



THE Free Presbyterian Magazine

AND MONTHLY RECORD.

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

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

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No. 5.

The Parliament Act and Protestantism.

THE House of Lords proposed several amendments to the Parliament Bill which has now become law, but they were rejected by the majority of the Commons. With the amendments of a purely political character, we take nothing to do. Politics is outwith the scope of this Magazine. There was one amendment, however, proposed by the upper House, relating to the Protestant Succession to the Throne, which we are under every Christian obligation to notice, and which we intend to make some comment upon. This amendment, in view of its bearing on the highest religious interests of the realm, ought to have received exceptional treatment. Instead of this, it was rejected among the rest. Such is one of the melancholy fruits of present-day blindness to the value of Protestant truth and to the evil of Romish error. The substance of the amendment was to the effect that if the House of Lords three times rejected a Bill which raised a serious constitutional issue such as the Protestant Succession to the Throne, the Bill so rejected should not become law till after a General Election had taken place.

Now, this appears to us a most reasonable proposal. The arrangement suggested would provide a full opportunity to the people throughout the country to give their decision on so important and vital a matter. Such an opportunity is decidedly needed, seeing that there are electors of Protestant sentiment in both parties, who would thus be free to pronounce on this great subject, without being trammelled by other considerations. A number of people also would have the opportunity of giving their decision, who do not support either political party, or take an active interest in general politics. Any change, affecting the constitutional and religious foundations of the realm ought to be submitted to the full and unfettered consideration of the people at large, without respect to political partyism. In view of all we

know, the decided probability is that the general decision on the matter would be different from what rules in Parliament at the present moment. The Home Secretary, in a recent utterance in which he defended the indifferent attitude of the Government on the Protestant amendment, practically allowed that if an appeal had been made to the country at large, the recent change in the King's Protestant Declaration would not have been carried—a change, of course, which he thought altogether desirable. He evidently recognised, however, that the country was more Protestant in its views than its political representatives. It is our opinion also that though Protestant conviction has become lamentably weak in Great Britain to-day as compared with former times, there is sufficient still left, if duly called forth, to resist any further changes in the direction of removing our Protestant safeguards from the Throne. Parliament in this respect does not properly reflect the state of mind which obtains in the country in general. The presence of the Irish Roman Catholic party injuriously affects the Protestantism of the House of Commons. Meantime, it holds the balance of power in its hand by giving a majority to whatever great political side it supports, and thus by its allegiance to the present Government, it wields an undue influence over it in the direction of securing concessions to Roman Catholic demands. This is the lamentable position of affairs at present in Parliament, and the serious danger is that, with the help of this new Act, the Roman Catholics may succeed in getting our Protestant safeguards wholly removed. Direct appeal to the country on matters of such prime importance would have operated as a most salutary check to the influence of the Romish party in Parliament. The Government maintains, of course, that the law of the Protestant Succession is so deeply rooted in our national constitution that there is no danger of any change in such a fundamental matter, and that no new parliamentary buttress is necessary. But the signs of the times do not justify such a sanguine view of the situation. Roman Catholics are increasing in number by importation among us, and many, who ought to be zealous Protestants, see little or no difference between the Roman Church and the Protestant. So far as a great proportion of the Church of England is concerned, the difference has actually become very small, for the Ritualists in that professedly Protestant body have adopted almost every erroneous opinion and practice that obtains in the Church of Rome. No one can tell what this condition of things may lead to, and what emergency may arise in the future, fitted to imperil the Protestant Succession to the Throne, and surely, to say the least, it is our high duty and privilege to take every proper step to guard against any such danger taking place. But our rulers seem to believe in the mad policy of running as near the precipice as possible, with what consequences some may live to see with sorrow.

We cannot close this article without noticing that this Parliament Act has also in all probability prepared the way for the smooth passing of a measure giving Home Rule to Ireland. Home Rule there clearly means Rome Rule, and on that ground, it ought to be opposed to the very last by every true Protestant—indeed by every one who has the good of Ireland as a whole at heart. Romanism has been the manifest curse of Ireland. The Green Isle has suffered from every point of view by the prevalence of this evil system, and it would become our legislators to devise means whereby the shackles of slavery would be removed from that oppressed people rather than instruments whereby these chains would be riveted upon them more effectually than ever. The only hope from a human standpoint, is that under this new Act any Bill must go three times to the House of Lords before it can be finally passed. Such procedure will occupy two years, and during this interval, in divine providence, events may so shape themselves as to avert what would be a calamity to the Irish Roman Catholic people themselves as well as a great injustice to the Protestants of that country. The latter we understand are determined to resist Home Rule to the last degree, and this will probably lead to something like civil war in Ireland. In conclusion, let us say that it ought to be a matter of earnest prayer among us as a people that the Most High would, in His rich mercy, avert the dangers to Church and Nation that seem to be looming ahead, and that He would rescue our beloved country from the grasp of the arch-enemy, the prince of darkness, who is doing his utmost to lure us on to our destruction!

The World Missionary Conference.—Notwithstanding the high-sounding, indiscriminating praise that was given to this famous Conference, it would appear that the notes of dissent which were noticeable were the outcome of a state of things highly discreditable to some of the officials responsible for the programme of the Conference. Keen feeling was felt, owing to the decision that Missions to Roman Catholics were not to be included. This was in a measure due to the attitude taken up by the Society for the Propagation of the Gospel—a High Church organization. We are glad to learn on the authority of the *Quarterly Register* of the Alliance of the Reformed Churches that this state of matters is not to be tolerated: "The matter," says the *Quarterly Register*, "we have heard, has been raised fairly and squarely, and the leaders have been told, in as many words, that Missions to Roman Catholics must in the future be on their programmes, equally with those to non-Christian communities, else a number of places on the different Committees may be found vacant. We think the knowledge of this may do much to rehabilitate the Conference in the thoughts of many who had been prepared to retire from its Sub-Committees now in process of formation."

A Sermon.

BY THE REV. DONALD GRAHAM, SHIELDSDAIG, LOCHCARRON.

Preached at Opening of Synod in Inverness Church
on 4th July, 1911.

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"Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men. So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider."—ISAIAH lii. 13-15.  
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ISAIAH was a prophet of Judah, and he is supposed to have been of the royal family. He began to prophesy in the reign of Uzziah, and continued his ministry till after the death of Hezekiah. He is said to have been put to death, being sawn asunder by order of Manasseh when that king was in the height of his enormous wickedness. Isaiah has been called "the evangelical prophet," on account of his having plainly foretold so many things concerning the birth, ministry, sufferings, and death of our Lord Jesus Christ, and the glorious times of the Gospel. We may say that this book is most admirably adapted to promote the spiritual edification and consolation of believers.

The design of these prophecies was threefold: first, to declare to the Jewish people the greatness of their wickedness; second, to exhort all classes among them to repentance on account of their transgressions; third, to comfort those who truly feared the Lord with promises of divine support, to assure them of the coming of Christ, and to encourage their expectation of the future enlargement and permanent glory of the Church.

The account of the invasion of Judea by Sennacherib, king of Assyria, and the destruction of his army in answer to the prayer of Hezekiah, is a remarkable instance of the omnipotent power of God, and of His love and care for His people. "For I will defend this city to save it, for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses" (Isaiah xxxvii. 35, 36).

The most remarkable prophecies delivered by Isaiah relate to three momentous subjects: first, the captivity of the Jews in Babylon on account of their sins, and especially the sin of idolatry, and their certain deliverance from that idolatrous city by Cyrus, the Persian conqueror, whom Isaiah foretold by name nearly two hundred years before his birth; secondly, the circumstantial particulars concerning the birth, ministry, sufferings, and death of Christ as an atonement for sinners—many of which are

described by the prophet with the accuracy of a present observer and eye witness of their fulfilment; thirdly, the growing enlargement of the Church in the time of the Gospel dispensation, increasing in numbers and prosperity until "the knowledge of the Lord shall cover the earth" in the full millennial glory.

This brings us now to consider more particularly our text, and I would wish to draw your attention very briefly to three things in particular.

I.—The person brought before us here—"my servant";

II.—The work assigned to this servant, which is the great work of redemption; and

III.—The effect of this great work; "He shall sprinkle many nations," etc.

I.—The person brought before us in our text, "my servant." He is the Father's servant. He said, "I came not to do mine own will, but the will of him that sent me." I may say that the doctrine of the Trinity is very clearly brought before us in our text. In the great scheme of salvation, each person of the glorious Trinity has his own place, and work in the accomplishing of it. God the Father, purposed from all eternity to save some of the lost race of Adam. God the Son, undertook to work out that salvation. And God the Holy Ghost, applies the redemption purchased by Christ to the elect. And we may say that those three persons are brought before us in our text. The Father is brought before us here speaking of His own only begotten Son, under the designation of "my servant." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

1. God the Son is the person brought before us under the the designation of "my servant." In order to become a servant, He would require to assume human nature, and we find him saying to the Father, "A body hast thou prepared me. Behold I come (in the volume of the book it is written of me) to do thy will, O God." He is a divine person who is co-equal with the Father, of whom the Apostle says, "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; he humbled himself and became obedient unto death, even the death of the cross." Oh, wonderful love, matchless love, God the Father giving his only begotten Son to be a servant, knowing what that implied! This was an act of pure, free, matchless love, bearing upon the elect. There was nothing in them to cause this love to rest upon them. But there was much, yea, very much in them to cause His wrath to be poured out upon them throughout an endless eternity. And oh, the matchless love of God the Son, in giving Himself for them, knowing full well what He would have to suffer on their behalf. But he says Himself, "For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there

was none to help, and I wondered that there was none to uphold ; therefore mine own arm brought salvation unto me, and my fury it upheld me."

2. He is the Father's servant, being chosen by the Father from all eternity as the Mediator. The Father says, "Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth. I have put my Spirit upon him ; he shall bring forth judgment to the Gentiles." He is the Father's delight, being one with him. "I and the Father are one." The Father saw His own image in the Son, who was the brightness of His glory and the express image of His person.

3. The person of whom the Father says "my servant," is not only a divine person, co-equal with Himself from all eternity, but He is Immanuel—God in our nature, God and man in two distinct natures and one person for ever. This same prophet foretold His birth. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." And again, "For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulders ; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This, then, is the person brought before us under the designation of "my servant."

II.—Let us now briefly, in the second place, consider the work assigned to the Servant. We have already mentioned that it was the great work of redemption.

When a master engages a servant he has work in view for that servant ; and, speaking with all reverence, when God the Father engaged the person of whom He says "my servant," He had work in view for Him. This wonderful servant tells us what His Master said to Him when He engaged Him. "And he said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for naught and in vain ; yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob ; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." We see here the work assigned to this servant—it was to bring back the tribes of Jacob, and not only they, but the Gentiles also ; which we will have to consider more fully in connection with the last head of our text.

We see from the context that they were in bondage. This brings before us the sad condition in which we are, each and all of us, as we are by nature, Jews and Gentiles. We are all lost and ruined under the curse of a broken law, exposed to the wrath of an infinite, eternal, unchangeable, and holy God, who is a

consuming fire to sin, and shall continue to be so to every sinner who shall not be found in Christ. Oh, my dear fellow sinner, may the Lord enable you to lay this to heart while it is to-day—while you are in the room of mercy. To-morrow may be too late! We do not know what a day or an hour may bring about. “To-day, if ye hear my voice, harden not your hearts.” I may relate an anecdote of Rowland Hill. He said that no sermon should be preached without having three R’s in it—the first R being ruin by the Fall; the second R, redemption by Christ; and the third R, regeneration by the Spirit. We have these great and important doctrines implied in our text. The Fall brought mankind to an estate of sin and misery; yea, we are ruined by the Fall. I know that many in our day deny the doctrine of the Fall, but that does not alter the fact, and those who deny the Fall deny the imputation of Adam’s first sin to his posterity. If there were no Fall, there was no need of redemption. And if there were no imputation of sin, there is no need for the imputation of Christ’s righteousness. But the whole Word of God testifies to the contrary. “Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Romans v. 18, 19).

