

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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THE  
**Free Presbyterian Magazine**  
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**The Atonement: Its Extent.\***

(Continued from Vol. xlii. p. 449.)

III. BAXTERIANISM.

**B**EFORE dealing with Baxter's views of the extent of the atonement, some reference must be made to the views held by Davenant and Ussher. Both were eminent divines. Davenant was one of the five English deputies at the Synod of Dort. In his "*Dissertation on the Death of Christ*" he advances certain propositions, in the second of which he says: "The death of Christ is the universal cause of the salvation of mankind; and Christ Himself is acknowledged to have died for all men sufficiently, not by reason of the mere sufficiency or of the intrinsic value, according to which the death of God is a price more than sufficient for redeeming a thousand worlds, but by reason of the evangelical covenant confirmed with the whole human race through the merit of his death, and of the divine ordination depending upon it." In his third proposition he says: "The death or passion of Christ, as the universal cause of the salvation of mankind, hath, by the act of its oblation, so far rendered God the Father pacified and reconciled to the human race." Archbishop Ussher, who had a principal hand in drawing up the Irish Articles of 1615, and one of the great theologians of the seventeenth century, in answer† to the request of a friend

\*Owing to pressure on our space, the continuation of these articles were held over.—*Editor*.

†"The Judgment of the late Archbishop of Armagh, etc., on the Extent of Christ's Death."

gave expression to his views concerning the extent of the Atonement. Ussher's views were practically those of Davenant. In the Westminster Assembly there were a number of members who were supporters of Davenant on the Atonement; among these was Edmund Calamy,\* who avowed in one of the debates that he maintained in the same sense that the English divines at the Synod of Dort, "that Christ by his death did pay a price for all; for the reprobate in case they do believe; that all men should be *salvabiles non obstante lapsu Adami* . . . ; that Jesus did not only die sufficiently for all, but God did intend, in giving of Christ, and Christ in giving Himself did intend, to put all men in a state of salvation in case they do believe" (*Minutes of the Westminster Assembly*, p. 152). The subject caused considerable debate in the Assembly; Samuel Rutherford and George Gillespie took a prominent part in opposing Calamy's view. Finally it was agreed: "Wherefore they who are elected being fallen in Adam are redeemed by Christ; are effectually called unto faith in Christ by His Spirit working in due season; are justified, adopted, sanctified and kept by His power through faith unto salvation. *Neither are any other redeemed by Christ*, effectually called, justified, adopted, sanctified and saved, but the elect only." —(*Confession of Faith*, chap. iii. sec. vi.)

Dr. Mitchell, in his introduction to the "*Minutes of the Westminster Assembly* (p. lvi.), remarks: "Though at first sight it may not seem easy to reconcile the opinions of these divines with the language of the sixth section of this chapter [iii.] of the Confession, it would be rash for me to say it is impossible." This difficulty of Dr. Mitchell's probably arose from an interpretation put upon certain words in the section which has been dealt with by Dr. Cunningham. Does the word "redeemed" describe only the purchase or procurement (*impetration* is the word usually used by the theologians), or does it comprehend the application with absolute intention for the elect, with conditional intention application as well? In Dr. Cunningham's opinion it

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\*Minister of St. Mary's, Aldermanburg, London.

seems quite clear that it is descriptive of the purchase of pardon and reconciliation, because there is an enumeration of all the leading steps in the great process of originating in God's eternal election of some men and terminating in their complete salvation (*Historical Theology*, ii. 327.)

The question has also been raised, as Dr. Cunningham points out, as to whether the phrase "the elect only" on the Confessional statement ("Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect only") applies to each of the predicates (redeemed, called, justified, etc.), *singly and separately*, or only to the whole of them taken *collectively*; i.e., whether it is intended here to assert that not any one of these things, such as "redeemed," can be predicated of any but the elect only that they are redeemed by Christ, taken together, cannot be predicated of any others. The latter declaration would make the declaration a mere truism and would really give no deliverance upon anything. The Confessional statement, therefore, must be taken as meaning that it is not true of anything but the elect only that they are redeemed by Christ, any more than it is true that any others are called, justified or saved (*Hist. Theology*, ii. 328.)

It may be pointed out here that the word "redemption," as used in the Westminster period, referred to the procurement of salvation and did not include its application. It is in this sense Baxter uses the word in the title of his book, "*Universal Redemption of Mankind by the Lord Jesus Christ*."

Whatever efforts may have been made to give an interpretation to chapter iii. sec. vi. of the Confession favourable to the views held by the followers of Davenant and Ussher, there can be no doubt that the teaching of chapter viii. sec. 8 leaves no loophole for this teaching—"To all those for whom Christ hath purchased redemption He doth certainly and effectually communicate the same." This statement, as Dr. Cunningham truly says, contains and was intended to contain the true *status questionis* in the controversy about the extent of the Atonement (*Ibid.*, ii. 329). When the Larger Catechism was being drawn up, the *Minutes*



of the *Westminster Assembly* (p. 369) indicate that the Davenant school of divines in the Assembly made another attempt to get their views accepted. A committee brought up for discussion the following questions and answers: *Question*—Do all men equally partake of the benefits of Christ? *Answer*—Although from Christ some common favours redound to all mankind, and some special privileges to the visible Church, yet none partake of the principal benefits of His mediation, but only such as are members of the Church invisible. *Q.*—What common favours redound from Christ to all mankind? *A.*—Besides much forbearance and many supplies for this life, which all mankind receive from Christ, the Lord of all, they by Him are made capable of having salvation tendered to them by the gospel, and are under such dispensations of Providence and operations of the Spirit as lead to repentance.” The final form of the questions and answers on the above subject are set forth as follows in “Questions and Answers,” 61 and 63, of the Larger Catechism: *Q. 61*—Are all saved who hear the gospel and live in the Church?” *A.*—All that hear the gospel, and live in the visible Church, are not saved; but they only who are true members of the Church invisible.” *Q. 63*—What are the special privileges of the visible Church: *A.*—The visible Church hath the privilege of being under God’s special care and government; of being protected and preserved in all ages, notwithstanding the opposition of all enemies; and of enjoying the communion of saints, the ordinary means of salvation, and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying that whosoever believes in Him shall be saved, and excluding none that will come to Him.”

In his *Confession*, Baxter, while expressing his admiration for the Westminster Divines and their work, will only accept chaps. iii. sec. vi. and viii. if the redemption referred to in these sections is “not of all redemption, and particularly not of the mere bearing the punishment of man’s sins, and satisfying God’s justice, but of that special redemption proper to the elect, which was accompanied with an intention of actual application of the

saving benefits in time. If I may not be allowed this interpretation, I must herein dissent. . . . I hope it was never the mind of that Reverend Assembly to have shut out such men as Bishop Ussher, Davenant, Hall, Dr. Preston, Dr. Staughton, Mr. Wm. Fenner Dr. Ward, and many more excellent English divines as ever this Church enjoyed, who were for general redemption." Baxter's position on the extent of the Atonement is thus stated by an admirer: "That the number of the finally saved, who will be at the right hand of Christ in the Last Day, is foreknown, and, therefore, fixed, is indisputable; and that Christ, by the grace of God, tasted death for every man, and for the sins *not of the elect only*, but, also, for the sins of the whole world, and that the call to accept His salvation is sincerely addressed to all men, are equally indisputable" (*Works of the Puritan Divines: Baxter*, p. liii.)

His controversy with Dr. Owen, the prince of the Puritan theologians, began in connection with Dr. Owen's great work, "*The Death of Death in the Death of Christ*" (*Works*, vol. x). In his "*Aphorisms on Justification*," Baxter took exception to, among other things, Dr. Owen's teaching on a definite Atonement. Owen answered him in what may be termed an appendix to his "*Death of Death*" in his work of "*The Death of Christ*." It is remarkable that while Baxter joins the issue with Owen for his doctrine of a definite Atonement, he declares: "In the article of the extent of redemption, wherein I am most suspected and accused, I do subscribe to the Synod of Dort, without any exception, limitation, or exposition of any word as doubtful and obscure." This, to say the least of it, seems strange. In an appendix ("*The Death of Christ and of Justification*") to his "*Vindiciæ Evangelicæ*," Dr. Owen returns to Baxter's criticisms in his "*Confession of Faith*" (1655). Baxter's final reply was appended to a work which he published against Blacke entitled, "*Certain Disputations of Right to the Sacraments and the True Nature of Visible Christianity* 1656".\* While Baxter's views on the

\*The controversy called forth a great number of books and pamphlets which are now forgotten.

extent of the Atonement are to be condemned, it is only fair to say, as Dr. Smeaton has pointed out (*The Apostles Doctrine of The Atonement*, p. 542) that he was not an Amyraldian.

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## Reaffirmation of Church's Attitude on the Question of Travelling on Hired Conveyances on Sabbath.

