



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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THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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## The War.

THE subject, which occupies universal attention at the present moment, is the serious war that has broken out in Europe. The conflict is on no ordinary scale, for seven European nations are already involved in it, and more may follow. The apparent origin of this great disturbance was a dispute between Austria and Servia. There seems to have been friction for a long time between the immense country of Austria-Hungary and her small neighbour Servia. The Austrians appear to have been anxious to annex Servia to their dominions, but Servia has been determined to maintain her independence. Two months ago or so the Archduke of Austria (heir to the throne) and his wife were shot, with fatal results, when paying a visit to a place called Sarajevo. The murderer was believed to be a Servian. Austria demanded satisfaction from the Servian Government, and Servia, it is believed, gave all the satisfaction it could in the circumstances, but the Austrians were unmollified, and declared war against Servia. This event brought Russia into the field, as the friend of the smaller power, with the further consequence that Germany stood forth as the ally of Austria. Owing to international agreements, this step on Germany's part called France into action as the ally of Russia, and the result was that Germany declared war upon France, and immediately sent an army to invade France through Belgium. The Belgians, however, up to the moment of writing (19th August) have been enabled, with astonishing prowess, to check effectually the German advance. France is our neighbour and ally. Great Britain has thus become involved in the conflict. She was under obligation to help France in such an emergency. It has also been deeply felt in our country for a considerable time that Germany has been anxious to engage in war with us with a view

to advantage, and this has made it all the more urgent that the British should step in to help the French and the Belgians at the present crisis. Since the night of the 4th August Great Britain has been at war with Germany, though no special conflict has yet taken place between us and the Germans. At this date, however, it is officially reported that an expeditionary British force has safely landed in France. Such, then, is the remarkably grave state of affairs which obtains in Europe to-day. A conflict is impending on a scale unparalleled in the history of the world. May the Lord, who sits on high and is "more of might by far than the noise of many waters and great sea billows," speedily say to the storm, "Be still," and there shall be a great calm!

It is our present purpose not to enlarge at any great length on the subject of the war, but to touch briefly upon a few things in connection with it, with a view to bring home some general lessons.

The first thing we notice is that it seems to be the well-grounded belief in this country and elsewhere that it is Germany that is the principal cause of this war. Not, however, Germany as a whole, but Germany as represented by the military party with the Emperor at its head. There has been growing within this great nation, once in the forefront of the Christian conflict for truth and righteousness, an intense desire for worldly dominion. The present Emperor seems to have done his best to foster this spirit, and by frequent utterances of a semi-religious kind on "the Fatherland," its aspirations and prospects, he has endeavoured to throw a halo of sanctity around the lust of widespread imperial power. Though frequently invoking the name and help of the Most High, with a familiarity that appears to many as approaching blasphemy, he has been manifestly putting his dependence in "the arm of flesh" by diligently increasing his armaments without any pressing necessity for the same. With peculiar inconsistency, he has also at times stood forth as the advocate of universal peace, and has held international conferences on the subject. It is perfectly plain, however, that his practical influence has been all the other way. Militarism has taken a powerful hold of Germany, and militarism is likely to be its downfall. The word of the Lord declares that "pride goeth before destruction," and that "cursed is the man that maketh flesh his arm," and we fear that Germany is to know the truth of these inspired utterances in painful experience. We cannot forget, also, that Germany during the last fifty or sixty years has been in the van of the infidel army which marches under a Christian banner. Rationalism has been largely dominant in her universities and theological schools, and much harm has been done by her unsanctified learning to the Church of God, not only within her own borders, but in Scotland, England, Ireland, and America. The inspiration of the Holy Scriptures and the Godhead of Christ have been assailed by many of her great scholars with fearful detriment to the cause of Christianity. God has undoubtedly a long-standing controversy with Germany;

His hand is presently stretched out; and as far as present signs go, it is likely to fall with crushing force upon that Empire.

The second point to be observed is that Great Britain did all in her power at the present crisis to maintain peace. This is the opinion of both political parties among us. Germany, on the other hand, refused to confer as to peace, and is likely to reap the consequences. The Lord, in His sovereign mercy, has highly favoured this nation of ours in making it on the whole the most powerful influence for good among the nations of the world, and it is a signal blessing that we have not been left in any way to provoke the present conflict by a policy of war, but are engaged in it as the friends of justice and peace.

The third thing, however, we must remark is that Great Britain, along with the other nations, will no doubt receive chastisement in this strife. War, indeed, at all times carries serious consequences. Many precious lives will inevitably be lost even by the victorious armies. Now, it cannot be overlooked that we, as a nation, have not been living up in many respects to our high traditions during recent years. The Bible, as the Word of God, has not been respected as it used to be. We have given much place to the spirit and fruits of infidelity. The fear of God has been largely thrown off by people in every rank of society. A gay and godless life is too much the order of the day. The divine perfections and kingly authority of the Son of God, Jesus Christ, have not been honoured in Church and State; the wisdom of mere men has been paramount. Again, the purity of God's worship has been invaded, and the sounding brass and tinkling cymbals of Rome's ceremonies have been brought into the house of God. The rights and powers of the Lord Jesus as the Great High Priest of His people's profession have been trampled under the feet of ritualistic pretensions. And not to mention more meantime, the Sabbath—the Lord's Day—the sacred day of rest, has been abused to an uncommon degree, and turned into a day of common recreation, frivolous amusement, and rampant ungodliness. The true Gospel of salvation from sin and the wrath to come, through a crucified and risen Saviour, is treated by multitudes as a piece of antiquated nonsense—an old wives' fable. Shall not the Lord take just vengeance for these things?

The fourth and last point we notice very briefly is that the present struggle is regarded by sound interpreters as the beginning of the great Battle of Armageddon, spoken of in the Book of Revelation. If this be so, it is matter of thankfulness that the end of that Battle is the beginning of millennial peace and prosperity. May the Lord in His infinite mercy shorten the days of blasphemy and rebuke, bring the nations of the earth to repentance, and hasten the glory of the latter day when the kingdoms of this world shall become "the kingdoms of the Lord and his Christ!"



## A Sermon.

PREACHED BY THE REV. ANDREW SUTHERLAND, ULLAPOOL,  
MODERATOR,

*Before the Free Presbyterian Synod at Inverness,  
on the 30th June, 1914.*

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"Take heed, therefore, unto yourselves, and to 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.  
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EPHESUS sat in heathen darkness before the light of the Gospel shone in its midst. The inhabitants worshipped the goddess, Diana, and considered her greatness imperishable. When the Apostle Paul went to that city to declare the Gospel of Christ, "who is the image of God," many were persuaded that they were no gods which are made with hands, and therefore turned from the worship of the "great Diana" to serve the true God, whose greatness is unsearchable and immutable. The apostle continued for a time at Ephesus, preaching the kingdom of God. The result was that a large Church was founded, over which presbyters were appointed. After various journeys undertaken by Paul, he was at this time hastening, "if it were possible for him to be at Jerusalem the day of Pentecost." He could not thus conveniently visit the Ephesian Church, but sent for the elders to meet him at Miletus. They readily complied with his request, and went. In his parting address to the "overseers," one observes how incessantly, affectionately, and faithfully the apostle laboured for the salvation of sinners. He was convinced that there was no other Gospel of salvation than that which he proclaimed. "But though we, or an angel from heaven, preach *any other* gospel unto you than that which we have preached unto you, let him be accursed." Furthermore, knowing the dangers to which the Church was exposed through her adversaries, he warned the elders to watch over themselves and the Church of God, which is so precious, being bought with the blood of Christ.

I.—Let us consider, first, the Purchaser. He is Christ, the Son of the living God. Here we have a mystery. The angels desire to look into the unfathomable wisdom of God manifested in it. How ought we, therefore, who are more immediately concerned with "the mystery of godliness," be exercised in divine contemplations of it? Such knowledge is undoubtedly high for finite creatures to comprehend, yet the Spirit, who knows the deep things of God, has revealed the excellency and majesty of Immanuel in the Holy Scriptures.

Christ, as the Son of God, is equal with the Father in every respect. All the attributes communicable (such as holiness,

justice, etc.) and uncommunicable (such as omniscience, omnipresence, etc.) subsist in the Son. He is the image of the invisible God. He is the great, the mighty, One, whose greatness is unsearchable. He is the Creator of all things. The number of the angels is "ten thousand times ten thousand and thousands of thousands." Every one of the angelic host was called into being by Him. He also created the heavens and the earth. "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. i. 16). He constantly upholds all His works by the word of His power. What a word is this! "By him all things consist."

The glorious Creator is infinitely higher than all the works of His hands. It is an act of condescension when He looks on anything that is not Himself. He, therefore, humbles Himself "to behold things that are in heaven, and in earth." He looked upon the world before time was, and His delights were with the sons of men. When the Psalmist considered the heavens, the work of God's fingers, he asked the question, "What is man that thou art mindful of him? And the son of man that thou visitest him?" Though God be high, yet He purposed to "dwell in very deed with men." God, the Father, willed to send His Son into the world. The Son was willing to humble Himself. "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God" (Psalm xl. 7-8). At the time appointed in the decree of God, the Word was made flesh. He was conceived in a supernatural manner in the womb of the Virgin. His conception was without sin. The humanity of the Son of God was an "holy thing." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that *holy thing* which shall be born of thee shall be called the Son of God" (Luke i. 35). Though He assumed human nature, He ceased not to be what He was—the Eternal Word. He continued to be the Beloved of the Father. "This is my beloved Son, in whom I am well pleased." The angels rendered their wonted homage to Him. "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship Him." The Church saw "his glory; the glory as of the only begotten of the Father." What a mystery, that the Word by whom all things were made should be made flesh and tabernacle among men! Christ, therefore, whose riches are unsearchable, is the elect of the Father to be the Purchaser of His Church.

II.—We will observe, in the second place, those whom He purchased—"the Church of God." The Church of God does not include *all* mankind, though many would make it universal. It consists of those whom the Father has chosen in Christ before the foundation of the world. He gave them to His Son to redeem. "Thine they were, and thou gavest them me." To

them only will He give eternal life. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John xvii. 2).

The elect were not by nature deserving life, but death. They were, like others of the human race, sinners—ungodly and unjust. There was not any good thing found in them towards God. There were none good; "no, not one." Hence they were in a miserable condition. How did they come to be in such a lamentable state? When God created man He made him very good. He, being holy, righteous, and good, delighted in the blessed Creator and in His holy law. While he continued doing what God commanded him he enjoyed the favour of the Lawgiver. No sooner, however, did he transgress than the righteous displeasure of God was revealed against him. Sin will not pass unobserved by God. Adam sought in vain to conceal himself among the trees of the garden from the Omniscient One. He was summoned to appear before Him against whom he had sinned. "And the Lord God called unto Adam and said unto him, Where art thou?" Instead of acknowledging his sin, man endeavoured to plead "Not guilty." When the righteous Judge examined him regarding his action he was found out to be an offender, and hence guilty. His sin not only implicated himself but also his posterity "descending from him by ordinary generation." Men may seek to free themselves from the guilt of Adam's first transgression, but it is impossible. The fifth chapter of the Epistle to the Romans, and other places in the Word of God, prove our connection with Adam's first transgression. All are brought in guilty before God. "Therefore, as by the offence of one, judgment came upon *all* men to condemnation" (Romans v. 18). The chosen people were therefore sinners by nature and by practice. They, being the servants of sin, were in bondage. "For of whom a man is overcome, of the same is he brought in bondage" (2 Peter ii. 19).