As long as man continued in a state of innocence, he was able perfectly to keep all the commandments of the holy law of God, and in this way to secure eternal life for himself and his posterity.

“But in the day that thou eatest thereof, thou shalt surely die.” This was the tenor of the covenant of works. The first Adam was a covenant head, and he became bankrupt, and ruined himself and his posterity. But the last Adam—Jesus Christ—is the covenant head of His people, and He came in the fulness of the time appointed to repair the ruins. And in order to do so, He not only had to give perfect obedience to the divine law, but He had to suffer the penalty, and pay the debt already incurred by the Fall, if any of the lost race of Adam were to be saved. So He took their place under the law, and in taking their place He took their nature, in order that He would have a nature in which He could suffer. Oh, let us consider a little of what is indicated in this; Immanuel, God in our nature. The Creator of heaven and earth assumed human nature. The eternal One took our nature. That divine person, who was in the bosom of the Father from all eternity, He, in whom the divine nature subsisted in its infinite fulness from all eternity, became man, and so was and continueth to be God and man in two distinct natures and one person for ever. In both natures then, but in one divine person, He accomplished the great work of redemption. In doing so He is brought before us in our text as the Father’s servant. “My servant.”

His sufferings, which were an eminent part of the great work, are suggested to us in these words—"As many were astonished at thee, his visage was so marred more than any man, and his form than the sons of men." Oh, think of what He suffered from the stable to Calvary. His sufferings began while He was yet an infant. That wicked tyrant, Herod, as soon as he heard that the King of the Jews was born, sought to kill Him. Earth and hell raged against Him. He says Himself in the 22nd Psalm:—

"But as for me, a worm I am,
And as no man am priz'd :
Reproach of men I am, and by
The people am despis'd.
All that me see laugh me to scorn ;
Shoot out the lip do they ;
They nod and shake their heads at me,
And, mocking, thus do say," etc.

I remember hearing the great Dr. Kennedy correcting the way in which even some good men used to express the obedience and sufferings of Christ. He said that some would express it in this way—"the obedience of His life and the sufferings of His death," as much as to convey the idea that Christ had no sufferings in His life, and no obedience in His death. But he said, "It would be more correct and better to put it this way—'The obedience and sufferings of Christ's life and death.' He had obedience and sufferings combined in His life, and He had obedience and sufferings combined in His death, until He finished the work which the Father gave Him to do, when He cried with a loud voice, 'It is finished.'" We may say that the highest act of His obedience was performed on the cross when He said, "It is finished, and he bowed his head, and gave up the ghost." He bowed his head in full resignation to the will of the Father. It was while on the cross that the vials of divine wrath were poured out upon Him, to the full infliction of the penalty due to the elect, a countless number which no man can number. Oh, think of Him, the spotless Lamb of God, suffering as if He were the greatest of malefactors. He suffered in His soul and body. His divine nature could not suffer, but it was a divine person that was on the cross, and cried, "It is finished." So we find the Apostle Paul enjoining upon the Elders of Ephesus, saying, "Take heed therefore unto yourselves, and all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood" (Acts xx. 28).

He paid the ransom price for His people. He bought them with His own blood. O what love ! O, that it would melt our hard hearts, and constrain us to take up our cross daily, and follow Him, through good report and bad report. "Ye are bought with a price, be not the servants of men." He died that we might live, He died the death that was due to us. He was willing that the

guilt due to the sins of His people should be imputed to Him, and He knew what that would cost Him. He says, "The Lord God has opened my ear and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheek to them that plucked off the hair, I hid not my face from shame and spitting."

Let us not forget the love of the Father in giving His only begotten Son. This is the fountain from which flows the salvation of lost sinners. "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." And woe be to all those who will not believe in the Son; they shall not see life, but shall eternally be damned. Oh, my dear friends, seek to lay this to heart in time. "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are."

III.—I must not detain you. Let us now consider very briefly in the third and last place the effect of this work. "So shall he sprinkle many nations, the kings shall shut their mouths at him." This opens a door of hope for the Gentiles; not only the Jewish nation is now to be converted, but the Gentiles. All the nations of the world who hear the Gospel, the glorious message of peace and reconciliation, are invited to come to Christ. "Look unto me, and be ye saved, all the ends of the earth, for I am God and there is none else."

This is the work of the third person of the glorious Trinity, to sprinkle nations. It is the work of the Spirit to quicken sinners. Sinners must be quickened in order to feel their need of a Saviour. And oh, how much we need the convincing power of the Holy Ghost! "When he will come he will convince the world of sin, of righteousness and of judgment." Then the sinner begins to feel his need of sprinkling, and cannot rest until he is brought to the fountain opened for sin and uncleanness. It is the Spirit that applies the redemption purchased by Christ, "He shall glorify me, for he shall receive of mine, and shall show it unto you." And oh, what a change is now wrought by the Spirit in the soul, when the sinner, being a little before a condemned criminal at the bar of Jehovah, is now enabled by faith to appropriate Christ presented to the eye of faith, as the Lamb of God which taketh away the sin of the world. Beholding Christ crucified, the poor sinner is enabled to believe in Him, to receive Him, and embrace Him as He is freely offered to him in the Gospel.

I am not to detain you, to endeavour to describe the change of state and feeling that this poor sinner has now. When the sentence of condemnation pronounced against him is removed,

and a full and free pardon now proclaimed by the Judge in the soul, "Thy sins which are many are forgiven," no tongue can express the flood of joy and happiness, and comfort that enters the soul at that moment.

There was, first, a melting of heart before the love of the Father in giving His own beloved Son to die for me—wretched me—a vile, sinful worm, whose desert it was to be in the flames of an eternal hell. And there was, secondly, a melting of heart in view of the love—the matchless love—of the Son, who came from the bosom of the Father to die for me—wretched me. And there was, thirdly, a melting of heart in view of the love of the Spirit in coming into my vile and corrupt heart to convince me of my need of a Saviour. But I must stop. No tongue can express the joy and happiness of this poor sinner, now saved by free grace. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

The second thing that we were to notice in connection with this head of our text is, "the kings shall shut their mouths at him." This has partly been accomplished already, some in mercy and others in judgment. It shall finally be fulfilled at the last judgment. Kings and queens shall be converted, as recorded in the Word of God. "The kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him" (Psalm lxxii. 10, 11).

Let me now say a few words, in the way of application, to my fellow sinners who are still unconverted. I ask you, what do you think of this wonderful person? Have you seen anything of His beauty and excellence as a Saviour? Have you seen your need of Him to save you from hell? There is no other way in which you can be saved. You cannot save yourself. And if you continue to reject Him until death, you shall be eternally damned. O, that we would see Him as the Church (the spouse) saw Him when she charged the daughters of Jerusalem, saying, "I charge you, O ye daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love." O, blessed sickness! O, that it were prevalent in our midst, that it were infectious in our day among our congregations. O, that we would see and hear of many laid up with it, many put to their places of retirement with it. You will remember the answer they gave her: "What is thy beloved more than another beloved, O, thou fairest among women; what is thy beloved more than another beloved, that thou dost so charge us?" So she goes on to relate the loveliness of her Beloved: "My beloved is white and ruddy, the chiefest among ten thousand." And she ends by saying, "His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O, daughters of Jerusalem."

May the Lord add His blessing. Amen.

Brief Notes of a Sermon.

BY THE LATE REV. DAVID CAMPBELL, FREE CHURCH,
DUNNET, CAITHNESS.

*Ordained 4th June, 1844. Died 26th February, 1876.**

“O spare me, that I may recover strength before I go hence,
and be no more.”—PSALMS xxxix. 13.

THERE is, if we may so speak, a two-fold preparation for death, with which every member of Christ's mystical body is more or less acquainted. There is a preparation which takes place in the day of true conversion, when they are delivered from the power of spiritual death, and there is a preparation that arises from the work of sanctification in the soul, when they are weaned more and more from the world and the things thereof, and the whole man—soul and affections—is set upon another and better world. But although we say that every member of Christ's mystical body is more or less acquainted with this two-fold preparation for death, yet we do not say that they are at all times favoured with such a happy frame of mind as would make them long for their departure to another world. For there are times and seasons with them, when sin lies very heavy upon them, ready to sink them lower than the grave, and when He, who can comfort, is far from them. All their former experience is lying under a cloud, so that they are ready to call in question if ever the Lord made Himself known to them, and therefore all before them is dark and distressing. Now, when this is the case, is it any wonder that they should cry out as the Psalmist did, when death knocked at his door, “O spare me, that I may recover strength, before I go hence, and be no more?” O my friends, it is the new creation alone that prepares for death. “Except a man be born again, he cannot see the kingdom of God.”

The words of our text may be illustrated by a few practical observations.

1. Here we may observe, first, that death is represented to us in the words of our text as a going hence, or as a departure out of this world. The Apostle Paul speaks of his own death in a somewhat similar manner, when he says: “I am now ready to be offered, and the time of my departure is at hand.” Now, this

* A friend has kindly sent us these valuable, though incomplete, notes of a sermon by a worthy minister of the past in the far north, along with an obituary sketch which appeared at the time of his death. The latter, which is also interesting and edifying, we embody at the end of the sermon.—ED.

departure refers more to the soul than to the body, because the body is committed to the grave and remains there asleep in the dust until the morning of the resurrection, but the soul departs immediately, when it leaves the body, to Him who gave it. We find the Lord saying to the rich man who had heaped together much of this world's goods, and who was forming plans for the enjoyment of them, "Thou fool, this night thy soul is required of thee." The union that subsists between soul and body, although very close and intimate, death shall break, for "it is appointed unto men once to die," and none is able to resist death. Death not only dissolves the union that subsists between soul and body, but it also breaks the union which is formed between husband and wife, and between parent and child. And when once these unions are broken by death, they shall never be formed any more, for we are told that at the resurrection they neither marry nor are given in marriage. Death not only dissolves these unions, but the departure that it creates will be for ever. "For when a few more years are come," says Job, "we shall then go the way whence we shall not return."

A sinner, dying in his sins, cannot return any more to this world, even should he be willing, because although there is a way from earth to hell, there is no way from hell to earth. None ever yet returned from thence. The rich man wished Lazarus to go and tell his brethren not to follow him, because he could not go himself. And so, on the other hand, a soul in union with the Lord would not return any more for a thousand worlds. If the tree falls to the north or south, in the place where it falls, there it shall be (Eccles. xi. 3). Heaven and hell receive all that leave the world, but none return any more.

2. Further, death is not only a going hence, but they who go are said to "be no more." Now, this "no more" does not mean that the soul is to become extinct, or dead when it leaves the body, because the soul is to exist in another world. Neither is the body to be annihilated, or reduced to nothing, when separated from the soul, for although it is reduced to putrefaction and dust, it is not reduced to nothing. The form or shape of the body may be lost, but none of the substance of which it is formed can be lost. We are told that He will command the earth and the sea to yield up what was committed to them, and we also find the Apostle Paul saying that this mortal, meaning the body, shall yet put on immortality, and this corruptible shall put on incorruption (1 Cor. xv. 53). But what is meant is that neither soul nor body is to be found in the place they once occupied, so that with respect to this world, they are to be "no more." The poor man is not found any more in his cottage, nor yet the rich man in his mansion. The minister is no longer found in the pulpit, nor yet the pious parent worshipping in his family, and the place he once occupied in the house of God here is now occupied by another. When the prophet Elijah was translated from this world to another, we are

told that the sons of the prophets persevered in seeking him for three days, but they sought him in vain, because he was "no more" in this world.

Death not only takes us away from our place in this world, but it also takes us away from those we love here. And indeed to a truly pious man it is no small affliction to be separate from those he often took counsel with and with whom he delighted to wait upon the Lord. We find that good king Hezekiah was deeply affected with this thought, when the time of his departure seemed to be at hand. "For," says he, "I said, I shall no more see the Lord, even the Lord, in the land of the living. I shall behold man no more with the inhabitants of this world." Attempts have been made to put a stop to the progress of disease, and to avert the arrow of death, but all at length will be of no avail, for, says Job, "Thou prevailest for ever against him and he passeth. Thou changest his countenance and sendest him away."

