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**A Threefold Cord that shall never be Broken.**

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THE Preacher in the Book of Ecclesiastes speaks of a threefold cord that is not quickly broken, but our thoughts turn to a more wonderful threefold cord, and one concerning which we can affirm with assured confidence, not simply, that it is not quickly broken, but that it shall never be broken. This threefold cord is the electing love of God the Father, the redeeming love of God the Son, and the sanctifying love of God the Holy Ghost. This is a great and wonderful theme, and merits the adoring consideration of God's chosen.

(1) The electing love of God the Father is surely a theme that should evoke expressions of deepest wonder from those who have been chosen not for any good that is in them, but simply because of the good pleasure of His will. In the eternal ages He set His thoughts upon them, and these were thoughts of good and not of evil. Time cannot measure this love. For it was there before time began, and it shall be there when time is no more. It is not a love indiscriminately, indefinitely, extended to all, but it is a love extended to a definite number, countless as the stars in the firmament of heaven and numberless as the grains of sand by the seashore, who were given to Christ before the foundation of the world. Hard things have been said by many of God's electing love as confined to a definite number. The Arminian fondly believes that he has a nobler conception of it when he presents it to men and sets before them a scheme which embraces within its compass all mankind. Yet he acknowledges that multitudes go to eternal perdition. Is the divine love then of this nature, that it will bring perishing men with its heavenly care in time and allow them to pass beyond its

care in the eternal ages? Perish the very thought! This is not the nature of God's electing love; for as His love had no beginning, so shall it have no ending for all that were given to Christ. At times we fix our thoughts more intently upon the love of Christ, but God's redeemed should never forget the wonderful electing love of God the Father, a love so great that it stopped not short of giving the greatest gift that it is eternally possible to give. Eternal love will never throughout the never-ending ages have a greater gift to give than that which has already been given. God spared not His own dear Son, but gave Him up for them all. What greater proof of His love can any of His people ask for than this?

(2) The redeeming love of God the Son is another of redemption's unsearchable wonders. How convincing to every open and candid mind ought the evidence be of the reality of the Redeemer's love were it not for the fact that sin has darkened the eyes so that we cannot see, and deadened the feelings so that we cannot feel. Greater love hath no man than this, that he should lay down his life for his friend. That was the highest pinnacle to which human love had attained, and certainly it was a wonderful attainment, but He who surveyed the greatest achievement of human love, and made known to men the highest summit it had attained showed a love surpassing it in height as high as heaven is above the earth. No trial, however great it might be, quenched the love that burned in His heart to His people. Death and all that it meant to Him did not make Him turn aside. The hiding of the Father's face so awful called forth no expression to indicate in the slightest degree that this love had been set upon a people at too great a price. As He went on to accomplish the Father's will in all things, even to death, Oh! what a sight it was for angels and men whose eyes were enlightened as to the reality of the love that was in His heart. When the great hour approached when the eternal purposes of heaven were to become an accomplished fact, He prayed for them that they might be with Him where He was, that they might behold His glory. There is a height, a depth, a length, and a breadth in this love that is unsearchable.

(3) The sanctifying love of God the Holy Spirit is also set before us in the Scripture. And here again what a wonderful love is revealed. Into hearts foul with the disease of sin this blessed and gracious Visitor comes, cleansing and purifying all that is alien to holiness. The rebellious dwellers in man's soul do not make Him turn away, though well He might. When He comes to do a

gracious work He shows that sin is there, and that it is a undisguised rebellion against God. He brings the sinner guilty before God, not for the mere purpose of troubling him, but in order that he may have his eyes directed to God's great provision in Christ. How patient is the love of the Holy Spirit, how long-suffering, and how lovingly He performs His great work in sanctifying God's called. The beloved disciple, looking forward to the consummation of this work, says in adoring wonder:—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him." While the act of adoption is ascribed to the Father, it is the work of God's Spirit to produce likeness to Christ. And the love that led Him into hearts foul with all the uncleanness of sin made Him continue the good work until it was perfectly finished.

As we survey this threefold aspect of the divine love are we not justified in saying it is a threefold cord that shall never be broken, and with what words could we more fittingly conclude than with the Apostle's:—"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

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### MARKS OF RELIGIOUS DECLENSION.

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(1) When you are reluctant to religious conversation, and the company of the serious, heavenly-minded Christians, and enjoy yourself best with men of the world.

(2) When from preference you are absent from meetings for prayer, confine yourself to Sabbath meetings, are easily detained from them, and are ready to excuse such neglects.

(3) When you are afraid to consider some duties seriously, lest your conscience rebuke past neglect, and insist on fidelity now.

(4) When it is more your object, in doing duty, to pacify conscience, than to honour Christ, obtain spiritual profit, or do others good!

(5) When you have an over-critical spirit respecting preaching, are dissatisfied with the manner, as inelegant, too plain, too intellectual, or not according to some favourite model; or with the matter, as too doctrinal, or too perceptive, or when you complain of it as too close, or are suspicious of personality.

(6) When you are more afraid of being accounted strict, than of sinning against Christ by neglecting in practice, and unfaithfulness to your Lord and Master.

## A Sermon.

BY REV. THOMAS HALYBURTON,

### I.

“I ask therefore for what intent ye have sent for me?”—  
Acts x. 29.

**W**AIVING the formality of an introduction I shall lay before you a few remarks for clearing the occasion of the apostle's using this question, and the reason why we have made choice of this text at this time, for the subject of this discourse.

1. This chapter contains a large and particular account of one Cornelius, a Roman centurion, or captain of a hundred soldiers, his conversion to Christianity.

2. Cornelius, though by birth a Roman, was of the Jewish religion, a proselyte. Those who of other nations embraced the true religion, associating themselves to the Jews, were called proselytes; and they were either such as joined with the Jews in the whole rites of their religion, being circumcised as were the Jews; or such as adhered to the substantials of their religion, but remained uncircumcised. The former sort were called proselytes of righteousness, or of the covenant; the latter, proselytes of the gate. Interpreters seem to agree that Cornelius was a proselyte of the gate, one who owned the substance of religion, but remained uncircumcised, and did not join in the whole of their worship.

