindness that we were carried through this unprecedented crisis and surely it was an occasion for national thanksgiving.

The religious situation in the nation in general and in Scotland in particular is not fitted to cheer and hearten us. The Archbishop of Canterbury has issued a Re-call to Religion and the

Church of Scotland is arranging for a national campaign. Meetings are already being held throughout the country. We are not hopeful of good results judging the source from which the Re-call has come. The Archbishop's strong Anglo-Catholic sympathies are well-known and when he issues this re-call to religion what kind of religion does he mean? Is it a religion that will bring us back as a people to the religion of the Lord Jesus Christ and taught by His inspired Apostles or is it a religion that will bring the Church of England and the Non-Conformist Churches further on the way towards Rome? These are pertinent questions in view of the place that is being given to the Archbishop's appeal.

In Scotland, as already stated, arrangements are being made for a nation-wide campaign and the usual machinery is being employed to work up a revival. The results of the last efforts in this direction are too recent to be relegated to forgetfulness. The barrenness of the Rededication and Forward movements would tempt one risking to prophesy. But we forbear; time will soon tell.

While the situation internationally and ecclesiastically is not what one would wish it to be yet we must never forget that there are great promises for Christ's Church that have not yet been fulfilled. God has His own appointed time when He shall arise and have mercy upon His Sion and in that day the harps that were hanging on the willows by Babel's streams will be taken down and sadness will give place to joy as the pilgrims sing:

Thou shalt arise, and mercy have upon thy Sion yet;
The time to favour her is come, the time that thou has set.
For in her rubbish and her stones thy servants pleasure take;
Yea, they the very dust thereof do favour for her sake.
So shall the heathen people fear the Lord's most holy name;
And all the kings on earth shall dread thy glory and thy fame.
When Sion by the mighty Lord built up again shall be,
In glory then and majesty to men appear shall He.—

Metrical Psalms, cii. 13-16.

Sermon.

By Rev NEIL MACINTYRE, Edinburgh.

"Then Job answered and said, even to-day is my complaint bitter, my stroke is heavier than my groaning. Oh! that knew where I might find Him, that I might come even to His seat," etc.
(Job xxiii. 1).

(1.) Job was a great and godly man. We have it on God's authority "that there was none like him in the earth, a perfect and upright man, one that feared God and eschewed evil." He was great in many respects, great in godliness, in patience, in troubles and in wealth. (2.) It is difficult to say when he lived. Some hold that he was a contemporary of Isaac and that he was of the posterity of Nahor, Abraham's brother. Nahor had a son called Uz who named the land Uz after his own name. Job undoubtedly lived in that land. However, we have no positive proof when he lived. (3.) In the preceding chapters we have an account of his three friends coming to comfort him but instead of proving his friends they turned to be his enemies. Satan used them with all his other cruel instruments and devices to afflict Job. They accused him of wickedness and hypocrisy and that it was on account of his wickedness that all these sore afflictions came upon him. In spite of all that Satan and men could do and say they could not deprive Job of his hope. His hope was deeper and better founded than that his enemies could deprive him of it. "I know," he said, "that my Redeemer liveth." He wished that "these words were now written, that they were printed in a book, that they were graven with an iron pen and lead in the rock forever." Why did he wish this? Probably for the reason that other poor, tried, believers coming after him might know and find comfort in the fact that in his severe trials he had hope. (4.) These friends accused him of complaining more than he should and that his complaints were heavier than his stroke. Job does not deny but he complains but holds that "his stroke is heavier than his groaning." Let us notice—

I. Job's complaint—"Even to-day is my complaint bitter."

II. His desire—"Oh! that I knew where I might find Him."

III. His purpose if He found Him—"I would come even to His seat, I would order my cause before Him and fill my mouth with arguments."

IV. His hope—"Will He plead against me with His great power? No, but He would put strength in me."

I. Job's complaint—"Even to-day is my complaint bitter." It is not often the case with men that their stroke is heavier than their groans. It is the very opposite. We are ready to complain for very little; and when we do, God may visit us with strokes which will give us reason to groan. Just like a father who would chastise his child who cried for no cause, and say, "you may now cry for something." That was not the case with Job: "His stroke was heavier than his groaning." If any man had reason to complain, he had. Despoiled in one day of all his substance, family, health, and friends, covered with sore boils from head to foot, sitting among the ashes, scraping himself with a potsherd. He might well say: "I am the man who hath seen affliction by the rod of His mouth; He hath led me, and brought me into darkness, and not into light." If the question were asked of worldly men: Why did Job complain? their answer probably would be: No wonder though he complained having lost 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 she asses. But there is not a word about these things in his complaint. When deprived of all these, he did not complain but said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "What," he said to his wife, "shall we receive good at the hand of God, and shall we not receive evil?" What then was his bitter complaint? It was that God was hiding His face from him." "When thou didst hide thy face I was troubled" (Ps. xxx. 7). Of all the troubles that may afflict the child of God this is the sorest. If he had the light of God's countenance shining upon his tabernacle in his troubles he could bear other things. It was this that made Job's stroke so heavy and his complaint so bitter; therefore, he cries: "Oh! that I knew where I might find Him."

II. His desire—"Oh! that I knew where I might find Him."

1. We notice that he does not mention by name the person whom he desires to find. This was a common way the Lord's people had in expressing themselves. "Saw ye," said the church, "Him whom my soul loveth" (Song of Solomon iii. 3). Paul says: "For I know whom I have believed" (II. Tim. i. 12). Both the Church and Paul knew that it was quite unnecessary to mention His name for that every child of God to the end of time would understand.

2. Job is here complaining of God's absence—"O! that I knew where I might find Him." David said: "From thy Spirit whither shall I go, or from thy presence fly" (Ps. cxxxix. 7). Were David and Job of a different mind regarding God's presence? No! Job knew as well as David that he could not get away from God's essential presence. David, on the other hand, would well understand what Job meant. The difference is that Job speaks of God's *gracious* while David speaks of His *essential* presence. They both could make the distinction between the two. When the child of God has His gracious presence, whatever trials and troubles may meet him he could bear them with resignation. This was very clearly seen in the case of the three young men in Babylon in the fiery furnace. But when He hides His face then are they troubled. This was the case with Job.

3. Where, it may be asked, is this person who has this bitter complaint and earnest desire to be found? He is only to be found in one place and in a particular condition. (a) If you should go to heaven and come back to this earth and that you were asked: Did you hear any in heaven having this complaint, 'Oh! that I knew where I might find Him'? No, you would answer, there is no such complaint in heaven. They never lose His presence there. They behold His face continually. Their sun shall not go down. They had their days of desertion while in this world but now they shall never again lose His presence or doubt their interest in Him. (b) Should you go to the lost in hell would you hear this complaint there? No, you would hear much weeping and wailing and crying: Oh! that I could

find a place where I could get out of God's sight, but none saying, Oh! that I knew where I might find Him. (c) Go to the world and what should you find there? They are concerned about their business, their pleasures, and vanities. Their chief concern is: What shall I eat and what shall I drink, and wherewithal shall I be clothed? but no thought about the eternal interests of their immortal souls. (d) Where then is the person to be found? and what is his condition? The language can only be applied to one person in the world and that is the child of God who experienced God's gracious presence and fellowship but now has to mourn His absence. It is when God hides His face that he has this bitter cry: "Oh! that I knew where I might find Him." Now, it is true that one cannot miss that which he never possessed and that makes the difference between the hypocrite and the true child of God. The hypocrite, whatever he may profess, never experienced the Lord's gracious presence and, therefore, cannot miss it but the true believer enjoyed His favour and fellowship and mourns over God's absence. Like Jeremiah: "The Comforter who shall relieve my soul is from me" (Lam. i. 16). So the cry of the poor man now is: "Oh! that I knew where I might find Him." But this is not always the condition of the child of God. The church could say: "I have found Him whom my soul loveth." When she found Him she could not then say that He was lost to her. It is only when God hides his face that they have this bitter complaint.