3. But, thirdly, we observe to you that these two things greatly affected the Psalmist and lead him to say, "O spare me that I may recover strength." From this cry, we find that even those who are in covenant with the Lord may be afraid of death. And what, perhaps, will you ask is the reason? Oh, it is because, although believers are reconciled to the Father through the blood shed on Calvary, yet it does not necessarily follow that they are reconciled to death, and that the love of life here is altogether extinguished. It is, my friends, indeed true that the terror or fear of death is the mountain that faith removes, yet it is only strong faith that can remove this mountain. And although it is said that Christ came to "deliver them who through fear of death were all their lifetime subject to bondage," yet it was not to deliver them entirely from the painful apprehensions of death so much as to deliver them from the dreadful consequences of death. For we find that Christ Himself, when He was approaching death, was not without His fears, and hence His request to His Father, "If it be thy will, let this cup pass from me." And again, it is said of Him by the Apostle Paul in the Epistle to the Hebrews: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." (The notes regrettably end here.)

SKETCH OF THE REV. DAVID CAMPBELL OF DUNNET.

The Rev. David Campbell, the author of the preceding discourse, was one of the best and most faithful ministers of the gospel, settled in the far north shortly after the Disruption of 1843. He was a native of Halkirk, and was between sixty and seventy years of age when he died. Though it is thirty-five years since he passed away, his memory is still fresh in the minds of

some who derived spiritual profit from his ministry. The pity is that hardly any record of his discourses has been preserved. The above notes are the only ones, as far as we are aware, that have appeared in print. Mr. Campbell's preaching was marked by awakening force and stirring fervour. He proclaimed the whole counsel of God—law and gospel—without respect to the favour or frowns of men. The awful danger of men perishing in their sins was deeply impressed on his spirit, and moved him to preach "the terror of the Lord" with overwhelming earnestness to his hearers. In this respect he was outstanding among his worthy contemporaries. The people would not sleep under Mr. Campbell's ministry if he could help it. Several worthy people walked many miles every Sabbath to hear him. Moreover, he was a faithful witness for the original principles of the Free Church, and stoutly opposed the proposals for union with the U.P. Church, which were made for the first time in his day. He was an attached friend of the late Rev. Archibald Cook of Daviot, and the last times Mr. Cook was in Caithness were Communion seasons in Dunnet in the years 1861-62, when he assisted Mr. Campbell. The following obituary sketch, which appeared in a Wick paper at the time of his decease, will be read with much interest. It came from the pen of the respected Mr. William Crowe, who in his latter years was an elder in the Free Presbyterian Church, Wick:—

The death of the Rev. David Campbell, Free Church minister of Dunnet, to which appropriate reference was made in the *Ensign* of last week, will be read at home and abroad with deep regret, seeing that, as he had been settled upwards of thirty years in a parish noted as a nursery for seamen, many of his flock are scattered over the world.

After the Disruption, Mr. Campbell was unanimously chosen by the Free Church congregation, and never have they had reason to regret the choice. Entering on his ministry in a parish long proverbial for cold Moderatism, where Sabbath profanation was unblushingly perpetrated, his first endeavour was to get hold on the young, and many can remember his solemn appeals to parents and children, affectionately yet faithfully denouncing Sabbath breach and debauchery of every kind, then, alas! too common in the parish. The result soon became manifest by a marked change for the better, so that Dunnet now holds the enviable position in Caithness of standing at the top of the list for morality.

Evangelical at the core, his pulpit was not thrown open to every one who fancied he had a call to preach the gospel. While the vexed Union question was perplexing and embarrassing the Church, Mr. Campbell, no, not for a moment, submitted to any mutual concessions, not even when many of his co-presbyters were vacillating and too often evincing a compromising tendency. He was never known to hang out the white flag, and gave no uncertain sound on the subject. The despised few, who, for

conscience sake were driven out of other congregations, found in him a tender, sympathising father and friend. His church became a rendezvous for the wounded, where they were always entertained with the finest of the wheat, where the services were conducted with becoming solemnity, and where the precious Psalms were sung without accompaniment or frisking balladry. No innovations were countenanced on the Hill of Barrock.

Zion has lost a faithful minister, one that fed their souls with rich experimental food. Dunnet has lost an affectionate pastor, who watched for souls as one that must give an account, ever at his post in defence of the truth; the Voluntaries have got rid of a warm opposer, one who neither courted the smiles nor feared the frowns of any man; and now that the grave in Dunnet churchyard has closed in upon his remains, the congregation would do well to remember his dying request, that the pulpit may never be desecrated by another gospel. He has left behind him a gentle beloved widow, and a dear daughter, two of his daughters having predeceased him.

The funeral on Tuesday last was attended by a large concourse of people of every denomination in the parish and many from a distance. His congregation was deeply affected, seeming fully to realise their desolate condition in being left as sheep without a shepherd. His remains were laid not far from those of the late godly David Budge. "Lovely and pleasant in their lives," in their death they were not long divided. Having spent their strength on the same field of labour, they now lie together in the same ancient churchyard, under the shade of the towering romantic Dunnet Head, with the rude Atlantic billows lashing its shore, and moaning through its time-worn caverns, resting until the sound of the last trumpet, when they shall together ascend to their places on the right hand of the Judge, for ever to be engaged in the same service.

Well may the Church adopt the lamentation of the prophet Micah, "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat;" or meekly, as in the language of Amos, "By whom shall Jacob arise, for he is small?"

The Roman Catholic Church in France.—The Archbishop of Paris stated recently:—"We shall soon have no priests. The Church is neglected, and the young French generation is showing open anti-clerical tendencies. During 1910 only 26 young men were ordained priests in Paris; and for 1911, there are only 6 candidates for the priesthood. The year after there will be still less. This condition of things does not exist in Paris alone. In many villages, divine service is conducted by some laymen because there are no priests."

Interesting Letter from Rev. J. B. Radasi.

THE following letter was received by the Rev. Neil Cameron, Convener of the Foreign Mission Committee, shortly after the meeting of Synod:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 30th May, 1911.

MY DEAR MR. CAMERON,—I received your kind letter, and was very glad to hear from you again. I have given a good number of Bibles to the scholars who have learned to read, and am in need of more Zulu and Kaffir Bibles. English Bibles are also given to those who have stayed long enough at school to be able to read English. Some leave school after they have only been able to read Kaffir. The huts in the Mission have been re-plastered and thatched; and the collection for the year came to £7—two pounds more than we usually get—and so we were able to pay for the re-plastering and thatching of the huts in the Mission, and also to purchase a couple of forms for our out-station at Lower Bembesi. The collection for the Quarter ending 31st March, 1911, amounted to £2, and that was given to David N'tuli in May, for his travelling expenses to the Victoria District, Mashonaland.

Services are still carried on regularly at our out-station in Lower Bembesi, Koco, and at Florida Mine. At Koco the hut built is now too small to hold all the people attending, as several heathen families have joined our church there, and some of them have been brought to the knowledge of the truth and have professed faith in Christ Jesus. Patrick Mzamo, one of our elders, a man powerful in prayer and a greatly-exercised Christian, who knows the plague of his own heart, keeps a service there every Sabbath. At Florida Mine, where David N'tuli used to preach every Sabbath, services are still carried on by one of our men. The hut used for our church there was shattered to pieces by dynamite, together with some other huts. No one knows how the accident happened. But the manager of the mine got it rebuilt at once at his own expense. I thought it very kind of him. It's wonderful, the kindness of the Lord, that He should make even the mine manager take such an interest in our church. The services there are also well attended, and the people from a heathen kraal close by also go there. The headman of that heathen kraal close to the mine is Sibindwana. His daughter and son have been converted, and attend the services regularly. The father never goes to church at all, but does not forbid his son and daughter going. The mother only goes occasionally. Several also of the boys at the mine have professed faith in Christ, and are anxious to have an evening school.

Our congregation here has also increased, and this mud-plastered and thatched church is now too small to hold all the people.

Especially during the Communion a large number have to sit outside. We are desirous to build a larger church, made of bricks. Our people have consented to pay for the bricks themselves—20,000 bricks, at a cost of £28, to be made and burnt—and to provide stone for the foundation. You will see then that the cost of the church will be £232 10s. if we supply all bricks, stone, dagga, and water. Our people here are quite willing to supply that. The bricks are being made, and subscription lists have also gone out amongst our people, to raise the £28 required for the bricks. Some have given money, goats, sheep, or fowls. A goat is worth about 10/; a fowl about 2/. And by the time the bricks are made and burned we will have the £28 required for the 20,000 bricks. We would be very glad if our people at home would assist us with the £232 10s. As soon as that amount is subscribed the building would be commenced. However, no commencement of any kind can be made to build the building until we get the sanction of our Church at home. But our people here were anxious to have the bricks made, and since they were willing to pay for them, I consented. I am sending you the contractor's prices. The plan of the building will follow, as you will see in his letter that it is not quite ready. It will very likely be a building about 40 feet long and 16 feet broad. The contractor is a Scotchman from Perth, and is considered to be the cheapest man in Bulawayo. He is the same man who built my corrugated iron house.

We thought it best for David N'tuli to go and begin work at Victoria, Mashonaland, where the natives have never heard of the Gospel. Victoria is about one hundred miles on the other side of Selukwe. The train only goes as far as Selukwe, and it takes three days to go to Victoria on foot. N'tuli took a day and a half on his bicycle. He arrived safely, but found the Native Commissioner away. He has since returned, and N'tuli was well received by him, and got permission to visit the native chiefs at Chilimanzi and Enkeldoorp. I do not know yet where his headquarters will be. He must select the largest kraal for his headquarters. I shall write again as soon as I get particulars from him. He preached at Selukwe to our people there on his way to Victoria.—I must now remain, with kindest regards to all, yours sincerely,

J. B. RADASI.

Letter from Contractor.

BULAWAYO, RHODESIA, 7th May, 1911.

MR. RADASI.

DEAR SIR,—I am very sorry I have been too busy to make out a plan for you. I was almost beat to give you a price. I have been fair rushed since you were in. Here are the particulars. This price is not a cut price, but will give you an idea what it will cost. I am very sorry I have not been able to send the plan to you;

will send you out one later. Hope this will do you in the meantime. I take it that you supply all bricks, stones, dagga, and water.

Brickwork, Building, and Plastering,	-	£85	0	0
Floor, - - - - -	-	34	10	0
Ceiling, - - - - -	-	19	0	0
Roof, Doors, and Windows, - - -	-	72	10	0
Painter, about - - - - -	-	12	0	0
Plumber, - - - - -	-	9	10	0
<hr/>				
£232 10 0				
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This does not include carriage to Bembesi.

JOHN M'KEURTAN.

Induction of Rev. D. Macleod at Tarbert, Harris.

WE have much pleasure in reporting this month the induction of the Rev. Donald Macleod (previously ordained with a view to missionary work in Canada) to the pastorate of the Free Presbyterian Congregation of Harris. The Western Presbytery met in the church at Tarbert there on Thursday the 3rd day of August, with a view to this purpose. Rev. Murdo Morrison, Glendale, Skye, presided, and preached on the occasion. After public worship was ended, he put the usual questions to the Rev. Donald Macleod, who answered the same satisfactorily and signed the Formula. Mr. Morrison engaged in prayer, after which, in the name of the Presbytery, and by the authority of the Head of the Church, he inducted Mr. Macleod to the pastoral charge of the congregation. Mr. Morrison extended to him the right hand of fellowship, as did the other members of Presbytery present. Rev. D. Graham, Shildaig, Lochcarron, then delivered suitable addresses to the newly-inducted pastor and to the congregation respectively as to their several duties to one another. There was a large attendance of people, many coming from the south end of Harris, a distance of about fourteen miles. The call was signed by 1,100 persons, members and adherents included.