3. This captain was a true convert before this discovery of the gospel came to him by the apostle: he was accepted of God, and therefore was not to be accounted unclean. Now, none save those who are converted can be accepted: for “they that are in the flesh cannot please God; and without faith it is impossible to please him; for he that comes to him must believe that he is a rewarder of them that diligently seek him,” Heb. xi. 6. Wherefore,

4. He, no doubt, leaned upon the promised Messiah, Jesus Christ, for his acceptance with God; since “none can come to the Father but by him,” who is “the way, the truth, and the life,” and who only can guide sinners in their approaches to God.

5. God being a rewarder of such as diligently seek Him, did reward this man's faith and obedience with the gospel-revelation of His Son Jesus Christ, whence he came to



understand, that the Messiah he looked for was already come. His prayers and alms-deeds are said to come up for a memorial before God; not as if there had been any thing of merit in what was done or attained to, but to encourage others, and to discover the riches of God's bounty, in rewarding freely, according to His rich grace, the diligent improvement of light with greater degrees of light and life; and this reward is not of debt, but of rich and sovereign grace.

6. This saint, waiting for the consolation of Israel, has a vision from God, bidding him send for the apostle Peter; whence we may learn, that God has a great respect for His own institutions. The gospel-ministry is of divine appointment; and therefore the Lord refers Cornelius to it, though it had been no less easy to have discovered Christ to him in the vision.

7. Peter had a vision to the same purpose, removing such objections as might make him scruple: whence we may remark, that when the Lord designs good to a people, by a minister, He gives both the people clearness to call and the minister clearness to come; though not in such an extraordinary manner as this here made use of.

8. When the apostle, in compliance with Cornelius's call, and God's call, or rather the Lord's joining in the same call with him, comes to the place where he was, the first question he puts to him is that which we have read to you. "I ask therefore for what intent ye have sent for me?" and this he doth, notwithstanding he had got some account of this from the servants who were sent for him by Cornelius.

The words are in themselves plain; and therefore we shall not offer any explication of them, but lay before you this doctrine, which is palpably contained in them.

Doctrine.—"A faithful gospel-minister, coming among a people upon their call will be very desirous to know what their designs for calling him were:" "I ask therefore for what intent ye have sent for me?"

In discoursing this point, we shall inquire—

I. What designs a people should have in calling a gospel-minister.

II. What way they should evidence these to be their designs.

III. Make some inquiry into the reasons of the doctrine.

And, lastly, apply the whole.

I. To begin with the first of these. The designs a people should have in calling a gospel-minister; they are many. We shall endeavour to reduce them to a few.

(1) A people should, in calling a gospel-minister, design to hear from him the whole counsel of God, in reference to their eternal salvation. This is the great business of gospel-ministers, to declare the whole counsel of God to those to whom they come, to keep nothing back from them that may be of use to them. So their commission runs, Matt. xxviii. 19, 20. "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world. Amen." And the great apostle of the Gentiles in that famous farewell sermon of his to the church of Ephesus, which we have recorded, Acts xx. from ver. 17 and downwards, appeals to the conscience of that people as to his faithfulness in fulfilling his commission in declaring to them the whole counsel of God, ver. 27. And in keeping back nothing that could be profitable to them, ver. 20. Whoever would approve himself a faithful gospel-minister, must take care faithfully to discover to his hearers their lost and undone state by nature; that they are all become guilty before God; and that there is no other way of their obtaining access to him but through Jesus Christ, who is made of God to them who believe, "wisdom, righteousness, sanctification, and redemption." To these two doth the apostle refer the whole of that counsel of God, he shunned not to declare to the Ephesians, in that forecited scripture, Acts xx. 21. He testified to all persons, Jews and Greeks, repentance towards God (i.e. that they were guilty of such offences against God, as called for deep humiliation), and faith towards our Lord Jesus Christ; that is, that there was no way of escaping the wrath of God, but that of closing with Christ by faith. This is the matter of the Gospel: and Christ's servants are to make it their business faithfully to unfold the mind of God in reference to these two, man's state by nature, and what he may by grace be advanced to. This is called, 1 Tim. v. 7. a "labouring in the word and doctrine."

This preaching of the gospel takes in three things.  
1. A full proposal of the doctrine just now mentioned. Ministers must, without mincing the matter, plainly discover to men their lost state, and the impossibility of recovery any other way than by the gospel method, through Jesus Christ, Acts xx. 21. 2. They must discover these things, not as their private sentiments, built upon some

rational conclusions of their own drawing and framing, but as the word of God. It is the word of God they are to propose, and not their own private opinions; and it is the word of God hearens are to receive from them, 1 Thess. ii. 13. "For this cause also thank we God," saith the apostle, "without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." 3, This preaching of the word takes in not only a proposal of the word of God, but an authoritative declaration of it by virtue of a commission derived from God. "These things speak, and exhort, and rebuke with all authority," Tit. ii. 15. The word, in the first language may be rendered *command*, with all command. Ministers are clothed with authority from God; and in his name, by virtue of a commission received from him, they are to preach the gospel, and to speak the counsel of God, as being his mouth to the people, 1 Pet. iv. 11. This is the principal part of the minister's work; and therefore to hear the word of God from them in this manner should be the great design of those who call a gospel-minister, that they may hear from them as the mouth of God, what by nature they are, and what through the grace of God in Christ Jesus they may be.

(2) When a people call a gospel-minister, they should design the regular and orderly performance of the worship of God. This worship of God, as it is contradistinguished from the doctrine of the gospel, of which under the former head, consists principally in the administration of the sacraments and prayer; public prayer, I mean, under which praises are comprehended, as belonging to, and always to be joined with it, according to our blessed Lord's appointment in that form, commonly called the Lord's prayer, which concludes with thanksgiving. In Acts ii. 42, we have an account of the public worship of the church, which consists in preaching, there expressed by doctrine, and breaking of bread, that is, administering the sacrament of the Lord's supper, and prayers and praises. "And they," saith the Spirit of God, speaking of the church, "continued in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"; and, ver. 47, "praising God." The celebration of the sacraments, public prayers and praises, are divine institutions for the salvation and edification of the church, which cannot be gone about, or orderly performed, without a gospel-ministry, who only have commission to celebrate the sacraments, and to be the mouth of the people to God in their public assemblies,

being furnished with spiritual gifts for the work. Matt. xxviii. 19, I. Cor. xi. 23, and xiv. 16. And therefore, when a people call a gospel-minister they should have this in view, as one great design, that thereby they may have the gospel-worship celebrated among them in all its parts, according to Christ's institution, to their spiritual advantage and His glory.