Moreover, by sin, the elect were by nature under the curse and divine wrath. Men may despise the law of God and defiantly say, as it were, "What have we to do with thee, O law?" But they cannot say, "What hast thou, O law, to do with us?" The holy law of God has to do with every man. It denounces the transgressor with its curse. "Cursed is *every one* that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10). Therefore every one of the Church of God was, by nature, exposed to the curse. Consequently destruction was in their ways. The wrath of God was revealed against them on account of sin. His wrath proceeds from His holiness and justice. It is, therefore, righteous, despite the cavils of ungodly men against it. The divine anger, manifested in earth or hell, is accompanied with justice. "The righteous Lord loveth righteousness" (Psalm xi. 7). Justice requires the punishment of sin. Among men a crime may pass with impunity, but no sin shall thus

pass. God is angry with sinners, and His hand will find them out. "Thine hand shall find out *all* thine enemies" (Psalm xxi. 3). The Church, as children of disobedience and of wrath, could not escape had not God been pleased to think of their deliverance from "the wrath to come."

Further, the elect, as fallen creatures, were justly condemned to die. The sentence was pronounced, "Thou shalt surely die." "Death passed upon all men for that all have sinned" (Romans v. 12). Sinners desire to banish thoughts of death from their mind. Though they should endeavour to do so, death will come as the king of terrors to them. The sentence of death may be delayed, but it will be executed at the appointed time. "The soul that sinneth it shall die" (Ezekiel xviii. 4). Death, with all it implies, would have overcome the chosen as well as others, had it not been that One was found who would abolish death for them. Moreover, by sin, the elect were justly imprisoned. If you saw one confined in a prison and enquired what brought him there, the answer would be "Guilt." Guilt, therefore, brought all to imprisonment. This world may be compared to the outer court of the prison, where sinners go about chained by "the lusts of the flesh, the lusts of the eyes, and the pride of life." The devil, as Pharaoh did with Israel in the house of bondage, holds them fast, and will not let them go. If deliverance reaches not sinners in this world, they will be shut up in the horrible pit of outer darkness, where there is "weeping, wailing, and gnashing of teeth." God, however, purposed to deliver His people from the pit of eternal death. To effect this, the righteous Judge had to be satisfied. Justice demanded the payment of a ransom of infinite value before the prisoners could be liberated. No one was able to pay such a price but the glorious and powerful Redeemer—Jesus Christ.

III.—We will now consider the price paid for the purchased—"His own blood."

Christ, as the Creator of the world, knew its worth. "The world was made by him" (John i. 10). He weighed the world and the soul of man in the balances, and declared that the soul is the more precious of the two (Mark viii. 36). The *whole world*, therefore, though offered to save a soul, would not be accepted by the Supreme Judge as a ransom. "For the redemption of their soul is precious; and it ceaseth for ever" (that is, as far as man is concerned) (Psalm xlix. 8). How vain it is, then, for those who expect that by their wealth they can obtain salvation! The Church was not redeemed with corruptible things, as silver and gold (1 Peter i. 18).

Furthermore, all the sacrifices offered under the Old Testament dispensation were not able to redeem. The priests ministered and offered frequently the same sacrifices, but they were ineffectual to take away sins (Hebrews x. 11). The blood of those sacrifices, being that of mere creatures, could not remove sin. "For it is not possible that the blood of bulls and of goats should

take away sins" (Hebrews x. 4). As sin, therefore, was not thus purged, the divine wrath was unappeased. The sacrifices were only types of the great ante-typical sacrifice to be offered by Christ, who was foreordained and called of God to be a Priest for ever. Justice could not find satisfaction in the sacrifices which were shadows; and therefore Christ says, "Sacrifice and offering and burnt offering and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God" (Hebrews x. 8, 9). It was the will of the Father to send His Son to be a propitiatory sacrifice for the sins of His chosen people. It was the will of the Son to come. Though the Son knew all things He should have to do and suffer, He said, "Lo, I come." The will of the Father was the delight of the Son. As the Son could not have suffered in His divine nature, a body was prepared for Him in the fulness of time. The two natures—human and divine—are distinct in the person of the Son. The Son became incarnate that He might suffer for sins and pay the price of redemption for His people. He therefore came under the law which they transgressed, to give a complete obedience to its commands. He, being holy, just, and good, gave a perfect obedience to the holy law of God. Christ fulfilled all righteousness. He loved the Lord His God with all His heart, with all His soul, with all His mind, with all His strength, and His neighbour as Himself. Greater honour could not have been put on the law of God than that Christ, the Son of the living God, should have come under it. There was infinitely more value in the obedience of Christ than though Adam and his race should have continued to do all the commands of the law, for the obedience of Christ was not that of a mere man, but of the God-man. He magnified the law and made it honourable (Isaiah xlii. 21). In paying the price, He had not only to obey but also to bear the curse of the divine law. He bore the sins of the elect by imputation. "The Lord hath laid on him the iniquity of us all" (Isaiah liii. 6). He, as Turretine says, offered Himself to bear sin, and bore sin to take it away. As He took upon Himself the guilt of the sins of His people, He had to endure the punishment due to sin. He was therefore wounded, bruised, afflicted for the transgressions of His elect. He was made a curse for them, so that they might not be eternally under the curse of God. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13).

Furthermore, He had to pay what justice demanded. It said, as it were, "Pay me what thou owest." The elect could never pay the debt; but Christ, their Surety, paid all. The sword of divine justice smote the Surety. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd," etc. (Zech. xiii. 7). Christ endured not only the finite, unrighteous, and sinful wrath of men and devils; but also the infinite, righteous, and holy wrath of God as Judge.

The flaming sword awoke, at the command given, and rested not until its devouring flames were quenched in the blood of Immanuel. When justice was satisfied, the sword was put up in its scabbard; it is at rest; it is still. Never, never shall it receive a charge against any of those for whom Christ died. When Christ died, all were dead. "If one died for all then were all dead" (2 Cor. v. 14). He, having shed His blood, expiated the guilt of His Church. There was peace in heaven, for God was reconciled through the propitiatory sacrifice, namely, Christ himself, offered without spot to God. The blood speaks peace. For, as Dr. Love said, the sound of the blood has gone upwards, to the heavenly places, addressing Him who sits on the throne thus, "O thou justly offended majesty, withdraw thy wrath, be propitious to miserable sinners." The precious blood of Christ is the price of redemption. It is an evidence that, Christ having given His life, gave a sufficient ransom to God, because "the God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Hebrews xiii. 20). Christ paid the price and obtained eternal redemption for the Church. He saved His own from the curse and wrath of God, and liberated them from the power of the devil and the other miseries in which they were. "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water" (Zech. ix. 11). All the blessings also, bestowed on His people were purchased with His blood. They may see by faith that the gifts received by them are through Christ's death. What a price was therefore paid for the elect! Its value is eternal. How precious are those bought with the price of blood! God cares for them, and it behoves the overseers of the flock to watch over them.

IV.—We will observe, in the last place, the duties incumbent on the overseers. They owe a duty to *themselves*. They must take heed. "Take heed, therefore, unto yourselves." Christ frequently inculcated this exhortation on His disciples. He knew the necessity of it. Enemies lurk on every side, within and without, to take advantage of any unwatchfulness. The deceitful heart, the world, and the devil, lie in wait to assail the overseers and the flock. They have, therefore, to watch constantly unto prayer, seeking to hold "the faith and a good conscience."

Furthermore, they owe a duty to *the flock*. They are accountable to God for the manner in which they discharge their duties. Every true watchman of Jesus Christ watches for the souls of the people. "For they watch for your souls as they that must give account" (Heb. xiii. 17). When the apostle exhorted the Ephesian elders, he knew that the Church was to be subjected to a sore trial. Grievous wolves were to enter among them, not sparing the flock. So likewise, in Scotland, wolfish men have secretly crept into the Church by assuming a friendly appearance. They disguised their motives until a favourable opportunity presented itself to



accomplish their fell purpose. There are many, at the present time, under the guise of Presbyterianism, sapping the foundations of the Reformation in order to set up Papacy again. Dr. Wallace Williamson, Ex-Moderator of the Assembly of the Church of Scotland, Dr. Whyte, Principal of the New College, Edinburgh, and others, have, by word and deed, unmasked themselves so far, that it is plain that Presbyterianism is to them a thing apart, and that their proclivities are Romewards. They speak so glibly of Rome that the unwary are apt to be misled. It is our duty, as watchmen, to warn the people of the Jesuitical intrigues practised, lest souls should be engulfed in the vortex of ruinous error. "Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head" (Ezekiel xxxiii. 4).

Moreover, we, as the Ephesian presbyters, must take heed when men arise "speaking perverse things." God has given us the touchstone of His Word to try what is said by men. If they speak not in accordance with truth, their doctrines are to be rejected. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them" (Isaiah viii. 20). Our land is overrun with false teachers. Instead of Churches exercising the arm of discipline against them, they only raise them to the highest posts. They have got them as professors in their colleges, where they can disseminate their erroneous views regarding the inspired Word of God. Men are given up to strong delusions that they believe a lie. We may say, as the Rev. John Brown of Wamphray said on one occasion, "Alas! the clouds are not now gathering, but our horizon is covered with blackness, and great drops are falling, that presage a terrible overflowing deluge of error and apostacy from the truth and profession of the Gospel of Jesus Christ to be at hand." This deluge is upon us. And may we be kept by the power of God from being carried away by it.

When there are such ravening wolves and speakers of perverse things abroad, it is the duty of the overseers to take heed and feed the Church of God. The Church is to be fed with Christ and Him crucified. He is the bread of life. His flesh is meat indeed and His blood is drink indeed. There is an infinite fulness in Christ to satisfy all the needs of a hungry soul. "For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psalm cvii. 9). In our preaching we set forth the person, two natures, and mediatorial offices of Christ. We also have to declare that He is to be the Judge. "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead" (Acts x. 42). The Gospel is the power of God unto salvation. The servants of Christ therefore preach the Gospel, seeking that sinners may be drawn to the Lord's Christ in a day of His power, and that the Church may be fed with the sincere milk of the Word. "Feed my lambs; feed my sheep" (John xxi. 15-16).

How lamentable is the state of the blind, dumb, and treacherous ministers in our day that feed not the flock! God has denounced a woe against them. They fear not God; they seek not for Him; and they pervert the Word. "For the pastors are become brutish and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered" (Jer. x. 21). They imagine that they shall have peace; "but their damnation slumbereth not." On the other hand, the true overseers shall receive a crown of glory when Christ shall appear. We will conclude with the apostolic exhortation and encouragement. "Feed the flock of God which is among you, taking the oversight thereof not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." May we be found faithful unto death! And to His name be praise for evermore. Amen.

## The Baptised Family:

OR AN INQUIRY INTO THE CONDITION OF CHILDREN  
IN THE CHRISTIAN CHURCH.

BY CAESAR MALAN, DOCTOR IN THEOLOGY.

"For me and my house, we shall serve Jehovah."—JOSHUA xxiv. 15.

(Translated for the first time from the French.)

(Continued from page 110.)