THE Free Presbyterian Church has been subjected to much hostile criticism in recent years on account of her attitude towards the question of travelling by conveyances run for ordinary hire on the Lord's Day. Her attitude remains unchanged.

The need for reaffirming it at the present time arises in part from the fact that the particular form of Sabbath desecration it is concerned with continues to be rife and is rapidly assuming the character and proportions of a major evil in modern life. The Church finds herself in these days faced with a situation, all but accepted outwith her borders, the approach of which our godly forefathers regarded with feelings of dismay. In relation to it, she is called upon to choose between a policy of accommodation, leading by easy stages to drift, and one of unbending loyalty to the principles of scriptural Sabbatarianism. The Church is well aware that a choice of the former policy, even if covert and unspoken, would probably secure for her a measure of goodwill from a money-making, pleasure-loving, Sabbath-breaking generation, while a decision in favour of the latter is sure to bring upon her some at least of the pains of execration. She has, however, already decided in terms of her motion *re* church privileges referred to below, and now she reiterates this decision, and desires it to be known that she is determined, by God's grace, to abide by it at all hazards and costs.

The Church finds occasion, further, in reaffirming her attitude, to clear it of misrepresentations with which critics have sought to embarrass it. These, as might have been expected, are for the most part of a peculiarly subtle kind and well calculated to deceive the simple. Especially is this the case in instances where, by the sleight of hand of a certain type of critic, the question at issue is juggled out of its correct bearing and made to jump about relative to principles which have no proper or exact application. Happily for the Church, it is not necessary for the vindication of her cause to expose in detail every turn and twist of such spectacular but withal vagarious reasoning. Let it be accounted sufficient if she proves her case as it actually stands, while choosing to leave with those who care, to argue causes that are in reality the illusory creations of clumsy critical conjuring.

The Church's attitude has been defined in the Synod's 1928 Statement as follows :—

“While not in any way condemning or disallowing the use of mechanically-driven or other conveyances on the Lord's day when the purpose and manner of their employment are in keeping with the spirit of the Sabbath, and in accord with the precepts and precedents of Scripture, the Synod do, notwithstanding, most emphatically denounce as sinful and subject to the censure, not only of men, but of God, the practice of running such conveyances for reasons dictated by considerations of worldly or carnal expediency and on terms which are essentially mercenary. Under this description the Synod include the Sabbath services of trains, tramway-cars and motor-cars run for ordinary hire. It must surely appear to all who hold by the scriptural interpretation of the Sabbath law, as set forth, for example, in the Shorter Catechism, that such services, being maintained in utter disregard of the claims, and at the expense, of sanctity, constitute a flagrant breach of the Fourth Commandment.

"This being their view, the Synod further hold that ordinarily, that is allowing for the extreme exigencies of necessity and mercy, no one can lawfully make use of such services, whether for the purpose of attending church or for any less worthy purpose. Any use made of them on the part of an individual entails the giving by that individual of a certain proportionate moral and material contribution towards the support of the evil, thereby making him a party to it and involving him in the guilt of it. In consideration of this, and by way of raising a testimony against Sabbath desecration, the Synod have passed a motion which in effect excludes from Church privileges those who thus use public conveyances on the Lord's Day."

From the most casual reading of the above statement of the case, it must appear to every unbiased person that the position it sets forth is alike straightforward and comprehensible in view of the explicit terms of the Fourth Commandment. It amounts to this simply that, in the judgment of the Church, conveyances run on terms of ordinary hire on the Lord's Day are run for a Sabbath-breaking purpose, namely the making of financial gain, and cannot therefore be lawfully used in ordinary circumstances on that day since, in the nature of the case, their use is calculated to serve the Sabbath-breaking purpose for which the conveyances are run. In confirmation of this judgment, the following grounds may be adduced :—

(1) Having regard to the fact that the running of conveyances on terms of ordinary hire, on the Lord's Day as on other days, is nothing, actually or ideally, apart from the moral agency of the hirers, who are primarily responsible for the running and for the terms, the lawfulness of such running must in the last resort be assessed with reference to the hirer's purpose in the matter which both determines the ultimate objective of the running and brings a moral principle to bear in the direction of it throughout.

(One effect of writing this premise is to free the question from embarrassments due to the misapplication of principles relevant only in the case of things morally indifferent, such principles, for instance, as are invoked in the distinction between what is legitimate and excess and by the citation of Paul's judgment relative to meat offered to idols. It also serves to expose the gross fallacy underlying such an extraordinary assumption as that if a conveyance is *used* for a certain purpose, it follows it is *run* for that purpose, an assumption pernicious enough to wreck a whole treatise. In short, once the elementary truth of the premise is admitted, the bulk of what has been argued against the Church in this matter with the remotest approach to relevancy or reason goes out in the way of Ahithophel's counsel.)

(2) That the purpose of hirers in running conveyances on terms of ordinary hire on the Lord's Day, as on other days, is the making of financial gain, is proved by the fact that the terms they stipulate are specifically designed to secure a return, *in cumulo*, in excess of running expenses, and are so accepted, and regarded as equitable and just, by reference to the common purposes of worldly avocation only. Such a purpose is plainly a Sabbath-breaking purpose, for the Word of God makes it perfectly clear that the Sabbath Day is a *holy* day, *separated* in its original institution, and ever to be *kept separate* in its due observance, from the common purposes of worldly avocation. As one has well said (who evidently well knew, although he said other things besides), "the very core of Sabbath-keeping means simply the change over from those activities which have as their objective our own personal advantage in temporalities to those activities which have as their objective the adoration, exaltation and worship of God."

(3) The purpose of making financial gain in connection with the running of conveyances on terms of ordinary hire can only be effectually served on the Lord's Day, as on other days, by the payment of ordinary fare on the part of persons using these conveyances. This being true in the nature of the case, the

causality involved is a necessary one and is wholly unaffected by causes and effects which may otherwise have a bearing in the matter. That is to say, whatever else is true *incidentally* in connection with such running and use of conveyances, it is *necessarily* true that persons using them and paying ordinary fare are thereby helping the hirers to attain the object of making financial gain towards which the running of the conveyances is directed, and are thus serving a Sabbath-breaking purpose.

The matter might well be left there and the Church's case considered proved. "If," as one has said, "the payment of a fare on a public conveyance on Sabbath involves a person as a partner in the offensive Sabbath-breaking work of the running of it on that day then the matter is settled. Under such a condition no loyal Christian can arrive at any other conclusion than that he is not permitted to make use of such a conveyance." It may, however, serve some useful purpose if a word is added on the subject of necessity and mercy.

(4) The case of works of necessity and mercy is excluded from the scope of the Church's judgment relative to the *use* of conveyances run for ordinary hire on the Lord's Day on the ground that it is related to laws other than that of the Sabbath whose obligation is of a higher order (being *moral-natural* as distinct from the *moral-positive* obligation of the fourth commandment), and that therefore the issue of lawfulness in this case must ultimately be assessed without prejudice from considerations of an essentially Sabbatic kind as well as without prejudice to them. That this is the principle of interpretation underlying the Saviour's teaching in opposition to the extreme views of the Pharisees may be easily understood, and must be insisted on if the danger of inferentially imputing to Him any degree of laxity on the subject of Sabbath observance is to be guarded against and avoided.

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We come into the world crying, we go through it complaining, and go out of it groaning. We are all good till we are tried.  
—William Tiptaft.

## **Letters of the late Rev. Neil Cameron.\***

*(Continued from Vol. xlii. p. 501.)*

### **I.**

4 Shaftesbury Terrace, Glasgow, 11th February, 1908.—My Dear Friend, Your letter has been received long since, and I am sorry it should have remained so long unanswered. The Rev. A. Macrae wrote me to the effect that he saw you and that you desired him to write me about your Communion in July. I have not written him a reply yet, but I will keep the matter before my mind. I am often harassed by the fact that though we go through forms of worship, He goes not forth with our armies. Israel could not stand against their enemies while Achan was in their camp. Oh! how many Achans are in my heart! The signs of the times are becoming darker from year to year; the Lord's people are being taken away, and very few raised up to fill the gaps in the house of Israel; and sin becomes bolder and shows the whore's face by refusing to be ashamed. I am afraid the end will be a bitter day. The only remedy for the evil day is the whole armour of God. The soldier that will allow the enemy to take away his sword (the sword of the Spirit which is the Word of God) will not be able to stand. "Let us hold fast the form of sound words." I trust yourself and all yours are well, and that the candle of the Lord shines on your tabernacle. With kindest regards, yours very sincerely, Neil Cameron.