(3) They should call a gospel-minister to rule over them. This is one part of the minister's work, to rule over his flock, I. Tim. v. 17. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." This superiority which gospel-ministers have is not a lordly dominion over either the persons or faith of their flock. No, anything of this sort that ever crept into the church had its rise from the subtilty of Satan, who envied its peace; and is directly opposite to the gospel, which forbids lordly dominion, the gospel-minister's authority being given only for "edification, and not for destruction," as the apostle has it, 2 Cor. x. 8. And it consists (1) in an authoritative publication of the laws of Christ's house. (2) In an authoritative enforcement of them, by a ministerial offer of the gospel-privileges as the rewards of obedience. And (3) In a power to inflict, according to Christ's appointment, the gospel-punishments upon the disobedient, the highest whereof is excommunication, whereby the disobedient are "delivered over to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," as the apostle has it, I. Cor. v. 5. And to one of these three ends might all be reduced according to the common distinction of gospel-ordinances, in doctrine, worship, and government. But that you may the better understand this matter, we shall name some more particular designs: and therefore we say,

(4) A people, in calling a gospel-minister, should design the closing of a bargain, and making a match with Christ upon His own terms. It is the work and business they are sent out for, to espouse sinners to Christ, II. Cor. ii. 2, to woo a bride for the Lamb. They have a commission, as Abraham's servant had, to go and seek a wife for their master's son; and those who call them should do it in order to the conclusion of this happy match; that from them they may hear the terms whereon they are to be admitted into this near relation, the advantages that shall accrue to them by it, the inconveniences they will run themselves into by a refusal, and the warrant they have to enter into so high and honourable a relation.



(5) They should design their own furtherance in acquaintance with Christ. They should, "as new-born babes, desire the sincere milk of the word, that they may grow thereby," I. Pet. ii. 2, that they may be furthered in their joy and faith, "growing in grace, and in the knowledge of the Lord Jesus Christ."

(6) They should design their own establishment in the ways of God, that they may not be "tossed to and fro with every wind of doctrine," but that, "being rooted and grounded in the faith, they may grow up in all things to him who is the head and Saviour of the body."

This is expressly declared to be the design of the ministry, Eph. iv. 11. The apostle, having spoken of Christ's exaltation, and His having received gifts for men, tells us of Him, in this verse and the following, "That he gave some apostles, some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive," etc. And to the same purpose speaks the Spirit of God, frequently elsewhere, of the design of the ministry. Paul, Rom. i. 11, expresseth his earnest desire to see them, and to "impart some spiritual gift" unto them, to the end "they may be established." Those who are already engaged in God's ways should design their own establishment in them, in their calling a gospel-minister.

(7) They should design their direction through all the difficulties of religion. The Lord's people have many dark steps in their way; sometimes they are under temptation, and know not how to carry; sometimes they are engaged in a close fight with their adversaries, and know not how to wield their spiritual armour to advantage; sometimes they are out of the way, and know not how to get into it again; and therefore they need some to guide them into the meaning of God's word; for how can they understand, unless they be taught? (Acts viii. 31). "How can I understand," says the Ethiopian eunuch, "unless some man should guide me?" and who should guide them but those who are guides by office, as the word may be rendered, Heb. xiii. 8. "Consider them who have the rule over you," or who are your guides. This, as the end of a gospel-ministry, is promised in Isa. xxx. 20, 21. "And

though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into corners any more, but thine eyes shall see thy teachers; And thine ears shall hear a voice behind thee, saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." It is impossible we should condescend on all the particular intentions or ends a people should propose to themselves in calling a gospel-minister; and therefore we shall conclude all this in one, which is sure to comprehend them.

(8) They should seek to have one who may answer in some measure Timothy's character, with respect to the Church of the Philippians, Phil. ii. 20—One who may naturally take care of them, that is, one who may, out of love to their souls, affectionately, prudently, carefully, and with impartial boldness, open and apply the word, dispense the sacraments, and administer discipline, for the instruction of the ignorant, strengthening the weak, comforting the disconsolate, affecting the impenitent, reproofing the faulty, recovering wanderers, directing and helping forward those who doubt and halt; that he may both save himself and them, to the praise and glory of God's grace. We shall not insist upon each of these particulars, which would require not one or two, but many sermons, which suits not our present design. We shall therefore proceed, in the

II. Second place, to inquire, How a people should make it appear that they were acting upon these designs in their calling a gospel-minister. This inquiry might be understood, either to respect their own satisfaction, or the satisfaction of the word, or if the minister himself as to this matter; but time not allowing us to be so particular, we shall hold the inquiry in the general; and in answer to it we say,

(1) A people should discover their designs to be such as we have mentioned, by a punctual attendance upon all the ordinances, to be by him dispensed in public or private. Thus we see it was with Cornelius; he not only waited on himself, but he called together those on whom he had any influence. "And Cornelius waited for them, and had called together his kinsmen and near friends," Acts x. 24. Those who will not give attendance to the public dispensation of the Word, and the private instructions, either family or personal, but withdraw, we cannot think these persons had the right end before them in calling a gospel-minister; surely, had they been right in their aims, they would have been ready to say with Cornelius, "We are all here present," etc.

(2) They should not only present their bodies upon such occasions, but they should sist themselves in God's sight, to hear all things whatever are commanded of God by His servants. "We are all here present," says Cornelius to Peter, "to hear all things that are commanded thee of God," Acts x. 33. To give attendance to the ordinances either more public or private, or any other design than this, is to "offer the sacrifice of fools," contrary to that injunction of the wise man, Eccl. v. 1, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools." When we come to God's ordinances, we must come to hear what He speaks to us.

(3) They should evidence the honesty of their designs, by obeying the Word which they hear at his mouth; they should comply with all the commands of God, and say to their minister, as the people of Israel said to Moses, Deut. v. 27—"Go thou near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it. For, as the Apostle James well observes—"It is not the hearer of the word, but the doer who is blessed of God," James i. 25. As we must hear and do so our attendance must not be limited, but our ear must be opened to reproofs, and the most terrible denunciations of wrath from God, as well as to the sweet promises and charming discoveries of the glory of Christ, the beauties of religion, the surprising happiness of the saints in heaven; and there must not only be obedience to these commands, which may bring in honour, external gain, and pleasure, by our compliance, but these also must be obeyed, which may bring us under the lash of wicked men's tongues, and expose us to reproach, hazard, and ignominy, in the world. All things whatsoever are commanded of God must be punctually obeyed without reserve.