CHAPTER IX.—*Continued.*—THE APOSTOLIC CHURCH FROM THE  
BEGINNING BAPTISED THE INFANT CHILDREN OF BELIEVERS.\*

*The father of the family.*—"Other servants of God will still more confirm you in the truth of this. About one hundred and ten years after the Apostles, Origen, one of the best instructed of the Church fathers, expresses himself thus: 'No man is clean from pollution though his life be but the length of one day. Besides all this, let it be remembered what is the reason that, whereas the baptism of the Church is given for forgiveness of sins, infants also are, by the usage of the Church, baptised; when if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them' (Hom. viii. on Lev., c. 12). Again: 'Having occasion given in this place, I will mention a thing that causes frequent inquiries among the

\* Some of the Church Fathers quoted in this chapter may appear to speak in the sense of baptismal regeneration, but as the only purpose for which the quotations are given here is in order to establish the apostolicity of infant baptism, it is not necessary to enter caveats.—J. R. M.

brethren. Infants are baptised for the forgiveness of sins. What sins? Or when have they sinned? Or how can any reason of the laver in their case hold good but according to that sense that we mentioned even now—none is free from pollution though his life be but of the length of one day upon the earth? And it is for that reason—because by the sacrament of baptism the pollution of our birth is taken away—that infants are baptised” (Hom. on Luke, c. 14).

“Again: ‘And also in the law it is commanded, that a sacrifice be offered for every child that is born, a pair of turtle doves, or two young pigeons: of which one is for a sin offering, the other for a burnt offering. For what sin is this one pigeon offered? Can the child that is new born have committed any sin? It has even then sin, for which the sacrifice is commanded to be offered; from which even he whose life is but of one day is denied to be free . . . For this also it was, that the Church had from the Apostles a tradition to give baptism even to infants. For they, to whom the divine mysteries were committed, knew that there is in all persons the natural pollution of sin, which must be done away by water and the Spirit’ (Com. on Romans, bk. v. c. 9). Thus spake Origen, whose father was a Christian martyr, and whose forefathers also were believers. He must himself also have been baptised in his infancy, for had he not, he would not have insisted as he did on the fact of infant baptism as being a thing of apostolic usage: and if that practice had not been that of the Christian Church from the beginning, how could a man so well instructed as he was affirm it, if history and even the experience of his own family belied it?”

*Samuel.*—“It would be unreasonable to suppose such a thing. The evidence seems to me more than complete.”

*The father of the family.*—“Again, what is it that we see in the case of this very celebrated and faithful Church, about fifty years after Origen? What was it that took place in the Church of North Africa, in connection with the baptism of infants? Toward the year 250 A.D. a council of sixty-six bishops met, of whom Fidus, another bishop of the same Church, by letter asked, whether an infant might be baptised before it was eight days old, if need required? To this question Cyprian, Bishop of Carthage, who afterwards sealed his testimony with his blood, replied, in the name of the whole council, and in this reply, after saying that in the Church the grace of God appertained to all ages and persons, he went on to say: ‘That the eighth day observed in the Jewish circumcision, was a type going before in a shadow and resemblance, but on Christ’s coming was fulfilled in the substance. For because the eighth day, that is, the next to the Sabbath, was to be the day on which the Lord was to rise from the dead and quicken us, and gave us the spiritual circumcision; this eighth day, that is the next day to the Sabbath, or Lord’s day, was signified in the type before; which type ceased when the substance

came, and the spiritual circumcision was given us . . . If anything could be an obstacle to persons against their obtaining the grace, the adult and grown and elder men would be rather hindered by their more grievous sins . . . much less reason is there to refuse an infant, who, being newly born, has no sin, save that being descended from Adam according to the flesh, he has from his very birth contracted the contagion of the death anciently threatened.'

"This, therefore, dear brother, was our opinion in the assembly, that it is not for us to hinder any person from baptism and the grace of God, who is merciful and kind and affectionate to all. Which rule, as it holds good for all, so we think it more especially to be observed in reference to infants and persons newly born; to whom our help and the Divine mercy is rather to be granted, because by their weeping and wailing at their first entrance into the world, they do intimate nothing so much as that they implore compassion."

*Samuel.*—"Ah, my brother, allow me to give expression to my sense of the difference—of the contrast—between the views of the Council of Carthage and those who oppose infant baptism. In what a very different view those regarded it! What an idea of the sovereignty of and the benefit flowing from the divine ordinance, must have found place in the thoughts of the early bishops of the Church! In fact, dear friend, I ask myself if my faith is just the faith that they had, seeing that I so little understood that ordinance of God as those men understood it!"

*The father of the family.*—"There can be no question that the views of those who oppose infant baptism are far from the views of the men of the Council of Carthage. And yet of what type of men was the Council composed! What a servant of Jesus, what a teacher, what a confessor of the truth, was this Cyprian, their president!"

*Samuel.*—"That is what strikes me now, so that it is necessary for me either to maintain that those who oppose infant baptism have more light, more faith, more faithfulness, and more true piety than the leaders of the Church of those times had; or, on the other hand, to admit that an opinion which is formally opposed to that of the ancient bishops and doctors is certainly a novel thing in the Church, and very probably erroneous."

*The father of the family.*—"You will be still more inclined to regard the latter opinion as erroneous when you consider that the Council of Carthage expresses not the judgment of a private individual but that of the entire Church of the period. And you cannot but be struck with the entirely different way in which the ancient Church regarded the subject of baptism to that which you have brought forward in these latter days! You may see also how the ancient Church regarded circumcision, which they reckoned as having so much in common with baptism that they spoke of the latter as spiritual circumcision. You may see

further how in the sense of the Apostle Peter they regarded not the infant child as common or unclean. You yourself have so failed to view this matter with scriptural clearness that you confounded the standing of your own infant child with that of a pagan infant child, and so refused your child baptism, whereas if you had grasped the Biblical view-point you would with those sixty-six bishops have argued in favour of the baptism of your infant, even if were but a day old! For in a word you may see what pity is found with those ancient bishops for the little child, a pity founded on the persuasion which was theirs, that the divine ordinance of baptism is in its own nature a blessing from God towards the child. But you on the contrary regard the ordinance as though it were nothing in itself, and so despoil it of its character as an expression of sovereign grace, and on these accounts deprive your infant child of it, thus, in the view of the Council of Carthage, both depriving the child of a real benefit, and failing to recognise the divine compassion."

*Samuel.*—"I both see it and feel it, dear friend. It is plain that the opinion of those who nowadays oppose infant baptism is in formal opposition to the opinion of Cyprian and his colleagues; and I must say further that I dare not now prefer what used to be my own views on baptism, nor those of anti-paedo-baptists generally to the views of the Council of Carthage."

*The father of the family.*—"You would not, I take it, undertake to maintain or even to imagine that the Apostolic Church was ignorant of the practice of baptising little children?"

*Samuel.*—"Would I not shew myself devoid of good sense, if I still thought it? I do not see that there was room even for hesitation in regard to the question. 'At the mouth of two or three witnesses,' says the Word, 'let everything be established.' How then could I yet regard this testimony as doubtful?"

*The father of the family.*—"Nevertheless, hear yet a few more of such like witnesses as have already been cited, if not with a view to establishing a fact already well established, yet with a view to our mutual edification through our cherishing a higher regard for the appointments of God."

*Samuel.*—"Yes, I should like you to take up the subject from that point of view; I feel that my faith has need of it, for I fear I had been wont to treat a subject so grave too thoughtlessly."

*The father of the family.*—"Well, then, Gregory Nazianzen in speaking of Basil about two hundred and sixty years after the days of the Apostles, compares Basil, a faithful and courageous confessor of the truth, to Samuel, and Gregory goes on to say of him: 'that like Hannah's son, he had been consecrated to God from his infancy, even from his mother's womb, and that like Samuel he had been carried to the temple to be anointed of the Lord.' Thereafter, addressing a Christian mother, Gregory goes on to say: 'Hast thou an infant child? let not wickedness have the advantage of time: let him be sanctified from his infancy; let

him be dedicated from the cradle to the Spirit. Thou, as a faint-hearted mother and of little faith, art afraid of giving him the seal because of the weakness of nature. Hannah, before Samuel was born, consecrated him to God, and as soon as he was born, consecrated him, and brought him up from the first in a priestly garment, not fearing for human infirmities, but trusting in God. Thou hast no need of amulets and charms; together with which the devil slides into shallow minds, drawing to himself the veneration that is due to God. Give him the Trinity, that great and excellent preservative.”

*Samuel.*—“Dear brother, but these are beautiful words! Give him the Trinity for guardian! Well, that is beautiful. What faith was his! What the regard of his soul for Jehovah, whose great name, invoked upon the infant, will serve as the infant’s safeguard.”

*The father of the family.*—“Yes, dear Samuel, those are great and beautiful thoughts. They were the thoughts of the martyrs of the Gospel. What a contrast between them and the dryness of our modern sentiments!”

*Samuel.*—“I am now quite convinced that those were not the thoughts merely of one or two individuals.”

*The father of the family.*—“No, they were the thoughts of the entire Church, *without a single exception*. I have presented the matter to you as it appeared in the first three centuries. See now how the matter stands as seen in the fourth and fifth centuries.”

“Ambrose, Bishop of Milan, in the middle of the fourth century, expresses himself thus: ‘For that returning of the river waters backwards toward the spring head, which was caused by Elias when the river was divided, signified the sacrament of the laver of salvation, which was afterwards to be instituted; by which those infants that are baptised are reformed back again from wickedness to the primitive state of their nature’ (Com. on Luke, bk. i. c. 1).

“Chrysostom, the eloquent and brave bishop of Constantinople, two hundred and eight years after the days of the Apostles, comparing circumcision with baptism, expresses himself thus: ‘But our circumcision—I mean the grace of baptism—gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the Spirit, and it has no determinate time as that has had; but one that is in the very beginning of his age, or one that is in the middle of it, or one that is in his old age, may receive this circumcision made without hands.’ And elsewhere (12th Homily on 1 Corinthians), blaming the women of the period for several heathenish rites, which they practiced on their newborn infants; one such rite being the custom of rubbing the forehead of the child with a sort of dirt; Chrysostom says to them: ‘How can he that anoints an infant so with dirt bring it then to the hands of the priest? Tell me, how can you think it fitting for the minister to make the sign on its forehead, when you have besmeared it with dirt?’”



*Samuel.*—"It is enough, dear brother. Do not weary yourself in producing more proofs."

*The father of the family.*—"I should like, with your leave, to bring forward one other proof—one that you may think as only still more pointed because it comes not from a faithful servant of Jesus but from an enemy of the truth—I mean Pelagius. That man, a monk from Great Britain—that being his birthplace—after having visited the Churches of diverse countries, came to Rome and thence proceeded to Africa, where he taught the doctrine which since then has been identified with his name, to wit: That man is born pure, and that he is on this account capable, in virtue of his own natural powers, of attaining to perfection. The Church of the period opposed that doctrine, and the Council of Carthage, among whom was the pious Augustine, Bishop of Hippo, rejected it as a heresy.

"Augustine then wrote against Pelagius, and in this writing appeals to Pelagius' own testimony as to the fact of infant baptism, on which he thus remarks: 'Now, then, since the adversaries grant that infants ought to be baptised, seeing that it is impossible for them to stand against the authority of the universal Church on this head, and on a subject which the Church evidently received at the hands of the Lord and of His apostles, the adversaries are bound also to grant that infants need the benefits of Christ's mediation, and that in the sacrament of baptism infants are presented by the charity of the faithful, in order that they might be added to the body of Christ.'

"And as to the practice of baptising infants, Augustine says: 'We could with convenience come to ask that most learned man, how many writers of Christian dissertations and interpreters of Holy Scripture in both languages (Greek and Latin) could he recount, who from the time that Christ's Church has been founded, have held no otherwise, have received no other doctrine from their predecessors, nor left any other to their successors?' For my part (though my reading is much less than his), I do not remember that I ever heard any other thing from any Christians that received the Old and New Testaments: neither from such as were of the Catholic Church, nor from such as belonged to any sect or schism."

