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**The Nineteenth Psalm.**

SEVERAL of the inspired Psalms contain vivid descriptions, in language of much poetic beauty, of the grand framework of Creation, and of the condition of the heavens and the earth at the periodic seasons of the year, such as spring, summer, autumn, winter. These descriptions may suggest the thought that the Psalms referred to were probably composed at one or other of these annual seasons. But, whether this thought be correct or not, such Psalms—or portions of Psalms—are often very appropriately sung by worshipping assemblies, and that with great force and impressiveness, at the seasons which they describe. The closing verses, for example, of the 65th Psalm, in which the Lord is praised for crowning the year with His goodness, and “the valleys” are described as “covered over with corn,” suggest the autumn or harvest season, while certain verses in the 147th Psalm, where the snow, the hoar frost, and the ice are alluded to, plainly depict the season of winter. Our present subject is the 19th Psalm, and if any time of the year more than another is before the Psalmist’s view, it is the summer season. He compares the sun to “a bridegroom” as he comes out of his chamber, and to “a strong man” who “rejoiceth to run a race,” and speaks of the universal influence of his heat. The nineteenth is a Psalm for the summer time, and would to God that a spiritual summer would visit our land and the world, when “the Sun of righteousness” would go forth, in the power of His Spirit, strong to run the Gospel race, to defeat all the evil competitors He has in the earth, and to obtain a glorious victory.

The Psalm consists of three parts. In the first part, which embraces six verses, the Psalmist enlarges upon the revelation of God’s glory in the work of creation; in the second (verses 7-11), he discourses upon the revelation of God in His law or word, with its superlative benefits; and in the third part (verses

12-14) he puts on record certain prayerful reflections, expressive of his sense of personal shortcoming and unworthiness, in view of God's revelation of His character and will.

The Psalmist, in the opening section of his song, concentrates attention principally upon God's works, as these appear in the heavens: "The heavens declare the glory of God; and the firmament sheweth His handywork." He recognises without difficulty that the heavens bear testimony to the existence of a Divine Author, and expresses the assured conviction that they show forth His glorious excellency—the excellency of His personal perfections and the fruits of His wisdom and power. Day by day, and night by night, he indicates, they utter their message, though not with articulate human voice, and their words go out through all the earth, to the very end of the world. The Psalmist then proceeds to single out the sun as that wonderful orb which excels all the rest of the celestial bodies in its powerful relation to the earth, and he describes, in poetic figure, God setting a tabernacle for it in the heavens, and the sun coming out, like a bridegroom from his chamber, adorned with beauty and brightness, and rejoicing, like a strong man, to run his race, which extends from one end of the heaven to the other, while he does not omit to observe, in conclusion, the all-pervasive warmth of this marvellous radiator of mysterious energy: "and there is nothing hid from the heat thereof." The Psalmist would have us, therefore, contemplate the glory of God in the material creation, and praise Him for His wondrous works of daily common kindness to the children of men.

But he would have us to go further than this. Recognising, as he does, under the teaching of the Holy Spirit, that man is a sinful, fallen creature, who requires to be converted from the error of his way, and that God has made provision for this saving restoration in a special revelation, he goes on to declare the excellencies of "the law" in which that revelation is embodied. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."

Now, the first and principal expression in this account of God's special revelation is "the law of the Lord." Let us explain that the word "law" here does not refer to the moral law exclusively. The moral law alone cannot convert any sinner; it can show us the divine standard of obedience, and our sin in relation thereto, but it points out no way of forgiveness or return to God. Neither does the word "law" here mean the gospel alone (as some understand "the perfect law of liberty" to mean in James i. 25). To limit the word to the record of God's love to sinners is a complete misinterpretation. "The law of the Lord," in this and all the

other Psalms, is equivalent to "the book of the Lord," or "the word of the Lord." The books of Moses were spoken of in the Old Testament dispensation as "the law of the Lord." Thus "the law of the Lord" is to be understood by us now as synonymous with God's Book or Word, containing the moral law, and the gospel of grace, and all that He has been pleased to make known for our instruction. Law and gospel are its chief contents, and by these, as instrumental means, He converts the soul. "The law of the Lord," thus comprehensively considered, is perfect, as God's complete and infallible revelation. His doctrine—His word—His book is perfect. All this is implied. It converts the soul; not apart from the Lord, but as the Lord's agent, employed and made effectual by Him.

Now, we would call attention to the fact that no such power as conversion is ascribed to the sight of the natural sun, or of any of the natural works of creation. Many people imagine that they are as well employed on the Sabbath, in going out into the fields and looking upon the face of nature, as they would be in studying God's Word or listening to the pure Gospel, but such are under the influence of unbelieving ignorance and delusion. Nowhere has God ever declared that the simple viewing of Him as He appears in the material creation will impart saving light or life to the soul dead in trespasses and sins. It is only His "law" or Word that can accomplish this great and blessed result, and it is, for most part, if not wholly, those who want to get away from His Word who betake themselves to the fields, or to worse, on the Lord's day. Indeed, we must first know "the law of the Lord" by spiritual illumination before we can, in a thoroughly profitable and spiritual manner, perceive or study the glory of God in the heavens and the earth.

There are five other words used besides "law" to describe the contents of God's special revelation, testimony, statutes, commandment, fear and judgments—and each of these words has its own particular shade of meaning. God bears testimony in His Word to truth as against error, right as against wrong; He gives a record of His statutes, or ordinances, and enforces commandments or authoritative directions, while He also exhibits the way of fearing and serving Him, and announces His judgments or decisions on a vast number of matters. His testimony is "sure"; it may be relied upon, and it makes wise the simple or foolish. His statutes are right, and they impart spiritual and heavenly joy to those who love them. His commandment is "pure"—free from imperfection—and gives light to those in darkness. The doctrine of His fear is "clean," without moral corruption—and they who receive it, shall abide in purity for ever, while His true and righteous judgments will advance truth and justice wherever they prevail. These precious doctrines, truths and precepts are "more to be desired than much fine gold" (the Psalmist proceeds), and are sweeter than the sweetest honey to the taste of those who know

their worth, and he confesses that "by them he is warned" from many evils, and that "in keeping of them there is great reward"—the greatest reward, no doubt, at last, in the enjoyment of the eternal inheritance.

The *third* and concluding part of the Psalm expresses the inspired author's humble and prayerful reflections. Considering himself in the light of the perfect standard of God's Word, he exclaims, "Who can understand his errors?" and prays, "Cleanse thou me from secret faults." He gets, it would appear, a new view of his shortcomings in knowledge, faith and practice. He finds errors in his thoughts, and words and actions more than he can grasp or comprehend, and prays the Lord that He would cleanse and save him from these faults that had hitherto been hidden, and from others that would require still to be discovered. And he is further much afraid of sins against light, deliberate, bold, and presumptuous sins, and entreats the Most High to keep him back from such dreadful evils, so that he should be really an upright man, worthy of the name, before God, and free from much transgression into which he would be liable to fall, to the dishonour of Him whom he served, and to his own unspeakable injury.

In the last verse, he still continues to pray. He is on safe and prosperous ground. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." The word "acceptable" in the original suggests acceptance, based upon atonement. Thus we see that the Psalmist expected no acceptance or blessing from God on the ground of personal righteousness, but on that of the righteousness of the Great High Priest and Atoning Sacrifice, prefigured and foreshadowed by the ceremonial law. If the Psalmist made such humble confessions and uttered such earnest petitions for cleansing, preservation, and acceptance as are expressed in this inspired song, how much more do we require to do so, who have had New Testament light and privileges, and have greatly misimproved them?

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LORD, if Thou art not present, where shall I seek Thee? If everywhere, why do I not see Thee present? Thou dwellest in light inaccessible, and where is that inaccessible light, or how shall I have access to light inaccessible? I beseech Thee, Lord, teach me to seek Thee, and show Thyself to the seeker, because I can neither seek Thee, unless Thou teach me, nor find Thee, unless Thou show Thyself to me. Let me seek Thee in desiring Thee, and desire Thee in seeking Thee; let me find Thee in loving Thee, and love Thee in finding Thee.—*Anselm.*

I LIVE, but not I: it is my Beloved that liveth in me: I love myself, not with my own love, but with the love of my Beloved that loveth me: I love not myself in myself, but myself in Him, and Him in me.—*An Old Divine.*



## Notes of a Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

*Preached on Sabbath, 25th February, 1917.*

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"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light. Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow" (Isaiah l. 10, 11).

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IN the fourth verse of this chapter, the Messiah, who is the Lord Jesus Christ, is the speaker, and He says: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." In our text He goes in search of this man that is weary to speak comfort to Him: "Who is among you that is weary, and needs comfort?" There were many others, but Christ enquires for a certain person—a person that is in great need—that He should speak a word in season to him. Christ gives a description of the man enquired for, as to his character and present condition. In speaking from the text, we shall consider:—

I.—The character of this man;

II.—His condition; and

III.—The counsel that the Messiah gives him.

I.—His character.

1. He feareth the Lord. The Lord's people are characterised in Scripture as fearing the Lord. It was said of Job that he was a man that "feared God and eschewed evil." There are two kinds of fearing God. There is, first, a slavish fear such as the devils and unconverted men have. This fear came into the soul of man by sin, and causes men to flee from God for fear of punishment. When Adam sinned, he tried to flee from God, and to hide himself among the trees of the garden, and this fear is natural to all his posterity. They fear the presence of God, and would desire that He did not exist. This fear is at the root of atheism—atheists deny the existence of God, for fear of punishment. This is not the fear that is spoken of in our text, but the fear that is implanted in the souls of those who are born again.

(1) It is a filial fear, the fear that children ought to have towards their parents. They fear their parents, not as enemies, but as those near and dear to them whom they love. This fear is not in any but in God's children.