(4) There must be a submitting to all the ordinances of God. Both this obedience and submission you will find spoken of, Heb. xiii. 17. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as those who must give an account, that they may do it with joy, and not with grief; for this is unprofitable for you." The word rendered "obey," signifies properly a believing upon persuasion, and respects our belief of the truths proposed by them, and a compliance with our duty that way; and, on the other hand, this submission has a respect to the power they have over their people for edification, and not for destruction; that is, that authority they have for admonishing, reproving, rebuking, and cen-

suring offenders; and by a submission to them in the dispensation of these ordinances of Christ, reproof and censure, I mean they are to evidence to all, the uprightness and Christian sincerity in their designs.

(5) They are to evince their designs to be justifiable, by a careful diligence in applying to their minister upon all occasions; when they are under difficulties, when they are in the dark as to duty, when they have to do with corruptions which they cannot get mastered, when under the Lord's hand, and so of all other exigencies of the like nature. For as the "priest's lips should preserve or keep knowledge, so the people should ask the law at his mouth, for he is the messenger of the Lord of hosts"—Mal. ii. 7. And those who are sick, are bid "send for the elders or ministers of the church to pray over them"—James v. 14. Those who have the advantage of a gospel minister are indispensably obliged to acquaint him with the state of their souls, when there is anything peculiar in it, and when they are reduced to any strait or extremity: and that—1, Because God has laid it upon them as a duty, in that forecited Mal. ii. 7. "The people should ask the law at his mouth." 2, Because otherwise he will be at a loss in his bringing messages to you, if he mistake your case, or be acquainted with it; how can he direct you, if he understand not your state and condition? The Lord gives no immediate revelation now, we have no warrant to expect any such thing; and therefore the way wherein ministers ordinarily come to understand their people's condition is by themselves, who upon this ground are called to have recourse to their ministers. 3, They should acquaint their ministers with their circumstances, because they are the people's mouth to God; and if they be not acquainted with the circumstances and condition of the flock, how shall they, according to their duty, hold up the case of their people to God, as they are indispensably obliged to do, and that in public, in secret, and in private?

(6) Once more, and we have done: A people may and should prove their intentions honest, by a diligent application to their own proper work and business, with respect to his furtherance in their designs. Every member of the congregation should be helpful to him, in contributing their utmost assistance to him in his work. A minister may spend his strength in vain, if elders in their place, masters of families in theirs, and every particular person in his station, do not join, by prayer and otherwise, in assisting their ministers. Then do men appear sincere in their designs, for the glory of God and their own salvation, when everyone puts his hand to the work, and endeavours the removal of what may retard and obstruct its progress and success; and likewise studies by all means to strengthen the minister's hands, that he may not be discouraged, diverted, or taken off from his work.



## Gleanings from many Fields.

### Remembering Those who are in Bonds.

[The following letter, so full of tender Christian sympathy, was written by Samuel Rutherford from St Andrews, 22nd November 1639, to the Lord's suffering witness, Alexander Leighton.

Dr Alexander Leighton was descended of an ancient family in Forfarshire, whose chief seat was Ulyshaven, or Usen, near Montrose. Besides studying for the Christian ministry, he qualified himself as a physician, and, during the reign of James I., and the commencement of that of Charles I., practised medicine in London, as well as exercised his ministry there; but whether he had any fixed charge we are not informed. In his zeal for Presbyterian principles, and against the innovations of Laud, he published a work entitled "An Appeal to the Parliament, or Zion's Plea Against Prelacy." For this work he was arrested in 1629, and thrown into an abominable cell in Newgate. After lying there sixteen weeks in great misery, he was served with an information of the crimes of which he was accused, and charged to appear before the Star Chamber. He was then unable to attend, being under severe distress that had brought skin and hair almost wholly off his body; but the Star Chamber condemned the afflicted and aged divine to be degraded as a minister, to have one of his ears cut off, and one side of his nose slit, to be branded on the face with a red-hot iron, to stand in the pillory, to be whipped at a post, to pay a fine of £1000, and to suffer imprisonment till the fine was paid. When this inhuman sentence was pronounced, Laud took off his hat, and holding up his hands, gave thanks to God, who had given the Church victory over her enemies! The sentence was executed without mercy; and Leighton lay in prison until the meeting of the Long Parliament, that is, upwards of ten years. When liberated, he could hardly walk, see, or hear. He died in 1649. He was the father of the celebrated Robert Leighton, Archbishop of Glasgow. When this letter was written to him by Rutherford, he had languished many years in prison.]

Reverend and Much Honoured Prisoner of Hope,—  
Grace, mercy, and peace be to you. It was not my part (whom our Lord hath enlarged) to forget you His prisoner.

When I consider how long your night hath been, I think Christ hath a mind to put you in free grace's debt

so much the deeper, as your sufferings have been of so long continuance. But what if Christ mind you no joy but public joy, with enlarged and triumphing Zion. I think, Sir, that ye would love best to share and divide your song of joy with Zion, and to have mystical Christ in Britain halfer and copartner with your enlargement.

I am sure that your joy, bordering and neighbouring with the joy of Christ's bride, would be so much the sweeter that it were public.

I thought if Christ had halved my mercies, and delivered His bride and not me, that His praises should have been double to what they are; but now two rich mercies conjoined in one have stolen from our Lord more than half-praises. Oh that mercy should so beguile us, and steal away our counts and acknowledgments !