The charge is a wide and extensive one, involving somewhat arduous labour, but we earnestly hope that the Lord will vouchsafe abundant strength of body and soul to Mr. Macleod for the accomplishment of his work. The Harris people are to be congratulated on obtaining a settled pastor after so long a vacancy, and we hopefully anticipate that they will help their new minister as far as possible by prayer and effort to overtake the tasks that lie before him. May the Lord grant them a united blessing! "Except the Lord build the house, they labour in vain that build it; except the Lord the city keep, the watchman waketh but in vain" (Psalm cxxvii. 1).

Recollections of Betsy Lindsay,

*A Godly Young Woman who passed through much tribulation,
and died at Edinburgh in 1839.*

BY THE LATE REV. FRANCIS M'BEAN, FREE CHURCH,
FORT-AUGUSTUS.

(Continued from page 155.)

LETTERS FROM BETSY LINDSAY.

"7th August, 1838.

DEAR SIR,— . . . Oh if my heart was not so cold, how would I celebrate the praises of a three-one God, and sing forth His wondrous love to me, so unworthy! Yes, I would sing of a Saviour's love, and tell of a Saviour's righteousness, as the only foundation for a sinner's hope. Everything else is but building upon the sand, which, however fair a building it may be in health, will assuredly fail in the hour of trial. Oh may we be kept looking to, and trusting in, the finished work of Christ as all our hope for eternity, that we may be able to hold fast 'the beginning of our confidence stedfast unto the end;' for 'to them who, by patient continuance in well-doing seek for glory, and honour, and immortality,' our God will certainly render 'eternal life.' Still I feel more and more daily, that it is not an easy thing to believe, and hold fast the promise which He hath promised us; nay, more, that I cannot do so for a single moment, but by the Holy Spirit strengthening me.

You will rejoice to hear that the Lord continues to be very gracious to me, and to fill my mind with much of His peace, 'which passeth all understanding.' Well may I say, 'How great is His goodness, how boundless His love!'

'Can finite minds this ocean vast explore,
Unconscious of a bottom or a shore?'

Love is the element of heaven, and shall be so throughout eternity; love shall endure when faith shall be turned into vision, and hope into fruition. 'Now abideth faith, hope, charity, these three; but the greatest of these is charity.'

I trust, sir, the Lord is keeping you near to Himself, and enabling you to draw out of His abounding fulness every grace that you need for the work which He has called you to. His is a fulness which is ever full and ever flowing,—abundantly able to supply all the necessities of His children. Oh, may you be enabled to deal faithfully with the souls that are committed to your care, and find that the Lord Jesus is 'adding daily to the church such as shall be saved.' While you are watering others, may He be watering your own soul, that so you may bring forth out of your 'treasures things new and old.' He who would be a

good soldier of Jesus Christ must 'not sleep as do others, but watch and be sober;' putting on 'the whole armour of God;' and counting 'all things but loss' for the sake of Jesus.

My father and mother send you their sincere thanks for your kindness to us 'in the day of adversity.' May the Lord Himself abundantly reward you for so doing. Give my kind love to Mrsr K.; I desire that her soul may prosper and be in health. 'The righteous shall flourish as a branch.' 'May the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.'—I am, dear sir, your most humble servant,
ELIZABETH LINDSAY."

"25th June, 1839.

MY DEAR MISS G.,—May the Lord Jesus Christ be with your spirit! I was exceedingly happy at the receipt of your much-esteemed letter; I found it both strengthening and refreshing to my soul. Writing is indeed a precious way of communicating; it is one among the many blessings which God has conferred upon us sinful creatures, and I do heartily unite with you in prayer that our correspondence may be alone for the glory of God. Since in the providence of God I first became acquainted with you, I have been much attached to you, because I found that you had chosen that better part which shall never be taken away from you. Many a sweet hour we have spent together; but how solemn did I feel the hour I was called to part with you; and need you wonder that I feel the want of your visits a great blank? But it is the will of God that it should be so, and therefore it is well; and though we should never meet again in this world, yet how cheering is the hope of meeting in Emmanuel's land, where parting will be for ever unknown. There we shall no more need to complain to each other of wandering thoughts and cold affections, for we shall be free from all sin, and be made perfect in holiness, for ever blessed in the full enjoyment of God, through a *glorious eternity*.

My dear Miss G., we have put our hands to the plough, let us not look back to the world again. What are we that we should have been called to enlist under Christ's glorious banner, and to have found His banner over us to be love, while many are saying, 'What is thy beloved more than another?'—seeing no beauty in Christ that they should desire Him. But to you who believe He *is* precious. I hope He is very precious to your soul; that with the Psalmist you are saying, 'Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee.' Go on in the strength of the Captain of your salvation, through Him you shall be enabled to overcome, and be made more than a conqueror through Him that loved you, for 'the weapons of our warfare are not carnal, but mighty through God.' 'Fight the

good fight of faith, lay hold on eternal life,' live a life of faith and prayer. Our place is to be travelling much between our own emptiness and the rich fulness which is in Christ. Let us be drawing water out of the wells of salvation, while we are travelling through this dry and thirsty land, and meditate much on redeeming love.

'Stronger than death His love was known,
Which floods of wrath could never drown.'

I greatly rejoice that you are enabled to remember me at a throne of grace. I often wonder that the Lord gives any of His dear children to remember *unworthy me*; but *He* is worthy, and this shall be the burden of the song of the redeemed throughout eternity, 'Worthy is the Lamb.'

May the Lord command a double portion of His spirit upon you, and your dear family, and reward you for all your kindness to me. When you have near access to your heavenly Father, do remember me.—I am, my dear Miss G., with sincere Christian regard, your humble and obedient servant,

ELIZABETH LINDSAY."

"4th July, 1839.

DEAR FELLOW-TRAVELLER TO ZION,—I was favoured with your sweet epistle of the 29th of June. Oh that we were living epistles, known and read of all men! that we were but living near to God, and glorifying Him more; then would the world take knowledge of us that we have been with Jesus! What a precious blessing is communion with God! How is it that we value this inestimable privilege so little? Surely it is because we are contented to live at a distance from God, and are so much taken up with the trifles of this vain world, which are not worth a glance. Were we to be admitted into the presence of an earthly king to have communion with him, we should consider ourselves highly honoured; and yet our basely ungrateful and awfully rebellious hearts will slight the company of the King of heaven, who is King of kings and Lord of lords! Oh that our hearts were filled with holy love, and fired with holy zeal to the Redeemer! that we were driven out of ourselves, and made to feel that all our well-springs are in God; then would we be more willing to come as poor beggars with empty pitchers; I think we would not so often grope in the dark, when we might be enjoying the sunshine of noon-day. Let us therefore, my dear Miss G., strive to look away from ourselves, and come daily for fresh supplies of grace.

5th July.—I have often thought of that passage in Genesis where the people are said to have come to Pharaoh to get corn. What did he do? did he give it them? No; he bid them Go unto Joseph; and whatsoever he saith unto you, do. So, Jesus is our New Testament Joseph; and when the poor sinner comes to an absolute God, He says, Go to My Son, and whatsoever *He*

saith unto you, that do; for it pleased the Father that in Him should all fulness dwell. And does He not complain that we do not ask enough? 'Hitherto have ye asked nothing in My name, ask and you shall receive, that your joy may be full.' May your soul be filled daily with that joy which is unspeakable and full of glory; and this I pray, that your love may abound yet more and more in knowledge, and in every grace of the Holy Spirit.

8th July.—I trust, my dear friend in Christ, that you experience the Lord to be your Rock and fortress, your God and strength, in whom you trust; your buckler, the horn of your salvation, your high tower and great deliverer. O follow on to know the Lord!

Since I wrote last, I have not been so well, and while I now write I have a large blister over my head. Since Monday week I have been frequently threatened with another shock of palsy. This frail tabernacle must come down, and may I not rejoice that the Lord deals so gently with me as to take it down pin by pin. Oh magnify the Lord with me; come, let us exalt His name together. Help me, my dear Miss G., to love and praise Him who is altogether lovely, for His truth, and for the kindness of His love towards *me*, who deserved less than the least of His mercies. Oh that all created intelligences throughout the universe would unite in one harmonious band, to sound the praises of redeeming love! What a subject! Will a long eternity be sufficient to exhaust it? No; when millions of ages shall have passed away, the redeemed will continually have opened up to their astonished view new wonders respecting this matchless grace. What delight will they take in poring upon the unparalleled excellences combined in the person of Christ! *Then*, indeed, will He appear the fairest among the sons of men.

‘There we shall see His face
And never, never sin,
And from the rivers of His grace
Drink endless pleasures in.’

10th July.—I trust the Lord will enable you to be of use among the people where you now reside. How awfully lamentable it is to see poor sinners sitting in careless unconcern about their best interests, literally in darkness, and in ‘the shadow of death,’ while the beams of celestial light are darting all around! May the Lord give you grace to speak a word for His own glory. ‘Spend and be spent’ for Christ Jesus; do not be afraid to speak for Him; remember He hath said, ‘Them that honour Me, I will honour.’ Bid them taste and see that the Lord is gracious, and that they only are blessed who trust in Him.

Now, my ever dear Miss G., may the peace of God, which passeth all understanding, keep your heart and mind through Christ Jesus. Pray for me.—I remain, your unworthy servant, and soul’s sincere well-wisher,

ELIZABETH LINDSAY.”

"8th July, 1839.

MY DEAR MR. A.,—I was exceedingly happy at the receipt of your much-esteemed letter this morning. What gratitude and praise it ought to excite in me on your account, that the Lord is dealing so kindly with you. Though you have been under the rod, yet it is by the Lord's goodness upholding and strengthening you with His mighty arm, that you have been brought so far on your journey.

My dear Christian friend, I felt very much at parting with you, not knowing whether it may be the will of God that we shall again meet in *this world*. But oh how cheering is the thought of meeting those we love in a world where there will be no more parting! Where God shall wipe away all tears from our eyes; where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. How pure will the love of Christians then be! It has been matter of thanksgiving to me that the Lord ever led you to visit me; I feel what a blessing you have been to me. I can indeed say it has not been in vain. Under God, I owe much to you, and have to entreat you, my dear friend, to bear me constantly on your spirit before the throne of grace, as I shall, by the grace of God, remember you. Thus, though absent in the body, we may still be one in spirit, building each other up, and pressing forward towards the mark for the prize of the high calling of God in Christ Jesus, till all conflicts, all trials, all sin is at an end, and we reach our glorious home in heaven, where we shall see Jesus as He is—He who is the chiefest among ten thousand, and altogether lovely—and be for ever with the Lord.

10th July.—The day you left Edinburgh I was again bled in the arm, and from the weak state I was in (which you know), it brought me to the verge of the grave, but it pleased the Lord to restore me a little again. Since then I have had a blister on my head, and another on my chest, time about; yet, amidst these accumulated sufferings, the Lord has been giving me many blinks of His sweet countenance, and enabled me to say, 'He doeth all things well.' Yes; He has often granted me so much of His presence as to make me say,

'If such the sweetness of the stream,
What must the fountain be?'

What we know not now, we shall know hereafter. The world *does* seem 'vanity and vexation of spirit' to us, but oh *how* insignificant and worthless would it appear were we *continually* to have our eyes fixed on the glorious inheritance which is above!

'Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that *life is love*.'

Now, my dear Mr. A., may the Lord keep His everlasting arms

around you, and be with you to strengthen you for the rest of your journey, and for the multiplicity of difficulties which may be before you; may He hide you in His pavilion. Pray for me.—I remain, dear sir, in the best of bonds, your unworthy servant,

ELIZABETH LINDSAY."

"LOANHEAD, 21st July, 1839.