(2) It is a reverential fear. They fear the Lord with reverence. God is great and glorious, and is to be "greatly feared in the assembly of the saints" (Ps. lxxxix. 7). We are to serve Him with reverence and godly fear. This fear is among the saints in heaven; they reverence God and fear Him. This fear, instead of

driving men away from God, draws them to Him, and causes them to seek His gracious presence, with desire to enjoy his fellowship, as in the case of Job, who said: "O that I knew where I might find him! that I might come even to his seat" (Job xxiii. 3). We ought to examine ourselves as to whether we bear this mark which makes us to seek after the Lord, as Mary at the grave sought the Lord. She saw a glorious angel, but she still wept till she saw the Lord Himself.

(3) Third, it is an obediential fear and leads to new obedience, as dutiful children obey their parents, not from fear of punishment but from love. They fear to offend their parents, whom they love. This is true of God's children, and is a mark of love, as Christ says, "If ye love me, keep my commandments."

(4) It is a holy fear, and causeth its subjects to forsake sin and to walk in the way of holiness.

2. The man enquired for "obeyeth the voice of his servant." The servant here is Christ. He not only hears the Voice, but obeys it. Christ speaks in His works of providence, and in His Word which we have in the Bible. Many hear His voice in the Bible who don't obey it. There is a great deal of disobedience to Christ's voice in this age, so that there is cause to ask, "Who hath believed our report?"

II.—His condition. Christ describes the man in question as in darkness—not the darkness of the natural state, but another kind of darkness to which the Lord's people are liable during their time in the world. To be in darkness is not pleasant. In a dark night one is afraid to go out of doors, lest he stumble and fall. It is pleasant to see the light. God's people would like to have the light always, and although the natural light is useful in its own place, some would prefer daylight always.

This man may be in darkness as to his saving interest in Christ. This is a darkness that tries him severely, and causes much trouble and anxiety to him, although it is no trouble to the unconverted. If you are a true believer you may be often in this darkness, although the rest of the Lord's people have no doubt about your interest in Christ. There was a godly man in Strathdearn who was often in darkness in this respect, though the Lord's people who knew him had no doubt but he was a true Christian. There was a godly catechist in the parish, who repeatedly visited him, and found that he was in much doubt about his case. The name of the man was William Grant, who lived in a district called Slochd. On one occasion, when the catechist visited him, William said to the catechist: "There is a passage of Scripture often on my mind which I do not understand, that passage is where David says, 'All men are liars.'" The catechist replied: "I understand that passage quite well. When I visit William Grant, he says to me that he is not a true Christian, but when I ask the Lord's people, 'Is William Grant a true Christian?' they answer, 'We wonder very much that you would ask us such a question. We

never doubted the fact that he is a true Christian.' And when I go to the surrounding parishes, and ask the same question of the Lord's people in these places, they return the same answer, but when I come to William Grant himself, and tell him of this, he will say, 'All these men are liars.'" Are you in this darkness, and saying: "O that I knew that Christ was mine, and that I were His"? We are exhorted to examine ourselves as to whether we are in the faith, and as to whether Christ be in us. The Lord's people examine themselves daily on this and other points pertaining to their everlasting peace. It is awful to go to eternity on a peradventure.

He may also be in darkness as to his duty. Some duties are clear, and there is no room for doubt. It is the duty of all to obey God, and to walk in the ways of His commandments. It is their duty to adhere faithfully to the doctrines of God's Word. The duty is so plain that it need not be made a matter of prayer as to what one ought to do. There were times when many forsook the truth, and some of these made it a matter of prayer to know the path of duty, but the path of duty was so clear in the light of God's Word, that it was not really necessary to pray for light as to what they ought to have done.

He may be in darkness as to God's dealings with him in providence. Jacob said: "All these things are against me," when, in reality, they were all for him. He may be in darkness as to whether he ought to profess the Lord publicly or not. On Communion occasions some are in this darkness. Have you ever been in darkness as to your duty to profess the Lord publicly? He is in darkness when the Lord hides His face from him, as David was, when he said: "Thou didst hide thy face, and I was troubled" (Ps. xxx. 7).

He may be in darkness also as to what will become of the Lord's cause in his day, as to whether it shall become very low, or be revived and prosper. He is not in darkness as to the issue, for Christ's kingdom must come, and Satan's kingdom must be destroyed. "He must increase, but I must decrease." When the Lord sent Moses to bring the people of Israel out of Egypt, He assured him that he would be successful in his undertaking, and that they would worship Him on this mount.

We need not be in doubt as to the issue of the Lord's cause in the world. It shall prosper, so that the earth shall be filled with the knowledge of the Lord, as the waters cover the face of the sea, when idolatry and every system of error shall be utterly destroyed. Dr. Wylie, writing on the seventh vial, says much on this subject, and holds that Romanism, Mahomedanism, and Hinduism, and other false systems are even now on the wane. These systems have led their dupes to atheism, as the French were led at the time of the Revolution in 1789. The destruction of these false systems shall be brought to pass when the last drop of the seventh vial is poured out. Then a happy time shall

succeed. Although we do not expect to see it, we rejoice that there is such a time coming.

The man in question, though in darkness, does not sit at ease in it. He is walking in darkness; he is not sitting in it. He is labouring to get out of the darkness into the light. He sometimes walks a long distance in darkness before deliverance comes. He is in darkness, and has no light; he has no comfort, and is in misery. However long you may be in darkness, it is your duty to seek out of it, and to labour diligently for that end. Those that never saw the light feel satisfied with their condition in darkness, and delight in doing the works of darkness.

III.—The counsel that Christ giveth him. (1) The first thing in the counsel is, "Let him trust in the name of the Lord." The name of the Lord means not only the Lord Himself personally, but His titles by which He reveals Himself in the Scriptures as the God of salvation, who loved His people from all eternity, and continues to do so for ever. His name is in the Word of the Gospel. The Apostle Paul, writing to the Church, commits believers to God, and to the Word of His grace. You may commit yourself to the same Word. There are many precious promises given in that Word, but you say, "I will wait till God's Word comes to me with power and comfort in the hand of the Holy Spirit." But, I say to you, when the Word of the Lord does not come to you, go you to the Word, and be not like the Quakers. It is your duty to read and search the Scriptures for all that you need. You will find your case in the Word of the Lord, and also the remedy. There is not a case in which you may be, but you will find in the book of Psalms. Trust in the name of the Lord, as revealed in His Word. Many found comfort from reading the Scriptures. Many go to other books for comfort and pleasure, but the Lord's people will go to the Bible. You may be in darkness on Sabbath morning, and you come to church praying that Christ will speak a word in season to you.

(2) The second thing in the counsel is, "Let him stay himself upon his God." When you are in darkness, without any light or comfort, with no good feeling within you, Christ advises you to cast yourself upon your God, as Job did, when he said, "Though He shall slay me, yet will I trust in Him." Say, as Peter and others said, "To whom shall we go? Thou hast the words of eternal life." This is the word of comfort Christ speaks to him that is weary. The tongue of the learned has been given to Him as the Mediator, that He should know how to speak a word in season. It is a word in season, and "a word in season, how good it is"! We may try to speak a word of comfort to the Lord's people in trouble, but we may err in not knowing *how* to do it; but Christ knows to speak the very word that is needed, and He knows also *how* to do it. Not knowing how to do it, we may aggravate the sorrow and misery of those whom we seek to comfort; but as Christ knows how to do it, the word He speaks brings light and comfort to His people.



While Christ speaks comfort to His own people, He omits not to speak a word to those who deceive themselves. In the following and last verse of this chapter He speaks to those who walk in the light of the sparks they kindle themselves. "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." The light they have is only sparks, which give light for a very short time, and then they are in darkness. Such was the light which those had to whom Christ said: "If the light that is in you be darkness, how great is that darkness?" And such is the light of many professing Christians at the present time, who substitute the word of man for the Word of God. Their light is short lived, and their end shall be quite different from that of the man to whom the Lord speaks a word in season. Instead of being brought out of darkness, they shall not only sit but lie down in sorrow, and they shall have of Christ's hand as a punishment for the choice they have made of their own inventions, and for refusing to be led by Christ, who is the light of the world. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). Education is widespread in our day, yet there is great ignorance of spiritual things among the people, more so than in former times, when many could neither read nor write. Much of the education that is given in the public schools tends to leave the scholars in ignorance of God's Word, and although they are told that they are going to heaven at death, they shall find at the end that they were sadly deceived; instead of going to heaven, they are going to hell.

Reading the words of the text, we may learn how Christ cares for His people, knows their sorrows, and comforts them in the time of need. He would have them to be of good cheer, as He said, "In the world ye shall have tribulation; but, be of good cheer, I have overcome the world." Before He left the world, we find Him comforting His disciples, saying, "Let not your heart be troubled." And now that He is glorified in heaven with the Father, with the glory which He had with Him before the world was, He has the same care of His people on earth, and ministers comfort to them, through the word of the Gospel, according to their need. Therefore, in the midst of all their trials and sorrows, He says in His Word, "I will not leave you comfortless." Let them then trust in the name of the Lord, and stay themselves upon their God. Amen.

Though God deliver not out of trouble, yet He delivers from the ill *in* trouble, from despair in trouble, by supporting the spirit. Nay, He delivers *by* trouble, for He sanctifies the trouble to cure the soul, and by less trouble He delivers from greater.

## The late Mrs. Duncan MacLachlan,

ELLERSLIE, CLARENCE RIVER, NEW SOUTH WALES.

AFTER a prolonged paralytic illness, this affectionate Christian lady, in the sixty-eighth year of her life, and in her home at Ellerslie, on Thursday night, 16th October, 1919, slept in Jesus. On the 19th the funeral, to Grafton Cemetery, was largely attended. Mrs. MacLachlan, *née* Annie MacDonald, was highly esteemed throughout the Clarence District. Her death has made a big blank in our small congregation.