4. What steps was Job now to take to find this Person whom he had lost? He did not sit down and say, as many do, if God purposed to save me I will be saved so I will take my ease and wait His time and not trouble myself. Now, we are much greater fools regarding our soul's salvation and eternal things than we are about our bodies and worldly matters. We do not say: I will live as long as God purposed I should; so, I will neither eat nor drink. No, we do not act on that principle regarding our natural life. If we did it would be suicide. We use means to preserve our lives and should we not use the means God has appointed for the salvation of our souls and which He has put

at our disposal? This is what Job did. The matter is of such vital importance to him that he is not to leave a stone unturned. (a) He is to go forward: "I go forward." What does he mean by "going forward?" We take it that he is to use the means appointed by God. When a man turns his back upon the means of grace he forsakes his own mercy. Whenever a sinner is awakened by the Holy Spirit to a sense of his lost condition, however careless he may have been before, he is now diligent in the public and private means of grace, and his cry is: "Oh! that I knew where I might find Him." It will be true of him as of Paul—"Behold he prayeth." Job went "forward" in that sense. He often found Him in these means, private and public. There were days in the past experience of the Lord's people when, perhaps, they would not listen to a gospel sermon, or read a chapter of God's Word or bend their knees in private, but He was there. But now they go forward but He is not there. They may hear many sermons, read, and pray, but these fountains in which they used to get such refreshing drinks are dried up, and their complaint is: "Oh! that I were as in months past as in the day when God preserved me, when His candle shined upon mine head" (Job xxix. 2). "I go forward but He is not there."

(b) What next is he to do? Will he say: I did my duty. I went forward and did not find Him and I will do nothing more. No, the matter is of greater importance than that. He is to go "backward." What does he mean by going backward? Can it mean that he would go back to his former way of living? when he walked according to the course of this world and was indifferent to the things of God and eternity. No doubt Job lived such a life, like other careless sinners, before he knew the Lord. But could he go back to that mode of life? Well, had he been a hypocrite, as Satan and his three friends tried to make him out to be, probably that is what he would have done. But Job could not do this; neither can any child of God. They may fall into sin but they cannot continue in it. It is made bitter to them and they get repentance. That was clearly seen in the case of David and Peter. Whatever the Lord will do with them

in the end they cannot go back to "those things whereof they are now ashamed" (Rom. vi. 21). For the time past of their life has sufficed them to have wrought the will of the Gentiles. What did Job mean by saying?—"I go backward but I cannot perceive Him." It may mean that he went back on his former experience to see if he could find any proof that it was the Lord who began the work in him. He remembered the days of old when he thought the Lord delivered him from the fearful pit and put his foot on the Rock and a new song in his mouth. The candle of the Lord was shining on his tabernacle. He thought then he would never doubt nor forget that deliverance. But now when he goes back to those days "he cannot perceive Him." When he is in darkness under the power of unbelief, and Satan tempting him, he is ready to conclude that it was a delusion—"I cannot perceive Him." This is often the experience of the Lord's people and yet in all their doubts and fears it is to him they go and cannot give their up hope—"Though He slay me yet will I trust in Him." The late Rev. M. MacRitchie, Garabost, Lewis, used, we are told, a very apt illustration in speaking of Job in his distress. He said: "I compare Job to a stern-boy [the boy that attended to the fishermen's lines and bait when fishing] who lost his knife and he was useless without it. He ransacked the whole boat searching for it but could not find it. At last he opened his mouth to ask his companions if they saw it when the knife fell from between his teeth. This was the case with Job, the Lord whom he was seeking was in his very cry. "Oh! that I knew where I might find Him." (c) When he did not find Him either in going forward or backward, is he to give up the search?" No! He is "to go to the left hand where he doth work." Who are on the "left hand?" The unconverted. Surely, one might say, he would not find Him there. Perhaps he might find Him there when no where else. He may not be able to find the marks of the Lord's people upon himself yet when in the company of the ungodly He may find that there is a difference between him and them. It is told of a

godly girl from Strathy, who was in the habit of going to work at the harvest, that one year she fell in with a number of careless girls. She rebuked them for their wicked conduct. They retaliated, you are nothing better than ourselves. "Well," she replied, "when I am at home among the Lord's people I will be afraid I am not one of them, but when I am in your company I find I have something you haven't got." God works among the wicked in His providence and grace giving them warnings and invitations, but "they do not behold him." The Lord's people often found Him on the "left hand" in seeing the difference between themselves and the world; and in the mysterious ways He came in His providence to deliver them. (d) What next is Job to do? Is he to give up seeking Him? No! As already stated he is not to leave a stone unturned until he finds Him. He goes to the right hand—"He hideth Himself on the right hand that I cannot see Him." What do we understand by "the right hand?" We might take it in two ways. 1. It might be taken as the Lord's people. They are the people of His right hand. They often found Him in the fellowship His people when assembled together particularly at communion seasons when they could say "It is well to be here." How sad they felt in parting with one another! As one expressed it: "When will the communion be that will have no Monday?" Job goes to "the right hand," God's people. Why does he go there? To see if he has any resemblance to them. But "He hideth Himself that I cannot see Him." He could see Him in others but not in himself. The Lord's people are a strange people because what they take as true marks of grace in others they take these as the very reverse in themselves. For instance, when they meet one mourning over his corruption, carnality, and spiritual death they take that as a real sign of grace whereas in their own case they put it down as proof that they have none. Such was the case evidently with Job when he went to the right hand—"I cannot see Him." He found himself so unlike the Lord's people and afraid of not being of their

number. 2. The "right hand" might be taken to mean God's blessings. We read that, "At His right hand are pleasures for evermore" (Ps. xvi. 11). Job experienced these pleasures in the past but now God hides His face and he is troubled. God's promises, which before gladdened and comforted him, are now silent. That is a trying experience to the child of God. He goes to the Word but cannot see Him. He puts a vast distinction between the letter and the Word coming with power and unction. He searches the Word but "he cannot see Him." That will keep him a poor dependent beggar at God's door of mercy. These were the steps Job took. He could not rest until he found Him and he did. If we seek Him we shall find Him for He promised, 'Seek and ye shall find.'

III. His purpose if he found Him—"I would come even to His seat; I would order my cause before Him."

1. The first thing he purposed was "to come to His seat." Job had a case which could only be settled at God's seat. What was this seat? God has, at least, two seats; a throne of mercy and a throne of judgment. We take the seat here to be God's seat of judgment. Job was unrighteously charged by his accusers. Satan accused him of serving the Lord because of how good He was to him in His providence. His three friends accused him of hypocrisy and wickedness but Job desired to come to the seat of Him who knew his case perfectly and would give righteous judgment. He, therefore, wished to bring his cause before this Judge for the purpose of vindicating his character and confounding his adversaries.

2. He was to "order his cause before Him." When one is to appear before the judge he usually has his case prepared before hand and his arguments arranged. This is what Job purposed, not so much for the information of the Judge, for He knew his case perfectly, but for the conviction and confusion of his accusers. There was to be order in his pleading, not the confused, hysterical ravings such as are often seen and heard at so-called revival meetings, which we are expected to accept as the work of the Holy Spirit. The Spirit is not the Author of confusion. The first thing that would be in Job's "order"

is that he would have high and reverential thoughts of God. The nearer a sinner gets to the Most High the more he stands in awe of His majesty. It is our ignorance of Him that would make us presumptuous before Him. The second thing in the "order," I would say, is that he would take a low humble place as a sinner. Grace does not puff up but humbles. This was clearly seen in the case of Isaiah when he had the glorious vision in the temple: "Woe is me," he said, "for I am undone; because I am a man of unclean lips" (Isai. vi. 5).

3. The next thing he purposed to do was "To fill his mouth with arguments." He is not to use these arguments to establish his innocence absolutely before God but to vindicate his character before his false accusers. Job knew perfectly well that he was far from being innocent before the omniscient, holy eye of God. He shows this in chapter ix. 2-3, where he says: "But how should a man be just with God? If He will contend with him he cannot answer Him one of a thousand." What arguments was he to use? Some plead their morality, some their liberality to Christ's cause, and others their religious duties and profession and such like. These, no doubt, are very beautiful and proper in their own place, but will never fill our mouth or be accepted as a ground of our acceptance with God. What arguments then can a poor sinner use to plead with God for His favour. There is only one plea and that is Christ's finished work. That argument is so rich and full that the guiltiest sinner will not be rejected who comes with it. "Whatsoever ye shall ask in my name that will I do" (John xiv. 13). We have no merit of our own but the Lord who is rich in mercy is ready to forgive the greatest sinner out of hell who comes pleading the merits of Christ's atonement. "The blood of Jesus Christ, His Son, cleanseth us from all sin." The late Rev. Lachlan Mackenzie, in mentioning arguments sinners might use in pleading with God, said: "Plead that He would have more glory through Christ in your salvation than in your destruction."