Worthy Sir, I hope that I need not exhort you to go on in hoping for the salvation of God. There hath not been so much taken from your time of ease and created joys, as eternity shall add to your heaven. Ye know when one day in heaven hath paid you (yea, and overpaid your blood, bonds, sorrow, and sufferings), that it would trouble angels' understanding to lay the count of that surplus of glory which eternity can and will give you. Oh but your sand-glass of sufferings and losses cometh to little, when it shall be counted and compared with the glory that abideth you on the other side of the water. Ye have no leisure to rejoice and sing here, while time goeth about you, and where your psalms will be short; therefore, ye will think eternity, and the long day of heaven that shall be measured with no other sun, nor horologe, than the long life of the Ancient of Days, to measure your praises, little enough for you. If your span-length of time be cloudy, ye cannot but think that your Lord can no more take your blood and your bonds without the income and recompense of free grace, than He would take the sufferings of Paul and His other dear servants that were well paid home beyond all counting (Rom. viii. 18). If the wisdom of Christ hath made you Antichrist's eyesore and his envy, ye are to thank God that such a piece of clay, as ye are, is made the field of glory to work upon. It was the Potter's aim that the clay should praise Him, and I hope it satisfieth you that your clay is for His glory. Oh, who can suffer enough for such a Lord! and who can lay out in bank, enough of pain, shame, losses, and tortures to receive in again the free interest of eternal glory ! (II. Cor. iv. 17). Oh, how advantageous a bargaining is it with such a rich Lord ! If your hand and pen had been at leisure to gain glory on paper, it had been but paper

glory; but the bearing of a public cross so long, for the now contraverted privileges of the crown and sceptre of free King Jesus, the Prince of the Kings of the earth, is glory booked in heaven. Worthy and dear brother, if ye go to weigh Jesus, His sweetness, excellency, glory, and beauty, and lay foregainst Him your ounces or drachms of suffering for Him, ye shall be straitened two ways. 1. It will be a pain to make the comparison, the disproportion being by no understanding imaginable: nay, if heaven's arithemtic and angel's were set to work, they should never number the degrees of difference. 2. It would straiten you to find a scale for the balance to lay that high and lofty One (that over-transcending Prince of excellency) in. If your mind could fancy as many created heavens as time hath had minutes, trees have had leaves, and clouds have had raindrops, since the first stone of the creation was laid, they should not make half a scale in which to bear and weigh boundless excellency. And, therefore, the King whose marks ye are bearing, and whose dying ye carry about with you in your body, is, out of all cry and consideration, beyond and above all our thoughts.

For myself, I am content to feed upon wondering, sometimes at the beholding but of the borders and skirts of the incomparable glory which is in that exalted Prince. And I think ye could wish for more ears to give than ye have, since ye hope these ears ye now have given Him shall be passages to take in the music of His glorious voice. I would fain both believe and pray for a new bride of Jews and Gentiles to our Lord Jesus, after the land of graven images shall be laid waste; and that our Lord Jesus is on horseback, hunting and pursuing the Beast; and that England and Ireland shall be well-sweept chambers for Christ and His righteousness to dwell in; for He hath opened our graves in Scotland, and the two dead and buried witnesses are risen again, and are prophesying. Oh that princes would glory and boast themselves in carrying the train of Christ's robe royal in their arms! Let me die within half-an-hour after I have seen the temple of the Son of God enlarged, and the cords of Jerusalem's tent lengthened, to take in a more numerous company for a bride to the Son of God! Oh, if the corner or foundation-stone of that house, that new house, were laid above my grave.

Oh! who can add to Him who is that great All! If He could create suns and moons, new heavens, thousand and thousand degrees more perfect than these now are; and again, make a new creation ten thousand thousand degrees in perfection beyond that new creation; and again,

still for eternity multiply new heavens, they should never be a perfect resemblance of that infinite excellency, order, weight, measure, beauty, and sweetness that is in Him. Oh, how little of Him do we see ! Oh, how shallow are our thoughts of Him ! Oh, if I had pain for Him, and shame and losses for Him, and more clay and spirits for Him ! and that I could go upon earth without love, desire, hope, because Christ hath taken away my love, desire, and hope to heaven with Him !

I know, worthy Sir, your sufferings for Him are your glory ; and, therefore, weary not. His salvation is near at hand, and shall not tarry. Pray for me. His grace be with you. Yours, in his sweet Lord Jesus.—S. R.

St Andrews, Nov. 22, 1639.

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## The Late Mrs Louisa Mackenzie, Leacnasaighead, Gairloch.

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**T**HE death of this Christian, widow of the much-respected Mr John Mackenzie, missionary, Port-Henderson, took place at her younger daughter's residence, Glenview, Leacnasaighead, Gairloch, on 18th February 1920. On 21st February her body was placed beside her husband's in Gairloch Church-Yard. Her daughter lovingly ministered to her to the end, and the blank in the home was, and is, greatly felt.

The deceased was born at Fernamore, Applecross, about the year 1837. About the 17th year of her age, she was deeply convinced of her lost state as a sinner before the eyes of the All-Seeing and All-Knowing God. It was under the teaching of Mr John Alex. Stewart, teacher, Fernamore, she was led to know herself as a lost sinner. Mr Stewart went afterwards to China as a missionary ; but Miss Louisa MacIennan was, for a considerable period, in great distress before relief from heaven came to her troubled soul. During the period of her deep conviction, of sin, she was in the habit of praying in caves and in secluded spots.

It was announced that the Rev. Alexander MacColl, Lochalsh, was to assist at the Communion at Camusterrach, Applecross. She went there, and remained till Monday. She was in a most miserable state. Mr MacColl intimated a service to be held at Camusterrach on Monday evening. She was tempted by the enemy that there was no mercy for her in God ; and she set out for



home; but she retraced her steps, and attended the evening service. Mr MacColl preached from Isaiah liv. 10—"For 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." Before the service was over, Louisa MacLennan's bonds were loosed. She was led into a new world. She was rejoicing in God her Saviour. Salvation by free and sovereign grace was hers, and the high praises of Jehovah welled out from her soul. "He put a new song in my mouth our God to magnify." There is holy joy in believing on the Son of God, and there is holy joy in following on to know the Lord. On her death-bed she referred to the sad state of her soul before she had passed from death to life, and remarked—"Satan did not that night get his desire regarding me. Thanks to the free grace of God."

She paid a visit to her sister, Mrs Gracie, Dunvegan, Skye. There, to the delight of her soul, she heard Rev. Alex. MacColl preach. Ere she left Skye he sent for her, and gave her good advice. She asked him if he had any portion of the truth to give to her. He said he had not, but that she should look to the Lord Himself. At the time she was disappointed with the answer he gave, but it proved afterwards a great comfort to her, and she often referred to it. She naturally had much regard for Mr MacColl. She was for a time under the profitable ministry of the Rev. John Macqueen, Daviot.