She was the eldest daughter in a large family. She was naturally of an amiable disposition, and studious, and always a favourite with her teachers. She was a fairly good Gaelic scholar. At the age of twenty-one she married Mr. Duncan MacLachlan, a genial and kind gentleman, who in his youth, along with his parents and the other members of the family, emigrated from Kilmory, Ardnamurchan.

In 1897 she was under deep conviction of sin. "Thine arrows stick fast in me, and Thy hand presseth me sore." As the Communion season was approaching, she was on the verge of despair, but during that period the Lord brought her from death to life, and from darkness to light. "O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation. I will trust and not be afraid, for the Lord Jehovah is my strength and my song: he also is become my salvation." The potent change from death to life was to her a season of holy joy and gladness. With joy she drew water out of the wells of salvation. The following year she became a member in full communion, and, to the end, she maintained a most consistent Christian profession. She was much attached to the Lord's people and greatly enjoyed their Christian fellowship, and delighted to minister to them. "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

The settlement at Brushgrove, in 1895, of the late Rev. Walter Scott greatly encouraged her, and she much relished his fourteen years' faithful ministry. In her public testimony for the Word of God she refused to make any compromise. She held most firmly by the position taken up by the Reconstituted Synod of East Australia. In 1891 a congregation was formed at Brushgrove and Grafton, and the Ellerslie family was among those that joined. No one was truer to the remnant of that body than she was. Certainly no one, even in the Home Country, loved the Free Presbyterian Church of Scotland more than she did. It was keen grief to her that the congregation was so many years without a settled ministry, and it was her heart's desire that a true ambassador

of Christ should be placed over them. The congregation is vacant twelve years.

At her happy home at Ellerslie we passed very pleasant and profitable days. Their memory is still fragrant. Mrs. MacLachlan herself was possessed of a lovely character, combined with becoming and unassuming dignity. "The memory of the just is blessed." Our farewell was very solemn. We cannot forget it.

To the husband, the three daughters and two sons, and to the brothers and sisters, and other relatives we extend our heart sympathy, and commend them to God and to the Word of His grace!

D. MACK.

## **The Lord's Day on the Continent.**

THE Great War has taught the nations of Europe many lessons, but if the manner in which the Lord's Day is observed in France, Belgium, Holland, and Switzerland may be regarded as typical of how it is observed by the other nations of Europe, truly there is one great lesson which has yet to be learned, namely, that the Fourth Commandment is obligatory, without exception, on all peoples, races, nations, kindreds, and tongues. The Continental nations may continue openly to violate the Divine Command in respect of Sabbath observance, but the God of Heaven declares with unalterable authority, "Remember the Sabbath day to keep it holy."

To-day (as prior to the War) the so-called "Continental Sunday" stands forth an imperishable disgrace to any civilized peoples professing—as the Continental nations *do* profess—acknowledgment of the fundamental principles of Christianity. Any semblance, however, of the Christian Sabbath does not exist at all, but instead, one finds wherever one travels in the countries mentioned, that the Lord's day is being turned—and turned rapidly—into a day of unholy resting, vice, pleasure, and public sports. Moreover, a sad feature of the Lord's day on the Continent is this, that, as peace prosperity is being restored, the masses seem the more determined on spending their increased gains—small though they may be—in desecrating the Sabbath. There is also little indication of gratitude to God for deliverance from the hands of their recent enemies, the Central Powers.

With few exceptions the clergy, notably of the Church of Rome, act as leaders in the unhallowed task of rendering unholy that which the Lord of Creation has rendered, and proclaimed, holy. Truly, they shall reap their reward, for shall not the Lord—the righteous judge—"be avenged on such a people as this?" "Whosoever soweth to the flesh shall of the flesh reap corruption, but whosoever soweth to the Spirit shall of the Spirit reap life everlasting." One is not surprised to find the Church of Rome figuring in acts of Sabbath desecration, but it is otherwise

in the case of representatives of the State Churches of England and Scotland. It is illustrative, too, on the one hand, of the rapid strides which the Scottish Presbyterian and the English Churches are making Romeward; and, on the other, of the manner in which the Church of Rome is regaining a footing in France. Viewing the discreditable part (to put it mildly) which Rome played in the War, one hoped passionately that the "aftermath" of that War—the greatest in history, fought largely on French soil—would witness the recognition in the victorious countries of any form of religion other than that of Rome. That such, however, is not the case, and that France is returning rapidly to the bondage and mediæval darkness of Papal Rome, may be observed from the following notorious case of Sabbath desecration, the facts of which were communicated to the writer.

On Sabbath, 20th March last, Paris celebrated what was popularly and Popishly described as "Palm Sunday." In the changeable weather, generally associated with Spring, and from an early hour, vendors were out in the streets offering for sale armfuls of branches of *box*, which in France take the place of the sprays of palm used in England as symbols of the day. Outside the Madeleine, one of Paris' most fashionable Catholic Churches, there was an animated scene, and every worshipper bought his bunch of *box*, from one or other of the dozens of vendors, to take into the Church to be "blessed," and then to be carefully kept in the home until the corresponding day next year. All the famous Churches had their vendors. In the street leading to *Notre Dame de Lorette* there were rows of barrows, piled high, shortly after dawn. By noon, on the Lord's day, the emblems had nearly all disappeared. Special services were held in the English and Scottish Churches. The Rev. Father Talbot, of the Community of the Resurrection of Mirfield, preached the sermon at St. George's Church, where there were a series of missionary and special services throughout (what was described as) "Holy Week." At the British Embassy Church, the Rev. A. S. V. Blunt, chaplain, preached a sermon, dwelling on the significance and solemnity of the Festivals. A similar sermon was preached by the Rev. Thomas Wright, minister of the Scottish Church, 17 Rue Bayard, Champs-Élysée, Paris. The Roman Catholic Church of St. Joseph, in the Avenue Hoche, was filled at every celebration of Mass throughout the morning.

As to what happened after "Church Service" we leave the following quotation from the Continental edition of the *Daily Mail* of the following day to bear significant testimony. The quotation runs:—

"*Fun of the Fair.*—After attending mass many Parisians repaired to the Ham and Iron Fair. By eleven o'clock it was a fight to get near the stalls. Alsace and Lorraine made a great showing at the further end near the Bastille with stalls festooned



with clusters and fringes of black, brown, or white sausages, square or round, thick or thin, savoury with garlic or mild without. 'Come and taste!' they cried, and Paris accepted the invitation freely. 'I always bring some bread with me,' one woman was heard to confide to a friend. 'When you are tasting at thirty or forty stalls you are glad of a roll, and by the time you reach the Bastille you have had a good lunch!' By noon the usual procession of taxicabs was threading its way through the city, carrying fares with bulky purchases; unthinkable odds and ends of tools or trifles, hunted out of the booths of this famous Fair." The motoring season was also opened with a procession of motors.

To the foregoing may be added that in Antwerp (Belgium), with the concurrence of the Municipality, a Cat and Dog Market is held regularly each Lord's day. As Belgium is essentially a Catholic country, one is, perhaps, not so surprised, for Roman Catholicism would appear to be Satan's masterpiece in furthering the desecration of the Lord's day, yet around the very name "Antwerp" there cluster hallowed memories. From this city, long ago, our English Bibles were secretly shipped to our ports, and Sir Thomas Gresham, in Queen Elizabeth's day, said that there were 40,000 in Antwerp who would rather die than that the Word of God should be put to silence. Alas! they must have been silenced, for it was at Antwerp that the cruel Alva held his Council of Blood, with the infamous Juan de Vargas at its head, who boasted that he had put thousands to death. Verily, many saints of God trod the streets of Antwerp!

May the Blessed Redeemer bring to naught the works of "the Man of Sin" and the counsels of darkness everywhere, and may He be pleased, through the Blessed Spirit, the Third Person, to implant in the hearts of the masses of Europe a regard for the sanctifying and honouring of His holy day.

H. D. G.

PARIS, 28th March, 1921.

## **The late Mr. Kenneth MacKenzie,**

DEACON, GAIRLOCH.

**M**R. KENNETH MACKENZIE, Drumandarroch, Strath, Gairloch, departed this life on 3rd December, 1919, at the age of seventy-nine years. A large concourse of people attended the funeral to Gairloch Churchyard. The departed was a native of Strath, Gairloch—strong, well-built and healthy—and was forty years carrier for Messrs. Wordie & Co. from Achnasheen to Gairloch and Torridon. His worthy Christian wife, Christina MacLennan, a true helpmeet, a native of Kinlochewe, predeceased him. She was a spiritually-minded person, and it was truly edifying to be in conversation with her.

It was during the ministry of the late Rev. John Baillie, Free

Church minister, Gairloch, the deceased passed from death to life. The truth blessed to his soul was: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (2 Cor. i. 20). Some time thereafter he became a communicant. It was the Rev. J. Baillie who first asked him to take part in leading the praise in the congregation, and for ten years he continued as one of the precentors in that congregation. For the period of twenty-six years he assisted, with much acceptance, in leading the service of praise in the Gairloch Free Presbyterian Congregation. Of him the Rev. J. Baillie said, in the Free Church: "Mr. Kenneth MacKenzie will yet be a very useful man in the Church."

In 1893, when the Free Presbyterian Church was formed, the deceased joined it, and no one was more loyal and devoted to the Church than he was. He was a most useful man in looking after the interests of the congregation. When no other office-bearer was present to take charge of the services, he always on Sabbath and week-day conducted a prayer meeting. In that respect he is greatly missed. For twenty-five years he most cheerfully, and without any remuneration, attended to the lighting and extinguishing of the lamps in the church. To him it was a labour of love. "I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness" (Psalm lxxiv. 10). He was well versed in the Truth, and at night when, on odd occasions, no lamps were lighted in the church, he led the service of praise, including the intoning of the Psalm lines.

