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**"Thou shalt worship the Lord thy God,
and Him only shalt thou serve."**

THESE are the words with which the Lord met the Tempter when he asked Him to fall down and worship him. They emphasise in the most emphatic manner possible a truth which at first sight might appear to be self-evident, but which is ignored to a greater extent than we are probably aware of. That God should alone receive worship is a truth solemnly and persistently proclaimed in the Scriptures, yet there is abundant evidence that it is a truth ignored by multitudes who profess to worship God. The sin of idolatry makes this manifestly clear when one thinks of the millions who worship the works of their own hands. This is the sin into which Israel was continually falling and against which the prophets lifted up their voices aloud in solemn warning and denunciation. No people had clearer manifestations of the existence of the One living and True God than they had, yet they quickly turned aside to worship the golden calf, and learning the ways of the heathen they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." But the idolatry of Israel, though it brought suffering and sorrow upon them, has not been seriously laid to heart by multitudes of professing Christians. There are gods many and lords many whom we are too ready to serve and though our idolatry may be of a more inward kind than that of the heathen, still it is no less sinful and dishonouring to God. He is the Living and True God and Him only ought we to serve. The most exalted of God's creatures check the misguided reverence that would pay worship to them. When John fell at the feet of the Angel (Rev. xix. 9) he said to him: "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *worship God.*" None realise more fully than the angels and the saints that God alone is to be worshipped. Any worship, however devout it may appear, is not true worship if

it lacks the essential element. "Our fathers worshipped on this mountain," said the woman of Samaria to the Lord, "and ye say, that in Jerusalem is the place men ought to worship." Jesus answered her: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

These words, with those quoted as the heading of this article, set before us the Scriptural idea of true worship, and from them we learn that (1) worship to be worship worthy the name must be given to God; (2) that it must be true and real not in name only, and (3) that it must be spiritual.

1. *True worship must be given to God only.* This, as we have already noted, may seem to be self-evident, but when we turn to practices of men and enter worshipping assemblies in Christian lands, one cannot help asking the question who is being worshipped here. Everything is done to please the carnal taste of the worshippers. The truth—or we should say more correctly, what is given for the truth—declared is carefully and considerately planned to please the hearers who love to have it so. The devotional part of the service, lest it weary the so-called worshippers of the Living and True God, is made as pleasant as it can be. The sonorous notes of the organ playing on ears soothed by its music deludes the worshipper if he knows no better that the feelings produced are fitting him to be more devout in the house of God, when there is not a spark of genuine devotion in his heart to God. The congregation may appear as devout outwardly as one could wish, but where is the essential element in worship to be found in such assemblies? The so-called worshippers are there to please themselves and the worship from beginning to end is regulated on this principle. Some churches have gone a step further and said that the best should be given to God, and so physical prowess and strength should be encouraged in connection with the worshipping assemblies. Hence the athletic clubs, etc., we find connected with churches. He must be worse than a fool that can believe any man that dancing and boxing entertainments and the other amusements by which the devil pleases the world should have a place alongside the worship of God. And that Satan has managed to make many believe this lie is a sad commentary on the extraordinary credulity of our fallen nature. No worship that keeps God in the background and places man in the forefront is worthy the name of worship.

2. *Worship must be true and real not in name only.* God judges not according to appearance, but according to the heart. It is a right thing that outward decorum and reverence should characterise the gatherings where God is professedly worshipped, but no outward decorum can take the place that a sanctified heart must have in approaching God through Jesus Christ the

Mediator. When we measure ourselves by the standard set before us by the Lord Jesus, oh! how rare a thing is true worship. How many of the thousands that say they are worshipping God are really doing so? The heart must be put right by God Himself and then coming through Jesus Christ the Mediator, and being taught by the Holy Spirit to confess our sins and ask for things agreeable to His will are exercises that are not so common as the outward acts of worship might at first sight indicate, and yet it is in this way that those who truly worship God *must* do it.

3. *True worship must be spiritual.* It is here the carnal mind of man finds himself up against that which he cannot love. Give him outward display, something that will soothe his carnal tastes and he will offer no objection for a season at any rate to worship conducted along these lines. But the moment he is confronted with that which is spiritual a weariness steals over his spirit and he chafes under the yoke. Where others may be meeting face to face with God of Israel and their souls drinking out of the rivers of his pleasures such so-called worshippers may feel as in a prison house. If our worship of God is to be genuine we must offer spiritual sacrifices, and it is God the Holy Spirit that alone can give us such an attitude of mind and heart as to make us worship Him who is a Spirit in spirit and in truth.

A Sermon.

BY REV. D. M. MACDONALD, PORTREE.

“I am the root and the offspring of David, and the bright and morning star.”—REV. xxii. 16.

THE book of Revelation was written by the Apostle John when a prisoner on the Isle of Patmos. In order to prevent him from preaching the glorious Gospel of Christ his persecutors banished him to this lonely isle, but the Lord Jesus over-ruled their evil intentions for the good of His Church by giving the Apostle wonderful visions of His glory and revelations of His gracious purposes towards His people till the end of time. These visions and revelations were written by the Apostle in this book.

When John Bunyan was confined in Bedford Jail his enemies thought they had silenced him, but there God gave him the will and opportunity to write the “Pilgrim’s Progress”—than which no other book except the Bible is more widely read. Thus the Most High over-ruled the evil purpose of His enemies and the trials of His own people for the good of His cause in the world.

The excellencies of the Saviour are proclaimed in the many wonderful titles given to Him in the Scriptures, and the description of Him in our text brings before us various aspects of His character as the Redeemer of His people. We shall consider Him first as “The root and offspring of David,” and in the second place as the bright and morning star.

I. *The root and offspring of David.*

(1) The Lord Jesus is spoken of as the great agent in creation. Through Him and by Him and for Him all things were made. He was the root of David in the sense that David had his being from Christ. Our natural life has its being from Him. He upholds us each day and provides for our needs. Sinners too often forget this and act as if they were quite independent of Christ. They neither submit to His authority nor own His claims on them. The mercies received from Him are abused, and the privileges bestowed are treated with contempt. How few they are who seek to use their term of life in the world for the glory of Christ and His cause! In our day the great majority are spending their lives in self-gratification, fleshly lusts, and carnal security. O, sinner, how dreadful your account will be at last if you pass on to the bar of judgment unrepentant and unforgiven? Seek grace to give yourself up to Christ now—that your time and talents may be employed for His glory and that you may possess His favour in which there is life.

(2) *Christ is the root of the life of grace.* In Him there is infinite fulness of grace to meet the needs of His people. They are altogether undone in themselves. They have no righteousness, no spiritual strength; no merit; no holiness as they are in themselves to meet the demands of God's Law and Justice. Sin has corrupted them in their nature and faculties. The Holy Spirit convinced them of their ruined condition and led them as poor helpless sinners to Christ. He enabled them to believe in Jesus Christ and being united to Him by faith they were justified. He then became to them the source of the grace received so that they are saved by grace through faith. O, believer, how much you are indebted to grace! In Christ there is for you sustaining, preserving, sanctifying, and dying grace! "He will give grace and glory and will withhold no good from them that walk uprightly."

(3) It is evident that if the Lord Jesus is the author of the life of grace in every Christian He must also be the source of the life of glory. The redeemed are glorified through Him. He declares that He gives His sheep eternal life, and that none of them shall perish. He has entered into the holiest of all on their behalf with the infinite merit of His sacrifice, and where He is there His people shall be at last. "I go," he said, "to prepare a place for you." "In my father's house are many mansions." Eternal glory awaits all true believers in virtue of their union with Christ.

We shall now notice what is implied in Christ being the offspring of David. It was prophesied that the Messiah should come from David according to the flesh. The psalmist-King of Israel rejoiced in anticipation of the fulfilment of the promise given to himself. Isaiah emphasises the humanity of the Saviour where he says, "And a man shall be as an hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." Thus the term "root" brings before us the divinity, while the term "offspring" implies the humanity of the Messiah.

The Apostle Paul in his Epistle to the Hebrews, states the reason why Christ assumed our nature, sin excepted. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." The Lord Jesus became the substitute and surety of all whom the Father gave Him to save. It was necessary therefore that He should obey the Law and endure its curse in order to procure salvation for them. The inflexible justice of God also demanded satisfaction. The divine substitute met the demands of both. From His birth to His death on Calvary He obeyed the Law perfectly. On the cross He endured its curse to the uttermost and gave His blood to justice; for without shedding of blood there could be no remission. During the great war, a convalescent French soldier allowed the surgeons in the hospital where he was recovering, to transfuse a quantity of his blood to a fellow-soldier, who was at the point of death, with the happy result that he recovered. The nurses discovered that the soldier who parted with his own blood was in poor circumstances, and had a large family. They made up their minds to give him a present of money, and when they had gathered a sufficiently large sum, one of them in the name of the staff offered it to him as a token of their goodwill in view of what he had done for his countryman. The soldier looked at the gift, and firmly refused it, saying, "I gave my blood freely for my fellow-soldier, and I am not going to accept anything for it." No doubt he considered it a sufficient reward that his blood had been the means of saving the life of the other man. On a far higher scale the Lord Jesus gave his blood freely for unworthy sinners, and His reward will be the eternal salvation of all who accept Him as their personal Saviour. "Who, it is written, for the joy set before Him endured the cross, despising the shame."