*Samuel.*—"What a declaration to have been made by a doctor such as Augustine, and that in the very face of the Church! I do not understand how well-informed and good men could say that the Apostolic Church did not baptise infants."

*The father of the family.*—"No more do I, and even Pelagius, who had a great interest in denying that infants had been baptised in the Church from the days of the Apostles, so far from affirming it, actually says: 'That he never heard, no not even any impious heretic, or sectary, who would say that infants ought not to be baptised.' And Pelagius adds: 'Who is there quite so impious as to refuse to an infant, of what age soever, the common redemption of mankind?'"

*Samuel.*—"Quite so *impious*! The Church of that period, that is to say the Apostolic Church, charges me, then, with impiety for having refused baptism to my own child! Well, my friend, that is serious, and my feeling now is that nothing but self-conceit would still urge me to say that I had been right. No, no, I cannot with good sense refuse to yield to your proofs. Beyond question, the Apostolic Church baptised infant children. To wish to deny would argue only gross ignorance; and to put the testimony advanced aside would, to my conscience, at least appear as sheer obstinacy."

*(To be continued.)*

## **The late Donald Macleod, Broadford, Skye.**

DONALD Macleod was born in 1828 in the township of Ceapach, in the district of Strathaird, parish of Strath, Skye. One of a family of eight, he was a healthy, vigorous child. With the opportunities that offered, such as they were, he was taught to read the Bible well. In the absence, however, of restrictions now imposed by law on children of school age, Donald, as a mere boy, was engaged as herd in the service of Macalister, the tenant of the place. Macalister was a medical man, and being a rare horseman, worked his "practice" in the saddle. Donald, who was light and young and fearless, the doctor took with him to look after the horse. Placed right behind the doctor, Donald's knee at every stride struck against the saddle's curve. In course of time, his right knee began to swell. Try what he might, the doctor, who was very fond of him, failed to effect a cure. He had a limp till his last day.

After this he went home. He soon showed he was not without ambition. With the help of a sister who kept house for him, he opened a small shop. The little business apparently prospered; but "the love of money is the root of all evil," and with all his buying Donald at last bought some smuggled whisky. At this time, he had no serious thoughts about personal religion to mar his prospects or disturb his plans. But the Lord's hour was drawing nigh. William Macdonald was a catechist and school-master in Strathaird. A man of no ordinary ability, he was a fervent preacher of righteousness and temperance. One day he met Donald. "I hear you have some whisky in your hands," he said; "I hope it may not be the means of sending yourself and others to hell." Donald himself, in after years, on fellowship days, more than once, referred to this illegal venture.

It would appear that Macdonald's alarming remonstrance produced an abiding effect. Neighbours noticed that some time after this he went to Communion, and made companions of the Lord's people. His sense of indebtedness to Macdonald in after

days was very great, and his admiration of him almost boundless. To a daughter of the catechist, as Donald was on his way to Portree Communion two years ago, he said, "I shall be a star shining in your father's crown to all eternity." In such a public way was the good work begun, but according to his own account it was in a very private manner that it had its striking and glorious climax. He was about forty years at this time, when the district was visited by a very malignant fever. His sister was suddenly and seriously attacked. He evidently had as yet no peace of mind. Alarmed by the suddenness of this stroke, he left the house and lived for several weeks in a deserted hut. He procured every aid and comfort for his sister, but for himself there was no peace. When night came, fresh terrors came. He was certain there was some mysterious noise and movement about the hut. To his dying day he believed it was Satan. He saw that the Most High had hedged up his way with thorns. His sister might be dying. His own death might be only a matter of days. In this extremity, this is how he described his mind and feelings. "I wanted that my soul should be united in everlasting wedlock to the Son of God. I thought of Paul praying *thrice* for the removal of the thorn in his flesh. Why should I not go with my request to Him as well? I knelt and prayed intensely to the Lord for mercy. No answer came. I prayed again with even greater fervency, but no answer came. There was yet one hope. I knelt and prayed the third time. I had hardly begun to plead when, "with the power," as he would say, there came these words:—

"O let the Lord, our gracious God,  
For ever blessed be,  
Who turned not my pray'r from him,  
Nor yet his grace from me"—(Psalm lxvi. 20).

And immediately there followed these :

"I love the Lord, because my voice  
And prayers he did hear.  
I, while I live, will call on him,  
Who bow'd to me his ear"—(Psalm cxvi. 1).

Donald was a new creature. He "had joy and gladness," a feast, and a good "night," which the light of the Gospel had turned into a twofold day. Once the writer heard him say, "If I had wealth, on that spot would I rear a palace, all of gold." From this moment he became a follower of the Lord Jesus Christ.

Leaving his native village some years after this, he set up a small shop in the parish of Strath proper. Here he began a career which was anything but uneventful. Within a period of some thirty-five years he was the tenant of six different houses in succession, but in spite of change, loss in business, and trials which were neither few nor trifling, he enjoyed a considerable measure of domestic comfort, and he closed his accounts with honour.

Up till now he had played but a comparatively obscure part in the Church. There were giants in the land in those days, and little men were to be seen, not heard. But the great worthies were being rapidly removed, and the time of these small reserves of grace had come. There was a change in religion—a change for evil. Wherever there was a spark of grace alive there was a feeling, which came by instinctive sympathy, that this was a time of affliction for Joseph. It was a time for active courage and high resolve. He lost all respect for those who, as he would say, “with their mouth show much love, but whose heart goeth after their covetousness.” He welcomed the testimony of 1893 with the liveliest satisfaction. He never lived to think his decision a piece of heroic folly. Fidelity to Christ and the standard of common honesty demanded nothing less. It was a matter of the truth, the whole truth, and nothing but the truth. Donald kept the faith, his vows, and his conscience, and he had his reward: he got a spiritual resurrection of soul.

Of a warm, affectionate disposition, with the most charitable and catholic sympathy, he would in public and private prayer pour out his heart before God. At these times his peace was “as a river, and his righteousness as the waves of the sea.” Often he would use very simple statements and petitions, but all who heard him, felt and saw that to this man the Word of God was spirit and life. He worshipped God in spirit and in truth. He was direct and pointed in his utterance. There were no preliminaries. He was “under full sail” after a shrug and shake or two. Christ and his love were the fires where he warmed his heart and affections, as they were the sources of his faith and energy. His presence at Communion, especially in Portree and Raasay, was the delight of young and old. Whoever came, or failed to come, the question was asked, “Has Domhnall Beag an Atha-Cathain come?” His prayers were a treat, a real soul tonic. Job’s words might well express the attitude of many listeners at that time: “And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.” He loved the young, and was in his best element when recommending to them the Son of God who came to seek and to save that which was lost. Whatever impression his prayers may have made upon them, they not only liked but loved him, and his death made a blank in their lives. There was nothing ascetic or repelling about him. He was kind and easy of access, and his speech was always seasoned with salt.

By some he was considered to be simple, innocent, and easily imposed upon. The wisest sometimes are. If to be simple is to be sincere where God’s honour and men’s best interests are concerned, then he was very simple. If, again, in the cause of truth, discretion is the better part of valour, then he was not a good soldier of Jesus Christ, for whatever the congregation might be, he could say, “I have not hid thy righteousness in my heart.”

He rebuked and exhorted in season and out of season. If simplicity means a lack of knowledge of human nature, he was anything but simple. He had very shrewd discernment, and, if he could not distinguish the hands, he could make out the voice of insinuating design. Without doubt, he had "the secret of the Lord," and more than once he gave proof of it.

He had the warmest admiration for the leaders of 1893 and their immediate followers. The rest he described as those who had one language north of the Grampians and another when they got south. The truth of the Apostolic dictum—"Godliness with contentment is great gain"—he exhibited very clearly. He was a lively, bright, and hopeful Christian, and a good talker. With amusing indifference to good taste and discretion, he would have the company in laughter or consternation by turns. While he knew sometimes too well "the heavens over his head, brass, and the earth under his feet, iron," yet he often had extraordinary liberty in his own house. He was given latterly much to prolonged meditation. Three years ago one of our ministers in the south called on him on the Tuesday evening following the Communion in Broadford. He asked Donald how he was. "Very well, very well," was the reply, "and so I may. The Lord was here all day without a doubt."

After Hector Macpherson's death, Donald was in charge of the meeting held on Sabbath in the school at Broadford. But he was becoming a very old man, and rheumatism gave him much trouble in the injured knee. Feeling that the end could not be very far away, his wish, three or four years ago, was to get one other year to go to a few choice places to Communion and see the brethren. He got his desire and more. A year this time he was able to go to Raasay and Portree. In Raasay he was in an ecstasy of joy. In Portree he seems to have been calmer; so also was he at Broadford, which was his last Communion on earth. Winter came and went, but Donald's winter of trouble lengthened and lingered into spring. He kept his bed on 27th March. He suffered hardly any pain to speak of in his illness. His deathbed is beyond description. It was a fitting close to a straight and faithful life. It was a succession of raptures of joy. There was no thought of his sinking strength, for the love of Christ constrained him. He would chant the greatest promises of the truth in long connected stretches, very often these: "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee;" and 1 John iii. 1, 2. He insisted very much upon the necessity of being faithful unto death, from Isaiah xliii., "Therefore ye are my witnesses, saith the Lord, that I am God." Asked by a friend whether he had a really solid hope in view of death, he said, "I have every assurance, Sandy, which a living man can have on this side of eternity." As his life answered that of the early Christians, so his last moments were like theirs. As he expressed some wonder why his departure was delayed, one

standing by his bed said, "Why is his chariot so long in coming? Why tarry the wheels of his chariot?" Instantly he replied with a broad smile on his face and a ring of cordial delight in his voice, "Sin agad e, sin agad e, sin thu, sin thu, a sheoid"—"There you have it, there you have it; that's you, that's you, my best man." On another occasion he said, "Is it any wonder to you that I have such liberty? I am going home, and a good home it is." He was suffering some dull pain, and he was entirely helpless. But he was resigned and thankful and only wished that the Lord's will should be done. A little before the end came, when he seemed to be making one last survey of the Church of God and expressing his admiration of her greatness and glory in Christ, he paused abruptly, and then began to sob aloud, speaking in affectionate terms of ministers of the Free Presbyterian Church. He died at 7 p.m. on Thursday the 16th April.

He was a whole-hearted believer in our absolute ruin by the Fall. Of sin and wretchedness, filth and folly, none was more sensible than he. But he practised what he taught: "If you take one look at your sins, take ten at Christ"—the Son of His bosom, as he would say. And Satan was more than a name to him, and of his devices he could tell a few. He read a considerable amount of Bunyan and Owen and Luther in translations, but the Bible was his text-book day and night. In this respect he was very remarkable. He could almost say with Job, "I have esteemed the words of his mouth more than my necessary food." To preserve this, the closest friendships must go, even life may have to go, but the truth never. Any irreverence for the truth he could not tolerate, and for error there must be no quarter. Sabbath-breaking he rebuked with boldness and without respect of persons. The average amount of self-righteousness he may have at times betrayed, but the art of hypocrisy, his was not the skill by nature to use. In this respect he was an Israelite, indeed, without guile. He was the embodiment of a truth, so often used by himself, "We are his workmanship."