### **II.**

4 Shaftesbury Terrace, Glasgow, 13th November, 1912.—My Dear Friend, I have received your letter. I am very sorry to learn that your brother suffers from that most painful malady. It is one of the most difficult diseases that is known to medical men. But there is no disease now among the people, any more than there was 1900 years ago, that our Lord is not able to cure. Our waiting eyes should be towards Him. We believe that He is

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\*These letters were written to Mr. Alexander MacLennan, Missionary, Roua.



able to cure him, but we know not His will and purpose concerning him. The longer I live the more I am convinced that we know not what to pray for as we ought in the matter of these rods the Most High sees good to lay upon man, as regards the end He has in view in sending the rod. If it be the Lord's most holy will, I trust that He will rebuke this trouble; but, especially, that He will bless it to His immortal soul. This is the end above all others that should be prayed for. The Synod of our Church last night decided that Peter Chisholm has to satisfy our Presbytery before the fourteenth day of February, and if that will not be done by him before that date, his name is to be erased from the list of our students. I trust you and all yours are well, and that you have the presence and comforts of the Holy Spirit in your soul. With kindest regards to you and all yours, I am, yours very sincerely, Neil Cameron.

### III.

4 Shaftesbury Terrace, Glasgow, 23rd October, 1917.—My Dear Friend, Never a day passes without you being often on my mind. I was sorry that we had not the pleasure and privilege of meeting for such a length of time owing to the difficulty of getting to that out-of-the-way place. But although we have not met in the flesh, my spirit is often at your fireside. I have a good hope that we will meet yet where we shall never part for ever. The family of God are scattered in time, but in eternity they will be all together in the house of many mansions. This is their father's house; it is also the house of Christ's father, and so all who are called effectually in time by the Holy Spirit have a right through Christ's merits to a place in it. There will be nothing there to cause sorrow or sighing. Satan, the flesh, and the world that lies in the wicked one will not be there; but God the Father, Son, and Holy Ghost, and the angels and those who were redeemed by the blood of Christ, will be there for ever and ever. Oh! what a blessed place, and what a happy company will be there! Christ's prayer is: "Father, I *will* that they also whom thou hast given me be with me where I am, that they may

behold my glory which thou hast given me, for thou lovedst me before the foundation of the world. I hope you are being upheld by the almighty arm of the God of Jeshurun in your soul and body, and that other dear friends there are well. With fond regards to D. Macleod, Malcolm, Mrs. Munro and yourself, I am, your friend, Neil Cameron.

## **Subtle Attempts to Undermine the Reformation.**

**I**N two previous articles I endeavoured to outline the origin and progress of the Reformed Faith in Germany and Europe. I feel it is equally incumbent on us to take notice of and expose the insidious attacks being made at the present day on our liberties as Protestants and citizens of the British Commonwealth of Nations. The Catholic Emancipation Act opened the door for Romanist aggression in Church and State. Rev. John Kennedy, Redcastle, father of Dr. Kennedy, expressed fears that the passing of that Act would lead to Britain's downfall. Succeeding events seem to justify those fears. In King Edward's visit to the Pope an unconstitutional precedent was given which was followed by King George and Queen Mary, then by Mr Ramsay MacDonald as Premier, and more recently by Mr. Eden, the late Foreign Minister, who visited the vatican before he interviewed Mussolini, the official head of the Italian nation. The Bill of Rights and Act of Settlement forbade all communion with the Papal See. These statutes are still unrepealed and therefore binding on constitutional monarchs.

In 1910 the Coronation Oath was altered so as to omit the declaration that the sacrifice of the Mass was a "blasphemous fable and a dangerous deceit." There were protests throughout the country which were unheeded. There has lately been another change in the oath which maintains the Protestant succession and our liberties as subjects. The terms of the last alterations were

not made public till the end of February, 1937, although there was considerable anxiety in the country about its nature. The change was not made by Parliament, so it is illegal. It is also contrary to the Statute of Westminster which declared that anything affecting the Dominions would have to be put before the Dominion Parliaments as well as before the legislature of the United Kingdom. By the new oath the King is not obliged to uphold the Reformed Protestant religion, as by law established, in his Dominions overseas, as was enacted by the Statutes of William and Mary, which guarded our Protestant liberties in all our Dominions throughout the world. Although the time was short, an application was made to the Attorney-General to allow proceedings to interdict the Archbishop of Canterbury from administering the new oath.

The application to the High Court of Justice for an injunction to restrain the Archbishop of Canterbury from administering the new oath, and for a mandatory injunction ordering him to administer the oath in its old form, as enacted by Parliament, was disallowed by the Attorney-General. This action of the Government touching the Protestant succession and the protection of the Reformed Protestant Religion established by law is extremely grave. The safeguards and bulwarks of Protestantism are thus being assailed by some mysterious power behind the scenes, which is surreptitiously filching away our blood-bought civil and religious liberty. In England up to 300 men and women gave their lives at the stake, including four bishops and an archbishop; 18,000 men women and children in Scotland alone were persecuted by imprisonment, banishment and execution before the Presbyterian form of church government was established in 1690 by the Revolution Settlement. These loved not their lives unto death. Our liberty was not won in a day, but by protracted, excruciating sufferings and martyrdom. The naval salute to the Pope was decreed in 1929 and was not made public till five years later it appeared in the R.C. "Universe." Now America is being furiously urged by the Pope to follow suit. All recent Governments have refused to give the names of the law-breaking officials.

The law officers of the Crown were not consulted and Parliament was not consulted. The reason is it would have been thrown out by the legislature in all probability, as the infamous Romanised Prayer Book was thrown on the dung heap when the nation rose in arms against it on two successive occasions. We now—free-born British subjects—receive our orders for the Navy, per the “Universe.” What degradation and slavery! We were taught at school that Britannia ruled the waves and that Britons would never be slaves. God seems to be giving us over to the old man at the Vatican as his slaves, in this twentieth century of boasted enlightenment and progress. As further instances of Papal aggression there is the 1918 Education (Scotland) Act and the Roman Catholic Relief Bill, sponsored by Rev. James Barr, to allow idolatrous processions, etc. There are more monasteries to-day in Britain than before the Reformation. Almost every week there is some new school or church dedicated with great pomp and paraded before the public in the Press with all the meretriciousness of the Harlot of Rome, whose cup is full of fornication and filthiness and who is “drunk with the blood of the saints.”

The Press seems to have come under the sway of Papists—twenty-eight R.C.’s being on the “Daily Mail” staff—as it is continually informing us of all the doings of the Man of Sin, which we don’t want to hear and are not interested in as Protestants. Thus a false impression is given of our arch enemy as a benevolent old gentleman. I heard personally ten-year-old pupils told that the Popes nowadays were not like those of history, but good men. That is the impression given to the rising generation of Scotsmen. No wonder our Magazine reports that the Pope likes Britain. The less he shows his love the better for us! His hatred is better for Britain, as God would then be our friend. As a matter of history, the Anti-Christ gave the pseudo-apostolic blessing to Count Plunkett when he informed him that all was ready for the 1916 rebellion in Ireland, which cost the loss of 2,000 British soldiers when the Empire was engaged in a life and death grapple with hordes of Germans. The greatest

danger to the Reformation to-day is that the Anglo-Catholics who hate the Thirty-Nine Articles and all that savours of Protestantism are in close connection with the Throne. They may influence the heiresses of the British Crown to adopt Roman doctrine and practices. The Anglo-Catholic clergy were educated in colleges where the doctrines of the Reformation were taboo. They may consequently think they are doing God service in destroying the carved works of the Reformed Faith. They substitute candles and crosses in hundreds of churches for the simple worship of the gospel. The Archbishop of Canterbury connives at this wide spread of lawlessness in contravention of the Thirty-Nine Articles. His aim is to fill the Bishops' Bench with Anglo-Catholics. The majority of the Bench are so already. The R.C. publications are very concerned about the King's conscience in relation to the Coronation Oath. Hence the onslaughts in 1910 and 1937. We may next hear from the "Universe," as in the case of the Naval salute, that the Coronation Oath—our last refuge of liberty—is gone, to suit the conscience of a Roman Catholic. In that case we may expect a repetition of "Bloody Mary's" reign, of which Foxe's Book of Martyrs gives a glowing account. The high politicians of Britain have played fast and loose with the Protestant constitution and convictions of this nation, as Mr Eden did in visiting the Pope. We are in danger of losing the fruits of the great religious revival of the eighteenth century in which Whitefield and Wesley played such a part. Only for that revival of evangelical religion Britain would have been a scene of slaughter such as France was during the revolution of 1789. The Methodist Church was the result of the revival. To-day one of their teachers hoped that they would soon go over in a body to the Church of Rome, as he did himself. Some of their young ministers were found to have been using private altars and candles in their lodgings. The Scottish churches are drifting gradually in the same direction. Christmas and Easter are now celebrated in the Highlands. Towns such as Stornoway close their shops on Christmas Day, which until a year or two ago was unknown. The Higher Criticism undermined the authority of the

Bible in the vast majority of churches. An atheist paper lately congratulated a learned divine for a sermon in which he argued that Genesis was a fable, and said that an atheist couldn't have done better. The loosening of the marriage tie has filled the news with divorce cases and cases of adultery. So godlessness and wickedness go hand in hand to endanger the Reformation.