The late Mr. Malcolm Kennedy, Kishorn, Lochcarron, frequently attended the Gairloch Communion. On these occasions he was always the guest of Mr. Kenneth MacKenzie, whom he highly respected and loved.

There was a family of four sons and one daughter. One son was drowned in Loch Scridan, Mull, and in 1896 another son, Kenny, died at home. The latter was studying with a view to the ministry of the Free Presbyterian Church, but God called him to the house not made with hands, eternal in the heavens. His devotional exercises at the prayer meetings in Gairloch brought the dew of heaven upon the souls of the hearers. Indeed, the sweet fragrance of these exercises is now and again recalled, with much pleasure, by many in the parish. "The memory of the just is blessed."

When Mr. Kenneth MacKenzie was a youth, dancing assemblies were held in the parish, but he never attended any of these. On a certain occasion the late Rev. Duncan Mathieson, the first Free Church minister of Gairloch, entered the building in which one of these gatherings was held, and cleared out the young women, but they, soon thereafter, in defiance of solemn warnings, returned to enjoy their folly.

The late Mr. Murdoch MacIver, Achnasheen Hotel, had on several occasions slept in a building at Flowerdale, Gairloch. It

happened that Mr. Kenneth MacKenzie was, at that time, a boy at Flowerdale, and slept in the same building, and often, in the dead of night, heard Mr. MacIver engaged in prayer. When, in September, 1887, he heard that Mr. MacIver had refused to convey, on Sabbath, Queen Victoria's private mail bags, from Achnasheen to Loch Maree Hotel, where Her Majesty then resided, he remarked: "No wonder that the praying man refused the Queen's request, for, as a boy, many a sleepless night I had listened to him praying aloud during the greater part of the night."

The deceased was able to conduct family worship till within three or four days of his death. He was conscious to the end. Shortly before he died he asked for a drink. Before he partook of it, he asked God's blessing thereon, and after he had taken it, he returned thanks to God. He peacefully passed away. We greatly miss him, and his warm welcome and pleasant smile.

To his two sons, and daughter, and grandchildren, and other relatives, we extend our deep sympathy; and pray that the Holy Spirit, that proceedeth from the Father and the Son, may be their daily teacher.

D. MACK.

## Memoirs of Elizabeth Cairns.

*Written by herself some years before her death, and now taken from her original Copy with great care and diligence.*

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—PSALM lxvi. 16.

"As we have heard, so have we seen in the city of the Lord of Hosts."—PSALM xlviii. 8.

"Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 COR. iii. 18.

*(Continued from vol. xxv., page 374.)*

A FEW days thereafter, the Lord gave to me the light of His countenance, and with it He sent the rod on my body, which was both undesirable as to its nature, and dangerous as to its effects: upon this there were several words sent unto me with power, such as, "Who is a God like unto thee, wonderful in counsel, great in power, terrible in working, and doing wonders?" Those words were with me until I saw them all made out; and I was made with submission to say, "The cup that infinite wisdom and love had mixed, why should I refuse to drink it?" So I went on for the space of two months, rejoicing in what God allowed me of the light of His countenance, although the rod was made more and more heavy.

So it came to pass that through length of time the rod came to such a height that it rendered me unfit for all duty; yet the more

the rod increased, the greater were the manifestations of Divine love. The continuance of the rod confused my natural spirits, and unfitted me for duty, so that I could neither read, pray, nor hear the Word preached; but unbelief began to reason thus, How thought I to win to heaven, when I could do nothing as means to take me there? Yet when unbelief was reasoning, there came an immediate breathing of the Spirit of faith that raised up my soul, and I said I believed, although I should perform no more duties, yet my glorious Redeemer was able to take me to glory.

But when the rod continued to press thus heavy, my parents and others would have me to use means to have it removed, and the sixth command also told me that God had commanded the use of means for the health of the body, as well as for the soul; so the first thing that was applied, with a design to have the rod removed, was remarkably blest for its removal, and so that same day that the rod was removed I was deprived of the bright blinks of divine love and sweet breathings of the Spirit.

Oh, how my conscience smote me, and my former request to God came in my mind; which was, if He would mark my sins with a stroke, He would let it be on my body, and not upon my soul, and that He would give me the light of His countenance, and do with my body what He pleased; but now, alas! He was gone, He was gone! and I was ashamed to seek the countenance of my Redeemer any more.

Oh, how I cried out and said, "What good will my health do me, when my Beloved is withdrawn, and hath hid His face from me? for His presence is my heaven, and His absence is my hell; my life lies in His favour, and my health in the light of His countenance." Thus ended the twenty-fourth year of my life.

After this I went in the bitterness of my soul for several days, lamenting my sad loss. Oh, now I saw the second part of the similitude formerly mentioned made out, for my light, compared to the sun in summer, was now under a cloud, yet I was made to believe that it was to shine again, but in a way different from what I had formerly enjoyed; but how this would be, I could not understand as yet.

And so I came under the consideration of the rod I had been under, and I found it had left a sad print behind it upon my natural faculties, and particularly a weakness in my judgment and memory by what formerly I had found, although I had been but half a year under it; yet I thought if it had been continued but a very few weeks longer, it would have rendered me unfit for serving God, or yet my generation. On this consideration, I found it was my duty to use lawful means for the recovery of my body from so great a stroke.

After this, I went on still lamenting my sad loss, drawing the sad conclusion that I would not get one blink of my glorious Redeemer's face this side eternity.

Oh, this bred impatient longing for death, and made me think



a day as a week, and a week like a month, and a month like a year, and a year as an age; and so I cried out, "Oh, time, time, fly away, and oh, death, when wilt thou come, that I may be put in capacity to see and enjoy my glorious Redeemer!"

One day, when I was thus longing for death, I was in a place where a burial was going by. I looked to the corpse, and turning mine eyes to heaven, I charged myself before God, and said, "Believe that one day thou wilt die, and go as that person is going." Oh, how low was my faith brought by reason of this impatient longing for death.

On another day, I was in meditation on blessed eternity, and on those glorious mysteries the soul will be allowed to behold and enjoy after death.

And while I was beholding, and longing to be there, that word came to me with such power as if God had called to me out of heaven, "Your time is always ready, but my time is not yet come" (John vii. 8), which gave me a sad challenge for my impatient longing for death.

After this I resolved to try a life of faith by the Gospel; and, alas! in the place I then lived I had never got outgate by the Gospel there dispensed. And although about a year ago I thought I got a particular call as from the Lord to remove from that place, yet still I delayed to answer the same, because I then apprehended it was unreasonable; but necessity at length constrained me to leave my parents, the doing of which was very exercising to my mind. And that which greatly added to my difficulty was this, my body was brought low by indisposition, and so rendered unfit to gain my daily bread. Upon which, sense, together with unbelief, said I behoved to have food and raiment, and the laws of God and man required the use of lawful means to obtain it. And while I was thus struggling with sense and reason, these words were sent to me with power, "Be careful for nothing . . . for he careth for you" (Phil. iv. 6; 1 Peter v. 7). "O ye of little faith, doth your Father feed the beasts of the field, and clothe the lilies and grass which are in the field? will he not feed and clothe you?" (Luke xii. 24-28). By these Scriptures my faith was much strengthened, and I was thereby encouraged to answer the call against all opposition.

There were several things fell out that cleared my way in answering this call, particularly the minister of the parish wherein I lived; I may say I could never profit by his ministry, and instead of healing I have been more and more wounded.

One time in particular, he was preaching on the covenant of grace, but what he advanced on that subject I could not join with, being contrary to what the Lord had made me experience of the freedom and fulness of His covenant; but at this time the Lord mercifully ordered in His wise providence that the minister went from home for some time, and so next Sabbath I went to hear a neighbouring minister, who was directed to preach upon the same text and subject, and by his sermon my experiences were

cleared up, and I was more confirmed, from the Word of the Lord, in the former views I had gotten of God's covenant. And so I came away confirmed of my hope on the same foundation; blessing God for that sermon, and admiring His wise and wonderful providence in bringing me to hear it; resolving no more to try either my state or my case by my own minister's doctrine. Several other passages there were to this purpose, which shall not here be inserted.

*(To be continued.)*

## **The late Mr. Duncan MacKinnon,**

NORTH BALLACHULISH.

DUNCAN MACKINNON was born at North Ballachulish in the year 1843. His father was the blacksmith of the district, and was, as reported, an orderly and careful-living man. The writer knew Duncan's mother, who was considered to be a pious woman. Duncan learned his father's trade. Until he reached the age of eighteen years, he lived quite carelessly, "without God and without hope in the world." In the year 1861, as he was on the eve of leaving home to assist a blacksmith in the Black Mount, he attended a dancing ball held in the parish. On his way home that night, his conscience awoke to a sense of the guilty condition of his soul in the presence of a holy and just God. In this condition of mind, he left next day for his new place. The struggle he endured there was fresh on his memory to the last. He would often spend the whole night in secret prayer, after being hard wrought at his trade all day. The awfulness of being under the wrath and curse of God, which he then felt "like burning coals of juniper," for ever and ever, swallowed up every other consideration. This put an end for ever to dancing and all other forms of vanity, so far as Duncan MacKinnon was concerned. He told the writer the portion of God's word through which his guilty conscience was set free, but he cannot now recall it.