In our nature He has ascended to the right hand of the Father, and shall reign until all His enemies be made His footstool.

II. (1) *In the second place we shall consider* Christ as the bright and morning star. The reference here appears to be to the Polestar, which, according to astronomers, never changes. It is described as being bright, and therefore gives light. Now Christ is the altogether glorious One, the chiefest among ten thousand, the brightness of the Father's glory, and the express image of His person. He is the light of the world. Sin has darkened the minds and alienated the hearts of sinners from God. But Christ enlightens the minds of all whom He saves, giving them a knowledge of Himself in the supreme worth of His adorable Person, and of themselves as poor and needy sinners. By His Spirit He brings the great realities of eternity before the minds of believers and causes them to see the nothingness of all created things in comparison with His own preciousness as a Saviour. He gives light on the world to come. His Word informs us that the righteous shall go to heaven, but the wicked to Hell. There is no middle place such as Purgatory.

All the saved shall be with Christ in glory; the unsaved shall be with the Devil in eternal misery.

(2) The stars give light during the night. Christ gives light as to duty in the night of persecution and backsliding. He enabled His people in Scotland to follow the path of duty when they were hunted to death on the moors and hillsides on account of their faithfulness to Him.

Mariners used to be guided by the stars at night, and made sure of their course by the stars. Christ guides His people through many temptations and trials to the place that He has prepared for them. We are all on the ocean of time passing on to eternity, and if we take our course from Him who is "the bright and morning star," and be guided by Him all shall be well with us at last.

The morning or Pole star is regarded as a fixed star. It does not change its position like the planets. Christ is the same yesterday, to-day, and for ever. He never changes in His person. We are subject to many changes in our appearance and in our minds, but He is always the same.

Nor does He change in His attributes. It is a most precious truth that, having loved His people from the beginning He loves them unto the end. His mercy, compassion, power, and goodness undergo no change. Believers are sorely troubled with wondering hearts and straying minds. They continually come short of the divine glory, but their Saviour will never cast them off. He bears with their weaknesses and infirmities. His favour will never be withdrawn from them, and eventually they shall be conformed to His own image and put into possession of that Kingdom that is incorruptible, undefiled, and that fadeth not away.

His Word is unchangeable. Some people think that the Bible should be altered to suit their views, and that what they consider uninspired portions of it should be expunged. God's Word can be of no real benefit to such people, and unless they come to entertain orthodox views of the Scriptures, and receive Him of whom they testify, they must perish at last. A worthy missionary, who suffered intense persecution and trials during the Boxer rebellion in China, records that he felt the Word of God supporting and imparting strength to his body as well as to his soul. "I wonder," he pertinently asks, "what benefit a higher critic placed in my situation and in continual danger of being killed could obtain from the Bible regarded by him as containing inaccuracies and uninspired statements."

The promises of Christ are ever the same. He has declared that He will never leave nor forsake His people. "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." The believer finds many things in himself to depress him. He has to contend with a corrupt nature, a deceitful heart, and a tempting devil so that his hope may come very low and he may be afraid that he will be left a prey in the hands of his spiritual

enemies. But that shall never take place, for Christ will uphold His people amidst all their trials and afflictions, and bring them eventually to that place that He has prepared for them.

The purposes of the Lord Jesus shall all be fulfilled because they are unalterable. Neither fallen angels nor sinful men can frustrate them. His infinite power controls all the events of time. Not even a sparrow falls to the ground without His permission. This is a comforting doctrine to the Church of Christ. All that concerns them has been ordered in the Covenant of grace, and will be perfected.

It is written that the glory of Christ shall fill the whole earth as the waters cover the deep. God's people eagerly desire the coming of that time. They have themselves obtained a glimpse of His glory, and they wish that their fellow-sinners should likewise see His preciousness, knowing that if they do they shall, like Paul, count all things as loss and dung, that they may win Christ, and be found in Him, not having their own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. The world at present is in a state of turmoil. The nations have not, as a result of the war, become more disposed to accept the Gospel. Opposition to the claims of Christ and absolute indifference to true religion are prevailing in every country. False religions and infidelity are destroying multitudes, while in our own highly privileged land all kinds of sins are becoming prevalent. It is Christ alone by His Spirit who can bring about a change, and He shall convert the nations in His own appointed time. For it is written that all nations shall serve Him.

The morning star ushers in the day. The Lord Jesus has ushered in the Gospel day. He proclaimed the glad tidings of salvation personally. Throughout the towns and villages of Judea, sometimes in the synagogue, and at other times on the hill tops, and on the sea. He preached the precious doctrines of grace. He commissioned the Apostles to declare His Word to all nations, and He shall continue to send forth faithful preachers of His Word till the end of time. We need many such in our day. Our country would be very different to what it is if the Gospel were faithfully proclaimed in its pulpits. There can be no greater curse on a land than a graceless ministry.

A day is a very short period of time. The Gospel day is given to nations, Churches, and individual sinners for a time. If they abuse it they shall suffer loss, but if they use it aright they shall profit by it.

We associate the ideas of light and privilege with the word day. The Gospel gives us light on the great realities of eternity, and it urges us to make use of our precious privileges while we have them, that they may be of benefit by the blessing of God to our souls. "Now is the accepted time, now is the day of salvation." My dear fellow-sinner, give yourself no rest until you obtain a saving knowledge of Christ.

Much might be said in developing our text, but we shall confine ourselves to a few remarks in conclusion. The Lord Jesus will

bring about the millennial day when Satan shall be bound for a thousand years and the Spirit poured forth in Pentecostal measure and power fulfilling the prophecies which declare that in this period a "man shall not say to his brother, know the Lord, for all shall know me from the least unto the greatest."

Then the great day of eternity shall assuredly come. To the people of God it shall be a day that shall have no night, a Sabbath that shall have no end. Their sun shall no more go down neither shall their moon withdraw itself, for the Lord shall be their everlasting light and the days of their mourning shall be ended.

To the wicked it shall be a night that shall have no morning, the blackness of darkness for ever. You who are still in your sins forsake them; flee from the wrath to come unto Him who is mighty to save. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst say, Come; and whosoever will let him take of the water of life freely."

AMEN.

Gleanings from Many Fields.

THEOLOGY OF THE OLD TESTAMENT.

BY REV. PROFESSOR JOHN DUNCAN, LL.D.

(Continued from page 107.)

I HAVE aimed to set forth, thus inadequately, the spirit of the doctrine of the Old Testament; but it is to be observed most carefully that its *form* is not an abstract declaration of these doctrines, but their manifestation and proof, in the indubitable facts of an historical narrative. As surely as Israel is a nation, so surely is Jehovah its God, the everlasting God, the Creator of the ends of the earth, a self-revealing God, not by word only, but by corresponding word and work. To speak with reverence—"He whom no man hath seen at any time nor can see," has condescended to become an historical personage: all attempts to eliminate His being and operation from the Scriptural history of the Jewish people must eternally prove nugatory; the natural and the supernatural are so closely *interwoven*, and so intimately *pervade* each other, that it is utterly impossible to remove Jehovah and leave the undoubted facts of Israel's history explicable at all. "Ye are my witnesses that I am Jehovah, and there is none else." Taking our stand at the calling of Moses, the earliest penman of Scripture, and only glancing back at the preceding narrative, as being so connected with the subsequent as to form an absolutely inseparable whole, we behold Jehovah, the God of Abraham, Isaac, and Jacob, remembering the affliction of His people in Egypt, and sending a feeble outcast to announce His purpose of bringing them forth by a strong hand and mighty arm, working signs and wonders in the land of Ham, dividing the waves of the sea when they roared—Jehovah triumphing gloriously, casting the horse and his rider into the

sea, leading His ransomed in the wilderness by the pillar of cloud and of fire, raining manna from heaven, bringing water from the flinty rock, speaking the ten words in the hearing of all the people—in short, a continued series of facts, which the historian himself, the shepherd of Jehovah's people, attributes to Jehovah, and which—if they be facts at all, are evidently superhuman—can be attributed to none else.

In short, the Exodus, in its preparation, in itself, and in all the events subsequent to it, till Jehovah brought them to the borders of the sanctuary, to the inheritance which His own right hand had purchased for them, are facts for which no sufficient cause can be assigned, but the agency of that glorious Being to whose mighty hand the narrator and the inspirer of the narrative ascribe them. Jehovah works them. Jehovah announces that it is *He* who works them. He stretches out His hand and works are done by Him, which are to be admired, and like which there are no works. He who produces these supernatural works, announces His own great name, "and His mighty works declare His great name to be near." The heavens and earth do not more clearly declare the glory of God, and the firmament show forth His handiwork, than does the people of whom He says, "This people have I formed for myself, they shall show forth my praise."