The advent of the Irish Labour Party to power in Glasgow has opened the parks for games on the Lord's Day in the "most religious city of the world." There is now a proposal by the I.L.P. to open the libraries on Sabbath afternoons in Glasgow, and the head librarian has been instructed to calculate the staffing required to cope with such extra labour, which cannot by any stretch of the imagination be called a work of necessity or mercy. The Lords had a Bill before them last week to legalise opening of cinemas on the Lord's Day, which had considerable backing. These instances show the drift away from the Reformation. The powers of evil and darkness seem to be advancing by leaps and bounds. Both Fascism and Socialism are inimical to the gospel, diverting the minds of the working classes to materialism and things of this transient life, instead of to the things that are un- and eternal. If these attacks are being made on our religion in this land of political and civil liberty, it can only be conjectured what the adherents of the Reformation have to suffer in concentration camps in Germany and other Continental countries. It is no wonder the Most High is furbishing a sword for the nations.

I am told that it used to be a regulation in the R.N.R. that the commanding officer read a chapter of the Bible before commencing the day's exercises. To-day we hear of naval sports at Invergordon on the Lord's Day under the aegis of the Admiralty. Any protests made were not likely to get a hearing, as the First Lord, Sir Samuel Hoare, was an Anglo-Catholic. Lord Halifax is also of that persuasion, while Sir Eric Drummond and many others in the Foreign Office staff are Roman Catholics. The B.B.C. is guilty of broadcasting R.C. sermons and propaganda. A Presbyterian minister praised an R.C. sermon on the wireless

as being quite Scriptural. Even Free Presbyterians were charmed by the Coronation service in which the new oath was used, which deprived Protestants in the Dominions of protection for the "Protestant Reformed Religion established by law," which was their heritage up till 1937. The free peoples of the British Commonwealth are unaware of what this encroachment on their liberties involves, but they may soon feel the effects of it. We have to thank the Tractarian Movement, which began 100 years ago, for this landslide in Church and State Romewards. Cardinal Newman's work is bearing fruit now. Cardinal Manning said once, "It is yours, right reverend fathers, to bend and break the will of an imperial race." Surely this was a field for the eye and heart of a soldier. Then he compared Britain to ancient, imperial Rome. Cardinal Villeneuve, a French Canadian, was entertained in Buckingham Palace by the late George V., which was unprecedented for centuries. At the time of the battle of the Aisne (1918), when 40,000 Allied troops were wiped out, the then Prince of Wales was paying a visit to the Vatican. It was only after the legislature humbled themselves to seek the Almighty's aid at St. Margaret's that the tide of battle turned in favour of Britain. That relief was evidently given in answer to the Government's prayer, as Nineveh and Ahab got similar mercy. It was owing to the intrigues and agitation of Archbishop Mannix, who was subsequently arrested, that Australian divisions were fifty miles behind the line of the Allies at the Armistice. It was owing to Papal influence that Protestant missionaries were banned from Abyssinia, that British officials were driven from Egypt, that India is less under British rule. Now there is agitation for the transfer of Palestine to Italy. Malta had similar interference by the Vatican during the administration of Lord Strickland. Mussolini declared at Fiume in 1919 that Britain must be ousted from the Mediterranean.

This policy seems to be pursued by Italy and the Vatican in collaboration. Witness the sinking of merchant shipping such as the *Endymion* and *Aleira*. The displaying of the Union

Jack seems to be like a red rag to the Italian bull. Black crosses were seen on the Franco bombers, which shows the Pope is waging a "holy" war in Spain. McGovern's visit to Spain showed that the Church is solidly behind Franco. The Japanese also have the whole-hearted support of the Pope in their studied insults to the British flag. Instructions were issued to R.C. missionaries to co-operate with the Japanese aggressors. So God is arousing those enemies on every side of our beloved country to chastise us for our national sins and forsaking of the Protestant Reformed Religion. It is regrettable and a cause for mourning that Irish Papists should rule the city of Glasgow to such an alarming extent under the pseudonym of Labour. It was Irish-Papist dock labourers who concealed delay-action bombs in the Allied munition ships at New York and elsewhere, which caused fires far out at sea and loss of life to sailors. The Judge who tried the case said he regretted the law of America did not provide for the punishment of such inhuman crimes, otherwise he would impose the death penalty. Yet the British Press was silent on those revelations lest Roman Catholics be offended.

Colonel Wedgwood said on January 3rd, 1938: "It was unfortunate that our Embassies abroad were so largely staffed with Roman Catholics, for the religious cleavage was now a political cleavage as well." Hansard says he asked Mr Eden (December 21) "whether in view of the pro-Franco propaganda of the Roman Church, and the anti-British propaganda of the Roman State, it was desirable to have this divided allegiance in so many European capitals?" We are glad that somebody is raising his voice in the House of Commons on this important subject. Roumania is now likely, under Goga, to join the Berlin-Rome axis of Fascism, over which Italy and Germany are jubilant. Brazil last month discarded democracy, and other South American states are in danger of following suit. Fascist groups have been formed in Chile, Argentina and other countries with the aid of Italian and German agents. America has now to abandon isolation in self-defence. At home, many parts of



Scotland are more Irish than Scotch, owing to R.C. penetration and infiltration. De Valera is threatening to commandeer the Protestant counties when the time comes, now that Eire is disrupted from the British Commonwealth. The Pope's aim is world power through Fascism. Democracy was born of the Reformation. It is now disappearing from the globe at an ever increasing rate.

Some would hide their heads ostrich-like in the sand, and shut their eyes and their ears to these warning signs. The watchman on the walls of Zion ought to blow the trumpet with no uncertain sound. History used to be a bulwark of the Reformation. Now Hilaire Belloc, the foremost "Catholic" protagonist, rewrites history by falsifying events to suit "Catholic" tastes. Yet he pays tribute to Calvin as the man behind the book which raised the edifice of the Reformed Church, whereas "Luther only raised a wild rebellion." The book is the "Institutes," which is indeed a masterpiece of logic and should be read by all who love the truth. At the Imperial Conference the Australian delegation, influenced by Irish-Labour in power in the island continent, supported the Irish delegation in their onslaughts on the British Constitution; but both were happily outvoted by the other Dominion delegations. At Lahore (1929) a procession marched on "Christmas Day" with the band playing the Irish rebel song, "The Wearing of the Green." The agitators got their demands in the Government of India Act, 1936.

It is a new thing for Britain that the Pope should be invited to send a delegation to the Coronation, as was done last year, Protests were boycotted. There seems to be a powerful cabal who are imitating the policy of James II. to a degree. Not only is there no discrimination against Papists, but they are given the highest posts. It was only "to let sleeping dogs lie" that the Government spokesman dissuaded the House of Lords from passing the Bill on "Sunday" cinemas last week, not from conscientious regard for the Lord's Day or the Fourth Commandment. In this, the fourth century of the Reformation and

ter-centenary of the Second Reformation attainments, we are witnesses of the turn of the tide back to superstition and idolatry. Instead of justification, regeneration and sanctification proceeding from clear views of Christ and the Holy Spirit, we have a Christmas tree in Glasgow Cathedral, a crib in St. Paul's, the national cathedral of the Reformed Religion, and candles instead of the gospel in hundreds of churches. In lieu of grace, faith and holiness, a generation of clergymen preach the doctrines of Romanism contrary to their ordination vows and the Thirty-Nine Articles. Even place names are being changed—those with Romish associations being substituted for those with Protestant associations. We have "Lourdes Street" now in Glasgow, which has distinctly Romanist associations.

There is a powerful James II. party in Parliament to-day, appointing Papists to the War Office and Admiralty, as well as the Foreign Office and the Diplomatic Service. One result we had in the legalising of sports in the Army on the Lord's Day; another is the naval sports at Invergordon. The Free Church protested at Invergordon, but that did not cause scruples to Sir Samuel Hoare's conscience or to his colleagues. Sports on God's Day bring us back to the reign of Charles II. The second city of the Empire also has its games on that sacred day in the public parks, owing to Protestant indifference and Papal aggression. William, Prince of Orange, was the defender of our liberties and lives. Mr Kensit was shown two chairs that belonged to William, Prince of Orange, in the monastery of the Order of St. Benedict, at Fort Augustus, probably being treasured as an earnest of further trophies. Fort William is to lose its historic name.

Objectors may say, "What's in a name?" The new name Eire is pregnant with significance for the Protestants of the Northern Counties. Mr Kensit was also invited to see "Jesus" in the Benedictine Chapel. He rightly called the monastery a monster worse than that supposed to be in Loch Ness. The old Free Church, under Rainy's leadership, gave a substantial loan towards

the erection of this unnatural abode, which is a seat of Satan and of the Pope. If we are to believe Chiniquy, every monk is a soldier of the Pope. Plots are there made against our civil and religious liberty. Rev. N. Cameron, Glasgow, said that at Malta the bodies of infants were thrown out from the monastery there. As Scripture says, Rome is the Mother of Harlots and abominations done on the earth. To show the laxness of Reformation principles in municipal bodies, Oban Town Council proposed to visit the R.C. Cathedral officially as a body, and were only restrained by a popular outburst of feeling against their action. The Archbishop of Canterbury is closely imitating his notorious predecessor, Laud, in Romanising the Church of England, contrary to the Thirty-Nine Articles. There is now an Anglo-Catholic move to encourage celibacy among young ministers in England.