DEAR BELOVED IN OUR LORD JESUS,—I was indeed cheered by the receipt of your kind letter. Oh how many sources of comfort the Lord has opened up for unworthy me! Oh for a well-tuned harp to show forth His praise continually, and sing forth His wondrous love! How I long for every faculty to be filled with God, and every power of my soul to be centred in God, who is the centre of *eternal blessedness*. I am sure you will rejoice with me, and unite with me in ascribing praise to our God, that He has brought me here in safety. I may well say, 'Jehovah Jireh,' for the Lord has taken and set me down in a most comfortable and pleasant habitation. 'What shall I render to the Lord for all His benefits?' Notwithstanding all my unbelief and misgivings, the Lord strengthened me for the journey, and upheld my soul in peace by these words, 'Fear not, I will strengthen thee.' How delightful it was for me once more to behold the wonderful power of God in the works of nature. Oh how loudly does everything show forth the praise of God, but man—sinful and rebellious man! Glorify God, my dear Miss G., on my account, for as my day so hath He made my strength to be; good cause have I to set my Ebenezer here and say, Hitherto hath the Lord helped me. Surely God has some very gracious design in bringing me here at this time. He Himself sought out and provided the means, and to Him the glory is due. And to you, my dear Christian friend, I owe a debt of gratitude as the chief instrument in the hand of God of my being here: may the Lord abundantly bless and reward you. 'Inasmuch as ye have done it unto one of the least of these, ye did it unto Me.' Oh may you be enabled to go up through the wilderness of this world, leaning on the Beloved of your soul! Resting and relying on His finished work and complete righteousness as the sure ground of your acceptance with God, leaning on His all-sufficient grace, and trusting in His promises, may you be filled daily 'with all joy and peace in believing.' Oh my dear friend, let the Lord be glorified, and He will appear to your joy, in the midst of all trials and difficulties. E. desires to be very affectionately remembered to you. We find it very delightful to remember you at the throne of God's grace. The candle of the Lord is at present shining on our tabernacle; pray that He may continue His presence with us. 'Think upon me when it shall be well with thee.'

Now, my dear Miss G., I remain, your unworthy servant and soul's sincere well-wisher,

ELIZABETH LINDSAY."

(To be Continued.)

The late Mr. John Maclean, Elder, Greenock

WE much regret that, owing to several obstacles in the way, we have not been able to write until now the notice of this worthy elder, promised in the March issue of the Magazine.

John Maclean was born in the parish of Duirinish, Skye. He lived carelessly in the ways of the godless world till he was close upon forty years of age. The Lord visited him then with a sore rod: three of his children were removed by death within the space of two months. This made a deep and lasting impression on his mind. He took to the constant reading of the Word of God and to private prayer. So diligent was he in searching the Scriptures that his friends and wife were afraid that he would impair his eyesight. The seriousness which took hold of his mind then never left him. Being a very reticent man we could gather nothing of the experiences he had passed through at that time. But no one who heard his prayers, or his speaking to the question, could come away without realising that he knew much of the awful corruption of human nature, and of the streams that flow from it in thoughts, words, and actions. Indeed, we felt often refreshed by his exercises, especially in prayer.

In 1893 he, along with a considerable number of the Free Church people of Greenock, hailed the separation from the rationalistic party in that Church with great delight. That separation was to many of the godly in Scotland an answer to their prayers for many years, both in private and in public. It was very painful for such as feared God to be connected with a Church which promoted to the highest positions men whose work was to destroy, so far as they could, the integrity of the Bible and the Confession of Faith. He continued to the last a firm upholder of the Free Presbyterian Church, not only by his influence but also by giving to support the cause, so far as his means could afford it. He was several times asked to become an elder in the Free Church before 1893, but he always refused to take office in it. There was an election of elders in 1894, and he accepted office unhesitatingly. This office he adorned till he passed away.

He worked as a surfaceman on the railway. Many years ago he was asked to go out with his squad of men on the Sabbath day, but he refused, telling his master that he did not consider it either a work of necessity or mercy, and consequently could not incur the guilt of breaking the fourth commandment. He was told then that his services would be no longer required, but that would not make him sin against God and his conscience. But instead of paying him off, as he fully expected, he was sent for again, asked to go to his work, and was never asked again to work on the Lord's day. Not only that, but his pay was continued while he was able to go out, even although he could not work. The hand of the Lord should be acknowledged in this. No man ever lost on being faithful to God and his conscience; and further,

the Lord makes the consciences of other men, however careless they may be, to admire integrity towards God and men. We have met with a few such noble examples in our day, always at the long run, with good results.

About four years ago he had a severe attack of influenza. He never got strong again. His memory became very deficient about all worldly matters, but when he engaged in prayer no one could know that there was any such weakness. He could quote Scripture as correctly as ever, and all his petitions were correctly expressed and in good order.

His love to the Lord's people was one of his strongest features as a Christian. It was very evident to all that they were his people, and that he delighted much in their company. He made extraordinary efforts to be present at the worship of God in public, showing thereby how much his heart was in the house of God. His presence is sadly missed by all in that congregation. But being a man of prayer, he will be greatly missed by all who had the pleasure of knowing him. The Free Presbyterian Church is much poorer by his demise, and the world at large will not know till the last day their indebtedness to such godly persons. We feel much that we have lost a true friend in him, in whom we could trust with all confidence.

We desire to express our sympathy with the Greenock congregation at their loss, and deepest sympathy with his widow and son. May the Lord give them grace to follow his godly and consistent example.

He died at the age of seventy-five years, on the 13th day of last February, and was buried in the Greenock Cemetery, where a large number of the Lord's people await the blast of the last trumpet.

"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

N. C.

The late Mr. David Mackenzie, Elder, East Williams, Canada.

ANOTHER elder has been called to his everlasting rest from among our people in Ontario, Canada. This is the fourth of our elders there that has been removed since 1902. To the first delegates sent out by our Church who met all the four, the blank is very painful.

Mr. David Mackenzie, East Williams, was highly thought of as a gracious man long before our Church took over the Canadian Mission. He met us on our way to East Williams, along with several other kind friends, with their buggies, at Ailsa Craig Railway Station. He took me into his buggy. When we came to a churchyard on the way, at a place called Nairn, he pointed to a beautiful grave stone, and told me that the East Williams congregation erected it at the grave of their late revered pastor, Rev. L.

Macpherson, I said to him, "Will it not be an awful day when all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation?" He made no reply. After we went about two miles without another word, he said, "I have been thinking that I should make a public profession at the Communion you intend to dispense in this congregation." I answered that if he had some grounds for concluding that a saving change had been effected in him, the Session would be very willing to meet with him. He made no reply. He came before the Session, and gave great satisfaction as regards both his intellectual and experimental knowledge. The following Sabbath he went forward to the Lord's Table for the first time.

When the Rev. J. R. Mackay was there in the year 1903, he was elected to the office of the eldership by the members of that congregation, and was duly ordained by Mr. Mackay.

Several years ago his health became very broken, so that he was not able to attend so regularly on the means of grace in public. This year, however, he was enabled to attend all the days of the Communion which was held there on the first Sabbath of June, and on the Monday after the service he expressed that he was as happy that day as ever he was. He was only one Sabbath after this in this valley of tears, for he passed away to his everlasting rest on the 17th June. Friends came long distances to his funeral, which took place on the 19th of June. He was born in Canada, and was 73 years of age when he was taken away.

We desire to convey to his widow, all his relatives, and all friends there, the sincere sympathy of the Church at home with them in their sorrow. "Teach us to number our days that we may apply our hearts unto wisdom." N. C.

Brief Obituaries.

MRS. J. C. GUNN, REAY.

The subject of this notice, who lived at Brubster, in the parish of Reay, Caithness, passed away on Sabbath, 16th July, at the age of 77 years. The deceased was a very worthy woman who clearly manifested in her life and conversation that her desire was towards the Lord and the remembrance of His name. She had great delight in attending the means of grace, and spared no pains in going to these means. It was her usual practice, until shortly before her death, though she was much over the allotted span of life, to walk from Brubster to the church in Halkirk, a distance of between seven and eight miles, on Sabbath days, and that when there was no regular preaching—only a prayer meeting held. She was very reticent as to her personal experience. The most she

would often say was, "Though I am nothing, I love to hear the Glorious One (Christ) lifted up and exalted in the gospel." It was evidently a low view of herself, and a high esteem of the Redeemer that made her thus speak. Her adherence to the Free Presbyterian Church was unwavering—her stedfastness and loyalty in this respect continuing unabated to the end. Her last days were the days of the Communion in Halkirk. She was fully conscious of what was going on, and her mind was with the Lord's people in every step of their exercises. On the Sabbath, about the very time the Communion table was being served on earth, she passed away, as we fully believe, to sit at the Communion table above. May the Lord be an upmaking portion to her daughters whom she has left behind. "Blessed are the dead that die in the Lord."

JAMES HENDRY, LINGLAND, NEAR LYBSTER, CAITHNESS.

The subject of this brief notice passed away on the 9th August, at the age of 71 years. He was one who walked in the fear of the Lord. Being of a humble, shy, retiring disposition, he shrank from taking any public part in matters connected with the Church. But his exemplary character and life were a sermon to those with whom he came in contact. He was an attached lover of the old paths. His removal from the district in which he lived leaves a great blank. Few realise the loss sustained by a community when "the salt of the earth" are taken away. We extend our deepest sympathy to his surviving relatives.

REV. ROBERT MACDOUGALL, RESOLIS.

It is with sincere regret that we notice the death of the Rev. Robert Macdougall, parish minister of Resolis, Ross-shire, which took place during the past month. Mr. Macdougall was one of the very few ministers in the Established Church who adhered steadfastly to the old paths in doctrine and worship, and his removal is a real loss to the denomination and to the cause of truth in general. He was a native of Inverness-shire. His grandfather, Donald Macdougall, was one of the most godly men of his day in this county. Mr. Macdougall's father, who was a teacher at the time of the Disruption of 1843, was a great friend and admirer of the eminent Joseph Mackay, one of the worthies of the north, who, though he had no sympathy with the "Moderates," disapproved of the Disruption. Mr. Mackay, we understand, died in his house. This association, in providence, no doubt contributed to Mr. Macdougall's seeking a sphere of labour outside the Free Church. Mr. Macdougall, we learn, was an eloquent preacher and diligent in his pastoral duties. He did not take a prominent part in ecclesiastical discussions, but his voice was sometimes heard in the General Assembly on the right side of the question at issue. He had a good pen and wrote various sketches of Ross-shire and Covenanting worthies. We extend our deepest sympathy to his surviving relatives in their great bereavement. J. S. S.

Dioghlum o Theagasg nan Aithrichean.

I.—EARAIL DO LUCHD-COMANACHAIDH AIG BORD AN TIGHEARNA,
LE MR. M'ADAM.

THA soisgeul an Tighearn Iosa air a shàmhlachadh ri cuirm, do thaobh a phailteis;—ri cuirm phòsaidh mhic an rìgh. Leig dhomh labhairt air an ullachadh fheumail agus iomchuidh 'tha anns a'chuirm so.

1. Ann an soisgeul Chrìosd, tha do'n fhìor chreidmheach, sochair maitheanais peacaidh; an t-sochair a's mìlse de na h-uile. Cha'n e maitheanas aon pheacaidh gun mhaithanas peacaidh eile; ach maitheanas nan uile seòrsa peacaidh—peacadh gin agus peacadh gnìomh—peacadh do dhath a' chorcuir agus na scàrlaid—peacadh ann an dearmad agus peacadh ann an cuairteachadh dhleasdanas—peacaidhean a's truime na na beanntan, agus a's lìonmhoire na a' ghaineamh.

2. Réite ri Dia. Feudaidd an rìgh ma 's e a thoil e maitheanas a thabhairt do chiontach, gidheadh cha ghabh e steach gu 'chùirt e gu a ghnùis agus 'fhàbhar a thabhairt da. Ach an uair a tha Dia tabhairt maitheanais do'n anam, tha e 'ga ghabhail a steach d'a chùirt agus tha e tabhairt a ghnùise agus 'fhàbhair dha. Tha Pòl ag ràdh: “Nuair a bha sinn 'nar naimhdean rinneadh réidh ri Dia sinn tre bhàs a mhic.”

3. Naomhachadh, slàinte, agus fallanachd anama. Is e so ni nach urrainn sinn a chruthachadh annainn féin, ni's mò na's urrainn an t-Etiopianach a chraicinn dubh a chaochladh. Buinidh an obair so do'n Spiorad naomh. Tha sinn air a bhi 'nar luidhe measg nam poitean gus am bheil sinn dubh mar an t-Etiopianach. Cò ach an Spiorad naomh a's urrainn ar deanamh mar cholumain le 'n sgiathaibh folaichte le aigiod agus air an còmhdachadh leis an òr bhuidhe; no mar nighinn an rìgh, uile ghlòrmhoir 'san taobh a stigh, agus a h-éididh do'n obair ghréise le snàthaid?