The subsequent history of Israel is in entire accordance, manifesting not only frequent supernatural interference, but also a constant particular government and providence, maintained by Israel's unseen King, the faithful God keeping covenant, watching over His people, keeping them as the apple of His eye, chastising their offences, delivering, etc. —and all in accordance with the law which He gave by Moses, and the promises and threatenings wherewith it was accompanied. But the full force of the argument is not felt by merely considering these marks of divine power, as so many proofs of the truth of the doctrine, but by attending to the self-evidencing power of *the whole, viewed as a whole*, in which each part lends and receives mutual confirmation.

It is the Almighty Creator and Preserver of all things, bending creation at His will, since its laws of fixity are not *on* Him but *from* Him, bowing His heavens and coming down, and moving the earth at His presence. But it is not simply the Almighty Being, it is this holy, just, jealous, sin-hating, terrible, good, gracious, merciful, almighty One, ruling over the empire of matter and the empire of mind, "the God of the spirits of all flesh," the living holy God. In a word, not only a Creator, but Jehovah, Israel's own God—Jehovah glorious in holiness, doing wonders.

To manifest His continued presence in Israel, to renew the proclamation of His name, to denounce His wrath against all ungodliness and unrighteousness, to call for and encourage return and adherence, hope, trust, and obedience, Jehovah raised up from time to time a series of prophets in Israel. Accordingly, the prophetic word ordinarily runs in the following circle

—declaration of Jehovah's excellence, recalling to remembrance His grace and wondrous works to Israel, sharp reproofs of their apostasy and sin, threatenings of awful desolating judgments, proclamations of Jehovah's mercy and faithfulness to His covenant, to be manifested in sparing a remnant, and the announcement that finally the days would come when God would perform all the good which He had promised, would send the Deliverer to Zion to turn away iniquity from Jacob, and fill the earth with the knowledge of Jehovah.

We may, in conclusion, advert to what the Old Testament makes known of the HOLY SPIRIT and His work. Reverting for a moment to what was said before of the awful separation of man from God, produced by sin, which not only deserves *orgè* (wrath), but is in itself *echthra* (enmity); we may see that as salvation is of JEHOVAH and not of man, of grace and not of debt, through righteousness and not through any mutation of the law, so salvation being in Jehovah, the portion of the souls which He hath made, it was necessary that salvation should embrace the Lord, a quickening of man dead in trespasses and sins to the life of God, a making him partaker of His holiness. It is thus that, the slaying of the enmity, the circumcision of the heart to love of God, a making him partaker of His holiness. It is thus that, in purposing, revealing, and bestowing salvation, Jehovah makes Himself to be known, worshipped, sought, found, enjoyed, as triune.

JEHOVAH, Israel's Judge, Lawgiver, King. JEHOVAH-ZIDKENU, Israel's Redeemer and Saviour, who is also Jehovah's righteous servant. JEHOVAH, who sanctifies Israel.

The mystery of the blessed trinity is in the unity of God, is not indeed so clearly and fully revealed in the Old as in the New Testament, yet in it was made known this foundation of the faith, as far as was necessary for man placed under that dispensation, and as a preparation for the manifestations held in reserve for the fulness of the times, when the Messiah should come. Scarcely do we open the sacred volume of the law, and begin to read the marvellous history of the creation, when our reverential attention is called to an agent to whom is assigned an important office, a mysterious but benevolent operation on the mass of the world's matter. "The Spirit of God brooded on the face of the waters." As a mother bird affectionately cherishes the eggs in her nest, till the genial heat brings forth the breathing life, so the loving, fostering care of this blessed One gave to the shapeless mass the capacity of receiving all the forms of beauty, with which the hand of Jehovah invested it. Thus all the adorning of the lofty heavens, and the exquisite order of their hosts, is attributed to His power,—*berucho shama-yim shiphrah* (by His Spirit He garnished the heavens).

But not only in the beauty of the earth, as it is issued "very good" from the hand of the Creator, nor in the sublime spectacle of the heavenly hosts, have we the clearest manifestation of that blessed Spirit. We, who are in the midst of His works, and form part of them, would not so much as recognise His existence if the

word of revelation did not inform us; and brief as the narrative of creation is, it presents a more instructive record of His operation as the former of the Spirit in man. "And God breathed into His nostrils the breath of life." Man, an intelligent and spiritual creature, made in the image and likeness of God, destined to maintain communion with Him, which, lowly as he is, invests him with highest nobility—man, superior mainly in this to every creature here below, was thus made capable of receiving the communications of the Spirit of God, and so showing forth the glory of the Divine Spirit in a more exalted manner than it could be displayed in the material universe.

Man having fallen into the bondage of corruption, and justly incurring the curse of God, the hope of the human race was placed entirely in the faith of the great Deliverer—the seed of the woman, who was afterwards more clearly revealed as the seed of Abraham, the seed called in Isaac, and the seed of David—the Messiah.

With this promise as his sole support, was wretched man driven from the garden of Eden. The promise of Jehovah's grace was a light to his feet and a lamp to his path—faint, indeed, but still a ray of the Sun of righteousness, arising with healing under His wings. A new and better hope thus introduced, the foundation was laid for a corresponding new obedience. Unbelief, therefore—the neglect, the denial, of the promise—must have been at the bottom of all that wickedness which soon pervaded the antediluvian world, and provoked JEHOVAH to bring in the waters of the flood on the world of the ungodly. But during the previous period of long-suffering, God did not leave Himself without a witness. "My Spirit shall not always strive with man, for that he also is flesh." Here we see two opposing principles—the flesh of man in direct opposition to the Spirit of God, and the Spirit of God in direct opposition to the flesh of man;—a contest which, till it was on God's part in awful righteousness given over was so powerful, that the flesh could not obtain its fully-developed exercise, nor an impious race fill up the measure of its iniquity, so that the wrath should come upon them to the uttermost.

When we come to the dealings of God with His chosen people, we read, that the Lord put His Holy Spirit on Moses and on the seventy elders of Israel. It was this that rendered him, and them when associated with him, capable to bear the weight of the people committed to his care. Thus it was Jehovah Himself alone who, by His Spirit, really presided over all the affairs of the children of Israel.

When it pleased Jehovah to erect in Israel a tabernacle for Himself to dwell in, He filled with His Spirit Bezaleel the son of Hur, in wisdom for all cunning work. The Spirit of the Lord was the real builder and maker; Bezaleel but an instrument, an intelligent instrument, indeed, working by the good skill of his hands—a skill which the Spirit of the Lord, with which he was filled, diffused through all his constructive faculties.

What we learn of the skill of Bezaleel, is equally true of the

gifts of other persons, which we might be inclined to call natural, did not holy Scripture teach us the contrary. We may take, for example, the warlike courage of Samson—"The child grew, and the Lord blessed him, and the Spirit of the Lord began to move him in the camp of [Mahaneh] Dan, between Zorah and Eshtaol." The only Saviour of Israel in the time of trouble, awakened, by the special movement of His own Spirit, the might that slumbered in the strong man's arm. So also a wicked alien, paid to curse, is constrained to bless Israel. For the sake of Israel His inheritance, the Spirit of the Lord came upon Balaam. In a word, there was nothing merely natural in Judaism, either in its constitution or its administration. Universal nature, both in its whole extent and in its minutest parts depends on the arm of its God who rules and guides it; but within the sacred precincts of the covenant which bound together Jehovah the portion of Jacob, and the Lord's people His portion, the relation, the presence, the operation, are of a higher order, belonging to the covenant of grace, of redemption, of salvation, and so are truly supernatural. He did not so with any nation, and as for His judgments they knew Him not.

We are in the wilderness. The sacred column of the cloud appears and moves before us; let us reverently follow. "He remembered the days of old, Moses and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? Where is He that put His holy Spirit within him? that led them by the right hand of Moses with His glorious arm dividing the waters before them, to make Himself an everlasting name? that led them through the deep, as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst Thou lead thy people, to make Thyself a glorious name."—(Isaiah lxiii. 11-14). Behold the people of Jehovah—behold the servant of Jehovah, the shepherd of His flock—behold the Spirit of Jehovah which He has put upon him. Cry out and shout thou wanderer in the desert, for great is the Holy One of Israel in the midst of thee. "Happy art thou, O Israel: who is like unto thee, O people saved by Jehovah, the shield of thy help, and who is the sword of thine excellency!"

What odours are these which embalm all the air and ravish the sense? It is the holy anointing oil, like to which none might be made, upon pain of death; and before us stands, in the beauty of holiness, a shining band of priests robed in white, and mitred kings; nor wants there prophets of the burning lips touched with a live coal from the altar. And hear that Voice of highest majesty, "Touch not mine anointed, and do my prophets no harm!"