IV. His hope—"Will He plead against me with His great power? No, but He would put strength in me."

1. Job was anxious to know what the just Judge had to say regarding his case. He comes to His seat. If his Judge would justify him and he had a hope he would, then he could treat with disdain all the accusations of his accusers. This is the desire of all believers. They would know what God has to say concerning their case. It is not with men they have, or wish, to reckon but with God. If they had the assurance that He was on their side they would not fear what man could do.

2. He asks the question: "Will He plead against me with His great power?" He answers himself and says: "No, but He would put strength in me." We think that Job is here as it were trembling between unbelief and faith. Unbelief is ready to say He would plead against you and would be just in doing so—"If I justify myself mine own mouth shall condemn me." Well, if our hearts condemn us God is greater than our hearts. But faith gets the victory and says: "No, but He will put strength in me." What was he to strengthen? He would put strength in his faith, enabling him to trust in Him. The Lord did this for Paul when suffering in the prison at Rome. "I know," he said, "whom I have believed and I am persuaded that He is able to keep that which I have committed unto Him against that day" (II. Tim. i. 12). He would put strength in him to wrestle at a throne of grace. He would put strength in him to suffer patiently and fight his enemies though they were so numerous and strong. His promise to His people in every age is, "my grace is sufficient for you and my strength is made perfect in weakness" (II. Cor. xii. 9).

3. Lastly, he hoped "to be delivered from his judge." Who was this judge? Satan and men were unrighteously judging and condemning him but he hoped and believed that God would acquit him from their false accusations, and so He did. This will be true of all who trust in Him. "Their enemies shall be found liars and they shall trample upon their high places." In conclusion, Job sought the Lord and found Him. If we seek Him we shall find Him also, for he said not to the seed of Jacob seek ye me in vain. We should, therefore, seek Him and not rest till, like Job, we find Him.

The Extent of the Atonement.

I.

THE subject of the extent of the Atonement is one around which a keen controversy was waged in the Church. At the outset it is necessary to make clear what is meant by the term "extent of the Atonement." I. It is not meant thereby that the sufficiency of the atoning death of Christ is not infinite; for the most thorough-going Calvinistic theologians, though using the term limited,* hold that doctrine with unswerving loyalty.

The Schoolmen, in an endeavour to set forth this great truth, unfortunately, used a phrase which is open to objection. They were accustomed to say that Christ died sufficiently for all men but efficiently or efficaciously for the elect (*sufficienter pro omnibus, efficaciter pro electis*). At first sight the phrase seems all right but on closer examination it will be noticed that it is the *design* or *destination* of the atonement in the words that *Christ died sufficiently for all men* that is emphasised rather than its *sufficiency*. Some of the Reformed divines, Calvin included, accepted this statement but after the doctrine of the extent of the Atonement had become a subject of controversy, theologians of the Reformed Church saw the necessity of correcting this formula and refused to accept it as a correct statement of the doctrine of the all-sufficiency of the atoning death of Christ. In the corrected form Calvinists readily accept the formula that Christ's death was *sufficient for all* while *efficacious for the elect*. This statement sets forth the *infinite efficacy* of the atoning sacrifice while the statement of the Schoolmen, that *He died sufficiently for all*, seems to indicate, as Dr. Cunningham points out, "that when He died, He *intended* that *all* should derive some saving and permanent benefit from His death" (Hist. Theology, II. 332). The question between those who hold the doctrine of a *definite* atonement, however,

*The more correct term is *definite*. This is the term used by the Princeton theologians and invariably by Dr. Cunningham and Dr. Smeaton.

and those who hold by an *indefinite* atonement is not the question of the sufficiency of the atonement but as we shall its *design* or *intention*. "All that Christ did and suffered would have been necessary," says Dr. C. Hodge, "had only one human soul been the object of redemption; and nothing different and nothing more would have been required had every child of Adam been saved through His blood" (*Systematic Theology*, II. 545).

II. In maintaining the doctrine of a definite atonement it is not meant that mankind in general even those who ultimately perish do not derive some benefits and advantages from Christ's death. "They believe," says Dr. Cunningham, "that important benefits have accrued to the whole human race from the death of Christ, and that in these benefits those who are finally impenitent and unbelieving partake. What they deny is, that Christ intended to procure, or did procure, for all men those blessings which are the proper and peculiar fruits of His death, in its specific character as an atonement, that He procured or purchased redemption, that is, pardon and reconciliation, for all men. Many blessings flow to mankind at large from the death of Christ, collaterally and incidentally, in consequence of the relation in which men, viewed collectively, stand to each other. All these benefits were, of course, foreseen by God, when He resolved to send His Son into the world; they were contemplated or designed by Him, as what men should receive and enjoy. They are to be regarded and received as bestowed by Him, and as thus unfolding His glory, indicating His character, and actually accomplishing His purposes; and they are to be viewed as coming to men through the channel of Christ's mediation, of His sufferings and death" (*Hist. Theology*, II. 333). This is the position taken up by Turretin, Witsius, Charles Hodge, A. A. Hodge, etc. While this is admitted by Calvinists of unimpeachable orthodoxy yet, it is not meant by them that Christ, in the true and proper Scripture import, substituted himself in the room and stead of all men, or that He made satisfaction to God's justice for them or that He made

satisfaction to God's justice for them or that He purchased redemption for them. For all this is not true of any but those who are actually at length pardoned and saved.

III. The question at issue does not concern the nature of Christ's work. If his death was designed simply by exerting a moral influence on men, it must have been designed indiscriminately for all. But both parties in this controversy—Calvinists and Arminians—reject the Moral Theory of the Atonement. According to this theory all idea of expiation or satisfaction to divine justice by vicarious punishment is rejected and the efficacy of Christ's work is attributed to the moral effect produced on the hearts of men by His character teaching and acts. This view was first distinctly set forth by Abelard (A.D. 1142). It is the view held in more recent times by the Socinians and in still later times by Jowett (Master of Baliol), Maurice, Young, Bushnell, and Coleridge, in his *Aids to Reflection*. The same objection applies to the Governmental or Grotian theory of the atonement. According to this view God's justice is not vindicatory but is to be referred to a general governmental rectitude, based on a benevolent regard for the highest ultimate well-being of the subjects of His moral government. If this be so, then, it follows that this work can have no special reference to one man more than another. "All that it can do for any it has done for all." According to this theory Christ's death has removed the obstacles out of the way of all and so rendered possible the salvation of each. This theory advanced by Grotius, the great jurist, has never been embodied in the creed of any historical Church. The theory was held by President Edwards, junior, of Union College, Schenectady, New York State, and is styled the *Edwardean Theory of the Atonement*.*

IV. What then is the real question involved in the matter at issue? It is this: "Did Christ die with the *design* of making

*It is only right for the sake of the great and worthy name of President Edwards, of Princeton College, to point out that he held the orthodox doctrine of the atonement. The President Edwards referred to above, was a son. The elder Edwards never held the Governmental theory of the atonement.

satisfaction to divine justice on behalf of all men indiscriminately, or on behalf of His elect people given to Him by the Father before the foundation of the world, to be redeemed by Him and to be His inheritance. The answer Calvinists give is: "On behalf of His elect people." The real question is not a *limited* atonement implying the limitation of Christ's sacrifice in value but an atonement that was limited to a certain class, or to use the words of the Westminster Divines: "To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same, making intercession for them; and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by His Spirit to believe and obey; and governing their hearts by His Word and Spirit; overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation"* (*Confession of Faith*, chap. viii. sect. viii.) and again, "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved but the elect only" (chap. iii. sec. vi.). The doctrine of the Reformed Church is, to put it in a few words, that the Lord Jesus Christ died with the design of actually saving His elect people; that is, as Dr. A. A. Hodge puts it, "for the purpose of actually saving those whom He does actually save" (*The Atonement*, p. 332). 1. The Reformed theologians in their theology taught that it was the design of the redemptive work of Christ to carry into effect the purpose of election. As presented to us in the *Confession of Faith* God is represented as having, out of His mere good pleasure, elected some to everlasting life and to all the means thereof and having sent His Son to effect that purpose by His obedience unto death. 2. The love that prompted God to send His Son and the love that prompted His Son to die is set before us in Scripture as the highest conceivable love which made it certain that He will, also,

*Dr. Cunningham says concerning this statement: "Now this latter statement . . . contains, and was intended to contain, the true *status quaestionis* in the controversy about the extent of the atonement" (*Hist. Theology* II. 329).

with His Son, freely give the objects of that love all things that His wisdom sees they need and that the objects of that love were a people predestinated from all eternity. 3. That Christ died with the design of making the salvation of those for whom He died certain in pursuance of eternal covenant engagements.* is also the teaching of the Reformed Church. 4. That the purchase of salvation is so connected with its application that it respects the same persons, the latter following upon the former. 5. The Lord Jesus obtained the gracious influences of the Holy Ghost and all the fruits of the Spirit for those for whom He died. These truths were firmly held by the Reformed Church in opposition to the advocates of a universal or indefinite atonement.