In 1870, at Lochcarron, by the Rev. Mr Forbes, Miss Louisa MacLennan was married to Mr John Mackenzie, missionary. They took up their abode at Big Sand, Gairloch, where they remained for 18 years. There three of the family died. Rev. John Baillie, Gairloch, often visited them in their distress, and was of great comfort to them at that season. After leaving Big Sand, they took up residence at Port-Henderson, where, to the loss and sorrow of the whole parish, her worthy husband, on 16th October 1904, ended his earthly course.

The death of her husband, and, subsequently, that of her son, Farquhar, in December 1919, told upon her health. During these seasons of sorrow, her stay and comfort were found in Psalm cxix. 92—"Unless in thy most perfect law, my soul delights had found, I should have perished when as my troubles did abound."

Many are the prayers that ascended to heaven from the Mission dwelling-house at Port-Henderson, and much Christian fellowship was enjoyed in that home.

For nine months Mrs Mackenzie was confined to bed ere the end came. She was at times sorely harassed by Satan; but, by God's grace, she gained the victory over the Tempter. During her last illness she daily repeated Psalm xviii. 32—" 'Tis God that girdeth me with strength, and perfect makes my way." She frequently remarked that her only hope in time and for eternity was in Christ, and Him crucified. The last words she was heard to utter were—"A new heaven and a new earth."

To her two daughters and brother and sister, and other relatives, we express our heart-felt sympathy. May the children be instead of the fathers !

D. MACK.

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### The Late Mrs Campbell, Laidnaguillan, Strathby Point.

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"**T**HE memory of the just is blessed." One would like to put something on record concerning the above-named worthy Christian woman, who finished her honourable course in this world on the 21st of August 1922, at the age of 81. Margaret Munro, for that was her maiden name, came of a worthy ancestry. Her great-grandfather, George Munro, was a Ross-shire, one would think, a Kiltarn man, who, through the influence of his namesake, the good Rev. George Munro, Farr, Sutherlandshire, came, five generations back, in the capacity of a miller, to the Farr district. He was an eminently pious man, and his seed after him were a blessing in the earth. His son was Donald Munro, who with his wife, Kate Bhan, from Torrisdale, left a reputation for genuine piety. Their family, Marcus, George, William, Elizabeth, Margaret and Neil, were all pious, and, in one's own youth, their memory, among the truly pious in that district, was very fragrant, their very names were as sweet music to the best we knew in early youth. Elizabeth (Eispidh Munro), as she was best known, was a gem in her way, and would be placed near the centre of a galaxy of pious women who, in these days, on both sides of Strathby Point and in Strathby, adorned by their humble and loving and godly ways, the Gospel of God their Saviour, among whom one may recall the names of Mrs Macleod, Millburn; Mrs Mackay, Achanallan; Mrs Robertson, and Kate Ure.

Marcus Munro married Janet Campbell, a first cousin, by the way, of the late Mr Wm. Gow, merchant, Wick, a godly man. Marcus's family by Janet Campbell were William, who finished a godly course in one of the Orkney Islands; Murdo,

who died a highly respected elder in connection with the late Dr Thomas Maclauchlan's congregation in Edinburgh; Kate, a worthy member of Dr Moody Stuart's congregation; and last but not least, the subject of this paper. These all sought and found the God of their fathers. They will inevitably be to many of our readers little more than names, but those who knew them or their associations, and to whom the dust of Zion is dear, will, we believe, think otherwise of the matter. There is the more justification for these references because the subject of this notice, who was naturally very affectionate, felt bound by a double tie to those connections. When she became a follower of the Lord, she became a follower of His people, and we doubt if her soul would find freer expression in any of the sayings of the saints, that were of old, than in those of Ruth: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God."

We are not in a position to describe Mrs Campbell's earliest experiences as a disciple, but she was not a stranger to trials and temptations, and memorable visitations and deliverances, and she was noted all her life for her regard for and love to those that feared and loved the Lord, among whom she desired to take a humble place.

Margaret Munro was born in April 1841, in Achina, Bettyhill. At the age of 23 she was wedded to Mr Murdo Campbell, Lairnaguillan, a strong, quiet, upright man. The issue of this marriage was ten of a family, six sons and four daughters, who have all survived both their parents, and have risen up to bless their memory. Mrs Campbell was not robust, although she was, comparatively speaking, a long liver. It is related of her that, once upon a time, when her husband was employed from home, and she herself came into an indifferent state of health, with many anxieties about soul and body and family, she fell into a very depressed state of mind. At that time she was encouraged beyond her power of description, through the words of the Psalmist, the Word of God: "Be of good courage, and He shall strengthen your hearts, all ye that hope in the Lord," and the encouragement meant for her, not only joy of soul, but a change from physical illness to a state of health. She was not disposed, however, unless to her own family, to communicate in words much of her experience, although she would say that she could write a book of her experiences, and of God's providential care over her. But her distinct role was that of one who cleaved to the company of the Lord's people, and was disposed among them to take the lowest room. Not to speak of any that are yet living, following the generation of the godly, among whom her father and

uncle and aunt were conspicuous, there arose in the generation of which she herself formed one of the youngest members, a group of godly women, on both sides of Strathly Point, who well maintained that reputation for godly women for which, since the Strathnaver Clearances, Strathly Point was noted. Conspicuous in this latter generation were Mrs Sutherland, Fleuchary; Mrs Mackintosh (Sheordach Ross), Totegan; Mrs Mackay, Strathly Point; and Jessie Macleod, one of the saintliest one has ever known. Her devotion to these humble but pious folk was very striking, and one may illustrate, for example, the regard in which she held and thought of Jessie Macleod in particular by a reference to an experience which she would tell her friends. Returning, once upon a time, late at night from paying a visit to Jessie, over a lonely road, Mrs Campbell was overtaken by a distressing slavish fear. In her extremity she shouted out: "O God of Jessie Macleod, come to my help!" She felt that her cry was heard in heaven, for with the words: "Lord, Thou preservest man and beast," she realised as though her heart became strong like that of a lion. But not to dwell upon such experiences, let it be said that as a daughter—her godly mother was sixteen years an invalid—as a wife, and as a mother, she acted a part worthy of a Christian woman. She was a devoted member of the Free Presbyterian Church, and continued so to the end, but she was also a woman of wide sympathies with the Lord's cause throughout the earth. She was for her position well read, and took exceptional delight in missionary literature. She was generous to the poor, and up to her ability liberal to the Lord's cause. She was a woman of a very tender heart. Through what seems to have been an accident she was disabled from walking for a considerable time before her end. She was just four weeks and three days under her last illness. She seemed to ripen rapidly during that period, desiring to depart and to be with Christ and His people whom she had known so well. She was tenderly nursed by a devoted daughter and two sons, who in the providence of God were able to be at home during practically the whole of their mother's long illness. There is reason to think of several of her family that through grace they have chosen the God of their fathers as their own God. Our sincere sympathy goes forth towards them all in this bereavement.