Donald Macleod was twice married, and is survived by a daughter. His death is a great loss to the Church. As Apollos was mighty in the scriptures, Donald Macleod was mighty in prayer. His interest in the future of the Church of Christ was powerfully quickened through some discourses by Rev. Mr. Macfarlane, Dingwall, and he followed the movement of political events in Europe with intelligent concern. Now that the crisis has come, and the sword is unsheathed, one thinks of the graphic way in which Donald Macleod anticipated, by the fireside, the carnage of the battlefield and the magnitude of the area of conflict. But the imminence of these events was of first interest to him as heralds that should usher the nations into the peace of the millenium. He "being dead, yet speaketh."

R. M'I.



## A Call to Britain.

**A** WAKE from thy sleep, O thou sleeper in death !  
Dost hear not the rumblings of pride-crushing wrath,  
That threatens to smite from Jehovah above?  
O Britain awake, to renew thy first love.

For once 'twas thy glory Jehovah to know,  
To own the Lord Jesus, His praises to show  
To earth's farthest limits, to carry the light,  
His Word, to those nations deep lost in death's night.

O when didst thou find Him a wilderness wild,  
That Him thou hast mocked like a vain wayward child,  
Repaying his mother with evil return,  
Receiving kind counsels, but only to spurn?

The milk of His Word to our fathers brought health,  
Revealing in Christ the unsearchable wealth  
Of grace and of mercy in God, which alone  
Provided the Lamb for their sins to atone.

This Word to their hearts did God's love-message bring,  
And came to their conscience, the Word of the King  
Who ruleth forever o'er princes and kings,  
Whose praises in glory the angel-host sings.

But full with His blessing, in pride thou hast turned  
Thy wit 'gainst His Word, and His wisdom hast spurned.  
The Word that to thee all thy blessing hast brought,  
Thou rending, wouldst turn from the work thou hast wrought

But surely the day that the righteous shall turn  
From works that divine approbation do earn,  
No mention shall henceforth forever be heard  
Of works of the past, for contempt of His Word.

The Spirit of truth, dost thou vainly despise?  
The idol of reason hath made thee so wise!  
For blindness by sin wouldst thou proudly deny,  
And yet prove the truth of the Spirit thereby.

Thy hand to the foes of God's Word wilt thou give,  
His Word that who keepeth, he ever shall live,  
To papal intriguers and glib critics bold?  
Awake, ere to death thou thy children hast sold!

How vain is the wisdom that leads thee to mock  
The Word of that God who is Israel's Rock!  
Thyself 'gainst the Rock shalt thou dashing but break.  
O Britain return, to thy danger awake!

O slumbering deep in the stillness of death,  
Shall't prove that, in judgment given over to wrath,  
The Word that the warnings of Heaven declare,  
Despised and unheeded, must mock Thy despair?

O turn Thee, O Lord, to our land yet again,  
Discover Thy power, and mighty shall then  
The Word of Jehovah be seen to dispel  
The stillness of death, and the darkness of hell.

W. M.

## Synod Letter to Protestants of Ireland.

THE Committee of Synod has sent the following letter of sympathy to the Protestants of Ireland, through the Moderator, of the Irish Presbyterian Church. We append the reply received by the Synod Clerk from the Rev. James Bingham, D.D., the present Moderator :—

“TO THE PROTESTANTS OF IRELAND.

DEAR BRETHREN,—We, the Synod of the Free Presbyterian Church of Scotland, desire to express our deepest sympathies with you in the present painful crisis in your history. We are sincerely convinced that you are standing at this moment for the maintenance of the safeguards of your civil and religious liberties—the heritage bequeathed by noble ancestors, and we earnestly pray that, by God’s blessing, your steadfastness of attitude in the good cause for which you contend may be crowned with abiding success. As Presbyterians who perceive that Popery is a menace to all that is best in the civil and religious condition of the Empire, we greatly dread its ascendancy among us, and feel entirely convinced that a Home Rule Parliament in Ireland, with a Nationalist priest-ridden majority, will prove a curse and not a blessing to the whole country. It is our earnest desire that the present Home Rule scheme may yet be so modified as to leave you in the permanent enjoyment of your rights and liberties under the Imperial Government. May the King of kings, in His great mercy, avert the dread prospect of civil war and bloodshed, and grant to Ireland and the United Kingdom a lengthened period of solid peace and spiritual prosperity! Commending you to God, whose displeasure we have all provoked by our sins, but whose clemency in Christ we entreat on our own and your behalf, we bid you God-speed in ‘every good word and work.’ Fare you well.

In the name of the Synod of the Free Presbyterian Church of Scotland.

(Signed)      ANDREW SUTHERLAND, Moderator.  
(    „    )      JAMES S. SINCLAIR, Clerk.”

REPLY FROM MODERATOR OF IRISH PRESBYTERIAN CHURCH.

“THE MANSE, DUNDONALD,  
BELFAST, 30th July, 1914.

MY DEAR SIR,—I am in receipt of your letter, with the enclosed letter of sympathy with the Protestants of Ireland, from the Synod of the Free Presbyterian Church of Scotland.

I am sending both communications to the press, and I feel sure that when they appear the action of the Synod, at this crisis of almost unparalleled gravity in the history of our country, will be highly appreciated, not only by the members of the Presbyterian Church but by all the Protestants of Ireland.

With much gratitude and respect, believe me, faithfully yours,

J. BINGHAM.

Rev. J. S. SINCLAIR, Synod Clerk.”

## The Diary of Dugald Buchanan.

*(Continued from page 152.)*

AFTER I was in some degree delivered from this temptation, I felt a great deadness and coldness in my duties, with great hardness of heart and strong desires after my former idols. All my duties were blasted to me, and I became altogether unfruitful.

While reading one day in my Bible I turned to the fifth chapter of Isaiah, when the threatenings therein were brought home to my soul with such weight, and were so applicable to me, that I could not help thinking they were directed to myself in particular; especially these words: "What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now, go to; I will tell you what I will do to my vineyard," etc., etc.

I said, "True, Lord, thou hast used many means with me; yea thou hast been at more pains with me than with thousands who have obeyed thy voice, and complied with the motions of thy Holy Spirit. Long hast thou borne with my sinful ways in this wilderness; thou hast come for more than three years seeking fruit and found none but wild grapes; and I have been this long time cumbering thy ground, therefore thou mayest cut me down. And shouldst thou let me alone for sometime without cutting me down, yet in justice thou mayest cause the clouds of thy grace that they rain no rain upon me; and make the heavens to be brass and the earth iron to me. All these things thou mayest do, for I have sinned." The considerations I had from these things led me to the brink of despair, for the following words bore hard upon my soul: "I also will command the clouds that they rain no rain upon it." "O sad thought," said I, "thus to have my roots dried up, and to bear no fruit any more; but to have briers and thorns growing up again!" "Who is rejected, and is nigh to cursing, whose end is to be burned" (Hebrews vi. 8).

Being one day more than ordinarily weighed down by the considerations of being rejected, I felt more than ordinary desire to go to some private place where I might have the liberty of pouring out my soul before the Lord; but my business being at the time very urgent and some people with me, I could not withdraw till I had dismissed them. In the meantime, there fell a great weariness on my affections; therefore I endeavoured to spend the day in ejaculations till such time as I could get an opportunity of imploring the Lord in private.

In the evening when I got myself free from all worldly hindrance, I went to prayer, where I thought the Lord brought me near to the mercy-seat. My mouth was filled with arguments, and, my bands falling off, I was wholly melted into tears.

After I had continued for some time at this duty, I thought these Scriptures came with overcoming sweetness and power to

my mind. "Shall I bring to the birth and shall I not cause to bring forth? saith the Lord" (Isaiah lxi. 9). Along with this word there came a great calm upon my soul. Before, I was like the troubled sea, but now I found great serenity of mind.

I heard others talk of the new birth, and that there were great pangs in it, which led me to think that the trouble I was now in might be the pangs of the new birth; and if so how suitable was the word! It was a word in season to my weary soul. I cannot express the joy I experienced in thinking that God's promise was that I should not stay in the place of the breaking forth of children. I came away from this place more happy than if I was made emperor of the whole world. I said, although the Lord would give me no more comfort in my duties, yet that I would live in the faith of that promise, that God never brought to the birth and then shut the womb.

Next day I went to a wood that was at a little distance, where I spent a considerable part of the day in praising God for what He had done for my soul. After which I thought God made me so to lay my hope on that word that whatever might befall me afterwards, I might say with His servant of old, "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction, for thy word hath quickened me" (Psalms cxix. 49, 50). Then I began to meditate on the state of children in the womb, and saw that they were alive for some time there before they were born; yet that, although they were alive they were still encompassed about with darkness, and saw no light till the time of delivery was come; and that then they saw the light; and farther, that, while they were infants, they had but little knowledge of the world into which they were come, and that their knowledge of it increased as they increased in years. Then I said, maybe the Lord hath quickened me in the womb of His church, though I be not yet born; therefore I will not despair, because the Lord hath said that He will not bring to the birth and then not cause to bring forth. These considerations were the joy of my heart, for when I thought on the faithfulness of God who promised, I was melted into tears of joy. But notwithstanding all my confidence to wait upon God, even should He try me with delays, and darkness, etc., it was not four days after this when I began to call in question all I had met with. For that Word from which I had before received so much comfort, now grew tasteless, and I grew as discouraged as before, seeking through the whole Bible and finding no word suitable to my case. My fears were also greatly increased by reading that Scripture, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed" (Isaiah xxix. 11). For I believed that the book of God was sealed from me, and that I was an entire stranger to the glorious mysteries which are revealed in it. Owing to this, when

at secret prayer, I used to bewail my sad state before the Lord, in such words as the following: "O Lord! I am an entire stranger to the mysteries which are in Thy revealed will. All Thy saints have other eyes than I have to see and read Thy word. They see great beauty and loveliness in the Lord Jesus Christ, while I see nothing in Him that is desirable. They find great delight in Thy service, but I find none. O Lord! open thou mine eyes to behold the wonders of Thy law." The conclusion I drew from this was, that I was as yet utterly ignorant of that saving knowledge with which the very least and weakest of God's children are endowed. For when I heard them speak of their communion with God, and of the reality of another world, they spoke so feelingly and lively of these things as made me conclude that I never knew any thing of what they said.

I compared the people of God to travellers who had been in another country, and who, when they came home, were giving descriptions of it to those who had never been from their native land; and myself to a man who had never travelled, but had only read of the nature and appearances of the country; and, by means of a map, could speak more fluently of it than some who had travelled through it. But there was a great difference between their description of it and mine; not only in manner, but also in matter. They could say that they saw such and such things with their eyes, while all that I could say was, that I heard of these places, but never saw them, only that I believed the truth of the description. But because I was never there, my knowledge could not be real, but only notional.

I was still plagued with slothfulness and backwardness, and could find no inclination to duty but when forced to it by a natural conscience. I found such backwardness in myself, that I was, as it were, dragged to it; yea, I thought that I could sooner travel many miles barefooted on frost and snow, than go to prayer; nor did this backwardness proceed so much from an aversion to the duty itself, as from a slothful frame of spirit. Many were the portions of scripture I found charged against me for these things: such as "The slothful man saith there is a lion without, I shall be slain in the street." I, moreover, felt a desire to delay the duty till a more convenient time. When this prevailed there generally came something or other in the way, by which the duty was altogether omitted. "Yet a little sleep, a little slumber" (Proverbs vi. 9).

The following text was very terrible to me: "Because thou art neither cold nor hot, I will spue thee out of my mouth" (Rev. iii. 16). For I apprehended my case to be singular, because I could not find in myself that which others were telling me they found in themselves; namely, the love of Christ constraining them to obedience. This I could not find in myself; therefore my obedience was not right. I still continued in the dark, and could find nothing from the word of God that was of any comfort to me. For the book was still sealed.