(To be continued.)

The Necessity of True Repentance.

BY REV. JOHN COLQUHOUN, D.D.

(Continued from p. 336.)

6. True repentance is needful, as an evidence of saving and justifying faith in the heart.—The exercise of evangelical repentance, is one of the fruits, and therefore one of the evidences, of that faith which purifies the heart, and works by love. Although the principle of faith, and that of repentance, are in the moment of regeneration, implanted in the soul together and at once; yet the exercise of faith, in the order of nature, goes before the exercise of true repentance. "They shall look upon me whom they have pierced, and they shall mourn for

*This subject is dealt with by Witsius in his *Economy of the Covenants* book II. chap ix., at considerable length and also by Dr. Hugh Martin in his work, *The Atonement*, in which he treats the redemptive work of the Lord Jesus in relation to the covenant of grace. Dr. Watts, Belfast, in lecturing on the atonement, recommended this as one of the most masterly works on the subject and well worthy of perusal by all who valued the truth ably and scripturally presented. It is a book all students of theology should read again and again until they have mastered it.

him" (Zech. xii. 10). It is true, none begins to exercise saving faith, but a penitent sinner; that is, one who has the principle of true repentance, as well as that of saving faith, in his heart. Still however, the exercise of faith, which is a cordial trust in redeeming mercy, precedes the exercise of that repentance which is spiritual, and acceptable to God through Jesus Christ. The latter, is one of the native fruits and evidences of the former; and therefore it is necessary as such. The exercise of true repentance, always follows the acting of holy faith.

7. Evangelical repentance is necessary also, as a means of attaining a comfortable sense of judicial pardon of sin, and as an evidence of having received it. Saving faith, from which all true repentance proceeds, completes in its first exercise, our union with Christ, in whom we cannot but be justified. Although the first exercise of true repentance, then, is not, in order of nature, prior to the pardon of sin in justification; yet, that exercise, is indispensably requisite to the comfortable sense of this pardon. It is necessary also, as an evidence of a man's having received this forgiveness of sin. If he be not exercising evangelical repentance, his pretensions to faith, and to justification by faith, are vain. He can have no true sense, no real intimation, of the forgiveness of his sins; nor can he have any sure evidence, of his being in a state of justification. "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezek. xxxvi. 25). "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God" (Ezek. xvi. 63).

8. The exercise of true repentance is indispensably requisite, in order to receive God's paternal pardon, and so to be delivered from His chastisement for sin.—By paternal pardon is not meant that forgiveness of all sin, which forms a part of justification; but that fatherly pardon, which consists in a believer's deliverance from the guilt which he is daily contracting, by sinning against God as his God and Father; namely, the guilt which renders

him liable to the painful effects of paternal displeasure. Now, the frequent exercise of true repentance, as well as that of faith, is necessary to his reception of this pardon; and therefore, it must precede his reception of it. As the believer is, by his sins of infirmity, daily contracting his guilt; so the daily exercise of faith and repentance is necessary to the daily removal of it. For, although faith and repentance do not give the smallest title to deliverance from this guilt; yet the frequent exercise of them is a necessary means of that deliverance. If the true Christian does not exercise them daily, he suffers this guilt to be accumulated upon him; which will expose him to some of the dreadful effects of paternal displeasure. Accordingly, the Lord gave this invitation to his ancient people: "Return, thou back-sliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever: Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God" (Jer. iii. 12, 13). The Apostle John also says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I. John i. 9).

9. The exercise of true repentance is necessary, in point of gratitude for the spiritual blessings and temporal good things, bestowed on believers.—Every mercy, whether spiritual or temporal, has been forfeited by sin; and yet, the Lord daily loads His people with benefits. These, and the gracious manner of conferring them, are strong ties and powerful inducements to the daily exercise of evangelical repentance. "Despisest thou," says an Apostle, "the riches of His goodness, and forbearance, and long-suffering; not knowing, that the goodness of God leadeth thee to repentance?" (Rom. ii. 4). The multiplied favours, which God vouchsafes to the unregenerate, and those especially, which He daily confers on believers, tend to melt their hearts into ingenuous sorrow and contrition, for their innumerable sins against Him, and by His grace to constrain them, to turn to the love of Him, and to obedience to him. All true believers are grateful to the Lord, for the gifts of His

bounty, and above all, for the blessings of His grace; and in proportion as they are so, they are impelled to the exercise of that repentance, which arises from faith working by love.

10. Lastly, such repentance is indispensably requisite, for it is an essential part of that great salvation, which the Lord Jesus has merited for, and dispenses to His people.—It is a part of begun, and a preparation for, complete salvation. Instead of being a condition upon which, salvation is suspended, it is a part of salvation; of that whole salvation, which is bestowed as an absolutely free gift, on sinners infinitely unworthy of it. It is an essential ingredient in that everlasting salvation, with which, Israel shall be saved in the Lord Jesus; and at the same time, an appointed means of bringing that salvation to perfection. It is a necessary part of true holiness, in its commencement and progress in the soul, and a necessary mean of attaining its consummation. Hence it is called “repentance to salvation, not to be repented of” (II. Cor. vii. 10), and “repentance unto life” (Acts xi. 18). Without it, as part of salvation from the power and practice of sin, or as a branch of evangelical holiness, no man shall see the Lord (Heb. xii. 14). According to our Larger Catechism, Question 75, it is included in sanctification. Indeed, it is absolutely impossible for adult persons, ever to die in sanctification, without a true sense of sin, godly sorrow for it, hatred of it, and self-loathing because of it. Equally impossible is it for them, to live to righteousness, otherwise than by turning sincerely from the love and practice of all iniquity, to the love and practice of universal holiness. Without the exercise of true repentance, then, a man can have no sure evidence, either of regeneration, or sanctification. All who are sanctified, exercise evangelical repentance daily, in proportion to the degree of their sanctification. And they exercise it, not that, it may give them the smallest title to salvation; but that, being itself a part of salvation, it may be an evidence to their consciences, that their salvation is begun, and gradually advancing.—So much for the necessity of evangelical repentance.

The Relation of Believers to the Law.*

DURING the 17th century a controversy of considerable keenness was waged around the question of the believers' relation to the Law. In the 18th century the question again became acute during the Neo-nomian Controversy in England and the Marrow Controversy in Scotland. There is a voluminous literature on the subject. The writings of the Marrowmen—Boston, the Erskines, etc., deal with the subject and their teaching is set forth in a small volume *Gospel Truth* (1831) which was edited by Rev. John Brown, Whitburn. The Westminster Divines in a careful and well-balanced statement state this relationship as follows:—"Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although not as due by them by the law as a covenant of works; so as a man's doing good and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requireth to be done" (*Confession of Faith*, chaps. xix; secs. vi. vii).

*This was held over from the December issue, see p. 353, line 13 from foot of page.—*Editor*.

The Arian Training of Robert Burns.

A certain section of Scotsmen have lost their heads in idolising Robert Burns. They are not content in praising his poetic genius but exalt him to a high place as a worthy exponent of moral ideals and as a religious leader. His tenderly expressed sentiments set forth in language, at times, of rare beauty is taken as a cloak to cover the moral delinquencies of the unfortunate poet. Sad to say many ministers are among the blind who have been lead captive by the glamour of poetic sentiments which had a sad enough background. The poet's proud nature smarted when taken to task for his liberties with the seventh commandment. His acid criticisms of those who dealt with him have been hailed by some as a well-deserved blow to hypocrisy when another cause may more justly account for them. In view of all this, it is well that attention should be called to the religious atmosphere in which Burns was brought up.

Mr. Stopford Brooke was not very wide off the mark when he wrote: "I see no trace in Burns' poetry, that Christ had any meaning for him; I see nothing but a fine Theism." It is true that the late Prof. H. M. B. Reid, Glasgow University, calls this in question and says Mr. Brooke "has strangely overlooked the familiar line"—

"How guiltless blood for guilty man was shed."