J. R. M.

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LICENSING OF DIVINITY STUDENT.—At a meeting of the Western Presbytery held at Stornoway, on the 17th March, Mr John MacLachlan, divinity student, was, after passing the usual trials prescribed to students, licensed to preach the gospel.



## Searmoinean leis an Urramach Eòghanas MacMhaolain.

### Searmoin IV.

Galatianaich, Caib. VI., Rann 15.

“Oir ann an Iosa Chrìosd cha ’n ’eil éifeachd air bith ann an timchioll-ghearradh, no ann an neo-thimchioll-ghearradh; ach ann an cruthachadh nuadh.”

(Air a leantuinn o t.-d. 346.)

**B**HA eaglaisean Ghalatia air am planndachadh, agus mar an ceudna air an uisgeachadh leis an Abstol Pòl. Ach do bhrìgh gu ’n robh cùram nan eaglaisean uile air Pòl, cha ’n fheadadh e bhì ghnàth a frithealadh do eaglaisibh Ghalatia; agus an deigh dha ’m fàgail car tamull, dh’ ealaidh luchd-teagaisg mearachdach a steach nam measg, a bha measgadh soisgeul Chrìosd le deas-ghnàthaibh Iudhach; a bha teagasg do na Galatianaich, gu ’m “feumadh iad a bhì air an timchioll-ghearradh, agus lagh Mhaois a choimhead,” mu ’m feudadh iad a bhì air an tearnadh; a bha ga ’n treòrachadh gu stéidh an dòchais a dheanamh do bhunait eile, nach do shuidhich Dia idir ann an Sion.

Air an doigh so, bha soisgeul Chrìosd air a thruailleadh; bha soisgeul eile, soisgeul fàillsa air a shearmonachadh am measg nan Galatianach; agus bha ’n creidimh féin, agus toradh saothair an Abstoil na’ measg, a reir coslais, air an tilgeadh bun os cionn; bha mar an ceudna masladh air a thoirt do Chrìosd, d’ a iobairt, agus d’ a fhìreantachd, le bhì cuir oibribh dhaoine nan àite. Chuir na nithe so mòr chràdh agus trioblaid air spiorad an Abstoil, a bha cho eudmhor air son glòir Dhé, onoir Chrìosd, agus slaint’ an-amaibh dhaoine; agus bhrosnaich iad e gus an litir so a sgriobhadh a dh’ ionnsuidh nan Galatianach le a laimh féin. Anns an litir so, thug e rabhadh géur dhoibh an aghaidh nam mearachdan anns an do thuit iad, agus mar an ceudna, ’n aghaidh luchd-teagaisg nam mearachdan ud; agus dh’ innis e dhoibh, gu n’ robh iad ann an cunnart tuiteam o ghràs, agus teachd goirid air slàinte shiorruidh, le bhì deanamh stéidh an dòchais d’ an oibribh féin, na do chuspair air bith eile, seachad air crann-ceusaidh an Tigh-earn Iosa Chrìosd. Agus ann an comh-dhùnadh a litir, dh’ innis e dhoibh-san, agus mar an ceudna do na h-uile dhaoine, nach ’eil “éifeachd ann an timchioll-ghearradh, no ann an neo-thimchioll-ghearradh; ach an ann cruthachadh nuadh.”

Ann an labhairt o na briathraibh so, tha rùn orm,—

I. A bhi 'g ainmeachadh cuid do na nithibh anns am bheil daoine deanamh uailh, gidheadh, anns nach 'eil éifeachd air bith as eugmhais cruthachadh nuadh.

II. A bhi toirt fa'near, nàdur a chruthachaidh nuaidh.

III. An éifeachd, no 'bhuanachd a tha do anamaibh dhaoine anns a chruthachadh nuadh.

Ann an labhairt air cuid do na nithibh anns am bheil daoine deanamh uailh, bheir mi fa'near.

I. Anns a cheud àite, gu bheil cuid gu tric a deanamh uailh 'nan deadh oibribh féin. Tha eadar-dhealachadh mor eadar beusaibh cuid seach cuid eile do dhaoineibh. Tha cuid a ta mi-naomha, eu-corach, agus olc 'n an gluasad o là gu là; agus tha cuid eile a ta stuama, beusach, subhailceach 'nan caithe-beatha anns a choitchionn. Bha 'n t-eadar-dhealachadh so, ann an tomhas éigin, am measg chloinn nan daoine anns gach linn. Am measg nan Cinneach aineolach, am measg nan Greugach agus nan Romhanach o shean, bha cuid do dhaoineibh glic, a bha stuama, measarra, subhailceach nan caithe-beatha, 'n uair a bha chuid bu mho do 'n t-sluagh a toirt srian fhuasgailte d' an ana-miannaibh féin, anns gach cleachduinn thruaillidh agus olc. Bha 'n t-eadar-dhealachadh ceudna, a thaobh beusaibh, am measg nan Iudhach. Ged bha na h-Iudhaich, anns a choitchionn, nan sluagh cruaidh-chridheach, agus ceannairceach, gidheadh, bha cuid diubh nan daoine ceannsaichte, stuama, dleasdhanach, a bha mar uaighibh gealaichte o 'n leth am muigh, ach san leth a stigh làn do ghràinealachd a pheacaidh. Tha 'n t-eadar-dhealachadh ceudna r' a fhaicinn am measg dhaoine air an là 'n diugh. Tha mòran do shluagh na ginealach so, mi-naomha agus truailidh 'n an uile chaithe-beatha; 'n uair a tha mòran eile measara 'nan gluasad, agus a leantuinn deadh oibribh.