But what means that unction? Surely something more precious than all the spices of Arabia is shed by Adonai on the people which dwell under the shadow of His wings, and ascends in sweet fragrance to delight the heart of Him who is a spirit—the God of the spirits of all flesh. Thus speaks Isaiah, himself a partaker, by communication, of the unction from the Holy

One, concerning Him who is by infinite pre-eminence, the Anointed: "The Spirit of the Lord God is upon me, because Jehovah God has anointed me to preach good tidings unto the meek; He has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Ah, this is the unction of internal and spiritual grace, of which the external unction was only a type and shadow, or at most a mere sacramental means of communication. "Speak unto all the congregation of the children of Israel, and say unto them, Be ye holy, for I, Jehovah, your God, am holy." "Sanctify yourselves, and be ye holy, for I am the Lord your God, and ye shall keep my statutes and do them." Such is the high calling, but where, oh where, is the sufficiency? "I am Jehovah which sanctify you."

The sun of this world shining on objects, clothes them with a brightness which they reflect. Jehovah, who is a sun and shield, the Holy One of Israel, is in the midst thereof, shining forth from the mercy-seat, fills His sanctuary, His temple, His city, His land, to the hearts of His people, with the beauty of holiness.

For this, all the holy men of antiquity prayed, as for that in which their very life consisted. "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not from thy sight, and take not thy holy Spirit from me." "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." "Teach me to do thy will, for thou art my God; thy spirit is good; guide me into the land of uprightness."

Correspondent were the exceeding great and precious promises: "I will pour out my spirit upon you (fool invited to turn), I will make known my words unto you." "I will no more hide my face from them, for I will pour out my Spirit on the House of Israel." "And it shall come to pass, afterwards (in the last day), that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy," etc.

These promises had a glorious fulfilment on the day of Pentecost, and the Comforter—the faithful and true witness has told us—shall abide with us. Let us then look at our position if we be indeed His disciples. "Remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without the Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in the Messiah, Jesus, ye, who sometime were afar off, are made nigh by the blood of the Messiah. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built on the foundation of the apostles and prophets—Jesus, the Messiah, being Himself the chief corner stone." "If ye be Christ's, ye are Abraham's seed, and heirs according to the promise." Such is the hope of our calling, and what are its corresponding duties? "Seek JEHOVAH and His strength—seek His face evermore. Remember

His marvellous works that He has done, His wonders and the judgments of His mouth. O ye seed of Abraham His servant; ye children of Jacob, His chosen! He is JEHOVAH our God; His judgments are in all the earth. He hath remembered His covenant for ever—the word which He commanded to a thousand generations—which covenant He made with Abraham, and His oath unto Isaac; and He confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.”

Some Noted Preachers of the Northern Highlands.

REV. JOHN MUNRO, HALKIRK.

AMONG the noted preachers whose preaching brought joy and gladness to many in the far north of Scotland Mr. Munro, Halkirk, occupies a very honoured place. He was born at Kiltarn, 28th October, 1768, and was the son of Alexander Munro and Janet Munro. In an interesting letter which was reprinted in the *Free Presbyterian Magazine* (vii. 333) Mr. Munro, in writing to his nephew, gives a number of interesting biographical notes concerning his forbears, of which the following may be quoted:—“I trust you and John keep worship in the family, and that you pray time about with your dear mother. She will tell you that the Lord was pleased to remove our father from us when we were very young. It is now sixty-two years in July last since the Lord was pleased to take him to his rest. I, who was the eldest of the children, wanted four months of being nine years of age at the time. The Lord took care of us in His great mercy. My brother and sister, who both died in hope, are now removed—my sister in February, 1789, and my brother, who in age was next to me, in February or March, 1805. Your mother can tell you how her mother and mine took her leave of us on a Sabbath evening, at Alness—her last Sabbath on earth, for she died on the Tuesday night of that week. Her parting words to us were:—‘I have been told that your father’s grandmother said that the Lord had given her four sons and two daughters, none of whom the enemy, Satan, should ever see at his fireside. I am not without the same hope concerning you. Follow you the way of the Lord.’ The last words of my grandaunt, who died at Catewell, in, I think, 1801, about this time of the year, were:—‘Nach d’ thainig am Buachaille gloirmhoir? Nach d’ thainig am Buachaille gloirmhoir?’ (Has not the glorious Shepherd come? Has not the glorious Shepherd come?) She died last of the six, and was the youngest of them. I was credibly informed that her mother, Helen Munro, *alias* Macgillechriosde, said that as a mark that what she had said of her children would be verified—they would leave the world in the order in which they came into it, which actually came to pass, and thus died the youngest above alluded

to." His great-grandfather on his father's side was the noted John Munro or *Caird*, Kiltearn, who is mentioned in the memoir of Rev. Thomas Hog, Kiltearn, and in Dr. Kennedy's *Days of the Fathers in Ross-shire*. On his mother's side he was descended from Andrew Sutherland, one of the outstanding Ross-shire men, and whose son, the Rev. John Sutherland, had for a number of years been minister of Halkirk.

The Lord began to deal very early with John Munro. While at play he was unexpectedly called to attend a catechising, and his young heart rose in rebellion against the event that cut short, for the time being, that in which his delight was, but the rebelliousness went further, and he felt horrified to find such a spirit in him against God and all that pertained to Him. He entered the meeting in this state of mind. When his turn came to be questioned he was asked, "What benefits do believers receive from Christ at the resurrection?" and he returned the answer, as it is given in the Shorter Catechism, "At the resurrection believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity." The repetition of the words brought vividly home to him the great contrast between his own miserable state of mind and the blessedness of God's people who had entered their rest. A longing was awakened in his heart that he too might one day enter into that state of perfect blessedness.

After receiving at the parish school an elementary education, he went to serve his apprenticeship as a joiner, and on its completion he went to Aberdeen to follow his trade. His spare hours were occupied in study, and ultimately he entered the University and passed through the Arts and Divinity classes. He was licensed to preach by the Presbytery of Tain, and came to Caithness in 1806 to take charge of the Achrenie or Dirlot Mission. This mission was supported by the Church of Scotland Committee for managing the Royal Bounty, and the ministers were paid by the Committee, and also appointed by them with the consent of the people of the district. The missionaries officiated at three preaching stations—Dirlot, Halsary, and Strathhalladale. It was an exceptionally favoured mission, having enjoyed in close succession the ministrations of such pious servants of Christ as Rev. Hugh Mackay (afterwards of Moy), Rev. John Robertson (afterwards of Kingussie), Rev. John Macdonald (afterwards of Ferintosh), Rev. John Munro (afterwards of Halkirk), Rev. Finlay Cook (afterwards of Reay), and Rev. Peter Davidson (afterwards of Stoer and of the Free Church, Shiskine, Arran).

The desolation that now reigns around Achrenie was unknown in Mr. Munro's time. And within the bounds of his mission were to be found some of the salt of the earth. Mr. Munro's warm and loving proclamation of the great truths of salvation deeply touched the hearts of his hearers, and when he left them to take up his new charge in Edinburgh it is said there was not a dry eye in the Halladale meeting-house as he bade farewell to his people after being ten years ministering to them.

In 1816 he received a call to Edinburgh Gaelic Chapel, where he remained until 1825, when he was presented to the parish of Halkirk through the influence of the pious Lady Colquhoun. The coming of Mr. Munro to Halkirk was hailed with delight by the Lord's people, as they had for fifty years the ministry of a man who knew not the gospel of Jesus Christ.

The Rev. Alexander Auld, in his *Ministers and Men in the Far North*, gives an interesting pen sketch of this noted minister, which we cannot refrain from quoting:—"Mr. Munro," he says, "in personal appearance was not above the middle height, but of portly figure, fair complexioned, and his countenance beaming with benevolence. That his mental power—although not his predominant feature—was uncommon was evident from the position, weight, and influence he attained in the ministerial office. One that knew him well—the late Mr. Sinclair, Thurso, wrote of him, 'that he knew no man who, without premeditation, could so edifyingly enlarge on any portion of Scripture,' a power which could not have been possessed by one of mediocre gifts, although equally gracious. The facility also with which he used to clothe his thoughts in the garb of verse, which at times rose into the region of true poetry, evidenced a mind of unusual capacity. His memory was a rich storehouse, whence were readily reproduced those facts and truths that he felt an interest in. Surviving friends doubtless remember what a flow of anecdote and interesting reminiscence enriched his godly conversation; and they will also remember that though he did not hesitate to repeat these whenever occasion suggested them, yet that his heartiness and delight in them, on account of the principles they embodied, perfectly preserved them from the staleness of a tale often told" (pp. 51, 52).