There is also the succeeding lines in the *Cottar's Saturday Night*:—

"How He who bore in heaven the second name
Had not on earth whereon to lay his head."

But there is nothing in these lines nor in what he wrote in a letter to Mrs. Dunlop in which he describes our Lord as: "Thou amiablest of characters" to conflict with the holding of Arian views. Any Arian would readily subscribe the view presented in the line:

"How He who bore in heaven the second name."

Much has been written of Burns' revolt against the living religion and Calvinism of his day. This revolt is usually attributed to

the poet's broad humanitarian views, his love of liberty and his revulsion to what is usually described as the stern frigid Calvinism of his day. The poet's up-bringing in his father's home throws new light on Burns' attitude to the Calvinism of his time. From his religious training at home it appears he was taught doctrines which brought him up against not only the Calvinism of his day but some of the fundamental doctrines of evangelical Christendom. Prof. H. M. B. Reid, already quoted, says: "He would undoubtedly know his Shorter Catechism from beginning to end." That may be so but Burns was brought up on another catechism. And the verdict of the Rev. J. Hay Colligan, the author of *The Arian Movement in England*, is probably nearer the mark when he says: "He never learned the Shorter Catechism."

The poet's father, William Burnes, influenced by the Arianism he had imbibed from reading some of the books of the English Arians, drew up a catechism which is described by Mr. Colligan in the above cited work as a blend of John Taylor's Catechism with a philosophy that suggested the principles of Hutcheson, the Glasgow Professor. A limited number of this catechism was printed in 1875 by M'Kee and Drennan, Kilmarnock, under the title: "A Manual of Religious Belief." John Taylor, referred to above, was one of the most outstanding of the English Arians. He began his career as a Presbyterian minister at Kirkstead, Lincolnshire. Latterly he adopted Samuel Clarke's view of the Trinity. In 1740 he published his work on Original Sin which is recognised as one of the standard works of the English Arians. This work found many readers in Scotland, especially in the Presbytery of Ayr. This Presbytery adopted Taylor's Catechism in preference to the Shorter Catechism (*The Arian Movement in England*, p. 98). We shall see later on that the teaching of Taylor found a fertile soil in the hearts of not a few of the ministers of the Presbytery of Ayr. William Burnes purchased a copy of Taylor's Book on Original Sin, a work, according to Jonathan Edwards, the famous American divine, which had done more than any other book to uproot orthodox theology in the Western parts of New England.

It was after reading this work that William Burnes drew up his catechism. Henley cites the catechism as illustrative of Burnes' ability to write English "formally, but with clarity." It must be remembered, however, that it is not an original production as it is dependent on Arian sources for its language and ideas. The catechism was more in keeping with the liberal theology that had found a firm footing in certain circles than with the Shorter Catechism.

The Rev. J. Hay Colligan hazards the statement that Robert Burns had read Taylor's work on Original Sin before he was 14 years of age. This was certainly a feat for a mere boy. Burns having thus begun early to browse on the Arian literature continued to do so. In 1760 two volumes of sermons had been issued by Samuel Bourn, of Norwich, the English Arian. The sermons were based on the teaching of Francis Hutcheson, whose classes Bourn had attended at Glasgow University. They are described as "ethical, scientific and philosophical." It is not known when Burns came into contact with Bourn's sermons, but in a letter to Mrs. Dunlop who had written recommending Bourn's sermons, he replied saying that he had once read the first volume and was so pleased with it that he could almost have repeated it verbatim (*The Correspondence of Mrs. Dunlop and Robert Burns*). Bourn issued other two volumes of sermons in 1772 but it is in all likelihood that Burns is referring to the 1760 volumes. Bourn's sermons, as already noted, were influenced by the philosophy of Hutcheson blended with natural theology. Great stress was laid on immortality and it will be noticed from his writings that these matters entered largely into whatever little religion Burns had. His religion has been summed up by a sympathetic admirer in the following words: "He was not a man of piety if the Shorter Catechism be the standard, either of theology or morals. He was not a Christian in any evangelical sense. He had, however, a deep reverence for that dread Almighty Power, that Governor of the world who spoke to him through the mountain daisy, the harebell, the foxglove, the wild-brier rose, the budding birch, the hoary hawthorn, the

whistle of the curlew, and the grey plovers on an autumn morning. These sights and sounds of nature elevated him until he was conscious that within him there was something above "the trodden clod."

The story of the leavening of Scottish theology with the new liberalistic ideas cannot fully be entered into here. Arianism showed itself in the West of Scotland and Prof. Simson was brought to trial and had to give up his teaching in Glasgow. This, however, did not stop the movement, for Hutcheson's appointment to the Chair of Moral Philosophy; and Leechman's appointment to the Chair of Theology indicated how the wind was blowing. Glasgow University, in all likelihood, on the recommendation of Leechman conferred honorary degrees on Samuel Clarke and John Taylor. We have seen already that the Ayr Presbytery had a warm side to the teaching of John Taylor. When Goldie published his book, which was Taylorian in its theology, Burns linked himself and "Goudie" in a humorous couplet. His tribute to the Ayr Presbytery is further evidence of his sympathy with the liberal theology. In his poem to Rev. John M'Math, the Presbytery is described as "a candid, lib'ral band." It is not necessary to refer to Burns' satires. They have been described as good-natured but there is a sharp, venomous sting in them and they were evidently meant to wound. Burns, from his early training, had evidently been influenced by the teaching he received in his younger days. English Arianism was fast travelling along the road to Unitarianism. In Ayrshire, however, it is important to bear in mind that it was the Arianism of John Taylor and Samuel Bourn which influenced William Burnes and his son. From all the evidence it would thus appear that Robert Burns in his revolt against Calvinism was largely influenced by the teaching he received from Arian sources in his youth and from his own reading of Arian works.

Burns was not only brought up in an Arian atmosphere but it is quite evident his revolt from Calvinism was due to Arminian

views. "Burns was an Arminian," says Prof. H. M. B. Reid, "both by natural propensity and by his private life." He had a strong dislike to that Calvinism which sets a compelling restraint upon "passions wild and strong" and to lay the blame of the possession of these erring propensities at the door of God was a daring challenge to God. In concluding, we desire to utter an emphatic protest against the immoral and God-dishonouring sentiment that genius has a licence to play fast and loose with the Moral Law. Goethe, Byron, Shelley and Burns were all men of genius but their liberties with the laws of Heaven do not exonerate them, any more than ordinary mortals, for the breach of eternal law.

How Ridley and Latimer Died.

WE should never tire of reading how the faithful witnesses of Christ followed Him to death and sealed their testimony with their life blood. Two of England's noblest witnesses were Bishops Ridley and Latimer who were burned at the stake during the reign of Bloody Mary. When they met on the way to the stake they embraced each other and then knelt and prayed together. Ridley requested permission to speak. He was told that permission would be given him provided he recanted. "So long as the breath is in my body," came the answer, "I will never deny my Lord Jesus Christ and His truth. God's will be done in me. I commit our cause to Almighty God, who shall indifferently [impartially] judge all." Both the witnesses then prepared for death. Ridley offered up prayer: "Oh, heavenly Father, I give unto thee most humble thanks for that thou hast called me to be a professor of thee even unto death. Have mercy, O Lord, on this realm of England, and deliver the same from all her enemies." A chain was passed round their bodies, and fastened with a staple. A friend brought a bag of powder and hung it round Ridley's neck. "I will take it to be sent of God," Ridley said. "Have you any more for my brother?"

"Yes, sir," the friend answered. "Give it to him betimes, then," Ridley replied, "lest it be too late." The fire was then brought. The lighted torch was laid to the faggots. "Be of good comfort Master Ridley," Latimer said. "Play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." "*In manus tuas, Domine, commendo spiritum meum.*"* "O Father of heaven," said Latimer on the other side, "receive my soul." Latimer died first. As the flame blazed up about him he bathed his hands in it and stroked his face. The powder exploded, and he became instantly senseless. Ridley was less fortunate. The sticks had been piled too thickly over the gorse that was under them; the fire smouldered round his legs, and the sensation of suffering was unusually protracted. "I cannot burn," he called, "Lord have mercy on me; let the fire come to me: I cannot burn." His brother-in-law, with awkward kindness, threw on more wood, which only kept down the flame. At last some one lifted the pile with a "bill," and let it in the air; the red tongues of fire shot up fiercely, Ridley wrested himself into the middle of them, and the powder did its work. It was men such as these who bought for us our priceless liberties. It cost them agony and excruciating pain which we are too ready to forget when enjoying the blessings and purchased at so great a cost.