It was in these terrible struggles that the foundation of Duncan's eminence as a man of prayer was laid. The Rev. Mr. MacGillivray was the minister of Ballachulish at the time; but Duncan looked to no man as an instrument by whom he was convinced of sin or brought to gospel liberty; all was secretly wrought in his soul by the Holy Ghost through the Word of God. When he returned home, the change which had taken place was seen and read of all men; consequently he was called upon to pray publicly. One who heard him at that time, and has been his true friend and companion to the end of his natural life here, writes: "I remember when I was a young lad of hearing Duncan pray in a prayer meeting held in my father's house, and the fervency which characterised his prayers in later days was manifest then. His place ever after was seldom vacant at the weekly prayer meeting,

despite many a wild and stormy night, and that after a hard day's work in the smithy. He was very zealous, especially in denouncing sin, and that without being afraid of any man." This describes briefly some of his outstanding characteristics as a public witness on the Lord's side against the sinful practices of men. But he was not a censorious man, for he condemned sin in himself more than he did in any other one, and he was moved to do so out of sincere regard for the glory of God, and also because of how convinced he was that sin, if not repented of and forsaken, would end in everlasting weeping, wailing, and gnashing of teeth. He was ordained an elder on the 17th day of March, 1878, which office he held to the end of his days on earth.

The writer met him for the first time in the year 1884. He was then in his full strength and vigour. Two things in his character impressed me about him at the time: (1) The extraordinary transparency of his mind, accompanied by real sincerity. He struck me as being "an Israelite indeed, in whom was no guile." This impression was confirmed more and more as the years of our acquaintance rolled on; for he was truly a man of sterling integrity in everything small or great both in the affairs of God's house and cause, and also in all that concerned his fellow-men. (2) The extraordinary earnestness and the striking originality of his prayers. He approached the Lord in prayer as a child would a loving and indulgent father. The writer heard him repeatedly use the words, after praying earnestly for the coming of Christ's kingdom, or for the Lord's people, or for the unconverted: "O Lord, Thou knowest that this is our will."

The following are a few specimens of his pithy remarks:—After having described the awful condition of lost men, dead in trespasses and sins, and their great need of being quickened, he said: "Lord, take another walk through this great churchyard." Some years ago he had to enter the Western Infirmary, Glasgow, to undergo an operation. Before he went into it, he uttered the following words at family worship: "Though the storm may be quite contrary, if Christ is on board, all will be well." He lost a number of his cattle one year, and when he was called upon, in St. Jude's, Glasgow, to speak at the Friday meeting, he quoted the words: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall: yet I will rejoice in the Lord; I will joy in the God of my salvation." He then said: "The Lord will bring His own people to the dust completely in themselves, and as to all the things they possess." On this same occasion, at a prayer meeting, he used the expression: "Lord, raise up faithful men, in this dark and cloudy day, to defend Thy truth, and it is our wish that those whom Thou hast counted faithful, putting them into the ministry, may have a heavy wythe of fish (*gad mor eise*) on the shore of eternity." In another

prayer, after quoting the words: "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then ye shall begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity." "I believe," he said, "the echo of the door on being shut against them will resound in their ears throughout an endless eternity." A friend gave him the sermons of the Rev. Andrew Gray, late of Glasgow. Meeting his friend some time afterwards, he expressed a desire to keep the book a little longer, "for," he said, "I like it, because it puts an edge upon my spirit, and enables me to take strides into eternity."

Duncan took a deep and sincere interest in everything pertaining to God's glory and the spiritual good of lost sinners. The sinful departure of the late Free Church of Scotland from her own original creed and constitution pained him very much. When she took steps in 1891 to change her relation to the Bible, as God's infallibly inspired book, and the Westminster Confession of Faith, he felt very keenly the issues that were bound to follow, and when, at the General Assembly of 1892, the changes desired by Rationalists were passed into a binding law and constitution in that body, he immediately concluded that this new heretical body was not the Free Church of Scotland, and resolved to renounce her jurisdiction. He was quite prepared to take this step then, but as there was a hope held forth that steps would be taken at the next Assembly to repeal this infamous Act, and that, if that would not take place, the ministers called the "Constitutional Party" in that body would separate from her, he agreed, along with many worthy men, to wait till the Assembly of 1893. That this was his fixed purpose, he did not conceal from others. After the Assembly refused to repeal the Declaratory Act in 1893, Duncan handed in to the Kirk-Session a form of resignation, in which he, while casting off the jurisdiction of the Declaratory Act Church, reserved his former status as an elder in the Free Church, to which he had always adhered, and did so then, as it was represented by two faithful ministers, a few students, a large number of elders, members, and adherents. He, along with a brother elder, who had taken the same position, began to hold meetings on the Lord's day in Duncan's smithy. This meeting was afterwards carried on in his house and that of a neighbour on alternate Sabbaths, with such regularity as was found possible, until the end of his sojourn in the valley of tears.

The late Duncan Fraser, Angus Clunas, and Finlay MacIver came from Inverness to spend a Sabbath day with him, which visit was to him like an oasis in a howling wilderness, and which



continued with them a pleasant memoriam to the end. We believe that they are now enjoying the rest that remains to the people of God when they shall never have to part. Their prayers and singing oft refreshed weary pilgrims in this world, notwithstanding their harps hanged on willow trees many a day; but now they sing together the song of Moses and the Lamb without one jarring note.

Duncan MacKinnon was one of the most faithful and sincere friends the writer has had the privilege of meeting in this cold and selfish world. Kindness and hospitality were as free in his nature as the Lochaber air which he breathed. Indeed, none knew him without spending some time under his hospitable roof, where his unfeigned love to the brethren had free and full play. His partner in life was of the same mind, which made their hospitality doubly appreciated.

The following has been sent us by a brother in the ministry:—  
“A scene at Duncan MacKinnon’s house on an evening will ever be memorable to the writer. Duncan came in from the field where he had been busy all day. He had leggings and old clothes on, as his work was not easily done without such garments. A stranger meeting him, as he appeared in this rig-out, would, from the outward appearance and his general conversation about his work and crofts and cattle, be inclined to conclude that he had no grace at all; that, in fact, he was a worldly-minded man. However, Duncan washed and made himself tidy, while his kind partner prepared tea. When we sat down for tea, he asked a blessing on the food, and such a blessing that one would now conclude that he had not seen a turnip field or a cow during the past six months. The blessing was in Gaelic, and was as follows:—‘Oh that Thou wouldest put us in the number of the poor, Thine own poor. Thou delightest in the poor (is toel leat na bochdan); the poorer the better. O thou blessed Boaz, spread thy skirt over us, for thou art a near kinsman,’ etc.

“His great fear was that after all he was nothing but a hypocrite. Some time before he died he told the writer privately that this was his great fear, and he added, ‘I am now an old man; I am drawing near to the confines of the great eternity, and oh! I was thinking the other day of what is to become of me, if I am a hypocrite; but, do you know? I was putting before me that if I perish, I will perish at the foot of the cross,’ and as if he had there and then got a glimpse of the eternal consolation that is in Him who died upon the cross, he continued: ‘But, although I am often afraid that I am a hypocrite, there will be times when matters are otherwise. Man (he said), the barn is my college, and sometimes while there I will be getting into the bosom of eternal love, the time passes so quickly, and the wife will be wondering what is keeping me.’

“His own fear about hypocrisy led him in his public utterances to distinguish sharply between reality and delusion. He was one

time speaking at a fellowship meeting in Oban, and he said: 'Friends, it is alarming exceedingly what is substituted for vital union with Christ by professors of religion in our day. I am, as you know, a blacksmith, and there came some time ago a gentleman into my smithy who told me that he had "stuff" with which he could weld two pieces of cold iron just as firmly as I could do by making them red hot, and then hammering them into one on the anvil. So I gave him two pieces of cold iron, and after rubbing this "stuff" upon them, he put them together, and handed the united pieces to me. I asked him if the work was done, and he said it was. So I took the piece and gave it one stroke on the horn of the anvil, when behold it broke in two. The smithy of the devil,' Duncan said, as he forcibly applied the illustration to those who made converts who had never been melted by the love of God, and united by living faith to Christ."

On his deathbed he suffered much from weakness of heart. A friend heard him say: "I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." His last night on earth was one of continued intercourse with God. He was to all appearance oblivious to all around him, but his prayers, which were audible, were as sweet, Scriptural, and correct as they used to be when he was in the enjoyment of bodily health. He repeated often these words: "Whoever leaves me, do not Thou leave me, my beloved Saviour." The end came on the 6th day of August, 1920. He was buried beside his kith and kin in Muckomer, Lochaber. His age was seventy-seven years.

The writer desires to express his sincere sympathy with his lonely and disconsolate widow. They had lived together during nineteen years as co-partners of each other's joys and sorrows. May the Lord be her stay, her guide, and her everlasting portion!

"The righteous shall be held in everlasting remembrance."

N. C.

## **Protest Meeting against Sabbath Concerts at Inverness.**

A PUBLIC MEETING was held in the Free North Church, Inverness, on Thursday evening, 31st March, to protest against the picture house concert that was advertised to be held the following Sabbath, 3rd April, in aid of the Earl Haig Warriors' Day Fund. There was a large attendance, consisting of people from various denominations in the town.

Ex-Provost Arthur Ross presided, and the principal resolution was moved by the Rev. Ewen Macqueen, F.P. Church, Inverness, who has recently taken a leading and most active part in an

earnest effort to check Sabbath desecration in Inverness. Mr. Macqueen's resolution was seconded by a layman of the U.F. Church, Mr. Bernard G. Hoare, and supported by the Rev. John Macleod, M.A., of the Free North Church, the Rev. L. Sutherland, of the U.F. High Church, Capt. K. K. Macleod, Mr. Charles Macdonald, Solicitor, and Councillor Wm. Fraser. The meeting was hearty, and the resolution was adopted unanimously. On the motion of the Rev. Mr. Macqueen, ex-Provost Ross was thanked for presiding, and the meeting was closed with the benediction. We subjoin the resolution, and Mr. Macqueen's speech, without in any way undervaluing the other speeches which were given.