Miss Agnes Muriel Mackenzie, who hailed from Stornoway, together with another female novelist, have done considerable damage to the Reformation. One female novelist characterised the Covenanting ministers as "lunatics and hooligans." This is directly opposed to the traditional, historical view of these eminent servants of God and martyrs for the Reformed Faith in Scotland. There are also attempts to whitewash Claverhouse, who was known by the distinguishing epithet of "bloody," on account of his many crimes, including his shooting of the godly John Brown. The persecutors and enemies of the people of God are lauded to the skies, while the Covenanters are held up to ridicule, and even accused of murder and rebellion against constituted authority. It is well known, on the other hand, that they were loyal to Charles to the point of error. Their quarrel was not with the person or throne of the King, but with his disregard for their consciences in forcing Laud's Service Book upon them, contrary to the laws of God and the Bible. Even in the mountains and caves they were not allowed to worship God in peace, but were harassed by dragoons and hauled to prison, if not executed.—*D. J. Macaskill.*

## **Fault-Finding.**

**F**AULT-FINDING, without a just cause, is a vice that deserves condemnation. It arises from a censorious spirit that is not actuated by love of the truth. The type of person given to such fault-finding is generally a person of belligerent tendencies quite unconcerned whether he is contending for the cause of righteousness or not. War is in his heart and he is out to do battle on every occasion. But there is a fault-finding, though this may not be the most appropriate term for it, which is free from the vices of the former. This legitimate fault-finding is often confused with the spurious kind by men unaccustomed to distinguish things that differ. It is important to bear in mind in this connection that the world has a vocabulary of its own distinct from the vocabulary of the true Church of Christ. True zeal for the truth is often termed bigotry; wisdom and caution in divine things is described as craftiness or cowardice; contending earnestly for the faith is regarded as evidence of a belligerent disposition. The charity that rejoices not in iniquity is termed censoriousness; while peace at any price is a virtue and condemnation of error and inconsistent practices is a misdemeanour of the first order not to be tolerated among Christian men. There are some, otherwise estimable men, who, unfortunately, for themselves, seem to be more conversant with the vocabulary of the world, judging by the use they make of it, than they are with the vocabulary of the Church. They remind us of the children of the mixed Moabitish and Jewish marriages in the time of Nehemiah (Neh. xiii. 23) who could not speak in "the Jews' language but according to the language of each people." This confused mental outlook and failure to distinguish things that differ has led some to coin new phrases, such as "the religion of fault-finding," which are meant to be a kind of knock-out blow to those who differ from them in their religious or ecclesiastical attitude. Generally speaking those who adopt this attitude are ecclesiastical or religious pacifists—they are peace-at-any-price men and the only time one sees them really roused is when they

are condemning those who are contending for the truth. There is no bigotry so fierce and relentless in its condemnation as the bigotry of the so-called liberal minded. The intensity with which the fires burn when denouncing those contending for the truth is almost incredible.

Let us turn to the Scriptures and begin with the words of the Master as recorded in the Gospels, as He takes His fan in His hand and begins the work of purging His floor. Let us listen to some of His sayings: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. vii. 6). "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. vii. 15). "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes, etc." (Matt. xi. 20-24). "O generation of vipers, how can ye, being evil, speak good things!" (Matt. xii. 34). "An evil and adulterous generation seeketh after a sign" (Matt. xii. 39). "Ye hypocrites, well did Esaias prophesy of you" (Matt. xv. 7). "Take heed and beware of the leaven of the Pharisees and of the Saducees" (Matt. xvi. 6). "Get thee behind me, Satan; thou art an offence unto me" (Matt. xvi. 23). Mark you, this was after Peter had made his great confession (Matt. xvi. 16) which received the divine approval of His Master (Matt. xvi. 17). In Matt xviii. the Lord rebuked the Disciples for their self-seeking. "But woe unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell" (Matt. xxiii. 13-33). Read the whole of the terrible indictment from verse 13 to 33. "Beware of the scribes, which love to go in long clothing, and love salutations in the market places, etc." (Mark xii. 38, 39). "But He

turned and rebuked them, and said, Ye know not what manner of spirit ye are of " (Luke ix. 54). " Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers " (Luke xi. 46). " Go ye and tell that fox [Herod], Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected " (Luke xiii. 32). " It is impossible but that offences will come: but woe unto him, through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones " (Luke xvii. 2). " O fools and slow of heart to believe all that the prophets have spoken " (Luke xxiv. 25). " Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled " (John vi. 26). " Put up thy sword into the sheath: the cup that my Father hath given me shall I not drink it " (John xviii. 11). These are some of the instances in which the Lord found fault with men and companies of men and who will have the daring hardihood to challenge Him in His divine fault-finding? When we turn to the Book of Revelation and read the messages of the Lord Jesus to the Churches—to Ephesus, to Pergamos, to Thyatira, to Sardis, and to Laodicea, do we find no fault finding with these Churches for their doctrine and practice. It may be said, of course, that this line of argument is taking unfair advantage inasmuch as our Lord did not err in his judgment. But the point under discussion is not the rightness or wrongness of the judgment passed in fault-finding but the wholesale condemnation of it as an ecclesiastical vice that is not to be tolerated.

When we come to the inspired Apostles of the Lord did they remain silent when professing Christians erred in doctrine or went astray in practice? Read the Epistles to the Corinthians, to the Galatians, to the Philippians, to the Colossians, to the Thessalonians and the Epistles of James, Peter and John and is there no fault-finding there with error and practice that is not according to the divine rule? Let any one who doubts our contention sit down and read these epistles. How faithful and touching are the

words of Paul to the elders [ministers] of Ephesus: "For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts xx. 29-30).

Coming to later ages when some of the great doctrines of the faith were imperilled by false teaching were the great defenders of the faith guilty of a breach of Christian conduct when they unsparingly denounced the heretics. When Athanasius wrestled with the Arian heresy and Augustine with the Pelagian were they guilty of conduct that was unbecoming Christian men? When Luther, Calvin, and Knox entered the lists, against the soul destroying errors of Rome were they to be condemned for their exposure of these errors. During the Ten Years' Struggle when the Evangelical Party in the Church of Scotland witnessed for the kingly rights of the Lord Jesus and went forth to bear witness on His side were they guilty of unbecoming conduct when they unsparingly denounced the ruinous ecclesiastical policy of the Moderates which ultimately split the Church of Scotland in two? And were Rev. D. Macfarlane and Rev. D. Macdonald guilty of unbecoming conduct and shall we brand them as fault-finders (in the bad sense) because they denounced the dishonour done to God's Word and its doctrines in the Church they left in 1893. Surely not. There is, no doubt, a time for silence and it requires more than natural wisdom to know when that time is but it should never be forgotten on the other hand, that there are times when silence is undoubtedly betrayal of Christ's cause.

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The worldly think little of God's people, but they expect much: they would be surprised to see any of you who attend this chapel at the races. How they would talk about it!—*William Tiptaft.*

## **The Two Margarets, Ness, Lewis.**

**M**RS. MARGARET THOMSON, Skigersta, affectionately known as "Mair 'ead Donn," passed to her everlasting rest on Tuesday, 1st March, at the advanced age of 93. The cause of Christ in the world has lost "a mother in Israel," and the Free Presbyterian Church in Ness its oldest member. In her early teens, she began to seek "the one thing needful" in view of eternity, and at the age of 17 made a public profession of her faith in Christ. For the long period of 76 years she witnessed to a lost and perishing world the power of Christ to save. Until her ninetieth year she was able to attend the public means of grace—the wells of comfort she had in a long wilderness journey of sorrow and affliction. Her husband and all her family predeceased her, except one son (Donald), an esteemed elder in the Church, in whose home she was lovingly cared for during the latter years of her life.