A Letter by the late Neil Cameron.

4 Shaftesbury Terrace, Glasgow, Jan. 6, 1911.—Dear Mr. M——, I have received your letter, and owing to the good tone of it, I write you again. I am pleased that you have not, like some others, written me in an unchristian strain because I pled with them against dancing, but that you have put it down to the credit of consistency on my part, which it really is. In my younger days I was given to dancing, but when it pleased the

*"Into thy hand, O Lord, I commit my spirit."

Lord to awaken me to a sense of my sins, the sin of dancing looked very black and terrible to me. I purposed that I would warn my fellow-sinners against it all my lifetime, and I have hitherto done so. The only reference to in the New Testament does not endear it to the Lord's people, as it was the cause of beheading John the Baptist. You don't find any mention of these sinful follies except to forbid them to true Christians. Please read I. Peter iv. 1-7. You will see by this that it is our duty, as followers of Christ, to abstain from all the sinful folly of the unregenerate; to set a sober and godly example before them, and that we should rather reprove sin than give the least countenance to it. I do trust that upon further consideration you will discard it at your marriage, as I am sure you will admit that that will be more in keeping with the fear of God. I do not write this because I want to interfere with your decision in the least degree—that you should have your own minister to perform your marriage—but as your friend. With best respects, Believe me, Yours very truly, Neil Cameron.

P.S.—That our Lord went to a marriage does not encourage dancing or drinking as you know.

Seirbhis Chomanachaidh.

Leis an Urramach Aindrea Gray a bha ann
an Glaschu.

AN CEATHRAMH BÒRD.

I.

THA dà leabhar mhór a tha agaibh ri leughadh; 'se sin, Chriosd agus sibh fhéin. Agus 'se mo bheachd 'n uair a leughas sibh a 'cheud taobh duilleige de 'n cheud leabhar, gu e 'm faod sibh ioghnadh a bhi oirbh cia cho dorch 'sa tha 'ainm. Tha mi ag ràdh nach 'eil ni a 'smuainteachadh tu a bitheadh 'ga do bhacadh bho thiginn a dh' ionnsuidh Chriosd nach do ghabh e de 'n ainm gu bhi 'ga fhreagairt. Tha mi bheachd gu bheil

seachd ceisdean mór' a tha bacadh a' Chrìosduidh o bhi dunadh ri Crìosd, agus tha iad uile air am freagairt anns an ainm oirdheire sin a ghabh Crìosd dhà fhéin ann an Eesodus, xxxiv. 6.

'Se cheud nì, agus an nì mór a tha seasamh anns an rathad; bha dàna leam tighinn. Car son? Do-bhrìgh gu bheil mi cho salach agus truailte. Nach 'eil so air a fhreagairt anns an litir sin de 'ainm, *An Tighearn Dia, iochdmhor agus gràsmhor?* Agus ged a tha sinn peacach, tha esan comasach air toirt air tròcair buadhachadh thairis air breitheanas.

'Se 'n dara nì tha seasamh anns an rathad nach tig iad a dh' ionnsuidh Chrìosd, so, O (their iad) cha'n 'eil nì agam leis a mol mi mi fhéin dhà. Ciod e tha dh' uireasbhuidh oirbh? Tha mi ag iarraidh eridhe leis an tig mi, agus seudan, agus eulaidhean oirdheire. Dh' fheòraichinn a 'cheisd so dhihb: "Am bheil uireasbhuidh neo-iomlanachdan oirbh?" O (their sibh) tha gu leòir againn dhiubh: mar sin cha'n 'eil uireasbhuidh nì oirbh leis an tig sibh: agus tha sin air a fhreagairt anns an litir sin de 'ainm, "*Tha e gràsmhor.*" Tha saorsa bheannaichte ann an iomairt a ghràidh.

'Se 'n treas nì a tha cur bacadh oirbh bho bhi dunadh ri Crìosd, so, Cha'n e mhàin gu 'n tug mi oilbheum an diugh, ach rinn mi e bho shean: agus tha sin air a fhreagairt anns an litir sin de 'ainm, *tha e fad-fhulangach.* Cha ghabh Crìosd a bhi air a sgitheachadh ann an fad-fhulangas.

'Se so an ceathramh nì tha seasamh anns an rathad, O cha'n e mhàin gu bheil mi 'nam pheacach, ach innsidh mi dhuit aidmheil creideamh. Iob, xxii. 3. Nach 'eil mo pheacaidhean mór? Agus nach 'eil sin air a fhreagairt bho 'n litir sin de ainm, *Tha e pailt ann an gràs agus am maitheas?* O a bhuaidh uasal a bhitheas aig gràdh thairis air ceartas, ma 's urrainn sinn a smuainteachadh gu 'm bitheadh strì 'sam bith eatorra; oir thug a chùirt so réite a stigh eadar ceartas agus gràdh; phòg ceartas agus gràdh a chéile.

'Se an còigeamh nì tha seasamh anns an rathad, O cia lion cumhnant a bhris mi, agus cia mar is dàna leam tighinn gu

Criosd? Nach 'eil so air a fhreagairt anns an litir sin de ainm, *Tha e pàilt ann am firinn?* Innsidh mi dhuibh giulain Chriosd agus nan creidmheach air an t-slighe gu nèamh, ann an aon fhocal; cha'n 'eil latha nach 'eil iadsan a 'call an greim de Chriosd, ach O cha'n 'eil esan uair air bith a 'call a ghreim dhiubh-san. Am faca sibh riamh càirdean a 'gabhail a chéile 'nan glacaibh? 'S ann mar so a tha e, 'n uair a chailleas sin ar greim air Criosd, tha na gàirdeanan sìorruidh aige-san mu 'n cuairt oirrne: na gàirdeanan sin a spion an tòiseach a mach a ifrinn sinn, agus aig a bheil greim oirrn chum ar tarruing a stigh do nèamh. O air son an tarruing sin nach miannaicheamaid gu bràth tarruing eile as a dhéigh.—*Eadar-theangaichte le I.M.*

Ri leantuin.

Nadur an Duine 'na Staid Cheithir Fille.

AN STAD SHIORRUIDH: NO, STAD SONAIS,

NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantuin bho t.d., p. 316.*)

'*San dara àite*, Bithidh aiseag tearuinte aca do shaoghal eile. Is éiginn doibh gun amharus, dol tre ghleann sgàile a' bhàis; ach ged tha e, ann féin, 'na ghleann dorchais agus duibhreach, bithidh e 'na ghleann dochais dhoibh-san; cha bhi iad air am *fuadachadh* troimhe, ach coisichidh iad troimhe mar dhaoine ann an tearuinteachd iomlan, aig nach 'eil *eagal roimh olc 'sam bith*, *Salm* xxiii. 4. C' arson a bhiodh eagal orra? Tha stiùradh tearuinte Tighearn na tìre aca, tha chead aca, air a sheulachadh le 'fhuil féin; eadhon an coimhcheangal beannaichte, nì as e comhfhurtachd leabaidh-bàis an naoimh, 2 *Sam.* xxiii. 5. "Ged nach 'eil mo thigh mar sin aig Dia, gidheadh rinn e coimhcheangal sìorruidh riumsa air a shuidheachadh anns gach nì agus a choimhdear: oir is e so mo shlàinte uile, agus mo mhiann

uile, ged nach 'eil e toirt air fàs." Cò ma ta dh' fheudas coire dhèanamh orra? Is tearuinte an nì, marcachd ann an carbad Chriosd araon tre bheatha agus bàs, *Dan-Shol.* iii. 9. Tha luchd-coimheadachd maith agus urramach aca; freiceadan, eadhon freiceadan a dh' ainglibh: tha iad sin a' càmpachadh mu 'n cuairt doibh, ann an àm beatha; agus gu cinnteach chan fhàgar leo iad ann an là am bàis. Tha na spioraid frithealaidh sona sin 'nan luchd-feithidh air bean-bainnse an Tighearn, agus gun teagamh bheir iad coimheadachd thearuinte dhoibh dhachaidh d' a thigh. 'N uair tha càirdean, gu brònach, a' seasamh ri taobh leabaidh an naoimh, a' feitheamh gu fhaicinn a' tarraing na h-anail mu dheireadh, tha aingle naomh a' feitheamh air 'anam, gu 'ghiùlan air falbh gu uchd Abraham, *Luc.* xvi. 22. 'Se ceannard slàinte 'nan naomh, Ceannard an fhreiceadain naoimh so: Bha e maille riu, eadhon gu bàs: agus bithidh e maille riu troimhe mar an ceudna, *Salm* xxiii. 4. "Seadh, ge do shiubhail mi tre ghleann sgàile a' bhàis, cha bhi eagal uile orm; oir a ta thusa maille rium." Feudaidh iad gun eagal dol troimh 'n amhainn sin, air dhoibh a bhi cinnteach nach tig i thairis orra, agus feudaidh iad siubhal tre 'n teine sin, air dhoibh a bhi cinnteach nach bi iad air an losgadh leis.