Mr. Macqueen moved the following resolution :—

"We, the inhabitants of Inverness, including ex-Provost, Magistrates, Ministers, Merchants, Citizens, and ex-Service Men, do most emphatically protest against the action of the majority of the Magistrates, which majority was obtained by the casting vote of the Provost, in sanctioning a concert in the picture houses of Inverness on 3rd April, the first Lord's Day, for the following reasons :—

"Firstly—Because it is a flagrant breach of the Lord's Day, which, as professing Christians, we should all hold dearer than our natural lives, because our everlasting salvation was brought to light on that day.

"Secondly—Because the Christians of this town have in the past been famous for their love towards the Lord's Day, and they handed it down to us as a heritage, which they prized above all other things, and whatever changes have come upon the people of this land, no change has come on the Sabbath.

"Thirdly—We love the ex-Service men too dearly to suffer them to accept, if we can prevent it, funds obtained by a breach of the Lord's Day; for it is utterly impossible for us to prosper if we harden our necks against Him. We feel not sentimentally only, but also with bleeding hearts, that we should be under rulers who would bring such things upon us, and we hereby call upon all ex-Service men, and all who love the King of Zion, and who love the Sabbath, to rally together, and to manifest themselves good soldiers of Jesus Christ, as well as good soldiers of their earthly king. We solemnly promise them that if they refuse this encroachment on the Lord's Day, we will get for them far more money than they can get by their concerts."

Mr. Macqueen proceeded to speak as follows :—

"We feel very keenly that we should have to call such a meeting as this, for we are law-abiding citizens. But we hope we are consistent as Christians to feel the claims of the King of kings too much to deny Him, when He is as it were in the balances this night in Inverness, as to whether we are to have Him to rule over us, or, like the people of the country of the Gadarenes, to pray Him to depart out of our coasts, which we will certainly do, if we in this manner throw away from us the day which commemorates His resurrection.

The Christians of Inverness in the past looked upon the Sabbath as a delight, not as a burden so heavy that they would require to get up a concert to make it brighter for them, and we, their children, surely are not so far gone as to throw from us all they ever said to us on this question. Some of us do not speak of the Sabbath as a thing that we can treat like a coin, which we are inclined to throw from us on any man's counter, for any trifling thing we may get in return. We hope we have it graven upon our hearts, and will bring it down with us to the grave, graven upon the palms of our hands.

Some make the excuse that the proposed concert is for a good purpose, and that the end justifies the means. Let such look at the Moral Law. The sum of the first table of that law is "Love to the Lord our God." Now, where is the love to the Lord our God, when we in this manner trample His day under our feet? It is as well for us to cry out to everybody, "We do not love the Lord our God," for that is the cry of our conduct. The sum of the second table is "Thou shalt love thy neighbour as thyself." If we bring the wrath of the Lord our God upon our neighbours, by giving them the proceeds of Sabbath-breaking, which all who know the rules of logic must admit is now to be done, as the transgression of the Fourth Commandment is a breach of the Moral Law, and therefore what is gained or earned by a breach of the Moral Law is the proceeds of immorality. And who would wish to have in his pocket such gains? Let us show ourselves in a more upright manner by giving without encroaching on the Sabbath.

Some blame the ex-Service men, and affirm that Earl Haig wanted the concert to be held on the Sabbath. We, the citizens of Inverness, refuse to believe such a thing of Earl Haig, and of the noble men who fought so bravely under him, in defence of their king and country. Some of us were with them in England in 1914, and in France in 1915 and 1916, and on our honour we must state that we have not learned that they were so far gone, either officers or men, on the Sabbath question. Some maintain that the long war revolutionized their minds on this question. Our dear ex-Service men are not cannibals or heathens who never heard of the claims of the King of Glory. They know, and some of them, whose bodies lie mangled on the fields of France, have stated to us that it was our own sins that brought the War upon us, and that if they would ever come home, they would give more heed to the Word of God. And are such of them now who have got to their homes in safety to band themselves in the majority of which our Provost boasts, along with men who prove that they have no regard for the sanctity of the Lord's Day?

A writer in the *Courier* of Tuesday's date blames the ministers of the town for their inconsistency, because he states that they used to get up what he calls "Sunday Concerts." Some of us have never been with the writer at any week-day or "Sunday



Concert," but is he to put himself and the poor ministers, whom he blames, into such a hopeless bog, that they can never get out of those "Sunday Concerts"? The War is now over, and although ministers and lawyers might have the idea that during the War concerts could be tolerated, surely it is time for them now to give up this endless quarrel with the Lord of Sabaoth. If, as we believe, it was the case that Sabbath-breaking, along with many other sins, was the reason why the Most High permitted such a fearful judgment, it is time for us all now to retrace our steps, and seek to be at peace with Him who is governor among the nations.

We are willing to do all in our power for the ex-Service men, but we are not willing to tolerate Sabbath concerts. We promise all respect to Provosts and Magistrates, as long as they rule us in a manner becoming their offices, but we refuse to follow the multitude to do evil. We fear it is like the note which old Dr. Aird used to tell at times. A band of tinkers were going through the country, and they came to a house which was full of good things, but the doors were all well secured with locks. The only opening was a small window that was left open. None of the big tinkers could enter by this opening, but they had a number of children, and one of the small tinkers was put in, and he soon opened the door to all the big ones. That is the way in England, and Scotland, and even in the capital of the Highlands to-day. They are seeing that there is a mine here, if they could once begin Sabbath concerts, and by the window of philanthropy they are putting in this little tinker to open the doors for concerts all the year round on the Lord's Day. They cannot give for any good purpose without robbing the Most High. Others were called "jolly beggars," but surely we are "jolly philanthropists," when we cannot give, without defying God. May He in His mercy give us repentance!

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A NOTE.—Prior to the above Protest Meeting a deputation, consisting of the Rev. E. Macqueen, Dean of Guild Fraser, and Mr. Hoare, waited on the manager of the Cinema Company, and offered to raise £300 for the Warriors' Fund, if they would give up the idea of the Sabbath concert, but the Directors refused. Since then the concert was held on the 3rd April, and the sum raised, along with contributions from two Established Church congregations who were in sympathy with the Sabbath concert, was only £82. Comment is needless, unless it is to remark the experience should teach Sabbath desecrators to be wise.

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THE Jews would not come when the supper was on table, and therefore the cloth was drawn, and they went supperless to bed, *i.e.*, they died in their sins. While they shut the door of their hearts against Christ, the padlock of judicial hardness was fastened to it.

## Dain Jain Ghobha.

AN IONNDRUINN.

"**A**IR fantuinn dhomh gu fad a'm' thamh  
Luidh air mo chnamhaibh aois,"  
Luidh dusd us ceo ro mhor us bàs,  
Luidh duibhr' a ghnàth us daors,  
Luidh tosd us bròn air iomadh fàth,  
Luidh cuing an aite saors,  
S mur faigh mi fuasgladh nuas o 'n aird  
Dhomh 's dualach smaig an aoig.

Mo chridhe tròm gun fhonn s mi sgith,  
Us mi fo mhì-ghean mor;  
Gu bruit a'm' chom gun fhois gun sith  
Mi sìor dhol cli fo neoil:  
Ged fhiosraich mi mu Fhear Mo Ghaoil  
Cha 'n eil a h-aon a'm' chòir  
Bheir sgeul no seoladh dhomh san raon  
Gu faotuinn saor o m' bhron.

Cha chluinn mi guth a' cholumain chaoin  
No comhradh caomh nan uan,  
Mu cheusadh Chrìosd no air a ghaol  
Cha chluinn mi aon 'to'air' luaidh  
A thogadh m' aigne s m' fhonn le saod;  
S cha 'n fhaic mi 'n raon mo chuairt  
Chuile bhruit no lion na smuide caoil  
Ri 'n cleachduinn saors car uair.

Na neoil air comhdachadh nan gleann  
Gun bhoillsg bhi ann bho 'n ghrein,  
Na caoirich sgapt air feadh nam beann  
Gun bhuachaill ann ri feum;  
Droch aodhairean cinn-iùil nan dall  
Gun tuigs air call an treud,  
S ma bhriseas aon a mach bho 'n mheall  
Bidh coin gu teann na 'n deigh.

Is aobhar m' ionndruinn air an àm  
Mo neart 'bhi fann s mo spéird,  
Mo ghoruich s m' aimideachd ro mheallt  
Ga m' chumail mall san t-streip;  
Gun chrann-tabhuill bhi na m' laimh;—  
Mo lann a bhi gun ghleus—  
Le 'm buailinn Goliah sa' cheann  
S gu 'm faodainn danns us leum.

Is m' ionndruinn mhor s mo bhron an tràths  
Cion foills air gras an Léigh,

Nach faod run m' inntinn us mo ghnàths  
 Ri Fear mo Ghraidh bhi reidh;  
 S e meud mo theagaimh—m' aobhar cràidh!—  
 A deagh-ghean s fabhar Dhe  
 Thaobh cruas mi-chreideamh air a shlaint  
 A dh' fhag mi 'm' thraill dhomh fein.

Is aobhar m' ionndruinn air gach uair  
 Us fàth mo ghruaim s mo thurs  
 Mo pheacaidh ghraineil s m' inntinn thruailt  
 Bhi folach bhuam a ghnais  
 Us m' ardan ceannairceach s m' fhein-uail  
 A' glasadh suas mo chiuil,  
 Mo chridhe naimhdeil aingidh buairt  
 Mar theas a' fuadach driùchd.

Bidh mis an sàs gun bhaigh gun truas  
 Fo bhuille chruaidh an uird  
 Bidh mi gun tamh fo amhghar truagh  
 Gu 'n cluinn mi fhuaim às ùr;  
 Gu 'n sil e ghras o 'n aird le buaidh  
 Gu 'n seall e nuas le shùil  
 S gu 'n sin e lamh a ghraidh mu m' chuairt  
 Ga m' tharruing suas ris dluth.