Mr. Munro's bright and happy disposition laid him open to be seriously misjudged at times. On one occasion, when in the Reay Country, he visited one of the mothers in Israel—Mrs. Catherine Mackay—and as he went on telling her anecdotes about some of the noted Christians of Ross-shire whom he knew, he became very animated, and laughed so heartily in the exuberance of his spirits that the worthy woman thought it was time to check the hilarity of the minister. "My dear Mr. Munro," was the gentle rebuke, "I am afraid you did not get enough of the 'law.'" "Kate," was the quick reply, "my father is in heaven, and my grandfather is in heaven, and I got more of the 'law' than them both." "Well, well, my dear," she said, "I'll say nothing more to you as to that." While it is true that Mr. Munro faithfully preached the law, so that every mouth might be closed before God, yet he took a special delight in declaring the rich fulness of God's salvation, and his whole heart went out with the message of the glad tidings of that salvation. The suitability of Christ as a Saviour to the lost was a theme of which he never wearied, and which never failed to stir up the fervour of his loving heart. Dr. Taylor, Thurso, says of him:—"His Christian walk was eminently holy and heavenly. What was spiritual was his constant element; and at the same time, his piety was of the most

cheerful and engaging character. He was, indeed, a delightful companion, and never failed to enliven, in the most edifying and agreeable manner, the domestic and social circle. Happy himself in the enjoyments of the consolations of the Gospel, he diffused gladness wherever he went. His store of unpublished anecdotes respecting the worthies of Ross-shire and the other Northern counties during the last century and a half was remarkably choice and extensive, and his happy manner of introducing and telling these can never be forgotten by those who had the privilege of being much in his society. At Communion seasons his presence was much sought, and on these occasions he was most of all in his element, whether in the public services or unbosoming himself among his brethren and other friends, when the labours of the sanctuary were concluded. He was always particularly happy in his addresses at the communion tables, entering with his whole heart into his subject, and speaking with much fulness and feeling of the Saviour's death and love, and of the hopes and fears and encouragements of His people." The mention of Dr. Taylor's name in connection with Mr. Munro recalls to memory an interesting remark made by the latter after these two worthies had a friendly debate on the nature of saving faith. Dr. Taylor was the abler theologian of the two, and had the best of the argument. And Mr. Munro, recognising this, turned to the Doctor, saying:—"Well, you may be able to define faith better than I, but I can believe as good as you."

(To be continued.)

Brief Obituaries.

THE appalling disaster which occurred on New-Year's morning, 1919, at the mouth of Stornoway Harbour, when the "Iolaire" was wrecked with the loss of about two hundred brave Lewis men, caused much sorrow and misery throughout the whole Island, and sent a thrill of horror through all the kingdom. Those of us who were eye-witnesses of this sad event will ever remember the terrible scenes witnessed during the days following. It is not, however, with the history of the disaster itself we are, in these short articles concerned, but with the lives of two young men who were cut off in their prime of life and usefulness to the cause of Christ, especially in North Tolsta.

JOHN MACIVER.

John MacIver, or, as he was locally known, "Iain Mhurchaidh Bhig," was born in the year 1872. His father was a God-fearing man and one of the deacons in the Tolsta congregation and also acted as precentor, a position for which he was well qualified, being an excellent singer. No doubt such a father brought up his children in the fear and admonition of the Lord, but no outward training or godly example will change our nature, and this was evident in the case of John MacIver. Like many of his

companions, he lived until he was about 28 years without any serious thoughts of his soul or eternity. After he married he set about building a house for himself and left his father to finish it while he himself went away to the East Coast fishing. During his absence he got the sad news of his father's sudden death. This was the means the Lord took to send the first arrow of conviction to his conscience. Sometime after his wife contracted trouble which ended in death, after four years of married life, and left John with two young children. During her illness she spoke much about the sad state of sinners going to a lost eternity. Her solemn words added fuel to the fire already burning in his bosom. How long he was left in this condition we are not able to say, but that he was delivered out of the horrible pit and placed on the Rock of Salvation no one who knew him could deny.

When he thought of performing his vows to Him who delivered him in the day of his distress, he was much harassed by Satan's temptations, for after leaving home with the intention of coming before the Session to be examined, he had to turn back owing to a strong temptation. He was, however, delivered and much comforted by a sermon preached by one of our ministers and was enabled to go forward to make a public profession of Christ.

Being a Royal Navy Reserve man he was among the first to be called up when the Great War broke out. He was more fortunate, however, than many of his companions, being placed on shore duty at the Boom at Portsmouth. Here he remained during the whole time of war, for which privilege he and others were thankful, as he was not exposed to the same dangers as other poor fellows were. He greatly appreciated the services held by the Church at that port, and often expressed the hope that they would be continued during the war. He usually led the singing at these meetings with much acceptance and appreciation.

We all looked forward to his returning home, but our thoughts were not the Lord's thoughts. As already stated, when returning home on the ill-fated "Iolaire," after being discharged, and expecting to enjoy the comforts of home, and see his family, he was suddenly called to be with Christ which is far better. The last words he spoke to companions after the vessel struck, were: "I pity those who are not prepared for eternity," and the last seen of him was on his knees on the deck praying. His body was not found. He was a most sterling upright man, yet very loving and approachable, and it is not in disparagement of the other excellent young men in North Tolsta that we say few had the same authority among the people that he had.

He married a second time, and to his sorrowing widow, who was greatly attached to him and his son and daughter, we tender our sincerest sympathy, and may the last words of the husband and father be fulfilled to them that they may be prepared for eternity.

DONALD MACLEOD.

Donald MacLeod (Domhnul Callum) was thirty years old at the time of this disaster. He and others were looking forward to enjoy peace and rest after passing through the horrors of war, but the Lord purposed otherwise in His inscrutable providence.

Donald, who was naturally of a lively disposition, lived "according to the course of this world," with no thought of the state of his immortal soul until he was about twenty-three years. In the summer of 1896 he went to the East Coast fishing, and while there he made up his mind to consult a palmist for the purpose of finding out his "luck" regarding the fishing. On his way to the wicked woman's house the words of Elijah to the messengers of Ahaziah came forcibly to his mind—"Is it not because there is not a God in Israel that ye go to inquire of Baal-Zehub the God of Ekrom?" (2 Kings i. 3). These words made him pause and turn home. He, however, made two other attempts to accomplish his purpose, but on each occasion he was prevented by the same passage of scripture. The Lord, whose ways are in the deep, made this message to be as burning coals in Donald's conscience, and for many weeks he was in terrible agony of mind, but before the end of the fishing season it pleased the Lord to set him free and to place his feet on the Rock, and put a new song in his mouth. He thus returned home a different young man from what he was leaving and the change was soon made apparent to all.

The approach of the Spring Communion of 1914 was a trying time for him. On the one hand, he was pressed forward by passages of Scripture to make a public profession of Christ; on the other, Satan and unbelief did all in their power to prevent him, but faith had the victory and he appeared before the Session and was readily received as a member. That same year he was again at the East Coast fishing, and he also being in the Royal Navy Reserve, had to obey the call immediately when the memorable war broke out, and had to proceed direct to his Naval port. He was evidently wonderfully sustained at that time by the truth, and expressed to some of his companions his desire to depart and be with Christ.

Shortly after he was ordered to join the Naval Brigade sent in defence of Antwerp. This Brigade suffered extreme privations and Donald had bitter recollections of that particular time. It was a marvel to him how he escaped, being made prisoner. When retreating, the one end of the bridge over which he and his mates were crossing was blown up by a German shell, while he was stepping off at the other. He told us afterwards though he suffered so much outwardly he would willingly go through the same again if only he would enjoy as much of the Lord's presence.

As in the case of John MacIver, we looked forward to his returning with much expectations that he would be a useful member of the congregation, but the Lord purposed otherwise.

His remains were recovered and buried in North Tolsta. To the sorrowing father, who lost another son also in the sad disaster, and to the members of the family we offer our sincere sympathy in their sore bereavement. May the breaches in Sion be healed by the Restorer!

N. M.

The late Mrs. Neil M'Kinnon, Portree.

MRS. M'Kinnon passed to her eternal rest, we believe, about the 6th of May, just two years after the death of her worthy husband. She will be much missed by a wide circle of friends who enjoyed her Christian fellowship and hospitality.

For many years she suffered much, but through it all she was a model of Christian submission, patience, and meekness. The loss of her husband was keenly felt by her, and many thought she would be taken away before him, yet she was left to face the trial of his removal and this discipline was no doubt blessed to her. The Lord weans His people even from their dearest in the world in order that they may be more dependent upon Himself.

Mrs. M'Kinnon was a remarkably wise and judicious woman. To her late husband she was a great support in all that he did for the cause. She took a deep interest in everything that pertained to the welfare of the Church, and was delighted to hear of any progress made at home or abroad.

During the last three weeks of her illness she was very weak, but her mind was constantly dwelling on the Word of God, for it was her support to the last. She had her conflicts with sin and unbelief as every exercised believer will have, but her death was the death of the righteous, and her latter end was peace. During her illness she was devotedly nursed by Miss M'Leod, her niece.

Her removal is a great blank in the congregation of Portree, and we would here express our deepest sympathy with her surviving relatives in their great loss. "The righteous shall be in everlasting remembrance."

D. M. M.

An t-Urramach Ìonghas MacMhaoilàn.