In her younger days she was a familiar figure at Communion throughout the Island of Lewis, walking at times as far as Uig. On one occasion she walked to and from Barvas the five days of the Communion, leaving in the early morning and returning at night to see her infant, then on the breast, whom she was leaving in the tender care of a friend who is still spared. Her life-long companion in following the means was her like-minded friend, Mrs. Margaret Morrison, who died a year ago at the age of 95. They were known to all as "The Two Margarets." In all kinds of weather these devout women could be seen wending their way on week-day and Sabbath to the house of God. In the days of the worthy Mr. MacBeath, whose memory is still cherished in the parish, the "Two Margarets" used to walk from Skigersta to the old church at Dell, a distance of five miles, and between the services pass the time in a quiet nook on the moor partaking of a dry piece of bread. The preaching of the Word was precious in those days, and hungry souls were fed under Mr. MacBeath's ministry with the finest of the wheat. Realising how alarming and widespread the declension from the faith was



becoming, Mr. MacBeath, as a true watchman on the Walls of Zion, faithfully warned his people as to their duty when the testing time would come. Years before, in the fifties of last century, the saintly Jonathan R. Anderson, whose works are still treasured by a remnant in Scotland, England and Holland, who value experimental preaching, sounded the trumpet of alarm with no uncertain sound. Drs. Kennedy and Begg, Rev. Alex. MacColl, of Lochalsh, and other princes in Israel also trembled for the safety of the Ark. The crisis came in 1892. Mr MacBeath was then at his rest. The enemy had come in like a flood, but the Spirit of the Lord, according to the promise, raised a standard. In Ness, faithful witnesses, unflinching in their purpose to keep the faith, men of fragrant piety like James Finlayson and Malcolm MacLeod, raised a banner in defence of the Truth. Among those who rallied round it were the "Two Margarets." They rejoiced in the stand made. They loved Zion, and their heart's desire and prayer was that the Lord would return to the spiritual desolutions of Scotland and raise up the tabernacle of David that is fallen. Until death called them they witnessed a good confession. To the youth of Ness they left a noble testimony—their saintly lives evidencing the truth of vital godliness, and their separate walk—their desire, in an age of blasphemy and rebuke, to contend for the faith which was once delivered unto the saints."

"Chum fios bhi aig an àl ri teachd,

A' Chlann a ta gun bhreith;

'S gu'n innseadh iad do'n linn 'nan déigh

Na nithe sin fa leth."—Salm lxxviii. 6.—W. M.

## The Chiefest among Ten Thousand.

**C**HRISTIANS, remember this, all the causes of prizing persons and things are eminently and only in Christ, therefore, set a very, very high price upon the Lord Jesus. You prize some for their beauty, why the Lord Jesus Christ is the

"fairest among the children of men" (Psalm xlv. 1, 2; Canticles v. 10). "My beloved is white and ruddy, the chiefest, or the standard-bearer, among ten thousand." You prize others for their strength (Isaiah xxvi. 4). "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." You prize others for bearing their father's image; why, the Lord Jesus is "the brightness of His Father's glory and the express image of His person," (Hebrews 1 & 3). You prize others for their wisdom and knowledge. Such a one is a very wise man, you say, and, therefore, you prize him; why, all the treasures of wisdom and knowledge are in Christ (Col. ii. 3). The truth is, all these perfections and excellencies that are in all angels and men, are all epitomized in Christ. All the angels in heaven have but some of these perfections that be in Christ. All wisdom and all power, all goodness, all mercy and all love, etc., is in no glorified creature, nor in all glorified creatures put together. But now in Christ all these perfections and excellencies meet, as all water meets in the sea, and all light meets in the Sun. Others you prize for their usefulness; the more useful persons and things are the more you prize and value them. The Lord Jesus Christ is of universal use to His people; why, He is the right eye of His people, without which they cannot see, and the right hand of His people, without which they cannot do. He is of singular use to all His people. He is of use to weak saints to strengthen them; He is of use to doubting saints to confirm them; and He is of use to dull saints to quicken them; He is of use to falling saints to support them; He is of use to wandering saints to recover them. In prosperity He is of use to teach His saints to be humble and watchful, spotless and fruitful; and in adversity He is of use to keep them contented and cheerful. All which should very much engage our hearts to prize this Christ.—*Thomas Brooks.*

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The happiest seasons for a child of God are when he and his Heavenly Father have but one will between them.—*Toplady.*

## A' Mhuinntir a tha air teachd gu Crìosd.

LE SEUMAS RENUIC.

(1) Ma tha sibh air teachd gu Crìosd gheibh sibh annaibh fuath gu nàdurra do'n pheacadh, agus miann a dh' ionnsuidh na h-uile mhaith, ged a thig sibh gearr gu tric air a dhèanamh. "Oir an nì a tha mi dèanamh, cha taitneach leam e: oir an nì a b' àill leam, chan e a tha mi dèanamh; ach an nì as fuathach leam, is e sin a tha mise a' dèanamh." "Gach neach a dh' fhanas ann-san, cha dèan e peacadh," 'se sin, (1) Le deòin, (2) gu toileach, (3) le gràdh dhà, (4) na a chum bàis: Oir tha aig sluagh an Tighearn (1) Bròn, (2) Cùram gu pilleadh bho'n pheacadh, agus (3) Eagal peachadh. O an urrainn sibh ruith air adhart anns a' pheacadh gun philleadh le aithreachas? Ma's urrain chan 'eil sibh 'san fhreumh bheò so, Crìosd.

(2) Ma thàinig sibh gu Crìosd, gheibh sibh so annaibh, beachd ceart agus àrd air trècair an Tighearn. Bithidh esan agus a shlàinte a mhàin luachmhor 'nar sùilibh. "Is beannaichte esan d'an do mhaitheadh eusaontas, d'am bheil a pheacadh air fholach." Is e sin bhur smuainteam-se.

(3) Ma thàinig sibh gu Crìosd, gheibh sibh annaibh gràdh do uile shlighibh na naomhachd, cho maith ri sonas fhéin. Seadh, Bithidh bhur cridhe cho mor air a tharuing an déidh innleachd uasal na slàinte, le bhi faicinn uile bhuadhan glòrmhor Dhé a 'dealradh innte, agus nach bitheadh sibh toileach a dhol do nèamh air rathad eil', ach air an t-slighe ghlòrmhor so, ged a bhitheadh slighe eile ann; agus 's e so na h-uile a tha 'n Tighearn ag iarraidh ort, a bhi gabhail gu toileach ris an innleachd. Is e se an nathair umba a dh' fheumas tu amharc rithe air-son leigheas. O thig air adhart.

(4) Ma thàinig sibh gu Crìosd, tha so agaibh, gu bheil sibh 'gur cleachdadh féin air Dia, mar a tha esan 'ga chleachdadh fhéin oirbhse. Na ghairm e sibh? An sin gairmidh sibhse air-san. Na dh' fhùreanaich e sibh? An sin fireanaichidh sibhse esan.

(5) Ma thàinig sibh gu Crìosd, tha so agaibh, féin-àicheadh agus togail bhur crann-ceusaidh gach làtha ann an aghaidh bhur tograidhean fhéin, ni is e teagasg agus cleachdadh ceusadh na feòla, agus bithidh iarrtus agaibh bhi 'gur gearradh fhéin goirid bho na h-uile sòlas feòlmhor.

(6) Ma thàinig sibh gu Crìosd, bithidh sibh umhail dhà gu toileach agus géillidh sibh gu caomh do riaghladh a shlaite rioghail-san na bhur n' anam.

(7) Ma thàinig sibh gu Crìosd tha sibh striocta dhà anns na h-uile nì 'na uile àitheantan.

(8) Ma thàinig sibh gu Crìosd, tha sibh striocta dhà gu neo-chealgach anns na h-uile nì, ag iarraidh a ghlòir-san.

(9) Ma thàinig sibh gu Crìosd tha sibh striocta dhà aig gach àm, a 'toirt umhlachd dhà gun sgios.

(10) Ma thàinig sibh gu Crìosd, tha fhocal a' gabhail còmhnaidh annaibh. Ma tha nì sin a chuala sibh bho 'n toiseach a' gabhail còmhnaidh annaibh, fanaidh sibh anns a' Mhac agus anns an Athair. Feumaidh e fantainn annaibh a chum agus gu'n tuig bhur n-inntinn e agus gu fairich bhur cridhe e. O ciod e cho ole agus a dh' fhuirich an nì leugh agus a chuala sibh annaibh! Is teare, teare iad a tha ann an Crìosd.

(11) Ma thàinig sibh gu Crìosd, gheibh sibh a Spiorad 'gur treòrachladh chum gach uile fhìrinn, *Eoin* xvi. 13., ga bhur teagasg agus ga bhur treòrachadh chum, agus 'gur daingneachadh, anns na h-uile dleasdanas; ach na dèanamh mearachd, chan 'eil sinn a 'ciallachadh spiorad baath-chreidmheach, ach fhocal agus a Spiorad a tha air an ceangal ri chèile ann an *Isaiah* lix. 21.

(12) Ma thàinig sibh gu Crìosd, bithidh a Spiorad-san a' toirt dhuibh dearbh-shoilleireachd mu pheacadh.

(13) Ma thàinig sibh gu Crìosd, gheibh sibh a Spiorad 'gur riaghladh agus 'gur ceannsachadh, a' tilgeadh sìos gach nì a dh' àrdaicheas e féin an aghaidh riogheachd Chrìosd.