4. Sìth ri Dia. Is sochair do-labhairt prìseil i. Is sochair mhòr gu'm feudadh sinn am biobull a leughadh, agus meadhonan nan gràs a fhrithealadh gun eagal iom-ruagaidh: ach is beag sin an coimeas ri sìth ri Dia. Tha Pòl ag ràdh gu'm bheil sìth Dhé dol thar gach uile thuigse. Aig breth Chrìosd sheinn na h-ainglibh an t-òran so: “Glòir do Dhia anns na h-àrdaibh, sìth air thalamh, agus deadh-ghean do chloinn nan daoine.” Nam bu mhaith leat fios bhi agad air mheud na sochair so, rach a dh'ionnsuidh an eucoraich air leabaidh a bhàis, agus chi thu ifrinn a' briseadh mach aige air an talamh. Rach a ris a dh'ionnsuidh a' chreidmheich air leabaidh a bhàis, agus chi thu e air uairibh air a thabhairt ìosal trid faireachaidh air peacadh agus folach gnùise Dhé; ach 'nuair a ta an Tighearn a'togail soluis a ghnùise air, tha sìth agus aoibhneas aige.

5. Buaidh air a' bhàs. Is leis a' Chrìosdaidh am bàs. Cha

leis a' bhàs esan, ach is leis-san am bàs. Tha Pòl ag radh, "Na h-uile nithe is leibhse, ma's beatha no bàs." Ach is leis a' bhàs na eucoraich; tha iad 'nan creich dha, agus bithidh iad 'nan creich dha gu sìorruidh. Tha e 'na ni cudthromach do'n chreidmheach gu tric a dhol fo sgàil a' bhàis agus e tighinn faisg le eudainn uamhasaich agus làmhnan fuara, ach cha'n urrainn am bàs esan a chiùrradh oir thug Crìosd an gath as dha. Tha'm bàs gu tric dha mar bha slat Mhaois, a bha air a h-atharrachadh gu bhi 'na nathair; chlisg agus chrìothnaich an duine roimpe; ach an uair a chuir e mach a làmh agus ghlac e air a h-earball i, thàinig i gu bhi 'na slait bhuadhaich 'na làmh; mar sin tha 'm bàs air a thionndadh gu bhi 'na mheadhon mòr-mhaith do 'n chreidmheach.

6. Slighe rèidh tre'n bhàs agus seilbh air an fhearann shona a ta 'n taobh thall a dh' Iordan.

Is e so an t-aran a bheothaicheas agus a neartaicheas cridhe dhaoine; is e so am fion a chuireas cridhe dhaoine air ghean agus air shubhachas!

Feuch a nis gu'm bi sibhse cosmhuil ri Israel o shean, a' lean-mhuinn Chrìosd. B'esan a bha anns a' *phillar* neòil dhoibh, mar is e 'bha anns a' phreas theine, agus a thug a nall thar a' mhuir ruaidh iad; b'esan a bha anns a' charraig a bha 'gan leantainn; b'esan a bha 'gam beathachadh fad an cuairt anns an fhàsaich. Is fìor nach eil sinne a' faicinn comharaidh air a làthairachd mar a chunnaic iadsan; ach tha eiseimpleir Chrìosd againn, agus teisteanan nan abstol, agus fianuis an neòil mhòir a chaidh steach gu bhi timchioll rìgh-chathrach an Uain.

Feuch gu'm bi sibhse ag itheadh "arain na beatha" mar bha Israel a' caitheamh a' mhana mar bhìadh làitheil anns an fhàsaich. Bithibh suarach air plaosgaibh salach an t-saoghail. Bitheadh bhur taic air Crìosd mar aon ghràidh air n-anama. Eiribh a nis o'n bhòrd le a ghràdh ann bhur cridhe, agus a chliù, ann 'ur bilibh: Agus gu robh Dia na sìth e fein 'g'ur coimhead! Amen.

II.—EARAIL DO LUCHD-COMANACHAIDH AIG BORD AN TIGHEARNA, LE MR. M'ADAM.

Dh' aidich sibh a nis gu follaiseach gur deisciobuil do Chrìosd sibh; ach leigibh dhomhsa a' cheist a chur ribh, Ciod i 'ur barail mu Chrìosd?

Na smuainichibh gur ceist neo-iomchuidh no neo-fheumail i. Ma tha sibh 'n'ur fìor dheisciobuil do Chrìosd cha'n ann aig a leithid so dh'àm a mhàin a ta sibh a' cur na ceiste so ribh féin, ach gu tric.

Ciod i bhur barail mu dhreuchdan Chrìosd? Ciod i do bharail dheth mar *fhàidh*? Am bheil thu tighinn brùideil aineolach 'na làthair airson a sheòlaidh agus a theagaisg? Ciod i do bharail dheth mar *shagart*? Am bheil thu tighinn 'na làthair mar ciontach an uidheam a thoillteanais agus 'eadar-ghuidhe? Ciod i do

bharail dheth mar *rìgh*? Am bheil thu ag ràdh mar thubhairt ban-rìgh Sheba mu thimchioll Sholaimh: “Is ann a thaobh’s gu’n do ghràdhaich Dia a phobull, a shuidhich e rìgh glic thairis orra?” Ciod i do bharail dheth mar *Cheannard na slàinte*—mar *cheann-iùil* agus mar *chompanach*? Am bheil thu a’ tighinn d’a ionnsuidh le cridhe fìor ann an làn dearbheachd a’ chreidimh? Cha’n ann le cridhe dh’easbhuidh peacaidh, ach le cridhe mothachail air peacadh, agus cosmhuil ri long fo sheòl a’ tighinn dìreach a steach do’n chaladh. Tha Daibhidh ag ràdh: “Is fear ùrnuigh mise.” Bha Daibhidh agus ’urnuigh cho dlù r’a chéile agus a tha duine agus ’anail. Cha b’urrainn Daibhidh bhi beò dh’ easbhuidh ùrnuigh, ni’s mò na b’urrainn duine bhi beò as eugmhais anail.

III.—EARAIL DO LUCHD-COMANACHAIDH AIG BORD AN TIGHEARNA, LE MR. M’ADAM.

Dh’ aidich sibh a nis gu follaiseach gur e an Tighearn bhur Dia, agus gu’n do dhealaich sibh ann bhur cridhe ris na h-uile cuspair dòchais ach Crìosd. Fuilingibh dhomh ceist a chur ribh, Ciod i bhur barail mu Chrìosd?

Ciod i do bharail mu *phearsa* Chrìosd? An ann mar dhuine mhain a ta thu smuaineachadh air? Tha mòran anns an eaglais an diugh a ta cumail Chrìosd a mach mar dhuine mhàin. ‘Se diadhachd Chrìosd bunait na h-eaglais. Bitheadh sin air a thoirt air falbh agus ciod tha air ’fhàgail? Ciod i do bharail mu ’dhreuchdan? Am bheil thu a’ lùbadh dha mar *fhàidh*, chum gu’m foillsicheadh e dhuit toil Dé? Am bheil thu tighinn d’a ionnsuidh mar *Shagart* air son ionracais, agus air son gu’n taisbeanadh se e féin an taobh a stigh do’n bhrat as do leth? Ciod i do bharail dheth mar *rìgh*? Am bheil thu ag ràdh: “Bha mi aon uair a’ m’ cheanairceach borb, làdarna, ach a nis air ’ainm-sa mhàin ni mise luaidh?” Ciod i do bharail mu gheallaidhean Dhé? Am bheil thu ’g ràdh: “Tha iad gu maith airson beatha agus diadhachd—air son tioma agus sìorruidheachd?” Ciod i do bharail mu àite-còmhnuidh Dhé? Am bheil thu ag ràdh: “Is fearr là a’d’ chùirt na mìle là ann an àit eile?” Ciod i do bharail mu phobull Dé? Am bheil thu ag ràdh: “Is iad muinntir òirdheirc na talmhainn?” Ma tha, is beannaichte thu; buinidh dhuit am freagradh a fhuair Peadar: “Cha’n e fuil agus feòil a dh’fhoillsich sin duit.” Ciod i do bharail mu Chrìosd mar cheannard na slàinte? Bu taitneach do fhearaibh Israeil a bhi faicinn Dhaibhidh a’ tighinn o’n bhlàr le ceann Gholiath ’na làimh. Is e am peacadh an Goliath mòr, ach chaidh a cheannsachadh le Crìosd; chaidh am bàs mar an ceudna a cheannsachadh leis. Cha bu luaithe bha Crìosd air a bhreth na chaidh am bàs an tòir air; ach fhuair Crìosd as o’n bhàs an tràth sin, ge do lìon e Bethlehem le cloinn mhairbh, agus le caoidh phàrantan. Bha ’m bàs an tòir air Crìosd gus an do choinnich iad air beinn Chalbhari.

Cha d'fhuair am bàs gaisgeach riamh gus an do choinnich Criosd ris. Chathaich Criosd ris, agus thuit e; ach 'nuair a thuit e thug e buaidh. Tha an uaigh air a ceannsachadh le Criosd mar an ceudna. Bha 'n uaigh mar iasg nach d'thug an aire do'n dubhan gus an do shluig i e, agus 'nuair a shluig 's ann a b'éigin di a thilgeadh a mach.

Feuch nis gu'm bi thu umhal do òrdugh do cheannaird, agus feuch gu'n gléidh thu d'àite. Tha e air 'innseadh ma bhrisear an *ranc* ann an là a' chogaidh, agus gu'm faigh an nàmhaid a steach tre'n bheàrn gu'm bi mòr chall deanta. Feuch ma ta gu'n gléidh thu an gràdh bràthaireil. Feudaidd tu tuilleadh gràidh a thoirt do chuid de'n phobull na do chuid eile; oir bha tuilleadh gaoil aig Criosd do aon de 'dheisciobuil na bh' aige do chàch. Tha 'n ceannard air uairibh ag òrduchadh teicheadh do 'shaighdearan. Tha Criosd ag òrduchadh dhuitse teicheadh o striopachas, o ìodhal-aoradh, o'n t-saoghal. Ach lean an déigh ionracais, agus diadhachd, agus creidimh; cuir cath math a' chreidimh; gabh greim air a' bheatha bhithbhuain gus am bheil thu air do ghairm.

IV.—EARAIL DO LUCHD-COMANACHAIDH AIG BORD AN TIGHEARNA, LE MR. M'ADAM.

"Feuch Uan Dé," ars' Eoin Baiste "a tha tabhairt air falbh peacaidh an t-saoghail." Nach fhaca muinntir eile e mar chunnaic Eoin Baiste e? Chunnaic Abel e; chunnaic Abraham e; chunnaic Isaiah e. Chunnaic an t-Abstol Peadar e'n uair a bha e labhairt uime mar "Uan gun smal agus gun bheud." Is e an t-uan an t-ainmhidh a's sèimhe de na h-uile a rinn Dia. Feudaidd an leanabh beag a dhol 'na choinnimh gun eagal sam bith. Chunnaic Eoin 'na shoillse e 'n uair a bha e air a thoirt a steach do fhlaithneas, mar Uan ann am meadhon na rìgh-chathrach, agus b'e sin an t-àrd-iongantas a chunnaic e an taobh a steach do'n bhrat. Is e Criosd leòmhnan tréibh Iudah a reubas a nàimhdean as a chéile, ach dhuitse, a Chreidmhich, is Uan e. Dhuitse 'se 'th' ann san tròcair, truas, caomhalachd, maitheanas, ionracas, sìth, naomhachd, agus saorsa.

Tha e air a ghairm 'na Uan, do bhrìgh gur e uan a bha air a thabhairt suas o shean mar ìobairt-loisgte gach maduinn agus feasgar.