Searmoin II.*

"Am pobull a bha 'n an suidhe an dorchadas, chunnaic iad solus mòr, agus a ta solus air eirigh do na daoine a bha 'n an suidhe an sgàil a bhàis."—MATA iv. 16.

BHA 'n Tighearn Iosa Crìosd air a bhreith ann am Betlehem, agus air àrach ann an Nasaret, far an do ghabh e comhnuidh gus an do thòisich e air a mhinistireileachd fhollaiseach. Ach tamull beag an deigh dha tòiseachadh air a mhinistireileachd

*This sermon was preached on a Sabbath appointed by some churches to commemorate the Reformation in Great Britain.

fhollaiseach, dh' fhag e Nazaret, agus ghabh e comhuidh ann an Capernaum, baile do Ghalie; agus tha 'n Soisgeulach ag innseadh dhuinn, anns a chomhtheasgasg, gu 'n d' rinn e so, chum gu 'n coimhliontadh an ni a labhradh le Esaias am fàidh mu thimcheoil, ni air am bheil cumntas againn ann an toiseach an naoidheamh caibideil do fhàidheadaireachd an fhàidh sin. Bha chuid sin do Iudea a bha air a ghairm Galile, a crìochadh ri dùthaich nan Cinneach; agus tha e ro chosmhuil gu robh na h-Iudaich a bha chomhnuidh anns a chearna so, a measgadh gu tric leis na Cinnich, a foghlum an doigh, a leantuinn an eisempleir, agus ann an tomhas mòr, cosmhuil riutha 'n an caithe-beatha; oir tha iad air an cumail a mach anns an earrann so do 'n sgriobtuir, mar phobull a bha " 'n an suidhe ann an dorchadas." Ach 's ann anns a chearna dhorchas do thìr Iudea a dh' inntinn Crìosd air a mhinistireilachd fhollaiseach; 's ann an Cana Ghalile a dh' oibrich e 'cheud mhiorbhuil, leis an d' fhoillsich e a ghlòir, ionnas gu 'n do chreid a dheisciobuil ann; agus an uair a thòisich e air an t-soisgeul a shearmonachadh, agus nithe mòr agus iongantach a dheanamh ann measg luchd-àiteachaidh Ghalile, bha 'n ni a labhradh le Esaias am fàidhe, mu thimcheoil Ghalile nan Cinneach, air a chiomhlionadh. "Am pobull abha 'n an suidhe an dorchadas, chunnaic iad solus mòr, agus dh' èirich solus do na daoine a bha 'n an suidhe an tìr agus an sgàil a bhàis."

Ann an labhairt o na briathraibh so, bheir mi fa'near,

I. Gu 'n d'fhag am peacadh an cinneadh daonna uile ann an dorchadas spioradail.

II. 'Nuair a thainig Crìosd a dh' ionnsuidh an t-saoghail, gu 'n d' eirich solus mòr air a mhuinntir a bha 'n an suidhe an dorchadas.

III. Gu bheil e 'n a thròcair mhòr do 'n t-saoghal dhorchas so, Crìosd a bhi cumail suas solus an t-soisgeil ann, o linn gu linn.

Ann an labhairt mu thiomchioll dorchadas a pheacaidh, anns am bheil daoine gu nadurra 'n an suidhe, bheir mi fa'near.

1. Anns a cheud àite, Dorchadas spioradail inntinn an duine. Tha focal Dè a teagasg dhuinn gu soilleir, gu bheil inntinn an duine gu nadurra làn do dhorchadas spioradail. "Cha ghabh an duine nadurra," deir an t-Abstol Pòl, "ri nithe Spiorad Dè, oir is amaideachd leis iad; agus cha 'n 'eil e 'n comas da eolas a ghabhail orra, do bhrìgh gur ann air mhodh spioradail a thuigear iad." Cìod air bith tomhas do eolas cinn, na do fhoghlum litir-eil a dh' fheudas a bhi aig daoine 'n an staid nadurra, tha iad gu h-lomlan 'n an coigrich do eolas spioradail agus tearnaidh. Tha nithe spioradail 'n an amaideachd leo, 'n an nithibh air nach 'eil iad comasach eolas a ghabhail, gus am bheil an sùilean air am fosgladh agus an ungadh le sabh-shul Crìosd. Ach tha e na ni cinnteach, nach e so an staid anns an do chruthaich Dia an duine an toiseach; cha do chruthaich Dia an duine 'n a chreut-air dall, aineolach, agus neo-thuigseach air nithibh spioradail, oir tha na sgriobtuirean a teagasg dhuinn gu soilleir, gu 'n do chruthaich se e 'n a iomhaigh fèin, agus bha 'n iomhaidh so gu h-àraidh a co-sheasamh ann an eolas, fireantachd, agus fìor naomhachd. Bha inntinn an duine, 'n a cheud staid, làn do sholus

spioradail, do eolas air glòir bhuaidhibh agus oibribh Dhé; agus bhuanach e a beachdachadh, le mòr thlachd, air glòir a Chruith-fhir, gus an do pheacaidh e 'n a aghaidh le itheadh do 'n mheas thoirmeasgte. Ach co luath 's a dh' ith e do 'n mheas so, thuit dall-cheò a pheacaidh air sùilbh inntinn, dhealaich solus r' a anam, bha a chridhe air a lionadh le dorchadas spioradail, agus dh' fhag e 'n dorchadas so mar oighreachd aig gach aon d' a shliochd.

Nam biodh teaghlach mòr chloinne aig neach air bith, agus an t-iomlan diubh air am breith dall, nach bu mhladach staid an teaghlach sin? nach bu trioblaideach a bhiodh pàrantan na cloinne? agus bhoidh coimhearsnaich ullamh gu smuaineachadh, mar bha na h-Iùdhaich o shean mu thimehioll an duine rugadh dall, gu robh mallachd eigin an cuideachd an teaghlach, an uair a chitheadh iad gach mac is nighean a teachd a dh' ionnsuidh an t-saoghail dall. Ach dh' fhag an ceud Adhamh, le eas-umhlachd, am mallachd so aig an iomlan d' a shliochd—gu bheil iad, ann an seadh spioradail, dall, a teachd a dh' ionnsuidh an t-saoghail làn do dhorchadas a pheacaidh, aineolach air an Dia a rinn iad, agus air na nithe a bhuineas d' an sìth. Dh' f hag am peacadh an cinneadh daonna uile anns an staid bhrònach, dhorcha so; agus tha 'n dorchadas anns am bheil daoine san t-saoghal a ta làthair, a treòrachadh gu nadurra, a dh' ionnsuidh iomall dorchadais, a dh' ionnsuidh truaighe shiorruidh, anns an t-saoghal ri teachd.

2. Tha briathra ar teagaisg a filleadh anna, gu bheil daoine gu nadurra, cha 'n e mhain ann an dorchadas, ach toilichte le 'n dorchadas. Tha iad "'n an suidhe," 'n an tamh, aig fois ann an dorchadas a pheacaidh: tha iad a caitheadh am beatha gun umhail, gun chùram, ann an "sgàil a bhàis." Cha 'n eil ùine fhada do dhorchadas nadurra taitneach le daoine; cha 'n eil e taitneach le daoine anns a choitcheinn, a bhi ùine fhada air an druideadh a steach ann am prìosan, no ann slochd dubh, dorcha, fo 'n talamh, far nach 'eil solus grèine, no gealaich, no coinnle r' a fhaicinn. Ann an cuid a chearnaibh do 'nt-saoghal, ann an *Greenland*, air son eisempleir, tha oidheche fhuar, fhada, dhorch 's a gheamhradh; tha mìos no dhà, do oidheche aig luchd-àiteachaidh na duthaich fhuar so, gun bhi idir air a briseadh le aon bhoillsgeadh do sholus na grèine. A nis, tha e nadurra dhuinn a smuaineachadh gu 'm bi iad sgith do 'n oidheche fhada so, a feitheamh le fadail ri teachd an là, agus a deanamh gàirdeachas 'n a teachd, an deigh a bhi ùine co fhada 'n an suidhe an dorchadas; ach ged nach 'eil ùine fhada do dhorchadas nadurra taitneach le daoine, gidheadh, tha dorchadas spioradail a cordadh gu ro-mhaith ri inntinn fheòlmhor an duine. Tha sluagh neo-iompaichte an t-saoghail thruaillidh so a roghnachadh suidhe suas ann an dorchadas a pheacaidh, an toiseach air teachd a dh' ionnsuidh solus spioradail rioghachd agus làthaireachd an Tighearn Iosa Crìosd: "Cha 'n àill leo teachad chum an t-soluis, air eagail gu 'm biodh an oibre air an cronachadh." Tha chuid is mo do 'n chinneadh dhaonna, air an là an diugh, 'n an suidhe an dorchadas, aineolach air an fhìor Dhia, aineolach air Slànuig-