(14) Ma thàinig sibh gu Crìosd, gheibh sibh a Spiorad annaibh mar Spiorad nan atheuingean, a' treòrachadh gu

mothachhadh ceart air a 'pheacadh, agus air an fheum a tha air tròcair, agus a' dùsgadh dùrachd, a' toirt air an anam a bhi faicinn gur ann a mhàin ann an Crìosd a tha Dia air a dhèanamh réidh, agus a' seallachadh firinn, geallaidhean agus fianuis Dhé 'na fhocal, air an anam.

(15) Ma thàinig sibh gu Crìosd, faodaidh sibh creidimh 'fhaotainn annaibh a bitheas 'na neart dhuibh anns a h-uile staid, gnìomh, buaireadh agus àmhghair: tha so cruaidh ri 'fhaotainn a mach, gidheadh, gabhaidh e bhi air 'fhaotainn; ma tha miann agaibh air faodaidh sibh 'fhaotainn.

(16) Ma thig sibh gu Crìosd, an sin gheibh sibh atharrachadh iommholt a annaibh, spiorad nuadh gun chealg, breithneachadh nuadh, miannaibh nuadha, àignidhean nuadha, gràdh, fuath, bròn, aoibhneas, mothaichidhean nuadha, sùilean, fàileadh, cluasan, blas, agus faireachadh.—*Eadar-theangaichte le I. M.*

## Nadur an Duine 'na Staid Cheithir Fillte.

AN STAID SHIORRUIDH : NO, STAID SONAIS,

NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantuin bho t.d., 31.*)

Co-dhùnaidh mi am bonn-teagaisg so le beagan do sheolaidhean, Cionnus a dh' ulluichear air son bàis, chum is gu feudar bàs 'fhaotainn le comhfhurtachd. Chan 'eil mi labhairt an so mu ulluchadh sa' ghnè air son bàis, nach 'eil fìor Chrìosdaidh, a thaobh a staid ghràs-mhoir, a chaidh a dh' easbhuidh, o 'n àm am bheil e air a bhreith a rìs agus air aonadh ri Crìosd; ach mu fhìor-ulluchadh no deasachadh, a thaobh a chor, fonn, agus suidheachadh intinn agus spioraid; nithe, as eugmhais am bheil an duine naomh féin ro neo-iomchuidh air son bàis.

*Air tùs*, Biodh e 'na ghnath-churam dhuit, coguis ghlan a ghleidheadh; coguis neo-lochdach a thaobh Dhé, agus a thaobh

dhaoine, *Gnìomh*. xxiv. 16. Bi air t' fhaicill o chomh-stri sheasmhach a' bhi eadar Dia agus thusa, air son aingidheachd éiginn air am bheil meas anns a' chridhe. 'Nuair a ta duine còir a' dol a dh' fhàgail dhùthcha, agus gun e ri pilleadh, cuiridh e ceart a chunntais riusan ris an robh gnothuch aige, agus suidhiehidh; e riaghailtean chum fhiacha iocadh ann an àm iomchuidh; air eagal gu 'm bi e air a mheas briste 'na chreideas, agus gu 'm bi e air a ghlacadh le maor 'nuair a ta e dol air falbh. Tha cionta a ta luidhe air a choguis, 'na tobar eagallan; agus bithidh i ullamh air lot gu geur, 'nuair a ta 'm bàs a' bualadh a' chiontaich 'san aghaidh. Is ann uaith so a ta e, gu bheil móran, eadhon do chloinn Dhé, 'nuair a ta iad a' teachd a dh' ionnsuidh a' bhàis, a' guidhe gu dian, agus ag iarraidh gu dùrachdach gu 'm faigheadh iad a bhi beò a dhèanamh nan nithe bu chòir dhoibh a dhèanamh, roimh an àm sin. Uime sin, sìubhlaibh gu dlùth le Dia; bithibh dichiollach, dlùth agus dìreach, 'nur slighibh; bithibh air bhur faicill o chaithe-beatha fuasgailte, neo-chùramach, agus searbhalachd spiorad a thasgaidh air bhur son féin aig uair bàis. Agus a chionn, tre 'n anmhuinneachd a ta leantuinn ruinn, 'nar staid neo-iomlan a ta làthair, tha sinn ann am móran de nithibh uile ciontach; ath-nuadhaichibh bhur n-aithreachas gach là, agus bithibh a ghnàth ag ionnlad ann am fuil an Fhir-shaoraidh. Bithidh feum agaibh air bhur cosan a ghlanadh fhad 'sa bhitheas sibh san t-saoghal, *Eoin* xiii. 10. 'Se sin, a bhi teachd as ùr g'u fuil Chrìosd, chum bhur coguisean a ghlanadh o chionta fàilneachaidh gach là. Faigheadh am bàs aig an tobar thu; agus ma gheibh e mar sin thu, gheibh e ullamh thu a fhreagairt air a ghairm.

'*San dara àite*, Bithibh do ghnàth ri faire, a' feitheamh air bhur caochladh: "Cosmhuil ri daoineibh a ta feitheamh an Tighearna, chum air dha teachd agus bualadh, gu 'n grad-fhosgail iad dhà," *Luc*. xii. 36. Bithibh air bhur faicill o dhùsal spioradail, le gairm chabhagach, gu dol do shaoghal eile; ach gabhaidh esan a ta feitheamh gach là air son teachd a Thighearn, ris an teachdar ghruamach gu sòlasach, am feadh a ta e 'ga fhaicinn ga threòrachadh-san a steach d'a ionnsuidh-san, mu 'm

feud e ràdh gu muinghinneach, “Is e so mo Dhia-sa, agus dh’ fheith mi ris.” Is e bhi bàsachadh gach là, an rathad air bàs fhaotainn gu sòlasach. Bithibh gu tric ag oidhirpeachadh, mar gu b’ ann, a bhi bàsachadh. Thugaibh sibh féin gu bhi eòlach air a’ bhàs, le bhi ‘dol gu tric chum na h-uaighe, a’ smuaineachadh gu cudthromach oirre. B’ e so cleachadh Iob, “’s i ‘n uaigh mo thigh, ‘san dorchadas rinn mi mo leabadh,” *Caib.* xvii. 13. Imich thusa, agus dean mar an ceudna; agus ‘nuair a thig am bàs, cha bhi nì agad ri dhèanamh ach luidhe sios. Ri truailidheachd thubhairt mi, Is tu m’ athair; ris a’ chnuimh, Is tu mo mhàthair agus mo phiuthar,” *Lob* xvii. 14. Abair thusa mar sin mar an ceudna, agus bithidh tu na’s iomchuidh gu dol dhachaidh d’ an tigh. Gabh beachd tric air do ghiùlan, agus bi tabhairt fainear ciod a ghnè chaithe-beatha ‘sam bu mhaith leat a bhi air t’ fhaotainn, ‘nuair a ghlacas am bàs thu; agus dèan d’ a réir sin. ‘Nuair a ni sibh dleasnais bhur n-inbhe ‘s n’ bheatha, no ‘nuair a ta sibh an sàs ann an dleasnais-aoraidh, smuainichibh annaibh féin, theagamh, gur e so an cothrom mu dheireadh; agus uime sin dèanaibh mar nach biodh sibh ri nì ‘sam bith de ‘n t-seòrsa sin a dhèanamh gu bràth tuilleadh. ‘Nuair a luigheas sibh sios ‘san oidheche, socraichibh bhur spioraid, mar nach biodh sibh ri dusgadh, gus nach bi na nèamha ann na ‘s mò. Agus an uair a dhùisgeas sibh ‘s a’ mhaduinn, measaibh an là nuadh sin mar bhur la deireannach; agus caithibh mar sin e. Tha ‘n oidheche sin gu cinnteach a’ teachd, an déidh nach faic cibh gu bràth a’ mhaduinn; na mhaduinn sin, an déidh nach faic sibh gu bràth an oidheche! Ach cia aca d’ ur maduinne no do’r-oidhecan a bhitheas mar sin, chan aithne dhuibh.