Tha e air a ghairm 'na Uan oir 'se an t-uan an t-ainmhidh a's feumaile. Is e feòil an Uain am biadh a's feàrr; is e clòimh an uain an t-eudach a's feàrr. Is e toillteanas Chriosd an ìobairt a's feàrr; 'se ionracas Chriosd an t-eudach a's feàrr, 'si ephod an Ard-Shagairt i; agus 'si a chòmhdhaicheas na h-uile beud a ta ort, a chreidmhich, agus anns an seas thu an làthair Dhé, gus am faigh thu beannachd an Athar. Troimpe cha ruig frasan na corruich ort. Ge d' luidh thu am measg nam poit bheir ionracas an Uain thu gu bhi cosmhuil ri columan air a chòmhdachadh le airgiod.

Ge d' bha thu cho dubh ris an Etioipianach, bithidh tu mar nighinn an rìgh, uile ghlòrmhoir 'san taobh a stigh, agus a trusgan do obair ghrèise. Is e so an trusgan a's feàrr ann an taisgeachaidh an rìgh. Cha'n ann mar bha seirbhisich Dhaibhidh a'pilltinn gu tìr Israel, a bhitheas tusa fadheòidh. Bha iad san sàbhailte, ach bha comharradh maslach orra a chuir na h-Amonitich orra. Ach bithidh tusa mar bha Ioseph 'na sheasamh ann an culaidh rìomhaich fa chomhair an rìgh.

Tha e air a ghairm 'na Uan le shùil ris an uan chàisge a bha air a mharbhadh anns an Eiphit, aig an robh 'fhuil air a crathadh air tighibh chloinn Israeil, a chum nach bitheadh aon diubh air a mharbhadh am measg nan Eiphiteach.

Mar bha cnàmhan Ioseph air an cur ann an Cìsde-mhairbh anns an Eiphit agus air an coimhead le Israel feadh na fàsaich, gu bhì beòthachadh an earbsa gus an rachadh iad a steach do thìr Chanaain; tha bàs Chrìosd air a chur ann an Suipeir an Tighearn, agus air a choimhead le 'phobull air an talamh, gu bhì neartachadh an dòchais gus an téid iad a steach do ghlòir.

Dh'aidich sibh gu follaiseach gur e an Tighearna bhur Dia; agus gheall sibh Crìosd a leantuinn. Nis cha'n 'eil fios agad ciod i an t-slighe air an treòraich Crìosd thu. Fàg sin 'na làmh-an-sa. 'Nuair a thogas e solus a ghnùise ort, bi thusa air d'fhaicill o'n àrdan agus o'n fhéin-spéis. Tha feum air faicill, mar an ceudna, 'nuair a bheir e thu gu slighe mhìn measg saoihbheis an t-saoghail; cha 'n 'eil an t-slighe so cho sàbhailte 's tha mòran a' smuaineachadh. Cuimhnich ciod tha Crìosd ag ràdh, "Cia deacair dhà-san aig am bheil beartas dol a steach do rìoghachd Dhé." Cò nach 'eil ag iarraidh beartais? Ach na tha 'ga fhaotainn, tha iad a' glacadh rìbe, agus an cunnart a bhì air an glacadh leis. 'Nuair a gheibh thu do shòlasan spioradail o Chrìosd, na taisg iad annad féin gu bhì beathachadh t' àrdain, oir tha uiread do sheirbhe a' d' chridhe, 's gu'n tachair do nithibh spioradail ann mar thachaireas do'n fhìon air an ruig deàrsadh na gréine, thig e gu bhì 'na fhion-geur. Tha sinn leughadh gu'n robh cridhe Heciah dhiadhuidh air a lìonadh le àrdan, do bhrìgh gu'n d' oibrich Dia mòrbhuilean air a shon. Feudaidd e do thoirt troimh shlighe chlachaich na trioblaid—troimh rathad drise agus droighinn na geur-leanmhuinn mar thug e na Abstoil; ma bheir, lean thusa Crìosd mar a lean iad san; agus mar rinn iad san, dean thusa uail ann bhì fulang nàire airson ainme-san. Feudaidd e do ghairm gu cath a chur ri prionnsachan, ri cumhachdan, ri ministean. Tha Crìosd gu tric a' deanamh do 'phobull do 'm mòd a ghràdh mar ni an t-Ard cheannard do'n t-saighdear a's maith leis a thogail gu inbhe, agus urram, agus aran—'ga chur anns an àit a's teithe de'n chath. C' arson a tha e 'ga chur an sud? An ann a chum gu'n tuiteadh e ann? Cha'n ann; ach gus an cosnadh e tuilleadh agus buaidh. Gabh thusa sgiath a' chreidimh, agus cha'n 'eil saighead am bolg an diabhuil a dheargas oirre. Gabh claidheamh an Spioraid,—is claidheamh dà fhaobhar e—gearraidh e romhad agus gearraidh e

a' d' dhéigh, agus gearraidh e air gach taobh dhìot. Abair, mar thubhairt Crìosd 'nuair a bha e air a bhuaireadh le Satan, "tha e sgriobhta": dh'fhoghainn sud dhà; cha b'urrainn e seasamh roimhe. Bi a cur suas ùrnuigh dhùrachdaich a' chreidimh anns a' chath, agus bithidh do làmhnan air an neartachadh le gairdeanan bith-bhuan Dhé Iacob. Eiribh a nis, agus imichibh chum na fàsaich le gràdh ann bhur cridhe, agus moladh ann bhur bilibh do'n Tighearn, agus le bhur taic air Crìosd, nach dìobair sibh gu bràth. Amen.

The Verbal Inspiration of the Bible.

THE following letter was written to the Editor of the *Glasgow Herald* during a controversy to which reference was made in our April issue. It was the closing letter of the correspondence (4th April), and we humbly hope its reproduction here may not be unprofitable:—

SIR,—As "Fair Controversy" in your issue to-day puts a straight question and asks me for my authority for my "repeated assertions that our Lord sanctioned the doctrine of verbal inspiration," I shall answer him first, and then take up my other opponent, Mr. William Martin, whose letter appeared on the 25th.

My authority for the assertions referred to is ample. It consists in the frequent statements of our Lord Himself. Apart from the replies which He gave to the devil in the wilderness (Matt. chap. iv.), and which I alluded to already as proving His belief in verbal inspiration, I call attention to what He says in His great Sermon on the Mount—"Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." (Matt. v. 17, 18.) Could anything more definitely assert than this the inspiration of every word of the Old Testament Scriptures? The jot and the tittle are the very smallest letters in the Hebrew alphabet. Again, we find our Lord on another occasion saying to the Jews—"Is it not written in your law, I said, ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God" (John x. 34-36). Here he states most explicitly the general principle that "the Scripture cannot be broken"—not the word of God in the Scripture, after the manner of modern critics. According to Christ, the whole Scripture is the Word of God, and this sacred writing "cannot be broken" or destroyed in any of its words. Such is Christ's teaching, and if this does not expressly assert verbal inspiration I do not know what does or can. Other special passages might be quoted, such as Mark xiv. 49, and Luke xxiv.

44, etc., but the above should suffice to convince any impartial mind that "our Lord sanctioned the doctrine of verbal inspiration." I trust they may convince "Fair Controversy." It is lamentable, however, to observe that many of the critics—while they readily admit that our Lord taught verbal inspiration—explain the fact in a way that impugns His infallibility.

Mr. Martin, in the opening words of his letter, appears to take it for granted that verbal inspiration is an exploded doctrine "of the past," but he may yet discover he is mistaken. I for one believe that this doctrine will one day be accepted over the whole earth. "The word of the Lord endureth for ever" (1 Peter i. 25), and the knowledge and belief of that Word shall yet pervade all nations. The extreme opinions of "the higher critics" seem to be already falling into discredit. Discoveries in the East are overturning their theories and confirming the historic accuracy of the Scriptures. Professor Sayce himself (whom Mr. Martin quotes) has already assisted in this direction, and he may yet come to see that "the chronology of the Book of Kings" is correct. The historic reliability of Bible statements, however, does not live or die by the researches of Assyriologists or of any fallible men, however distinguished. The Bible carries the evidences of its reliability within its own bosom. Like the sun in the heavens, it possesses a self-evidencing light that flashes forth and proclaims it the workmanship of God. A few spots of unimportant difficulty here and there upon the surface do not in any wise disprove its divine authorship throughout. The "higher critics," in my judgment, have made ten times more serious difficulties than ever they have removed.

Mr. Martin quotes Dr. Horton, of London, as describing verbal inspiration as the "rabbinical view." I am quite content to accept the designation, when I know that the Rabbi of rabbis, the Divine Prophet of the Church, has endorsed the doctrine. Our Lord never for a moment condemned the Jewish teachers for their view of the Old Testament as literally inspired of God. In fact, as I have already shown, He constantly made use of it as an all-powerful argument against the unbelief and ungodliness of rulers and people. They believed one thing and practised another. It casts, therefore, no real discredit on the doctrine of verbal inspiration to call it a "rabbinical view."

I am sorry to see that Mr. Martin is not sufficiently acquainted with the history of Luther and the Epistle of James. Let it be observed, to begin with, that Luther did not reject this Epistle at first because he was a disbeliever in verbal inspiration, but because he thought that the Epistle contradicted the doctrine of the Scriptures in general on justification by faith. Luther showed every sign that the books which he regarded as Holy Scripture, he believed to be verbally inspired. I have pleasure in informing Mr. Martin on excellent authority that the illustrious Luther retracted his first opinion about the Epistle of James, and made

this clear in all editions of his Bible after the year 1526. It is time that this story of Luther was given rest by the deniers of verbal inspiration. It would be good if they followed the Reformer's example of retraction.

In my letter of the 21st I asserted that Christ made it unmistakably plain in the days of His flesh that "It is written" was the supreme and infallible court of appeal, but Mr. Martin replies that this court is "the mind of Christ," as if the two were not in harmony. He gives as evidence Matthew v., verse 21, to the end, and suggests that Christ is there setting aside the authority of the Old Testament and setting up His own against it—"It hath been said by them of old time." "But I say unto you." Mr. Martin is again labouring under a grave misapprehension. The whole context clearly shows (compare verses 17, 18 of this chapter already quoted) that Christ is not condemning inspired statements at all, but perversions of the meaning of these that were handed down from "them of old time" who were guilty of such perversions. The Scribes and Pharisees, against whom He was warning His hearers at the moment, were making void the Word of God by these traditions. "The mind of Christ" and the doctrine of the Old and New Testaments are one.—I am, etc.,

JAMES S. SINCLAIR.

Protestant Notes.

Mr. Primmer's Triumph.—Pastor Primmer's persistent exposure of the faults of exalted personages is at length meeting with considerable success. At one time these superior persons thought it a good policy to treat him with amused indifference, but of late there has been a change in the tone of some of the replies he has had in response to well-directed questions. It may be within the memory of some that at the recent Royal Reception in Edinburgh the Roman Catholic Archbishop had precedence of the peers, and the Roman Catholic Bishops had precedence of the ministers of the Church of Scotland. Pastor Primmer brought the matter before the Lord Chamberlain, who has sent an apologetic letter pointing out that the whole business was owing to a mistake, and that care will be taken that it does not occur again. The Pastor acknowledged receipt of the letter and hoped that the Lord Chamberlain would clear his department of the Jesuits who were responsible for this humiliation of the Church of Scotland.

Sympathy with the Pope.—The Roman Catholics of Britain are evidently deeply grieved at the great movement against the Church of Rome in Roman Catholic countries. At the recent Roman Catholic Congress, the Bishop of Northampton said that the present Pope "had to contend with nothing less than an anti-Catholic conspiracy all through the Latin nations of Europe." It

is a conspiracy that would give Protestants real pleasure were it not that it is unfortunately in many countries a movement on infidel lines. Rome has made religion to be a byword among these peoples, and knowing no other religion than that of Rome they have turned with loathing from it. The Duke of Norfolk, at the same meeting, in seconding the Bishop's speech, said the effacement of the Protestant Declaration from the statute-book had given the utmost pleasure to the Pope. The more's the pity. It gave anything but pleasure to many a leal-hearted subject of King George.