hear an t-saoghail, agus air slighe na slàinte; gidheadh, cha 'n 'eil iad sgith d' an dorchadas, d' an aineolas, agus d' an iodhal-aibh, ní mo a tha iarraidh no iondrain air bith aca air solus an t-soisgeil, na eolas fhaotainn air an aon ainm a thugadh fo neamh, tre 'm feud peacaich a bhi air an tearnadh. An uair a tha teachd-airean Chrìosd a dol le solus an t-soisgeil a dh' ionnsuidh nan Cinneach aineolach so, is maith a dh' fheudta gu bheil neonachas inntinn 'g an treòrachadh, car tamull, an toiseach, a dh' éisdeachd "coid e an teagasg nuadh" a ta aca r' a thoirt seachad; ach an uair a tha iad a tuigsinn nach ann mu bhiadh 's mu dheoch do 'n chorp, agus mu nithibh aimsireil eile, ach mu nithibh spioradail, a tha iad a ghnàth a labhairt—an uair a tha iad a tuigsinn gu 'm bheil iad 'g an gairm féin gu bhi pilleadh o 'n iodholaidh, a dh' ionnan Dé bheò, tha iad air ball a taisbeanadh an gràdh do dhorchadas, a dearbhadh nach 'eil toil sam bith aca an draoidheachd 's an iodhol aoraidh a threigsinn, na pilleadh a dh' ionnsuidh an Tighearna. Tha iad a taisbeanadh gu soilleir, gur fearr leo an slighibh fiar agus mearachdach féin a leantuinn fathasd, na teachd a dh' ionnsuidh Chrìosd, "chum's gu 'm faigheadh iad beatha."

3. Tha cunnart na staid dhòrcha, anns am bheil daoine gu nadurra, air a mheudachadh, an uair a tha iad a mibhuileachadh solus an t-soisgeil. Feudaidd eadar-dhealachaidh mòr a bhi eadar aon duine agus duine eile, a thaobh tàlanna nadurra; feudaidd inntinn ni 's glire, ceann ni 's soilleire, agus gibhtean is àirde a bhi aig aon neach, na neach eile, ach tha na h-uile dhaoine, gu nadurra, anns an aon staid, anns an dorchadas cheudna thaobh nithibh spioradail. Feudaidd eadar-dhealachadh mòr a bhi eadar aon Chinneach agus Cinneach eile, a thaobh canain is oilean, agus eolas litireil; ach tha na h-uile Chinnich a tha air am fàgail 'n an staid nadurra, nan suidhe ann an dorchadas, agus a dol a dhith a dh'easbhuidh eolais. Bha eadar-dhealachadh mòr eadar na h-Iudhaich agus na Cinnich, fo linn an t Sean-Tiomnaidh; bha tuille do eolas air nithibh spioradail aig na h-Iudhaich, na bha aig na Cinnich—bha eolas aca air bith, 's air buaidhibh Dhé, air a thoil, agus air slighe na slàinte, nach robh aig na Cinnich. Cha b' ann do bhrìgh gu robh iad a thaobh naduir ni b' fhearr na na Cinnich, ach do bhrìgh gu 'n do dheonaich Dia dhoibh, ann a àrd-uachdaranachd féin, solus, agus sochairean, nach d' thug e do na Cinnich. "Dhoibh-san bhuineadh na coimh-cheanghail, agus tabhairt an lagha, agus seirbhis Dé, agus na geallana."

Ach ged tha solus an t-soisgeil 'n a thròcair luachmhor do Chinneach air bith, agus a deanamh eadar-dhealachadh mòr eadar aon Chinneach agus Cinneach eile, gidheadh, tha e 'n a ni cinn-teach gu bheil mòran a dol a dhith, eadhon fo sholus an t-soisgeil, do bhrìgh gu bheil iad a mi-bhuileachadh na tròcair so, agus a gràdhachadh dorchadas ni 's mo na solus. Tha na mìlte do 'n t-sluagh a tha 'g àiteachadh nan rioghachdan air an do dheal-raich solus an t-soisgeil, 'n an suidhe ann an dorchadas spioradail, 'n an coigrich do eolas tearnaidh, agus ag an-tromachadh an cionta gach là, le bhi peacachadh an aghaidh soluis. Co a bu

doille na mòran do na Phairisich fo dhealradh gréine na firean-tachd, fo mhinistireilachd fhollaiseach an Tighearn Iosa Crìosd, a labhair mar nach do labhair duine a riamh? Ach mar thachair do na h-ainglibh a pheacaich an aghaidh solus nam flaitheis, agus a bha air am fuadachadh gu h-obain a dh' ionnsuidh dorchadas an t-sluichd is isle, mar sin, tachraidh fa-dheoidh do na h-uile bhunaicheas a mi-bhuileachadh solus an t-soisgeil. " 'S e so an dìteadh, gu 'n thainig an solus do 'n t-saoghal, agus gu 'n do gràdhaich daoine an dorchadas ni 's mo na 'n solus, a chionn gu 'n robh an gnìomharan olc."

4. Tha e soilleir nach 'eil inneal, na meadhon air bith, leòir-fhoghainteach chum an sluagh a tha 'n an suidhe an dorchadas a thoirt gu fìor-eolas air nithe spioradail, as eugmhais oibreachadh éifeachdach an Spioraid Naoimh. Tha chuid is mo do shluagh an t-saoghail, cha 'n e mhaoin 'n an suidhe an dorchadas, ach làn do dhorchadas inntinn, agus tha dorchadas na h-inntinn fheolmhor a cogadh an aghaidh solus an Spioraid. "Tha 'n solus a soillseachadh anns an dorchadas, agus cha do ghabh an dorchadas e." Tha gràdh dhaoine do dhorchadas a pheacaidh 'g an tréorachadh gu bhi cuir an aghaidh an Spioraid, gu bhi druid-eadh an sùl an aghaidh solus an t-soisgeil. Ma theid mi le solus an t-soisgeil a dh'ionnsuidh nam Pàganach aineolach, a tha 'g àiteachadh ionadan dorchas na talmhainn, agus ma thòisicheas mi, le dùrachd eridhe, air impidh a chuir orra pilleadh o 'n iodholaibh agus o 'n droch oibribh, a dh' ionnsuidh an Dé bhèò, cha 'n fhada gus an dearbh iad, le 'n guth 's le 'n gnìomh, gur fearr leo dorchadas na solus. Mo theid mi le solus an t-soisgeil a dh' ionnsuidh luch-leanmhuinn an fhàidhe bhréige, *Mahomet*, agus ma thòisicheas mi, le dùrachd eridhe, air impidh chuir orrasan euing a mhealtair a thilgeadh dhiubh, agus pilleadh o 'n slighibh fiar a dh' ionnsuidh Dhé, le fìor aithreachas, cha 'n fhada gus an dearbh iadsan mar an ceudna, gur roghnaiche leo mearachdan *Mahomet* na soisgeil Chrìosd. Ma theid mi le solus an t-soisgeil a dh' ionnsuidh nan Iudhach, a bha aon uair 'n am pobull, agus ma thòisicheas mi air impidh chuir orra-san gabhail ri Iosa a Nasaret mar am Mesiah, agus gun bhi 'g am mealladh féin ni 's faide le dòchas faoin ri neach eile, dearbhaidh iadsan mar an ceudna, gu 'm bheil am folach air an sùilean fathasd, gu 'm bheil iad cho làn do mhi-chreidimh, agus do naimhdeas an aghaidh Chrìosd, 's a bha iad a riamh. Ma theid mi le fìor theagasg an t-soisgeil a dh' ionnsuidh nam Pàpanach aineolach, a tha lionmhor anns na rioghachdaibh so, cha 'n fhada gus an dearbh iadsan mar an ceudna, gur fearr leo comhara an fhiadh-bheathaich, na séula Chrìosd, agus a bhi 'g òl do fhion strìopaich na Ròimh, na do bhainne fìor-ghlan an fhocail. Agus tha na mìlte do Phrotastanaich chruaidh-chridheach, fhuar-chràbhach, anns na rioghachdaibh so mar an ceudna, a tha dearbhadh le 'n droch oibribh gach là, gur fearr leo dorchadas na solus. O! e' àite am bheil an cumhachd a tha leòir-fhoghainteach chum slabhraidhean an dorchadais so a bhriseadh, chum am folach a thoirt o shùilibh dhaoine, agus an gairm gu h-éifeachdach o dhorchadas gu solus? Cha 'n 'eil foghlum litireil, na oirdheir-

ceas cainnt—cha 'n 'eil na h-argumaide is treise, na 'n t-saothair is mo tha fear-teagaisg air bith comasach a ghnàthachadh,—leòir-fhoghainteach chum so a dheanamh, as eugmhais cumhachd an Spioraid Naoimh. 'S ann an uair a tha 'n soisgeul air a shearmonacadh leis an Spiorad Naomh air a chuir a nuas o neamh, a tha solus spioradail agus slàinteil ag éirigh da rìreadh air anamaibh nam muinntir a tha 'n an suidhe an dorchadas agus an sgàil a bhàis.