Tha eud ro lobhte laist a'm' chre  
 O ghrunnd ro bhreun us searbh;  
 O 'n nimh ro throm tha' m' chòm ri streup  
 Ga m' lot gu geur le chal:  
 N uair 's fearr mo ghleachd an aobhar Dhe  
 Tha cuid dheth 'n stéidh o'n chealg  
 S dhomh 's eigin teich' le luaths mo cheum  
 Gu uamh an t-sleibh air falbh.

Ged sheideadh stoirm us toirm ro bheur  
 Chur chreag gu leir na 'n smur,  
 Beithir, crith-thalmhainn gharbh le cheil  
 Le 'n criothnaicht sleibht o'n grunnd:  
 Ged thigeadh teine 'losgadh gheug  
 Gach lus gach feur na 'n smùid  
 Cha 'n fhaigh mi fois gu 'n cluinn mi fein  
 N guth caoin o'n bheul 'tha ciùin.

Is m' ionndruinn air a chomunn thlath  
 Dh' fhag guin a'm' àiribh geur;  
 Us air an eifeachd ta na 'phlasd  
 A dheanamh slan mo chreuchd:  
 Ta m' ionndruinn air a choimhneas ghraidh  
 Chur blas a ghrais na m' bheul  
 A chuireadh casg air gath mo namh  
 A tha do ghnath ga m' theum.

Mo ghoimh gun lasachadh gach am  
 Mo chreuchd a' diultadh phlasd  
 Gach buaidh dheth m' anam lan dù dh' fhannt  
 Mo chreideamh gann gach tràth,  
 Mi triall san dorchadas mar dhall  
 To'airt beum do 'n cheannard ghraidh,  
 Ga mheas gu leir mar shruthan meallt  
 S gun m' earbs ach fann na shlaint.

Mi 'g ionndruinn geall a chumhnaint réit  
 Trid aona Mhic De nan Dul  
 A dhaingnicheadh gu teann le sheul  
 Le 'n deidheadh gach beud air chùl,  
 Le 'n gluaiseadh m' anam na chois-cheum  
 San leanainn e gu dluth  
 Le aonachd ghlain a spioraid fein  
 S le tarruing threin a chùird.

N sin dh' eireadh m' eallach dhiom bha trom  
 Ga m' chumail crom ri lar  
 Us leumainn ealamh air mo bhonn  
 Us bhiodh mo chonn ni b' fhearr;  
 N sin dhannsadh m' anam na mo chom  
 Le oran fonnmhòr ard  
 S bhiodh fois aig m' inntinn a bha trom  
 N uair bhiodh gach tonn na tamh.

N sin bhiodh mo chonaltradh gu leir  
 N co-chomunn seimh a ghraidh  
 Bhiodh tosd air cosgaraich na beisd,  
 Mo chridh air ghleus a ghrais;  
 Gach buaidh dheth m' anam cur gu treun  
 Na oibre s reidh ri 'àithn  
 Gun sri gun easonachd le chéil  
 S bhiodh pois us fein fo thair.

## Notes and Comments.

**Disgraceful Sabbath Desecration in London.**— Performances were given on Sabbath, 3rd April, in aid of Earl Haig's fund for ex-Service men at several of the principal theatres, and at nearly all the cinema theatres, in London. Considerably over 2,000 of the latter were open. We regret much to state that the Prince of Wales attended on this day the New Gallery Kinema, Regent Street, and was warmly cheered. As far as can be gathered from the detailed report in the *Daily Telegraph*, the performances were thoroughly secular, with the usual amusing and frivolous elements. Can such daring profanation of the Lord's holy day pass unpunished, sooner or later? We trow not.



**"The Mute Christian under the Smarting Rod."**—

This excellent book, by the Rev. Thomas Brooks, the famous Puritan divine, has been reprinted by the Sovereign Grace Union, London, with a preface by the Rev. Henry Atherton. The print and paper are excellent, and the price is cheap, owing to the kindness of a friend. This is a truly valuable work, highly edifying and comforting to those who may be under affliction, and desire "the sincere milk" of Gospel truth. We bespeak for it an extensive circulation. It may be had from the Secretary of the Sovereign Grace Union, 100 Camberwell Grove, London, S.E. 5. Price, paper covers, 1/6; cloth, 2/-; postage, 3d. extra.

**The Strike Trouble.**—During the past month the country has been in great trouble owing to the Miners' Strike. They complain of an excessive drop in wages. The trouble was increased by the threatened strike of the Railway Men, and the Transport Workers, in addition to the Miners. Owing to disputes among the men themselves, a strike of overwhelming dimensions was providentially averted. At the time of writing, the Miners are still "out."

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## Church Notes.

**Communions.**—Kames and Oban, first Sabbath of May; Dumbarton, second; Edinburgh (Hall, Riego Street, near Tollcross), and Vatten (Skye), third. Coigach (Ross), first Sabbath of June; Dornoch (Sutherland), and Shildaig (Ross), second; Lochcarron (Ross), third; Gairloch (Ross), and Inverness, fourth. Beauly, Lairg and Raasay, first Sabbath of July; Staffin (Skye), Tain (Ross), and Tomatin (Inverness), second; Daviot (Inverness), Flashadder (Skye), Halkirk (Caithness), and Rogart (Sutherland), third.

**Meeting of Synod.**—The Synod of the Free Presbyterian Church of Scotland will (God willing) meet at the F.P. Church, North Church Place, Inverness, on Tuesday evening the 17th May, at half-past six o'clock. The Rev. D. Macfarlane, Dingwall, the retiring Moderator, is expected to preach, and to conduct divine worship at the hour stated.

**Congregation of North Tolsta, Lewis: An Appeal.**—

The recent terrific storm, which passed over the Western Isles and did so much havoc, particularly in Lewis, razed our church at North Tolsta to its very foundation. The congregation is thus left without a place of worship, except the Public School, which, though kindly granted by the local Education Authority, is most unsuitable and altogether too small to accommodate all the people. They are therefore compelled to take immediate steps to rebuild the church, and in place of the former corrugated iron one, they mean to replace it by a stone building.

Though the people are most willing and determined to give of their means and labour, yet they are but poor fishermen and crofters, and at present much poverty prevails amongst them, owing to the entire failure of the herring fishery and the stoppage of the "Lewis Development Schemes." On this account and the high price of building material, they find it impossible to face this heavy burden alone. They would, therefore, in their peculiar and sad circumstances, earnestly appeal to the liberality of Christian friends and sympathisers for help, and especially natives of Lewis.

The Western Presbytery cordially endorse the above appeal.

(Signed) D. GRAHAM, *Interim Moderator.*

( " ) NEIL MACINTYRE, *Clerk.*

Contributions will be thankfully received and acknowledged by

Rev. NEIL MACINTYRE, F.P. Manse, Stornoway; or by

Mr. JOHN NICOLSON, 9 North Tolsta, Stornoway.

**F. P. Service in Manchester.**—There are a few Free Presbyterians in and near the city of Manchester, and a service was conducted there on Sabbath the 10th April, by the Rev. J. S. Sinclair, John Knox's, Glasgow. The use of Longsight Presbyterian Church, Stockport Road, had been kindly granted by the minister (Rev. Alex. Farquhar) and office-bearers for the service, which was held at 3 p.m. Mr. Sinclair preached from Ephesians iii. 8, and afterwards administered the sacrament of baptism. There was a fair attendance, between thirty and forty people being present. A service was also held in the evening at the house of Mr. Malcolm Mackay, Molyneux Street.

**A Letter from Deputies to South Africa.**—An interesting letter was received on 21st April from the Rev. Neil Cameron, written since his arrival, along with Mr. A. Fraser, at Bembesi in Matabeleland. They arrived on the evening of Thursday, 17th March, having been met earlier in the day by the Rev. J. B. Radasi and two of his elders at the town of Bulawayo. The first part of Mr. Cameron's letter was written on the 18th, the day after arrival, and the remainder on Monday the 21st. Mr. Cameron gives a most encouraging account of the services he held (with Mr. Radasi as interpreter) on the Sabbath, the day before. The church was crowded in every part, and the hearers were most attentive, while the singing was magnificent. The deputies met five elders and five deacons, and thirty other men called to see them on their arrival. Altogether the report of the Mission is most satisfactory. It is also matter of thankfulness to God that the deputies had an excellent journey all the way, and enjoy good health. Further news will be waited with interest.

**Notice to Treasurers of Western Presbytery.**—The congregational treasurers under the Western Presbytery are requested to send their annual financial statements as soon as possible to the Clerk, Rev. Neil Macintyre, F.P. Manse, Stornoway.

## Acknowledgment of Donations.

MR. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Rd., Inverness, acknowledges, with grateful thanks, the following donations up to 20th April:—

**Sustentation Fund.**—"Anonymous" (Peterhead postmark), £1; Mrs. Cruickshank, Carrbridge, 7/.

Per Editor: *Sustentation Fund.*—Mr. J. Livingston, Stockton-on-Tees, £2; Miss Macdonald, Wickford, 10/; and Mrs. M'Phail, Ardentinn, 5/. *Home Mission Fund.*—Mr. N. Shaw, Cumbræ Lighthouse, 10/; and Mr. J. Livingston, Stockton-on-Tees, £1. *Organisation Fund.*—Mr. J. Livingston, 15/. *College Fund.*—Mr. N. Shaw, 3/. *Jewish and Foreign Mission Fund.*—Mr. N. Shaw, 3/; Mr. W. Gray, Dundee, 5/; Miss C. Murray, Scotscaider, 15/; Mr. J. Livingston, £1; Miss Macdonald, Wickford, 5/; Miss C. Fraser, Inver, Lochinver (Kafir Psalms), 4/.