Notes and Comments.

Territorials and the Sabbath.—In a note under heading we have referred to Pastor Primmer's triumph in the matter of the precedency assigned to the Roman Catholic Bishops at the Royal Reception in Edinburgh. He has also directed the attention of the War Office to the movements of the Territorials on the Lord's Day. That thick-skinned institution has deigned to argue with the Pastor, and in doing so, we think they have made out a very bad case for the practices which they allow. In the time of peace there is no reason why the Territorials should thus be transported from place to place. Mr. Primmer has done good service in this matter, and it is to be hoped that he will keep the conscience of the War Minister face to face with a matter that would not be tolerated by his godly forbears—the Haldanes.

Labour Unrest.—For some weeks past these words have had an ominous significance. The extraordinary upheaval in the industrial world came as a shock to the nation. At the time of writing the Railway Strike which was assuming formidable dimensions has for the time subsided owing to the Government's intervention. The rioting in connection with many of these strikes has been a very lamentable feature. The working classes are evidently in a state of feverish discontent and whatever is to be the outcome of these troubles one cannot shut one's eyes to the vast amount of suffering that has been inflicted upon innocent people. Many reasons have been advanced for the present outburst. Some affirm that the great increase in the cost of living is out of proportion to any betterment there has been in the wages of the working classes. Whatever may be the cause, it is to be hoped that some outlet to the present serious situation will be found in which all parties concerned will be dealt with righteously.

Cunning Craftiness.—Satan has many methods of deceiving men, but when he goes forth as an angel of light we have special need of being on our guard. Recently our attention has been called to a subtle attempt made for disseminating the views of that strange mixture of American religion designated Millennial

Dawnism. The gentlemen behind this movement have a zeal in propagating their opinions that would put to the blush the Pharisees of old. They have not hesitated to employ the terms familiar to readers of scriptural books, and without shame they have called their system "The Old Theology." This is not the place to enter into a discussion of the crude views of this sect. Our purpose at present is to point out that newspapers circulating in the north of Scotland have opened their columns to the dissemination of these views. The *People's Journal* has a weekly column from the pen of Pastor Russell, and we have also noticed stereotyped columns in the *North Star* (Dingwall) and *Northern Times* (Golspie). A recent article dealt with "Lazarus and the Rich Man," with the intention of robbing that solemn parable of its teaching on the fate of the wicked. We wish to put our readers on their guard against the unscriptural teaching of Pastor Russell and his sect.

Bazaars and Sales of Work.—Those who adopt these modern worldly devices for collecting money in connection with the cause of Christ are at times sore pressed for arguments to justify them in countenancing such carnal methods. One of the weakest of these arguments is the appeal made to Exodus xxxv. 4-19, where Moses announces to the children of Israel the Lord's command that they make an offering of the articles required for the Tabernacle. It, perhaps, has never occurred to those who used this argument that there was no merchandise here. The offering was to consist of the different articles in kind, required for the Tabernacle and its service, and there was no buying and selling. We have no objection to members of a congregation quarrying stones, carting them, and some of their number who are tradesmen giving their labour in the mason and wood work of a church building. In this, and not in bazaars and sales of work, we have the modern counterpart of what took place at the furnishing of the Tabernacle. Besides, there is the other feature of the Tabernacle service to be taken into consideration, viz., its temporary nature, and, so far as it was so, it is not a rule to Christians under the New Dispensation.

Church Notes.

Communion.—Ullapool (Ross), Stratherrick (Inverness), Farr (Sutherland), and Vatten (Skye), first Sabbath of September; Strathy (Sutherland), Broadford (Skye), and Finsbay (Harris), second; Applecross (Ross), and Tarbert (Harris), third; Laide (Ross), fourth. Lochinver (Sutherland), and John Knox's, Glasgow (Hall, 2 Carlton Place, South Side), first Sabbath of October.

Reply to the Synod's Address to the King.—The following reply to our Synod's Address has been received by the

Rev. D. Graham, Moderator:—"Scottish Office, Whitehall, 18th August, 1911,—Sir, I am commanded by the King to thank the Synod of the Free Presbyterian Church of Scotland in His own name and in that of Her Majesty Queen Mary, for their loyal and dutiful Address, and for their Congratulations on the occasion of the Coronation of Their Majesties.—I am, Sir, your obedient servant,

PENTLAND.

The Rev. Donald Graham,
Moderator of the Free Presbyterian Church of Scotland,
Shieldaig, Lochcarron, N.B."

The Portree Manse.—Since the Rev. A. Macrae was settled over our congregation at Portree, a rented house has served for a manse. Neither Mr. Macrae nor his Deacon's Court desired, meanwhile, to take any steps to buy a manse. But, about the beginning of last summer, they received notice that the house was to be sold, and that two parties desired to purchase it, at the same time assuring Mr. Macrae that it would not be sold to any other until he had a fair opportunity of purchasing. Mr. Macrae got a practical man to examine the house, and to give an estimate of its value. He also looked over the whole of the unlet houses in the village with the result that he was fully convinced that, should they lose the house, he would have to remove with his family to some other place outside his own congregation. He and the Deacon's Court made up their mind that, in these circumstances, they were necessitated to do their utmost to secure the house as a manse for the congregation. They then sent in an offer. After some delay an agreement was come to, and the house was purchased for the congregation at £675. They have been successful by their own efforts and the help of some friends to reduce that debt to £550. The manse is a very good and substantial building, and we desire to congratulate the congregation, who have now a very suitable house for their minister and his family to dwell in. But the congregation being for the most part very poor, they will find the debt a heavy burden unless kind friends will come to their help.

Shops' Bill.—The following resolution has been drawn up by the Synod's Committee with reference to the Shops' Bill, and copies have been forwarded to the Prime Minister and the Home Secretary:—"The Synod would respectfully point out that they regard the present Shops' Bill as a serious menace to the Scriptural observance of the Lord's Day. It virtually legalises trading on the sacred day of rest, and gives the sanction of the legislature to Jews to dishonour the name of Christ by opening their shops on the day commemorative of the Resurrection, while it legalises other forms of trading that can lay no claim to be works of necessity and mercy. The ostensible reason advanced for placing this Bill on the statute-book, namely, a check to trading on the Sabbath, is rendered entirely nugatory by the terms of the Bill. This Synod would warn Parliament very seriously that, should they sanction

these forms of trading on the Lord's Day, they will bring guilt on the nation, against which this Synod enters its earnest protest." Formal acknowledgments of receipt have been received from the Prime Minister and the Home Secretary.

Acknowledgments.—The Rev. N. Cameron begs to acknowledge, with thanks, 5/ for Kaffir Psalms; 5/ for St. Jude's Foreign Missions Collections, and 2/ for College Collection—the two last items from "W. H." Rev. A. Macrae, Portree, acknowledges, with thanks, P.O. 5/, for Manse Building Fund, post-mark, Edinburgh.

The Magazine.

Subscriptions Received for Magazine.—J. M'Kinnon, Ardow, Mull, 2/6; Miss Sutherland, Toftingall, Watten, 2/6; J. Ross, Markethill, Watten, 2/6; A. M'Leod, Pulteney St., Ullapool, 3/9; M. Beaton, Waternish, 4/10; Miss C. Mackay, Strathy Point, 18/4½; J. Mackay, Achnashellach, 2/6; J. M'Rae, Tenby, Manitoba, 5/1; A. Fraser, for St. Jude's Collectors, 33/; H. M'Lean, blacksmith, Lochinver, 2/6; Miss J. Fraser, Croyard, Beaulieu, 1/3; Mrs. M'Lean, Gollanfield, Inverness, 1/3; J. Adamson, Helmsdale, 6/; R. M'Kenzie, Keith Road, N. Vancouver, 2/6; Rev. P. Clarkson, Aberfeldy, 2/6; J. M'Leod, M'Lennan Street, Mount Florida, 5/5; Miss Henderson, Berkeley Street, Glasgow, 2/6; Mrs. M'Kenzie, Arrot, Torridon, 2/6; H. M'Kay, Pape Avenue, Toronto, 11/4; Mrs. M'Rae, Erbusaig, Kyle, 2/6; D. Macaulay, Kyleakin, 2/6; Mrs. Matheson, Drumbuie, Lochalsh, 2/6; Mrs. Matheson, Glaick, Balmacarra, 2/6; Mrs. A. M'Kenzie, Sand, Aultbea, 2/6; J. Weir, Tarbert, Loch Fyne, 2/6; W. M'Iver, Lauriston Place, Edinburgh, 2/6; D. Beaton, Tatu, Ohura, New Zealand, 3/; Miss Nicolson, Clydebank, 4/; A. M'Leod, Achnahaird, Coigach, 3/; H. M'Phail, Rudhabodach, Bute, 2/6; J. Noble, Achnahannet, Grantown-on-Spey, 2/6; J. M'Gregor, Leckmelon, Garve, 2/6; Miss M'Donald, Clarendon Crescent, Edinburgh, 2/6; D. Brown, Brisbane Street, Greenock, 17/6; A. Robertson, Torbeg, Arran, 2/6; J. M'Donald, Port-of-Ness, Stornoway, 2/6; D. Ross, Tain, 9/; Miss M'Donald, Culkein, Drumbeg, Lochinver, 2/6; Mrs. H. Campbell, Ardrossan, 5/; D. M'Lennan, Laide, 2/6; A. M'Leod, Bettyhill, 10/; J. M'Kenzie, Port Henderson, Gairloch, £1; Mrs. D. H. Fraser, Youngstown, Ohio, 2/6; Mrs. Campbell, Brattleboro, U.S.A., 2/6; F. M'Donald, Ardhessaig, Lochcarron, 7/6; J. A. M'Lean, Ullapool, 2/6; Mrs. Urquhart, Springfield, Cullicudden, 2/6; M. Darroch, Cove, 2/6; Miss Watson, Crieff, 5/; W. Sinclair, Winnipeg, 5/; Mrs. P. Stewart, Ailsa Craig, Ontario, 2/6; Mrs. G. Ross, Fernhill, Ontario, 2/6; R. M'Kenzie, Cove, Inverasdale, 2/6; A. M'Kenzie, E. Bijou St., Colorado Springs, U.S.A., 10/; T. Gaskell, Stockwell, London, S.W., 5/; D. M'Kinnon, Glendale, 45/8; Mrs. Crowe, King's Avenue, London, S.W., 2/6; Miss M'Pherson, Evanton, 1/6; Rev. D. M'Kenzie, Gairloch, 3/11; Miss E. Mackay, Halkirk, 22/; Mrs. Polson, Claycock, Halkirk, 2/6; A. Bruce, Wick, 18/7½; R. M'Lean, High Street, Dingwall, 31/7; J. M. Stevenson, Ardrishaig, 9/; Miss Miller, Pembroke Street, Toronto, 2/6; F. M'Rae, Scourie, 2/6; D. Clark, Easdale, 2/6; A. Maciver, Cromwell Street, Stornoway, 59/6; Miss Cormack, Thurso, 12/1; J. M'Leod, Lairg, 13/2; W. M'Innes, Dunvegan, 2/6; R. Neilson, Greyfriars Place, Edinburgh, 12/6; H. Brown, Lochranza, 2/6; J. K. Popham, Brighton, 7/6; Mrs. Mackintosh, Tordarroch, Daviot, 5/; K. M'Pherson, Inveran, Poolewe, 2/6; A. Burnett, Seafeld, Kishorn, 2/6; D. M'Kinnon, Struan, Skye, 11/; Mrs. P. S. Kerr, Lochranza, 2/6; Mrs. Campbell, Oban, 16/9; M. Turner, Dumbarton, 7/4; Miss K. M'Lennan, 19 Polmuir Road, Aberdeen, 2/6; Misses Urquhart, Balblair, Invergordon, 6/; K. M'Donald, Moss, Ullapool, 2/6; Miss M'Phail, Stronachullin, Ardrishaig, 2/6; K. Kemp, Cullicudden Schoolhouse, 2/6; J. M'Laine, Portree, 12/9.

(Some Subscriptions held over till next month.)