One day as I was walking through the fields these words came into my mind : " Behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book " (Rev. v. 5).

I then rejoiced to think that the Lord Jesus had prevailed to open the book to all believers. O to think on that word " prevailed " against all devils, whose work it is to shut men's eyes from seeing the things that belong to their peace. I believed that the Lord would both open the book and my understanding to know it, which made me long to know the mystery of salvation.

There was one book in the Bible on which I could never look with delight ; namely, the Song of Solomon. I heard some sermons from several texts of it, but could never hear them with any delight, because I could not believe them to be divinely inspired, having heard some people say, that it was a song made between Solomon and Pharaoh's daughter. Therefore, when reading the Bible, I would not look into that part of it.

My former darkness and deadness still continued, and I sought from place to place in the Bible except in the part which I have mentioned, for some word suitable to my case, but could find none. But one Sabbath morning while praying that God would bless the public ordinances to me, and that He would make dark things light, I had some impressions on my mind that the Lord would give me directions that day how to walk. Therefore I went cheerfully all the way to the Kirk, hoping that God would shew wonders to the dead ; and during the time of worship, I was waiting impatiently for God to send a portion of His word with light into my soul, but when the sermon was near a close I was as dead and dark as before. I then began to despair more than ever, calling myself a fool for believing any impressions I felt at prayer in the morning.

While I was thus perplexed, the minister was discoursing of the believer's exercise when under desertion, and said, that they made it their study to attend every place where they thought to meet with their beloved ; and that it was their language, O that I knew where I might find him ! Then he cited these words : " Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy* flock to rest at noon : for why should I be as one that turneth aside by the flocks of thy companions ? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents " (Song i. 7, 8).

The only thing which my soul wanted to know, viz., where I might meet with Christ, was here expressed to me in the former of these verses, while the answer was given in the latter ; so that before I arose from where I was sitting, I was both directed and comforted. I beheld also several glorious things afterwards in this book.

One thing in particular I learned from these scriptures was, that I should still wait upon God in the use of means, and follow



the footsteps of the flock. There was another scripture also that supported my mind under the delays with which I was tried, and which kept me still in the way of duty: "In the morning sow thy seed, and in the evening withhold not thine hand" (Eccles. xi. 6).

From which I further learned that it was my duty to be still in the way of all means, because I knew not what means the Lord might bless to me; that it was dangerous to be out of the way that Christ used to pass by; but still to wait like the blind man, begging, in the way of duty. And the fourth verse says, that he who observeth the wind shall not sow. Which I thought might imply that I should not regard the winds of temptations, nor the clouds of discouragements, but rather to be always in the way of duty. These considerations kept me always at prayer and other exercises. In February, 1742, I was still seeking for this or that means for deliverance; but to no purpose, for I was like the door turning upon the hinges, and could never turn off the cheeks of sloth. I was altogether ignorant of Christ and His righteousness; was still hearing and reading of that grace of faith, and the necessity thereof to obtain salvation; yea, without which, there was no salvation to be had, and I was certain that I had never as yet believed; for I thought it was presumption to believe my sins were forgiven, till I should find a certain measure of humiliation, and sanctification of nature. And besides the want of these qualifications, the thoughts of the great number of the iniquities of my past life terrified me, so that I durst not believe, unless God would work a miracle to encourage me. I have wished that God would send an angel, or give me some visible manifestation from heaven, before I could venture to believe. "Master, we would see a sign from thee."

One Sabbath as I was coming home from church, I was musing on these things, and wishing that some additional voice from heaven would sound in my ears, to testify unto me that my sins were forgiven, for I thought that without this, my conscience would never be satisfied. While thinking on these things, these words came into my mind, "Behold, I thought, He will surely come out to me, and stand and call on the name of the Lord his God."

After I had read that passage, I began to consider how I should apply it to myself, and thought that Naaman represented sinners who came to the Lord Jesus, to be cleansed from spiritual leprosy, and that Christ's answer was such as the prophet gave to Naaman, "wash in Jordan and be clean." I saw that the Lord Jesus was ascended into heaven, and had given commission to His ministers, under the gospel, to direct all leprous sinners who want to be cleansed, to wash in His blood and be cleansed; and that it was in vain to look for miracles now, and that if I would not believe the truth of His word, I would perish for ever; and that many who saw the Lord Jesus with their natural eyes did not believe, although they saw the miracles which He performed. I then endeavoured to believe, but could not, not being convinced

that it was my real duty to believe, till I should be better qualified. Some time after this, I met with a Christian friend, and spoke to him of my fears and the workings of my mind, but he spoke in such high and experienced language, as I could not understand. He told me of the victories that faith would obtain over all these doubts, but I did not know what faith was, only by report. I enquired "what was his opinion of Mr. Whitefield?" about whom I had heard many things, though I did not hear him myself. To which he replied, "that he preached the doctrine of grace in its ancient purity." Hearing this, I began to consider what kind of doctrine that could be. But such was the pride of my heart, that I could not think of asking what difference was between that and any other; and because I found him to approve of that doctrine, I approved of it also, although I knew nothing about it. After parting with this man, I began to ponder in my mind what kind of doctrine that could be; for he spoke of it as different from every other doctrine in the world. I felt very uneasy till I should know more of this doctrine of free grace, and therefore read all the books I could get; but remained still in the dark. I thought that to be saved by free grace, was to perform sincere obedience to the commands of God, and that wherein I came short, God, for Christ's sake, would forgive. And when I considered the promises, I looked first on the conditions to be performed by me, before I could pretend to have any right to Him.

*(To be continued.)*

## **Ordination of Rev. D. A. Macfarlane at Bonar.**

THE Northern Presbytery of the Free Presbyterian Church of Scotland met at Bonarbridge on the 17th August, for the purpose of ordaining and inducting Rev. Donald A. Macfarlane, M.A., probationer, to the pastoral charge of the combined congregation of Creich, Laing, Rogart and Dornoch. The Moderator, Rev. J. R. MacKay, M.A., Inverness, preached an appropriate sermon from 2 Cor. v. 20—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

After the usual questions had been put and satisfactorily answered by the pastor-elect, the formula was signed in the presence of the congregation, and the Moderator, by solemn prayer and the laying on of hands, ordained Mr. Macfarlane to the office of the holy ministry. Rev. Neil Cameron, Glasgow, who was associated with the Presbytery, then suitably addressed the pastor, and Rev. Donald Beaton, Wick, the congregation. After the benediction was pronounced, Mr. Macfarlane was welcomed by the congregation on retiring.

There was a large number of people present. Our prayer is that the Lord may abundantly bless the labours of the young minister to the congregation over which he has been set in holy things.

## The late Mrs. Gillanders, Oban.

THE Oban Congregation, like the majority of the congregations of our Church, have to mourn for their dead. The subject of this brief sketch departed this life on the twenty-sixth day of April last, but we consider that her memory should be perpetuated in these pages even at this late date. The most of what follows was supplied by one who knew her intimately.

Mrs. Gillanders was born at Tassag, Torridon, Ross-shire, in November, 1838, and was the youngest of a family of seven daughters. Her mother was a pious woman, who used to take her children along with her when she went to private prayer, and Mrs. Gillanders related how she was thus early taught to pray. When she grew up in Tassag she followed this godly example, and often retired to the caves of the rocks near her home, there to seek after God. But she did not come, however, to have evidence of real fellowship with God till some years after her marriage. The Scripture which gave her relief and light and joy was Zechariah iv. 7-9. It was in the twenty-first year of her life that she got married to John Gillanders, a pious young teacher, who was a native of Kishorn, Lochcarron, and who had come under the influence of the truth under the Rev. John Kennedy, Redcastle. The Gaelic Society had sent Mr. Gillanders to Torridon, and in addition to his duties as teacher he had to conduct religious services. Shortly after her marriage Mrs. Gillanders removed, along with her husband, to Arrol, Lewis; and from there, a few years afterwards, they removed to Staffin, Skye. From Staffin the Society sent Mr. Gillanders to Geocrab, Harris, where he remained till his death in 1886. In Harris Mr. Gillanders had to conduct services every Sabbath, and all who knew him testified of his piety and wisdom. Mrs. Gillanders acted as Bible woman in Harris, her duties being visiting the sick and reading and praying with them. She also taught many of the people to read Gaelic, thus enabling them to hold family worship for themselves. She acted in this capacity in Harris for upwards of twenty years, and was very highly esteemed for her works' sake. In 1893 she cast in her lot with those who followed God's Word, and was to the end a faithful and sympathetic member of our Church wherever she went. In 1910 she left Harris, and came to live with her youngest daughter, who was appointed teacher in Heaste, Skye. When this daughter got married Mrs. Gillanders came to live with her at Oban, where she resided till within two weeks of her end, when she removed to Glasgow, hoping the change might benefit her health. But these hopes were not realised, as she died in the house of another of her daughters in Glasgow on Sabbath evening, 26th April last, as already stated, after an illness of six days' duration.

During her last illness she seemed always in the attitude of prayer, and often quoted the words, "Said I not unto thee, that,

if thou wouldst believe, thou shouldst see the glory of God?" Mrs. Gillanders was a woman who had seen many of God's real people and had heard eminent preachers, and knew the difference between what passes in our day under the name of religion and what she had been acquainted with and had by experience felt. She deplored the low state of the cause of Christ in our land, and we believe she was earnest at the throne of grace that His kingdom might come. She was greatly interested in our Church at large, and the Oban Congregation have lost not only an esteemed member but one who took a deep interest in its spiritual welfare.

Mrs. Gillanders left behind her three daughters, who mourn her loss, and to whom we desire to extend our sincere sympathy. Her only son died in America about a year after her husband's death. Her remains were conveyed from Glasgow to Harris, and interred beside those of her husband. "Blessed are the dead which die in the Lord."

A. M.

### **Death of Pastor Jacob Primmer.**

WE regret to notice this month the death of the well-known Pastor Jacob Primmer, which sad event took place at Dunfermline on Friday, 16th August. Mr. Primmer had been suffering from the effects of paralysis for some time previous to his decease. The name of Jacob Primmer has been known for a number of years throughout the kingdom as that of a zealous witness for Protestant truth. A minister of the Church of Scotland, he witnessed with grief and alarm the advances of Ritualism in belief and practice within the pale of that body, and he did not hesitate to denounce and oppose these lamentable advances in every lawful way in his power. Mr. Primmer was a man of invincible courage, and in face of overwhelming odds at Presbyteries, Synods, and Assemblies, he stood his ground, and in recent times especially, scored some decided victories. A little rough and unrefined, perhaps, in some of his methods, we believe at the same time he was a truly-converted man who loved the truth for its own sake, and who ardently desired that evangelical doctrine and New Testament worship should be maintained in the Church for the glory of God and the lasting good of men's souls. His conscientious and unceasing efforts have done more than may be realised to put a check upon the Rome-ward tendencies of many ecclesiastics in Scotland. We join with all sincere Protestants in mourning the removal of honest Mr. Primmer. He was 72 years of age. May the Lord raise up other witnesses to take his place!

J. S. S.

I BLESS God I know several precious souls of whom this world is not worthy, that have found more of God in afflictions than in any other gracious dispensation. Manasseh got more by his iron chain than ever he got by his golden crown.—*Brooks.*

## A Note on the Great European War.

BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.