Chan urrainn am bàs coire 'dhèanamh orra: chan urrainn dà eadhon cron a dhèanamh air an cuirp: Oir, ged a sgaras e an t-anam o 'n chorp, chan urrainn dà an corp a sgarachduinn o'n Tighearna Chriosd. Chan 'eil eadhon am bàs dhoibhsan ach 'na "chodal ann an Iosa," 1 *Tes.* iv. 14. Tha iad a' mairsinn 'nam buill do Chriosd, ged tha iad ann an uaigh. Is duslach luachmhor an duslach, air a thasgadh suas ann an uaigh, mar ann an Ciste-thasgaidh an Tighearna. Tha iad a' luidhe ann an uaigh ag abuchadh, mar mheas luachmhor air a thasgadh suas, gu bhi air a thoirt a mach dha-san aig an aiseirigh. Tha arbhar aig an treabhaiche anns an t-sabhal, agus arbhar anns an fhearann: Than 'n t-arbhar a ta 'san fhearann moran na's luachmhoire na sin a ta 'san t-sabhal, do bhrìgh gu bheil e ag amharc air son e bhi air a philleadh d' a ionnsuidh le tuilleadh

cinneis: eadhon mar sin, tha cuirp nan naomh air am meas le 'n Slànuighear. Tha iad air an cur ann an truailidheachd, gu bhi air an togail ann an neo-thruailidheachd; air an cur ann eas-urram, gu bhi air an togail ann an gloir, 1 *Cor.* xv. 42, 43. Chan urrainn am bàs coire 'dhèanamh do 'n anamaibh; tha 'chùis maille ri anamaibh nan naomh aig bàs, mar a bha e maille ri Pòl agus ri 'chuideachd, 'nan turus, air am bheil eachdraidh againn, *Gnìomh.* xxviii. Bha'n long air a briseadh 'na bloighdibh, ach fhuair an luchd turuis eile tearuinte gu tìr. 'N uair a ta cainnt an naoimh a ta faghail a' bhàis air a cur 'na tosd a shuilean air an dùnadh, agus 'anail mu dheireadh air a tarruing, tha 'n t-anam a' faotainn tearuinte air falbh, gus am Pàras nèamhaidh a' fàgail a' chuirp gu pilleadh gu ùir; ach anns an dòchas aoibhneach air ath-cheangal aig aiseirigh ghlàrmhoir. Cionnus is urrainn am bàs coire 'dhèanamh do na naomhaibh? Is nàmhaid claidhte e. Ma tha e 'g ann tilgeadh sìos, 's ann a mhàin a chum gu 'n éirich iad suas na's glàrmhoire. Chuir ar Slànuighear, Iosa Crìosd, às do 'n bhàs, 2 *Tim.* i. 10. Dh' fhalbh anam agus beatha a' bhàis: Chan 'eil ann ach sgàile shiùbhlach, a dh' fheudas eagal a chur, ach nach urrainn coire 'dhèanamh do naoimh. Chan 'eil ann ach a mhàin sgàile a bhàis dhoibhsan; chan e am bàs féin e, chan 'eil am bàs-san ach mar bhàsachadh, no ni-eigin cosmhuil ri bàsachadh. Tha 'n t-Abstol ag innseadh dhuinn, "Gur e Crìosd a fhuair bàs," *Rom.* viii. 34. Stephen, a' cheud fhianais air son a' ehreidimh Chrìosdaidh ged chaidh a chlachadh gu bàs, gidheadh cha d' rinn e ach codal, *Gnìomh.* vii. 60. Gu cinnteach tha nàdur a' bhàis air atharrachadh gu tur, thaobh nan naomh; chan 'eil e dhoibh-san mar a bha e do Iosa Crìosd, an ceann; chan e an nì nimheil, sgriosach sin e, a bha air 'fhilleadh suas ann an ùghdarras a' cheud choimheangail, *Gen.* ii. 17. "Anns an là dh' itheas tu dhith, gu cinnteach bàsaichidh tu." Tha e teachd a dh' ionnsuidh nan naomh gun ghath; feudaidh iad a choinneachadh leis an fhàilte sin, O bhàis e' àit' am bheil do ghath? An e so Mara? An e so bàs searbh? Chaidh e mach làn de 'n t-saoghal, 'nuair a dh' fhosgail an ceud Adhamh an

dorus dhà; ach thug an dara Adhamh air ais a rìs e falamh, d' a shluagh féin. Tha mi mothachadh gath, feudaidh an naomh a ta bàsachadh a ràdh; gidheadh chan 'eil ann ach gath beacha-inn, a' sàthadh a mhàin tre 'n chroicinn: "Ach, O bhàis e' àit' am bheil do gath?" do shean ghath, gath na nathrach, a shàthas gus a' chridhe agus anam? "Is e am peacadh gath a' bhàis; ach tha sin air a thoirt air falbh." Ma ghlaças am bàs an naomh, agus gu 'n giùlain se e gu làthair a' Bhreitheimh, gu freagairt air son nam fiach 'san robh e, gheibhear am fiach air a phàigheadh leis an Urras ghlòrmhoir: agus tha 'n litir-phàighidh aige ri nochdadh. Tha 'n droighionn ciontach air a spionadh a mach á coguis an duine, agus tha 'ainm air a dhubhadh a mach as an leabhar dhubh, agus air a sgrìobhadh am measg nam beò ann an Ierusalem. Is fìor, gur fada an t-astar, a dhol tre ghleann sgàile a' bhàis; ach tha eallach an naoimh air a toirt air falbh o 'dhrum, tha pheacadh air a mhaitheadh, feudaidh e sinbhal gu socrach: "Cha bhi leomhan an sin, ni mò thig fiadh-bheathach millteach suas ann:" Feudaidh a' mhuinntir shaorta imeachd gu socrach ann-san, saor o' na h-uile eagal cunnairt.

'San àite mu dheireadh, Bithidh dol a steach aoibhneach aca do 'n t-saoghal eile! Bithidh an ruigheachd gu ionadaibh a' bheannachaidh air a sheirm gu follaiseach le laoidhibh àrd-mholaidh d' am Fear-saoraidh glòrmhor! Is là maith là a' bhàis do dhuine diadhaidh: Seadh, is e a là a 's fèarr; 's fèarr; dhà-san e no là a bhreith, no an là a 's aoibhniche a bha aige riamh air thalamh. "Is fèarr deadh ainm," ars' an duine glie "na ola-ungaidh luachmhor, agus là bàis no là breith neach." *Ecles. vii. 1.* Bha a 'bheachd dhorch a bh' aig cuid de na cinnich mu neo-bhasmhoireachd an anama, agus mu shonas ri teachd, ag oibreachadh gu h-iongantach orra. Bha cuid diubh 'n uair a rinn iad bròn air son nam marbh, a rinn e ann an eudach bàn; ehum, air dhoibh a bhi air an gluasad air son mi-mhaise an sgeudachaidh, gu 'm bu luathaide chuireadh iad am bròn air chul. Dh' adhlaic dream eile dhiubh iad, gun tuireadh no bròn