**Inverness F.P. Manse Purchase Fund.**—The Treasurer of the above Fund (Mr. J. Grant, Bank of Scotland, High Street, Inverness) begs to thankfully acknowledge the following donations:—Per Rev. E. Macqueen—Miss J. Mackintosh, Edinburgh, £1; Miss Macinnes, Edinburgh, £1; Mrs. John MacLachlan, Glasgow, 10/, and Mr. Duncan MacLachlan, £1; Mrs. George Mackay, Leckvuirn, Bettyhill, £1 (at request of late husband); Mr. and Mrs. G. Sutherland, Skelpick House, Bettyhill, £1; and "A Friend of the Cause," Glasgow, £1.

The Treasurer of the Dingwall Congregation (Mr. M. Urquhart) begs to acknowledge, with thanks, the sum of 10/, received from "F.P. Friend," Fortrose, for the Sustentation Fund.

Per Mr. D. Davidson, Tomatin—Mrs. A. Forbes, 5/; Mr. Thomas Fraser, Tomatin, 10/. Per Rev. E. Macqueen—Mr. and Mrs. Mackenzie, Railway Cottages, Achnasheen, for Sustentation Fund, 10/.

Rev. D. Macfarlane, F.P. Manse, Dingwall, acknowledges, with thanks, the receipt of 4/, from "Anon," for Building Fund.

Mr. John Macdonald, Dusary, Lochport, North Uist, acknowledges, with thanks, the following donations for Claddach Mission Hall:—Miss L. Macleod, Partick, £1; "A Friend," Portree, £1; "A Friend," Braes, Portree, 5/.

Mr. Archd. Maclean, 16 Marchmont Crescent, Edinburgh, Treasurer for Edinburgh F.P. Building Fund, acknowledges, with thanks, 10/, from "North Friend," per J. S., Edinburgh.

Mr. A. Sinclair, Treasurer of John Knox's Congregation, Glasgow, acknowledges, with thanks, the following donations for Sustentation Fund:—"Anonymous," £1, Mrs. B., 10/, and "Iconium," £5.

Mr. John Urquhart, 12 Lynedoch St., Greenock, Treasurer of Congregation, acknowledges, with thanks, £5 from Mr. D. Maclean, British Honduras, for the Congregational Funds.

**CORRECTIONS.**—In last issue, at page 353, "Kingsdale" should have been "Kerrysdale," "Mrs. J. A. M'Innes" should have been "Mr. J. A. M'Innes," and "Druisdale" should have been "Duisdale."

## The Magazine.

**Notice to Subscribers.**—We respectfully remind subscribers that April was the last month of the Magazine year, and that payments, due for past and future, will now much oblige. All who order from the Editor and Treasurer (Rev. J. S. Sinclair) are requested to send their subscriptions to his address, 248 Kenmure Street, Pollokshields, Glasgow. The price of one copy of the Magazine for the year is 4/; postage extra, 1/—total 5/; postage of two copies, 1/6, three copies, 2/. Postage extra of one copy to all countries abroad, 6d; two copies, 1/, etc.

**Subscriptions Received for Magazine.**—Miss MacGregor, Doonside, Ayr, 5/; D. Ross, Tain, 14/6; R. Munro, Achmelvich, Lochinver, 6/; J. Nicolson, Tarskavaig, Skye, 2/6; N. Shaw, Cumbrae Lighthouse, 5/; A. Mackay, missionary, Staffin, Skye, 83/3; "A Friend," Wick (bound vols.), £3; W. Mackay, Bower, 5/; Miss B. Macdonald, Alexander Street, Clydebank, 5/; Miss Macleod, Lockerbie, 5/; H. Mackay, Hilton, Fearn, 5/; A. Macleod, Edinbane, 5/; Mrs. Finlayson, Toronto, 2 dols.; D. Campbell, Oshawa, Ontario, 10/; Rev. J. Macleod, F.P. Manse, Glendale, 10/; J. Fraser, Crask, Lairg, 14/; Mrs. K. Graham, Achiltibuie, 5/; Mrs. Mackay, Saval, Lairg, 5/; Mrs. MacLennan, Shettleston, 5/; D. Macleod, 8 Inverarish Ter., Raasay, 5/; W. Gray, Dundee, 5/; Mrs. Sinclair, Westerdale, 5/; M. Turner, Dumbarton, 19/; A. Macleod, Culkein, Drumbeg, 5/; Miss Morrison, Brana-huie, Stornoway, 5/; Mrs. MacDougall, Bolton, 14/ and 6/, Magazine Fund; Mrs. W. Sutherland, Toronto, 1 dol.; Miss Fraser, Muirnich, Gorthleck, 5/; Mrs. Schilz, Ontario, 4/6; J. Mackenzie, Glendarroch, Lochinver, £1; M. Beaton, Waternish, 4/6; Mrs. MacRae, Rosyth, 5/; Mrs. Kerr, Hill Cottage, Clashnessie, 5/; Miss Macaskill, 9 Gravia, Park, Lewis, 5/; H. Graham, Port Arthur, Ontario, 5 dols.; Mrs. W. Scott, Grafton, N.S. Wales, 2½ dols.; Mrs. Macneill, Bowmore, 5/; Miss Stewart, Melbost, Lewis, 5/; Miss A. Macleod, Tanera, 5/; J. Adamson, Helmsdale, 5/4; M. MacLennan, Dumbarton Road, Partick, 6/; A. Maclean, Teafriish, Beaully, 5/; Mrs. Aitken, Airdrie, 4/; R. Sutherland, Clatequoy, Thurso, 5/; Mrs. Macrae, Glen Torbreck, Lochinver, 10/3; Mrs. Connell, Stirling, 5/; Mrs. J. Macleod, 56 N. Tolsta, 4/; K. Macrae, Cuaig, Shieldaig, 6/; Miss Mackenzie, Victoria Place, Dingwall, 5/; Miss Maciver, Norfolk Street, London, 7/; Mrs. Mackenzie, Forres, 5/; A. Macfarlane, Lairg, 5/; A. Robertson, Plockton, 5/; Mrs. Ross, Loans, Fearn, 5/; Mrs. N. MacLennan, Northton, Leverburgh, 5/; D. Fraser, Farley, Beaully, 5/; Miss Macleod, 3 Clachan, Raasay, 10/; J. Macdonald, Munloch, 5/; Miss Macleod, Waterloo, Liverpool, 5/; S. Tingey, Potter's Bar, 10/; Miss Macaskill, Culkein, Clashnessie, 5/; A. Gunn, Morness, Rogart, 5/; Mrs. K. Macleod, West Shore St., Ullapool, 5/; A. Graham, Ashfield Cot., Achnamara, 5/; A. Morrison, Trumisgarry, N. Uist, 5/6; W. Curry, Dorking, 5/; J. MacGregor, Corrie Kinloch, Lairg, 5/; Miss Grant, Hydro, Kilmacoll, 5/; Mrs. MacVicar, Mill Pl., Raasay, 5/; Mrs. Macqueen, Heath Cot., Portree, 6/; M. Macleod, 28 Swordle, Point, Lewis, 2/6; R. Matheson, Lonbain, Shieldaig, 12/; Mrs. Sangster, Kingussie, 5/, and 5/ for Magazine Fund; Mrs. J. Mackinnon, Shore Street, Applecross, 5/; Miss Livingstone, Culduie, Applecross, 5/; Miss M. A. Macdonald, Knockline, N. Uist, 3/; Mrs. Murchison, New City Rd., 5/; Mrs. Burns, Balquhider, 5/; Mrs. Cruickshank, Carrbridge, 5/; A. MacLennan, for St. Jude's Collectors, 93/8; Mrs. Munro, Dingwall, 6/; Miss Matheson, Tanera, 5/; Miss Bain, 230 Berkeley Street, Glasgow, 5/; D. Macarthur, Dennistoun, 5/; G. Macalpine, Tarbert, Loch Fyne, 5/; W. Mackay, Balcastle Cottage, by Kilsyth, 11/; Miss C. Murray, Scotscladder, 5/; J. Livingston, Stockton-on-Tees, 5/; Mrs. D. Gillies, 15 Inverarish Ter., Raasay, 5/; Mrs. M. Macleod, South Osaig, Raasay, 5/; Mrs. Macleod, Tea Rooms, Tarbert, Harris, 5/; Miss Matheson, Bonar, 38/; Mrs. Sayers, Blunsdon, 5/; Miss Macdonald, Wickford, 5/; K. Macleod, Arnisdale, Glenelg, 5/; Miss Andrew, Bervie, 5/; Mrs. Mackenzie, Tain, 7/6; Miss Ross, Wilkie, Sask., 1 dol.; Mrs. Macphail, Craighoyle, Ardentinny, 5/; Mrs. Macdonald, Tighnabruaich, Torridon, 5/; per above, R. Maclean, 5/; Mrs. Macmillan, Burnside, Pirmill, 5/; Miss Urquhart, Balblair, Invergordon, 11/4; per above, "Friend," 5/ Magazine Fund; D. Gillies, jun., Callakille, Shieldaig, 5/; Mrs. Miller, Chesley, Ontario, 5/.

**Free Distribution to Soldiers and Sailors.**—Mrs. Finlayson, Toronto, 4/; Mrs. Mackay, Saval, Lairg, 5/; Mrs. Schilz, Ontario, 17/; Miss M. Mackenzie, Greenock, £1; Per J. Adamson—"A Friend," Helmsdale, 4/; A. Maclean, Beaully, 5/; R. Sutherland, Clatequoy, 5/; Mrs. Connell, Stirling, 5/; Mrs. Ross, Loans, Fearn, 5/; Miss Macleod, Liverpool, 10/; Miss C. Fraser, Inver, Lochinver, 4/; Miss Grant, Hydro, Kilmacoll, 5/; Mrs. Cruickshank, Carrbridge, 5/; J. Livingston, Stockton-on-Tees, 5/; Miss Matheson, Bonar, 2/; Mrs. Sayers, Blunsdon, 5/.

*(A large number of Subscriptions, etc., are held over till next month.)*