EVERYBODY instinctively feels that the present European War is something out of the ordinary course of things—something even out of the ordinary course of wars. For my own part—although I should like to say it with great submission and deference—I feel strongly persuaded that this is none other than that War of Armageddon, concerning which, in substantially the same sense, prophets under the Old Testament and apostles under the New Testament have forewarned us, and to which the directest reference is made in Revelation xvi. 16. My reasons for this conclusion are such as the following :—

(1) I reckon that history has gone far to establish the reliability of that method of interpreting the Book of Revelation which commended itself to such writers in the past as Mede, Durham, Newton (Sir Isaac), Elliott, and Wylie—a method which proceeds on the supposition that in the Book of Revelation the events which touch upon Christ's mediatorial reign over the kingdoms of this world—from the days of the Apostles down to the end of the world—are referred to in order.

(2) The latest expositors of this school, notably Elliott and Wylie, satisfy me in the reasons they have given for identifying the drying up of the Euphrates (Rev. xvi. 12) with the drying up of the Turkish power, especially in Europe.

(3) The process of drying up the Euphrates—in the sense now explained—having been almost finished, the next ostensible event in the Biblical representation is Armageddon.

(4) The present European War answers the description given in Revelation of Armageddon in these two essential circumstances, that is, first, in respect of the contending parties ; and, second, in respect of the manner in which the great trouble should be introduced. As to the former circumstance, has there not been, like Armageddon, a gathering of the kings of the earth—even of the whole world—to this war? As to the latter circumstance, may we not, in the surprising suddenness with which this war has broken out and enveloped all Europe, see those words of Rev. xvi. 15—"Behold, I come as a thief"—fulfilled?

If this conclusion is correct, we may, or rather must, say that in this war we see the wrath of the Lamb. Any other view-point is wholly defective as an explanation. God made Jesus both Lord and Christ, but both Churches and States in Europe have failed to acknowledge Jesus in this capacity. Therefore the wrath which was threatened (Psalm ii. 12) has now been revealed. One hears much nowadays about prayer. That is, so far, good. But prayer without repentance is but mockery. Let us pray that we ourselves, and our beloved native country—yea, and the whole of Europe—may speedily be brought to acknowledge that Jesus is

Lord, to the glory of God the Father; and from this let there be a going on to renounce every system of priestcraft whereby the unique glory of the One High Priest is obscured; to renounce every system of doctrine that calls in question the truth of Christ's testimony to the divine authorship of Holy Scripture; and to denounce every way that tends to dethrone Christ from His place of dominion, whether as He is Head of the Church or Head over all things for the benefit of His Church. Then, and not till then, may we expect a realisation of the good things spoken of in Zephaniah iii. 9: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

## **Suipeir an Tighearna: Rivetus.**

*Teagasg, a chum gu'm bitheadh iadsan le'm b'dill 'tighinn gu  
h-ìomchuidh gu bord naomh an Tighearna air an  
ullachadh roimh laimh;*

LEIS AN URR. ANDREAS RIVETUS.

*(Air eadar-theangachadh o'n Laidinn airson a' cheud uair.)*

*(Air a leantuinn o t. d. 160.)*

## **AN TREAS CAIBIDEIL DEUG,**

*A tha mu thimchioll an urraim diadhaidh leis am bu choir dhuinn  
tighinn thun a' buird naomh so, agus compairteachadh dhe  
an t-Sacramaid.*

"**A**N uair a shuidheas tu a dh' itheadh maille ri h-uachdaran, thoir an ro-aire do na bheil fa d' chomhair: Agus cuir sgian ri d' sgornan, ma's duine thu air do thabhairt do gheocair-eachd" (Gn. Fhoc. xxiii. 1, 2). Tha rabhadh so an duine ghlice, ann an aghaidh mi-mheasarrachd aig bord bidh, agus gu h-araidh ann an lathair nan uachdaran, a' teagasg dhuinn gu bheil e neo-sheachanta feumail dhuinn, ann a bhi a' tighinn gus a' chuir naomh so, a's le Dia, gu'n tugamaid fìor aire dha na nithean sin a ta air an cumail fa'r comhair. Cha'n e, gu dearbh, gu bheil aobhar eagail gu faod neach a bhi 'na gheocair no 'na fhear ana-caithteach aig an t-suipeir so, oir cha'n'eil iomadh seorsa biadh aig a' bhord so, ach aran a mhain, agus, mu dh'amhairceas sinn ris na tha gach neach a' cur 'na bheul, gun ach gle bheag de aran fhein, agus mar an ceudna tha blas agus nadur an arain cumanta agus abhaiseach, gun annlann air bith. Cha'n'eil mar sin aite aig glutaireachd air bith aig a' bhord so. Mar an ceudna ma dh' amhairceas sinn ris na nithean ud a ta air an cur fa chomhair na h-inntinn, airson greim a dheanamh orra; cha'n'eil e comasach gu'n teidheadh iartas no miann ro fhada dh'an taobh-san. Ach faodaidh sinn 'tighinn gearr air dhoigh eile, agus,

co-cheangailte ris a sin, tha cunnart ni's mo ann an so na ann an cion-urraim gheocairean, aig cuirmean comhladh ris na h-uachdrain.

Agus gu firinneach, 's gann gu r h-urrainn iadsan a theid air an aghaidh gun smuain, no fein-cheasnachadh, an cunnart so a sheachnadh. Agus air an aobhar sin tha an t-Abstol ag radh mu dheighinn an neach a dh'itheas agus a dh'olas gu neo-iomchuidh, gu bheil e ag ith agus ag ol breitheanais dha fein, gun e a bhi a' deanamh aithne air corp an Tighearna (1 Cor. xi., 20). Anns na briathran sin, tha an t-Abstol a' teagasg gu bheil feum air a bhi, ann an cleachdamh ar n-inntinn, a' deanamh eadar-dhealachaidh ghlain, anns am bi an tuisge a th'air a naomhachadh a' toirt fìor aire dh'an eadar-dhealachadh a tha eadar an t-aran so agus aran cumanta, agus, air an doigh so, a' tighinn gu a bhi a' caidreamh beachdan cearta, 'th'air an tarruing o fhocal Dhe, mu thimchioll an diomhaireachd so gu leir. Oir ma tha e ann an nadur fein eucomasach dhuinn obair no saothair air bith a ghabhail os laimh no a thoirt gu crìch ann an rathad ceart agus beusach, mar gabh toinise an ceum toiseach, tha e 'na nì cinnteach gu bheil feum ro-mhor air roimh-churam anns na gnothuichean a ta ag amharc aon chuid ri slainte no ri dìteadh; agus dh' fheumadh an roimh-churam a bhi a' gabhail mar riaghailt focal Dhe, agus cha'n e na nithean a bhitheadh taitneach do nadur an duine; oir anns na Sacramaidean tha na nithean a ta faicsinneach corporra, agus 'nan nithean a ghabhas laimhseachadh agus cothromachadh, ach tha an diomhaireachd spioradail folaichte, agus is ann le curam agus aire neo-chumanta 'tharruingear a-mach an nì a ta spioradail. Anns a chuis so, ma ta, tha iadsan a' dol cli nach fan ann am meadhon an rathaid, ach a dh' fheumas a dhol ro fhada gu aon taobh no gu taobh eile. Oir tha aireamh nach 'eil beag ann, agus, air dhoibh suil a bhi aca a mhaire ris an nì sin air am faod an t-suil eòlas a ghabhail, mar a ta Augustin g'a chur, tha iad a' tighinn gus a' bhord naomh mar gu bord cumanta, agus gu minic le nì's lugha de churam, gun iad a bhi a' toirt an aire gur h-e 'th'againn ann an so samhlaidhean a bha air an cur air chois leis an Tighearna fein, gu robh iad air an naomhachadh tre 'fhocal-san, agus mar sin gur h iad sacramaidean corp agus fuil an Tighearna, agus mar sin, eadhon airson a' cho-chordaidh a ta eadar an nì a ta a' samhlachadh agus an nì a ta air a shamhlachadh, gu bheil na h-ainmean a bhuineas do an nì a ta air a shamhlachadh air an toirt dh'an nì a ta a' samhlachadh; agus mar sin, a thaobh nan samhlaidhean, cha bu choir dhuinn a bhi ag amharc cho-mor riu fhein ach ris cìod e a tha iad a' ciallachadh, agus mar so bithidh sinn a' gabhail aithne air corp an Tighearna.

Tha feadhainn eile ann, agus air dh'an inntinn a bhi cus air a togail roimh laimh le beachd nam muinntir a ta ag ardachadh na samhlaidhean gu airde ro-mhor, 'sann tha iad a' toirt urraim do na samhlaidhean nach buin doibh, agus air dhoibh a bhi mar so lan eagalan agus theagamhan, tha iad g'an sgitheachadh fein gu



diomhain, agus mar so cha'n'eil a' mhuinntir so, ni's mo na iad sud, ag aithneachadh corp an Tighearna, no ag eadar-dhealachadh a' chuirp sin o na biadhan ud a bha air an cur air leth airson a bhi a' samhlachadh corp an Tighearna.

Ach gluaisidh an neach sin gu tearuinte ann am meadhon an rathaid, leis nach àile a dhol aon chuid ro fhada a dh' ionnsuidh na laimh deise, no a dh' ionnsuidh na laimh clì. Ni e so, uime sin, eadar-dhealachadh a chur gu curamach, cha'n e a mhain eadar Dia a tha a' toirt a' chomharraidh agus a' chomharraidh fein, a ta air a thoirt; ach, mar an ceudna, eadar a' chomharraidh agus an ni sin air am bheil e, mar mheadhon, a' tabhairt dhuinn eolais. 'S ann do Dhia, a chuir air chois an comharradh, agus do Mhac Dhe, a tha g'a thabhairt fein duinn tre'n comharradh, d'ur ni sinn feum ceart dhe'n comharradh, a bhuineas an t-urram a's mo, comhladh ris an togradh agus an umhlachd a's airde, araon ann an corp agus ann an cridhe. Dh'an t-Sacramaid buinidh urram mar do ni, ged tha e ann fhein gun bheatha, gidheadh a ta air a' chur air leth airson feuma naoimh, agus air sgath an daimh anns am beil i a' seasamh dha na nithean a's ro naoimhe. D'ur bha Maois air ti 'tarruing am fagus dh'an phreas a bha a' lasadh, fhuair e aithne a bhrogan a chur a bharr a chosan, 'se sin, gu'n deanamh e an ni sin a b' abhaist do sheirbhisich a dheanamh dh'an Tighearnan; oir is ann le cosan casruisgte b' abhaist do sheirbhisich o shean a bhi a' deanamh seirbhis dh'an tighearnan, chum mar so gu nochdamh iad umhlachd, agus cia mar bha iad fo fhiachan seirbhis a dheanamh. Mar sin is eigin duinne 'tighinn ann an lathair an Tighearna le spiorad a ta suidhichte gu irioslachd, agus air ullachadh roimh-laimh chum umhlachd. Cha'n e deas-ghnath air bith a ta air iarraidh ann an so, ach firinn anns an taobh a stigh, chum 's air dhuinn a bhi a' feitheamh air Dia, a dh' ullaich a bhord fein air arsonne, agus air a Mhac a ta g'a thabhairt fein duinn, gu'n aidicheamaid nach 'eil umhlachd air bith air ar taobh-ne tuilleadh agus cus, air dhuinn a bhi ag amharc ris an aran neamhaidh, agus, anns an t-seadh so, cha'n'eil sinn ag aicheadh nach 'eil e eucomasach do neach air bith 'gabhail ris an aran neamhaidh mar bu choir, mar 'eil e air tùs a' deanamh aoraidh Dha—ach cha'n e sin a bhi a' deanamh aoraidh dh'an t-sacramaid fein.