'sam bith; ach bha ìobhairt agus féisd aca, air son chàirdean air an àm sin. Bu ghnàth le cuid diubh bròn a dhèanamh aig breith, agus aoibhneas ri'n adhlacadh. Ach tha cleachdadh cuid de chinnich nan Inseanach, fathast na's iongantaiche mu 'm bheil iomradh, aig bàs an fhìr, gu 'm bu ghnath le 'mhnaibh fa leth a bhi 'strì an làthair nam breitheamhna, co dhiubh a b' ionmhuinne leis; agus ise air an do dhearbhadh a bhi 'na dheadh-ghean thar chach, thilg si i féin le gnùis aoibhneach anns na lasraichibh a dh' ulluicheadh air son cuirp a fir, loisgeadh annta sin i, agus bha i air a meas sona, am feadh a bha each beò ann an doilghios agus air am meas truagh! Ach, ciod 'sam bith mar a dh' fheudas barailean dorcha air staid an déidh so, a bha air an cumail suas le h-ardan, le féin-ghlòir, le eagal cruadh-chais sa' bheatha so agus le 'n leithide sin de ehriochaibh a ta freagarrach do nàdur truailidh an duine, buadhachadh air inntinn brùideil aineolach, 'n uair a ta iad air an neartachadh le innleachdan ifrinn; O! ciod an t-aoibhneas agus a' chomh-fhurtach làidir a dh' fheudas a bhi aca-san, a ta 'nam fìor Chrìosduidhean, air dhoibh "a bhi ann an Crìosd, a thug beatha agus neo-bhàsmhorachd chum soluis tre an t-soisgeul!" 2 Tim. i. 10. Is e am bàs aon de'n *uile nithibh* sin, a ta comh-oibreachadh chum maith, do'n dream aig am bheil gradh do Dhia, *Rom. viii. 28*. 'N uair a ta 'n corp a' basachadh, tha'n t-anam air a dhèanamh iomlan; theid corp a 'bhàis thairis aig bàs a' cuirp. Ciod an eron a rinn fear-coimhead a' phrìosain air buidealair Pharaoh, 'n uair a dh' fhosgal e dorus a' phrìosain dà, agus a leig e mach e? Am bheil an t-eun ann an staid as miosa, 'nuair a ta e aig saorsa, no 'n uair a ta e air a chumail a stigh ann an 'eliabh? 'S ann mar sin, agus chan ann na's miosa, a ta anama nan naomh aig a' bhàs: Thig e a dh' ionnsuidh an duine dhiadhaidh, mar a thàinig Haman gu Mordecai, leis a' chulaidh rioghail agus leis an each, le òrdugh urram a dhèanamh dhà: ciod 'sam bith cho neo-thoileach 'sa tha e air a dhèanamh, *Ester vi. 11*. Chan 'eil teagamh agam, nach d' rinn Haman an t-seirbhis so gu h-agach, le aghaidh-neulaich, sùil-chrom, agus le gnùis ghruamaich; agus cosmhuil ri neach a thàinig gu erochadh, 's

chan ann a thoirt urram dha : Ach b' éiginn dà-san air am bu toil leis an rìgh urram a chur, urram fhaotainn; agus b' éiginn gu'm b' e Haman, nàmhaid mór Mhordecai, an duine a gheibheadh an obair so r'a dhèanamh. Glòir, glòir, glòir, beannachd agus moladh, d' ar Fear-saoraidh, d' ar Slànuighear, d' ar n-Eadar-mheadhonair, a thug tre 'bhàs, air a' bhàs uamhara sgriosach a leithide de dheadh ghnìomh a dhèanamh dhoibhsan, a dh' fheudadh e ann an dòigh eile a ghreasad air falbh 'nan aingidh-eachd, gu sgrios iomlan agus sìorruidh! Tha là a' bhàis ann féin, 'na là aoibhneach do na naoimh: is e là 'n saorsa e, 'n uair a bhitheas na braighdean air an leigeadh as, 'n uair a bhitheas na prìosanaich air an cur fo sgaoil: Is e an là 'san tig na h-eilthirich dhachaidh o'n cuairt: an là 'sam pill oighr-eachan na glòire o an turuis gu 'n dùthaich féin, agus gu tigh an Athar, agus anns an téid iad a steach gu fìor-sheilbh a ghabhail air an oighreachd ghlòrmhor! Is e'n là bannse e; is e nis àm pòsaidh, ach an sin tha 'bhanais air a crùnadh, agus tha cuirm bhainnse air tòiseachadh, aig nach 'eil crìoch! Ma 's ann mar sin tha 'chùis, nach 'eil staid nan naomh dòchasach aig a' bhàs?

Ri leantuin.

Notes and Comments.

Sabbath Football.—Recently a paragraph appeared in the press, probably sent out as a “feeler,” intimating that the Football Association were ready to recognise play on the Sabbath. The International Selection Committee, it is true, by a majority decided against the proposal but a leading member of the Association said that the step to sanction play on the Lord's Day would be taken soon. One is wondering where all this drive against the Sabbath is to end. It is gratifying to learn that the Lord's Day Observance Society, London, has lodged a Protest with the Association against the recent agitation in favour of organised Sabbath Football. The Protest stated:—“The

possibility of 'Sunday' Football Matches with the almost inevitable sequel of 'Sunday' Cup Ties, 'Sunday' Test Matches, and 'Sunday' Horse Races is a ghastly prospect from which we recoil. We, therefore, make our direct appeal to the Football Association to refuse to recognise 'Sunday' Football, and thus help in saving what remains of the quiet Christian 'Sunday' in our land."

Paganism in Scotland.—Recently on scanning the correspondence page of one of the Scottish dailies our eye caught a heading to the above effect. Thinking that the letter dealt with some new phase of the devil's work we read on but had not gone very far when we learned that Scotland's paganism consisted in not keeping Christmas and the other so-called holy days. The writer may have been a Roman Catholic or an Anglo-Catholic, who are step-brothers in the same family. To them Scotland's non-observance of these man-invented church festivals is a much more serious matter than her departure from the faith of her fathers. But what a narrow-minded view and circumscribed vision such a judgment indicates. Were the men responsible for the work done at the Glasgow Assembly in 1638, when these holy days were swept away, pagans? Were some of the holiest men that ever breathed the air of Scotland pagans because they shunned the observance of men-appointed church festivals.

The World Rebuking the Church.—A series of articles in one of the Scottish dailies have dealt with various aspects of church life and the church's difficulties. They are written from the standpoint of the world, generally speaking, but as we have it on the highest authority that "the children of this world are in their generation wiser than the children of light" (Luke xvi. 8) we may listen to what they have to say in connection with matters in their own sphere and which the church has unwisely introduced into its activities. "Is a badminton club, for instance," asks the writer of the articles, "not just a cynical device for keeping young people about the place to make a fine show of congregational solidarity? In

some cases, one fears, the answers must be in the affirmative. There are many great men in the church who in their hearts detest and fear the emphasis on the purely get-together activities of parish life." The journalist is not so far astray as journalists usually are in religious matters when he suggested that the Sabbath services must seem almost an irrelevance after a crowded week of these social activities.

Letters of the late Mrs. Auld, Thurso.—Would those who received letters from the late Mrs. Auld, widow of the Rev. Alexander Auld, Castletown, kindly communicate with, or send the letters to, Dr. Alexander G. Auld, 25 Harley Street, London, W.1.?

The Castlecary Railway Disaster.—The country was shocked to learn of the terrible railway disaster on the L.N.E.R. line when 35 were killed and a great many injured. The sympathy of the country goes out to those so suddenly bereaved. A searching inquiry is to be made into the causes that led to the disaster and is proceeding at the time of the writing of this note. How little would those who were so suddenly hurled into eternity think that life's journey was to end so soon, as they boarded their trains. It is a solemn call to us all to be ready.

Holy Humbug.—A leaderette writer in the *Daily Express* has evidently lost his temper and with it a sense of the fitness of things. Our readers will be surprised to learn that the cause of it is that Manchester City Council turned down Sabbath cinemas by a vote of 72 to 26—46 councillors did not vote. Most reasonable men will applaud the action of the Council, not so the *Daily Express* which heads its leaderette—"Holy Humbug." And with the strange illogicality of his kind the writer says you can drive to Ashton-under-Lyne and get a cinema there, and if you want to see a wrestling mach, or prize fights on Sabbath you can see these in Manchester. If Ashton-under-Lyne is faithfully helping the devil or if there are things done in Manchester that ought not to be permitted that does

not say that the best way to remedy this condition of things is to lengthen the devil's chain. One might point out to the *Daily Express* that there is a much worse thing than "holy humbug" and that is *unholy* humbug and some of our leading dailies have too much of this undesirable element in their editorial sanctums.

Church Notes.

Communions.—*January*—Last Sabbath, Inverness. South African Mission—The following are the dates of the communions—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

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