(*Ri leantuinn.*)

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 lxi. 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 page 58.*)

MY mother continued in sore trouble for the time of five months, which was very trying to me; yet it pleased the Lord to recover her a little, and so I took a room near the kirk with a design that she might win to it. At this time my school did increase, which proved very trying to me on two accounts. One was, my spirits were sore broken with continued exercise of mind; another was, the consideration of the weightiness of the charge, and how to discharge my duty conscientiously in the sight of God and man, and so to manage that charge and business more in serving my generation to the glory of God than to gain my bread thereby.

“With this I plied the throne of grace with all the earnestness I could for wisdom and strength, both of body and mind, so to carry as I might neither give offence to the gracious nor to the graceless; so ever since I have been pitied as to strength both of body and mind to a wonder. And here I desire to observe a renewed display of His being a prayer-hearing and prayer-answering God, and a renewed occasion given for setting up my Ebenezer to His praise that hitherto hath helped.”

Yet my soul's case continued dark and confused, for although my late temptation by atheistical suggestions were much restrained, yet I found a great restraint of the Spirit's influences, and so I fell under a cloud of melancholy and spiritless stupidity, so as nothing was refreshing or pleasing to me; and though the Lord had mercifully smiled on the season of the year and caused the earth to bring forth in plenty, and when I saw others rejoicing in those common mercies (under the want of which some had smarted the last year), yet such was the case of my soul, under

the sense of the want of spiritual mercies, that I could not rejoice in His goodness as to temporal things; and so my case continued much the same through this year, being the thirty-and-ninth year of my weary wilderness life.

But ah! the change of the next year brought no change in my case, but still continued worse and worse; for my natural enmity did so prevail that spirituality and spiritual duties, that formerly were my delight, became now a terror to me—the felt darkness and prevailing power of a body of death did so rack and pain my soul and spirits, together with the want of those sensible incomes of light, life, and strength, from the glorious Head and Captain of Salvation, that I was wont to enjoy—this, I say, so embittered my life as that I can neither word nor write that sad case I was in. And also the case of the generation added to my distress, for though God had mercifully prevented our fears of famine by giving us plenty of bread, and was yet continuing the means of grace, yet the bulk of the generation, and even many of the gracious, seemed to satisfy themselves too easily—at least they had few complaints. The consideration of this and my own case struck me with silence and astonishment, so as I could tell my case to few or none.

When I was thus thinking on my own and the generation's case that awful Scripture was brought to my mind, as in Mal. ii. 2, "I have cursed your blessings; yea, I have cursed them already, because you do not lay it to heart." Upon this I began to consider, and saw how much common mercies were abused unto gluttony and drunkenness, but more especially how spiritual mercies—namely, Christ and the free offers of His grace in the Gospel, were so much despised and not embraced by the generality; and many heavy, spiritual plagues daily inflicted, yet not seen nor lamented. The Spirit of the Lord is in a great measure departed, so that not only His saving and gracious operations, such as converting, enlightening, and quickening influences, are now in a great measure withheld from His people, but also the common operations that were wont to accompany the preaching of the Gospel are withheld from the indifferent hearers.

The consideration of all this, and many other things I forbear to name, filled me with melancholy impressions that this awful threatening was already inflicted on us. And that which was an aggravation of my trouble was when I did consider that for twelve years bygone I had been allowed to follow the Lord in His providences, either as to judgment or mercy, with some measure of concern; and sometimes when I could not have cried for myself, I would have got freedom to plead and cry for the Church and land; but now, alas! my soul is bound as in fetters. Ah, here I stand and here I sink, saying with the Psalmist, "I looked on my right hand and on my left, but can find no help, or any to whom I can tell my case as it is."

At this time the communion was to be given in this place, viz., Stirling; but, alas! those tidings did not much refresh me, for unless the Lord would come with exceeding greatness of power

and mend my case, no means could do it. I attended all the preparation Sabbaths before the communion. Our ministers were well furnished with suitable matter for our preparation; but instead of my case growing better, my natural enmity did more appear, together with an unstayedness of mind, and I remained so stripped of the exercise so as every special duty became wearisome to me.

When the fast-day came, in the morning I could neither pray nor meditate, but was extremely racked, and as one demented in my mind; yet before I went to the public that word was brought to my mind, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee" (Jer. xxxi. 3). As also that word in Isa. liv. 6, "For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." These blessed words brought a calm on my spirit, and I got some thoughts and meditations on them; for I saw in them both my own case and the Church's case, together with promised relief. Oh, what a wonder of grace and mercy is to be seen here, that the Lord should thus graciously condescend to call His Church and people by the name and relation of a wife of youth!

(To be continued.)

Notes and Comments.

Robbing God.—The daring effrontery of men in robbing God of His Day has rarely been more boldly asserted than in a recent issue of a London daily illustrated paper (*Daily Sketch*). Under the heading of "Daylight Wasting" this paper defiantly demands that the Lord's Day should be given over to games, etc. It boldly asserts that Sabbatarianism robs us of from 12 to 14 hours. Such barefaced robbery of God is, alas! getting very common. The recent decision of the London County Council to permit the playing of such games as cricket, tennis, bowls, etc. in the public parks of the city on the Lord's Day marks a serious advance in the direction of secularising the Sabbath in this country. It is more than probable that the evil example of London in this, will be followed by other cities. "Shall I not visit for these things?" saith the Lord, "and shall not my soul be avenged on such a nation as this."

The Case of Abbe Delorme.—The trial of this priest at Montreal for the alleged murder of his step-brother has awakened extraordinary interest in Canada. The judge, Mr. Justice Monet, who presided at the inquiry into Delorme's sanity, was a Roman Catholic and delivered an extraordinary address to the jury. He had been written to, to remember his Catechism, and his answer to his adviser shows the churchman struggling with the judge:—"I do not ignore my Catechism," he replies. "I am a Catholic like you, and I boast of the fact that not only have I been so, but I have practised my religion openly. A priest is a priest for eternity. It is not because the Abbe Delorme comes here once dressed in a civilian's collar that he is no longer a priest."

I know enough of my religion to have had the pleasure of witnessing the ordination of a priest at least some ten times, a ceremony marked by its pomp, its dignity. 'You are a priest for all time. A second Jesus Christ thou art,' it is said in the ordination of priests. But respect for the religion in which I believe, in which I believed before the Grand Jury as I believe before you, does not permit me to attach the name of Jesus Christ to the one present here, charged with a crime, one of the most monstrous ever committed in the world since Cain."

A Roman Catholic Judge's Dilemma.—Mr. Justice Monet, referred to in the foregoing note, concluded his speech to the jury as follows:—"When I knew I might have to preside over this case, I wrote the authorities asking to be relieved of the responsibility of the case. I am a Catholic as well as the prisoner, and I thought I might be relieved of the burden which I hesitated to take. The reply I received ordered me to stay at my post. Therefore, as I am here, I do my duty. I have done all my work and if I have taken an attitude which has roused comment, I know that this case will figure in criminal annals as the greatest case perhaps in the Dominion of Canada—one which has re-echoed far beyond the seas. People there will ask, 'What was the result of the Delorme case?' All this had to be taken into it. I wish to say that here in the Province of Quebec, as well as elsewhere in Canada, the bench, like the wife of Cæsar, must be above all reproach." The jury brought in a verdict of insanity with the result that the case did not go to trial. Delorme is to be confined in an asylum where interested friends, we may be sure, will soon discover that he is sane enough to be at large.

Pamphlet on Dancing.—The article on dancing, which appeared in our April issue, was reprinted at the request of a friend, and copies may still be had from the publishers, Messrs. N. Adshead & Son, 11 Union Street, Glasgow, at the rate of two pence each (including postage), or 30 copies 2/6 post free. In view of the craze for dancing among the young these pamphlets should be widely circulated.

Church Notes.

Communions.—Stratherrick and Ullapool, first Sabbath of September; Broadford and Strathy, second; Applecross and Stoer, third; Laide, last. North Tolsta, first Sabbath of October; Ness (Lewis) and Gairloch, second; Seourie, third; Lochinver, fourth; Wick, fifth. Oban, first Sabbath of November; Glasgow, second; Edinburgh, Dornoch, and Helmsdale, third.

Appeal by Synod's Consent.—Rev. J. B. Radasi has sent an appeal to our people for help to buy food and clothing for our poor friends in Matabeleland. He says that many are in dire need for want of both. They can neither get work, nor can they get their cattle sold at any price. The Government have done good work in an endeavour to cope with the situation; but are not able to meet the widespread absolute needs of the people.

Contributions for food and clothing will be gratefully received and acknowledged in our Magazine by Rev. Neil Cameron, 216 West Regent Street, Glasgow, who has already given monetary assistance.

Acknowledgment of Donations.

It is respectfully requested that all lists of Acknowledgment of Donations (other than money sent direct to the General Treasurer) intended for insertion in the following issue of the Magazine be in the Editor's hands before the middle of the month.

Mr. ALEXANDER MACGILLIVRAY, General Treasurer, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations, up to 15th August:—

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