(*Ri leantuinn.*)

## Notes and Comments.

**Fitly Spoken.**—"Parental authority is very much at a discount to-day," said Sir Dyce Duckworth, the famous physician, at a recent meeting in London. "When the cane was removed from the schools they took away Solomon's rod, which was meant to punish wickedness—naughty boys and naughty girls, too. In the absence of that we are suffering from, and are surrounded by, an unwhipped generation which for want of that proper correction in the wisdom

of Solomon, has become full of self-sufficiency. There is no real respect or reverence for anything. We want to see Christian teaching in all our schools, and we can get it if we want it . . . We are ashamed of our religion. We do not rebuke wickedness and vice when we see it. We are poor creatures, Little Englanders. The Big Englander is the man who has the courage of his opinions, and says what is right whether he dislikes doing so or not. One sees bad manners and want of respect in young people of all ranks. I notice the very bad style of dressing that exists. It is a thing to be rebuked. It is intrinsically ugly and bad. It is not graceful, but disgraceful. There is something wrong that English women should want to copy silly fashions of French women. The country at this moment is suffering bitterly from the want of womanliness."

**Views of a British General.**—There passed away, suddenly, in a train, on 17th August, Lieutenant-General Sir James Moncrieff Grierson, a native of Glasgow, who was one of the most distinguished and capable officers in the British Army. His death was due to heart failure. The deceased General appears to have had decidedly orthodox leanings in matters of religion. He once wrote a minister of the Church of Scotland as follows: "Please tell the General Assembly to send good Scots ministers of the old type, and you will find that their labours will not be thrown away. You might tell them that soldiers prefer the psalms and paraphrases to new-fangled hymns." The removal of such a man at the present crisis is a loss much to be deplored from every point of view. May the great Captain of Salvation go forth with our armies, and may our soldiers learn, amidst all their diligent attention to duty, that by His help alone they can obtain the victory!

**Death of the Pope.**—It appears to us a somewhat significant providence—whether for good or ill it may be difficult meantime to decide—that Pope Pius X. has died at the very moment when Europe is in the throes of a great convulsion. He passed away on 20th August at the age of seventy-nine. Personally he is reported to have been a man of amiable character and simple life. It is to be remembered, however, that the Pope is the representative of an evil system, worked by crafty men, the agents of "the god of this world," propagating Anti-Christian errors and practices. The reign of the late Pontiff was marked by decided displays of Papal tyranny, which after all did not help the interests of the system. The *Ne Temere* decree, declaring marriage between Roman Catholics and Protestants, as null and void, unless celebrated by the priest, was an outstanding example of the arrogance referred to. The War may interfere to some extent with the appointment of another Pope, as the College of Cardinals with which the election rests, has representatives in opposing countries. "The Lord reigneth."

**Death of General of Jesuits.**—It is a remarkable thing

that the Head of the Jesuit Order in the Church of Rome—known as the “Black Pope”—died only a few hours before the Supreme Pontiff. His name was Father Wernz, and his death also took place at Rome, at midnight on 19th August. That two such prominent personalities in connection with the “Man of Sin” should pass away within a few hours of one another, appears, to say the least of it, an extraordinary circumstance at the present time.

### **Jesuits to be Expelled from a Mexican State.—**

Governor Villareal has issued a decree limiting the scope of the Catholic Church in the Mexican State of Nuevo Leon. He declares that during the life of the nation the Church has been a pernicious factor of disruption and discord, and has entirely forgotten its mission. Foreign priests and Jesuits are to be expelled from that State. Confessions are prohibited, and Catholic colleges which have not at their head a graduate of normal schools of that country are to be closed. Governor Villareal says the action has been taken in the interests of public health, morality, and justice.—*Glasgow Herald*, 29th July.

**Another Deluge Record.**—To-day, when unbelieving criticism has become increasingly bold, in the good providence of God, a still stronger witness is borne to His Work by inscriptions recovered from the dust of ages. The facts were related on Wednesday, 10th June, by Professor Sayce, at a meeting of the Society of Biblical Archæology.

It seems that, quite recently, Dr. S. Langdon, of Oxford—while turning over some documents which had been found at Nippur in Babylonia, and which are now preserved at Philadelphia—discovered another record of the Deluge, written in the Sumerian language, and older than the time of Abraham. This version is in harmony with the Book of Genesis in striking details; and besides giving us an account of Noah, the man who was “righteous in his generation,” it explains the Deluge as having been caused by human sin.

This remarkable inscription goes further than that. It traces sin to the Fall, and associates the Fall with the partaking of forbidden fruit, at the instigation of the serpent—just as we read in the Bible!

At a glance, it will be seen that this version of the Deluge will be of profound interest to believers in the Word of God, even as it will “call a halt” to destructive criticism. Full particulars are promised shortly; and it is unnecessary to say that we await these with the keenest satisfaction. Meantime, we thank God for another witness to the truth of His Holy Word.—*Bible League Quarterly*.

**The Cradle of Mankind.**—This is the title of a recently published book, written by Rev. W. A. Wigram, D.D., and E. T. A. Wigram. Dr. Wigram has spent ten years in Kividian,

and is familiar with the social life and traditions of the Kurds. The following extract, in reference to Mount Ararat and the commemoration of Noah's sacrifice is interesting:—"It must be understood, 'say the writers,' that no people here, save the Armenians, look on the great cone which we call Ararat, but which is locally known as Aghri Dagh, as the spot where the Ark rested. The Biblical term is 'the mountains of Ararat' or Urartu, and the term includes the whole of the Hakkiari. A relatively insignificant ridge, known as Judi Dagh, is regarded as the authentic spot by all the folk in this land; and it must be owned that the identification has something to say for itself. . . . Whatever the facts, the tradition goes back to the year A.D. 300 at least. That date is, of course, a thing of yesterday in this country; but the tale was of unknown antiquity then, and is firmly rooted in the social consciousness now. In consequence, Noah's sacrifice is still commemorated year by year on the place where tradition says the Ark rested—a *ziaret* which is not the actual summit of the mountain, but a spot on its ridge. On that day . . . all faiths and all nations come together, letting all feuds sleep on that occasion, to commemorate an event which is older than any of their divisions."

## Church Notes.

**Communion.**—Ullapool (Ross), Stratherrick (Inverness), and Vatten (Skye), first Sabbath of September; Broadford (Skye), Finsbay (Harris), and Strathy (Sutherland), second; Applecross (Ross), Tarbert (Harris), and Stoer (Sutherland), third; Laide (Ross), fourth. John Knox's, Glasgow (Hall, 2 Carlton Place, S.S.), and Tolsta (Lewis), first Sabbath of October; Ness (Lewis), second; Breasclete (Lewis), and Scourie (Sutherland), third; Wick (Caithness) fourth.

**Translation of Psalms into Kaffir Metre.**—The following letter, reporting progress in this matter, from Principal Henderson, Lovedale, has been recently received by the Rev. John R. Mackay, M.A., Inverness. We trust the revision of the translation will be carried through as rapidly as possible, consistently with accurate work. The letter will be read with interest:—

"LOVEDALE, SOUTH AFRICA,  
26th June, 1914.

DEAR MR. MACKAY,—I have your letter of the 2nd May, and I am glad to find that your people are reconciled to the delay that we have forced upon the production of this work. Your suggestion has come just when we are in a position to carry it out at once. The first section of the Psalms has now been in Mr. Bokwe's hands after our revision, and there is only the final collation of the emendations to be carried through so as to admit the printing of say about twenty off at once. I note that you wish about 100 copies to be done. This we shall have done without delay. I

shall send them on to Mr. Radasi, adding to the order say 10 copies additional to be sent to you, as I am sure the friends at home will be immensely interested in the work. I do not know if I told you that Mr. Lennox has been using the young students in training for the ministry on the work of revision, and it has proved an extraordinary interest to them, giving them a new conception of how precious we regard the fine shades of meaning in the sacred text.

We have correspondence from time to time with Mr. Radasi. There are several of his people now among our students, and they are doing well. The people are determined to have their children well educated.

I shall hope to write you as soon as the work is completed of this first section.

In the meantime, with kind regards, I remain, yours sincerely,

JAMES HENDERSON."

**Reply to Loyal Address to King.**—The Right Hon. J. M'Kinnon Wood, M.P., Secretary for Scotland, has forwarded to the Rev. Andrew Sutherland, Ullapool, Moderator of the Free Presbyterian Synod, the following reply to the Synod's Loyal Address to the King:—"Scottish Office, Whitehall, 4th August, 1914.—Sir,—I have to inform you that I have had the honour to lay before the King the loyal and dutiful Address forwarded by the Synod of the Free Presbyterian Church of Scotland for presentation to His Majesty; and that His Majesty was pleased to receive the same very graciously.—I am, Sir, your obedient Servant,

(Signed) J. M'KINNON WOOD.

**Acknowledgments.**—Mr. Angus Clunas, General Treasurer, 35 Ardconnel Terrace, E., Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—£20 10s. 8d. (100 dollars) from "A Friend in Lobo, Ontario, in memory of the late Mrs. Charles Henderson, Lobo, Ontario," per Rev. J. R. Mackay; £10 from Miss Jane Livingstone, Kintra, Acharacle, Ardnamurchan, "in memory of her father," per Rev. Alex. Mackay, Oban; 10/ from Miss Macphail, Stronchullin, Ardrishaig, and 5/6 from M. A. Macleod, Cacoura, Canada, per Rev. J. S. Sinclair; 2/6 from Mr. Angus Maclean, Guisachan, per Mr. D. Fraser. 2/6 from "A Friend," Resolis, for Foreign Missions, per Mr. Urquhart, Dingwall. 2/6 from "A London Friend," for Kaffir Psalms, per Rev. J. S. Sinclair. 20/ from "Friend in Thurso, to assist in sinking the Well mentioned in Mr. Radasi's letter of 5th June." £2 12s. 2d. from "Friends in Lochalsh, Ontario," for Bembesi Building Fund, per Rev. J. S. Sinclair.

Rev. N. Cameron desires to thank very sincerely the donors of the undernoted subscriptions:—For the Bembesi Building Fund—Mr. F. M., 3/6; Mr. J. M., 4/6; Mr. C. M., 4/6; Mr. J. M., 1/; Two Ladies, Rogart, £1 10s.; Wm. M., 10/; Mrs. C.

Glasgow, 10/; and Miss F. M., £1. For St. Jude's Building Fund—Miss M. C., Chicago, £1; and Wellwisher, Inverness-shire, 5/. Rev. J. S. Sinclair acknowledges, with thanks, 5/ from "A Friend," for distribution of Bibles among soldiers and sailors.

The Treasurer of the Dingwall Congregation begs to acknowledge, with thanks, 5 dollars, received per Rev. D. Macfarlane, from "T. M.," Brock, Sask., for Manse Building Fund; and £1 from "A Well-wisher," per Rev. D. Macfarlane, for the Sustentation Fund of the congregation.

Mr. Donald Sutherland, 201 Lavender Hill, London, S.W., begs to acknowledge, with thanks, the following donations to the London Mission Building Fund:—10/ from "Friends," Keills, Lochgilphhead, per Miss E. Macleod; and 4/ from "Two Friends," Dunblane post-mark.

### **The Magazine.**

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*(Notice of several Subscriptions is held over till next issue.)*