*‘San treas àite,* Cleachdaibh sibh féin gu mór ann am fuasgladh bhur eridheachan o’n t-saoghal. Bithidh an duine a ta dèanamh ullamh gu dol air astar, saothreach ann an cead a ghabhail d’a chàirdibh. Leigibh le falluinn nan suaimhneas an talmhaidh crochadh gu fuasgailte umaibh, chum gu tuit e gu socrach dhibh, ‘nuair a thig am bàs gu ‘r toirt air falbh gu

saoghal eile. Bitheadh bhur gaol measarra a thaobh sòlasan laghail bhur beatha; agus na biodh bhur cridheachan gu mór air an togail leò. 'S amaideach a tha 'm fear-turuais a' deanamh, a dh' fhuilingeas dhà féin a bhi cho mór air a thogail le nithibh deas an tighe-osda far am bheil e air aoidheachd, is gu'm bi a dhol air falbh uapa doilgheasach dhà. Beathaichibh le h-eagal, agus siùbhlaibh tre 'n t-saoghal mar eilthirich agus mar choig-rich. Cosmhuil ris, mar tha 'n coirce a' treigsinn na talmhainn, tha e ullamh air son a' chorain; 'nuair tha 'm meas abuich, tuitidh e gu soirbh bhàrr na craoibhe; Mar sin 'nuair tha cridhe a' Chrìosdaidh da rìrealh air fhuasgladh o'n t-saoghal, tha e ulluichte air son bàis, agus bithidh e na's ro-shoirbhe dhà. An cridhe a ta fuasgailte o 'n t-saoghal, is cridhe nèamhaidh e; agus 's ann an sin a ta sinn ullamh air son nèimh, 'nuair a tha ar cridheachan an sin air thoiseach oirnn, *Mat. vi. 21.*

'S a' cheathramh àite, Bithibh dichìollach ann an cruinneachadh agus an tasgaidh suas dearbhaidhean air bhur còir air nèamh, chum bhur cumail suas agus sòlas a thoirt duibh aig uair a' bhàis. Tha dearmad air na nithibh so, a' milleadh an aoibhneis agus an t-sòlais a dh' fhendadh a bhi aig cuid de Chrìosdaidhean aig àm bàis. Uime sin ceasnaichibh sibh féin gu tric, a thaobh bhur staid spioradail; chum gu'm bi na dearbhaidhean sin, a ta 'nan luidhe folaichte agus gun aire thoirt dhoibh, air an toirt gu solus, agus air an thoirt fainear. Agus na 'm bu mhaith leibh an obair so a thoirt air a h-aghaidh gu ceart, dèanaibh obair shuidhichte chudthromach dhith: Cuiribh cuid a dh' aimsir air leth air a son; agus an déidh ùrnuigh dhùrachdach ri Dia, tre Iosa Crìosd, air son feartan soillsichidh a Spiorad, leis am bi sibh air bhur neartachadh gu 'fhocal a thuigsinn, gu obair féin a breithneachadh ann bhur n-anamaibh; cuiribh sibh féin 'nur seasamh mu choinneamh caithir-breitheanais bhur coguisean, chum gu'n toir sibh breth oirbh féin 's a' ghnòthuch chudthromach so.

*Ri leantuin.*



## Notes and Comments.

### **The Roman Catholic Church in New Zealand.—**

It seems the Church of Rome is as busy in the Dominions and Colonies as at home. Through the interest of a young friend in New Zealand, cuttings from "*The Poverty Bay Herald*" were sent to us, in which columns are devoted to the tremendous reception given to the R.C. delegates who assembled at Auckland in connection with the Roman Catholic centenary celebrations. The "apostolic delegate," Archbishop Panico, received a welcome in keeping with that given to crowned heads. Messages were interchanged between him and the Governor-General. The airmen were not to be outdone by those whose enthusiasm took them no higher than the ground, for we are told that they made a cross in the sky as they swooped over the vessel carrying the delegate. The Prime Minister who, we are informed, is a Roman Catholic, was present at the celebrations. All this display is the very atmosphere in which Roman Catholicism lives. The procession of the host, as it is called, was indulged in, and considerable idolatry was practised in the streets of Auckland before high heaven. There was a feeble protest from the Protestants—at least so the paper sent us would lead us to believe.

**Agitation for the Opening of the Empire Exhibition on Sabbath.**—At the time of writing this note there is a renewed agitation on foot for the opening of the Exhibition on the Sabbath. Ex-Treasurer Dollan, of course, is in full sympathy with the project, as one might naturally expect from a person of his religious persuasion. The Press, too, which generally act as publicity agents for the devil where the observance of the Sabbath is concerned, are lending such influence as they have in promoting the Sabbath opening. The consistent anti-Sabbatarianism of the Press generally is to be traced to the fact of the Sabbath work engaged in by so many pressmen. There are honourable exceptions, and it is well that it is so, but the lovers of the Sabbath need not be surprised at the attitude of the Press in this matter.

**Not Yet Successful.**—The anti-Sabbatarian agitators have not up to the present achieved success in their efforts to have the

Exhibition opened. Ex-Treasurer Dollan, as the loud-speaker announcer of the agitators is hopeful, however, that the Exhibition will be opened on Sabbath. There is nothing that would cool the zeal of these agitators so effectively as that such a course would spell financial disaster. The friends of the Sabbath, however, take the high ground that such an act on the part of the Exhibition Executive is a direct infringement of the Fourth Commandment.

**Empire Exhibition not to be opened on Sabbath.**—Since the aforementioned Note was written the Council of Management confirmed the decision of the Administrative Committee that the Exhibition would not be opened on the Lord's Day—at least as yet.

**The Jesuits in Spain**—Poor Spain is in a sea of troubles and in the hour of need she either turns to the deceptive teaching of the Church of Rome or the blankness of godlessness—two of the greatest enemies of her peace. True, there are a number who own no allegiance to either section but these are comparatively few. To add to her sorrows a decree has been published recalling the Jesuits to the territory in the hands of the Insurgents. This is bad news for Spain, at least that part of it which will come under their influence.

## Church Notes.

**Communions.**—*June*: First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shildaig; third, Uig (Lewis), Helmsdale, Lochcarron, Glendale and Dornoch; fourth, Gairloch and Inverness. *July*: First Sabbath, Raasay, Lairg, Beaully; second, Tain, Staffin, Tomatin; third, Daviot Halkirk, Flashadder, Rogart; fourth, Stratherriek, Plockton, Bracadale, North Uist; fifth, Achmore and Thurso (*not change of date*). *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 Communion should be sent to the Editor.]

**Notice of Dingwall Communion.**—The Free Presbyterian Church congregation of Dingwall, with other Presbyterian denominations of the town, reverted to the original dates for holding the Communion, as follows :—the *First Sabbath of August*, and the *First Sabbath of February*. The First Communion will, on the above arrangement, be (D.V.) held in Dingwall on the First Sabbath of August, of this year.—K. Matheson, Clerk of Session.

## Acknowledgment of Donations.

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

**Sustentation Fund.**—A. J. S., Applecross, £1; Miss M. M., Lambeth Palace, London, £1; D. McK., Corrary, Glenelg, £1; Miss K. McL., Melrose, 10s; Mrs B., 13 Selkirk Street, Hamilton, 8s 2d; D. McD., Aros, Mull, 10s; D. F., 18 Skigersta, Ness, 12s 6d.

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**Fort William Church Purchase Fund.**—Mr Alex Rankin acknowledges, with grateful thanks, the following donations:—Miss L. Macdonald, Glen Nevis School, £1; Mr. S. Fraser, Strathpeffer, £1; Fearn Congregation per Collecting Card, £1 16s 6d; A small Mite—The Lord will provide—£20; Tomatin Church Collection per Mr Dougan, £3 15s; Miss Morag Macdonald, Station Hotel, Fort William, 10s; Mr Tom Macleod, Strath, Gairloch, £1 10s; "A Friend," Ballachulish, £2.

The following lists have been sent in for publication:—

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**Dingwall Church Building Fund.**—Mr S. Fraser, Timaru House, Strathpeffer, acknowledges with sincere thanks the following donations:—Friend, Inverness, £1; Friend, Ullapool, £1; Friend, Oban, £1; Friend, Glasgow, £1; Friend, Oban, 10s; per Mr. K. M., "S. M." Aigas, Beaulieu, 10s.

**Dornoch Congregational Funds.**—Rev. F. MacLeod acknowledges with grateful thanks the following donations:—Mrs M., Vancouver, £1; Miss B., Glasgow, £1; Mrs M., Hurstville, 10s.

**St. Jude's Congregation, Glasgow.**—The Honorary Treasurer acknowledges with sincere thanks receipt of the following donations:—General Building Fund—J. L. F. S., £4; Sustentation Fund—Miss McK., Manchester, per Rev. R. Mackenzie, 10s; Friend, Glasgow, per Rev. R. Mackenzie, £1; o/a Jewish and Foreign Missions Fund—£5 from a friend from Canada, per Rev. R. Mackenzie, not Congregational Funds as stated in previous issue of Magazine.

**Raasay Manse Building Fund.**—Mr Ewen Macrae, Inverarish Cottages, Raasay, acknowledges with grateful thanks the following donations:—Mr D. N., Penifiler, Portree, £1; Mrs McL., 1 Inverarish, £1; H. N., Clachan, Raasay, £1; J. McK., Ferns, £1; Mrs G., Shiel Bridge, 10s; Mrs J. G., 710 Kylemore Avenue, Winnipeg, 10s; Master R. J. G., 710 Kylemore Avenue, Winnipeg, 10s; Master D. J. G., 710 Kylemore Avenue, Winnipeg, 10s; M. M. G., 710 Kylemore Avenue, Winnipeg, 10s.

**Shieldaig Congregation—Sustentation Fund.**—Mr J. Gordon, Treasurer, acknowledges with sincere thanks a donation of £1 12s 6d; from Mr J. McK., Johannesburg, per Mrs A. MacBeth, this sum is in addition to the sum of £2 7s 6d also for the Sustentation Fund.

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