Tha daoine, le 'n deadh oibribh, gu tric a cosnadh tomhas éigin do chliù, agus do onoir shaoghailte dhoibh féin; agus tha so ro-thaitneach leis a chridhe nàdurra. Tha cridheachan dhaoine gu nàdurra làn do fhéin spéis, agus tha 'n fhéin-spéis so ga 'n treòrachadh gu bhi 'g iarraidh cliù agus onoir o dhaoineibh, mar bha na Phairisich o shean; ach mur 'eil neach na chrutair nuadh, cha bti tarbh air bith d' a anam aig uair a bhàis, ann an onoir an t-saoghail so; feudaidh daoine bhi ga mholadh mar dhuine còir, mar dheadh choimhearsnach, ach ciod an tairbh a bhitheas anns a chliù so do 'n anam thruagh a tha dol a bhith, a tha dol a dh' ifrinn. Feudaidh òran molaidh a bhi air a sheinn air thalamh do chuid, an uair a tha 'n anam a fulang dòruinn teine shiorruidh. Tha féin-spéis a treòrachadh dhaoine, cha 'n e mhain gu bhi 'g iarraidh cliù agus onoir o'n comh-

chreutairibh, ach gu bhi deanamh stéidh an dòchais d' an subhailcibh agus d' an deadh oibribh féin, ann am fianuis Dé. Mar so, bha 'm Phairiseach a chaidh suas do 'n teampull a dheanamh ùrnuidh, agus a bha toirt "buidheachas do Dhia nach robh e mar dhaoine eile." Is maith a dh' fheudte, nach robh e co truaillidh na bheusaibh ri cuid do dhaoimibh eile, no co eu-corach agus ole, ri mòran do na Cis-mhaoir, ach tha e na ni cinnteach nach robh a chridhe ceart am fianuis Dé, nach robh e na chreutair nuadh; agus as eugmhais an nuaidh-chruthachaidh, cha robh éifeachd air bith dha anns na subhailcibh, a bha ga dheanamh mòr agus maiseach na shùilibh féin.

2. Tha cuid do dhaoineibh a deanamh uail 'nan gibhtibh, agus 'nan sochairibh o 'n leth a mach. Is tric a tha daoine mòr an t-saoghail a deanamh uail 'nan tiodal, 'nan onoir, agus 'nan stòras talmhaidh. Ged tha na nithe so mar bhlàth an fheòir, a sheargas air falbh, nan nithibh anns nach 'eil tairbh air bith do 'n anam; gidheadh tha e soilleir gu 'm bheil àrd-mhaithean an t-saoghail, anns a choitcheonn, air am mealladh co mòr le glòir dhiomhuan nithibh faicsinneach, is gu bheil iad a deanamh uail 'nan stòras, agus 'nam mòr-chuis thalmhaidh. Tha cuid a deanamh uail 'nam foghlum, 'nan gliocas, agus 'nan neart féin; tha 'n neach a ta glic, innleachdach, scòlt, gu tric a deanamh uail na sheòltachd, an duine làidir na spionnadh, agus an t-àrd sgoilear na fhòghlum; gidheadh cha 'n 'eil tairbh air bith anns na nithibh so do 'n anam a tha falamh do ghràs, agus na choigreach do 'n chruthachadh nuadh. Tha cuid do dhaoineibh a deanamh mòr uail 'nan sochairibh sìobhalta. O cheann ùine ghoirid, bha sochairean sìobhalta na rioghachd so air an cuir an lionmhoireachd, 'n uair a fhuair mòran do 'n t-sluagh còir air am beul fhosgladh, agus air an guth a thabhairt, aig àm taghaidh buill na Pàrlamaid, aig nach robh còir air bith air am beul fhosgladh anns a chuis so roimhe. A nis, tha e soilleir gu 'n robh mòran a deanamh tuille uail, agus gairdeachas anns na sochairibh so, na dheanamh iad anns t-soirbheachadh is mo a dh' fheudadh a bhi leantuinm soisgeul Chrìosd ann aon chearna do 'n talamh; ach cha 'n 'eil tairbh air bith anns na sochairibh so do 'n duine 'tha na choigreach do ghràs iompachaidh. Tha iad faoin mar phlaosga nam muc, eutrom mar mhol an t-samhraidh, ann an coimeas ri aon sràd do ghràs teanaidh. Feudaidh daoine, a tha 'nan coigrich do ghràs teanaidh a bhi deanamh uail 'nan sochairibh spioradail o 'n leth a mach. Bha na h-Iudhaich fo 'n t-Sean-Tiomnadh, am mealtuinm sochairibh spioradail os ceann nan Cinneach; bha 'n timchioll-ghearradh aca, bha lagh Mhaois aca, agus bha seir-

bhis Dè, agus sochairean na h-eaglais fhaicsinnich air am frithealadh nam measg; ach tha e soilleir gu 'n robh a chuid a bu mho dhiubh, a linn gu linn, a mi-bhuileachadh nan sochairibh luachmhor a bha iad am mealtuinn. Bha iad ag amharc sìos air na Cinnich, a deanamh tàir air na Cinnich, agus uail 'nan sochairibh féin, anns a cheart àm an robh iad ag antromachadh an cionta agus an truaighe, le bhi mi-bhuileachadh an sochairibh. Tha mòran do luchd-aideachaidh 'nar measg-ne, mar an ceudna, a tha toilichte le'n sochairibh o'n leth a mach, as eugmhais atharrachadh gràsmhor cridhe. Tha iad air am baisteadh ann an ainm Chrìosd, nam buill do 'n eaglais fhaicsinnich, agus am mealtuinn sochairean eaglais, ach cha 'n 'eil iad a dol nì 's fhaide, cha 'n 'eil iad a dol a steach air an dorus chumhann, na teachd tre chreidimh, a dh'ionnsuidh Chrìosd, cha 'n 'eil iad nan creutairibh nuadh: agus tha e soilleir o fhocal Dé, nach bi éifeachd air bith d' an anamaibh, aig uair a bhàis, 'nan uile shochairibh o 'n leth a mach, as eugmhais a chruthachaidh nuaidh.

(Ri leantuinn.)

## Buadhan Feumail Chum Beatha Naomh.

LEIS AN URRAMACH BHATAIR MARSHALL.

**T**HA buadhan sonruichte feumail a chum an t-anam a chur ann am fonn agus an staid naomha. Leis na buadhan sin tha an t-anam air ullachadh agus air a dheanamh comasach lagh Dhè a chur an cleachdadh air ball, agus sin, cha 'n ann a mhàin a chum tòiseachadh ach a chum buannachadh ann. Bha buadhan oirdheare air ann buileachadh air a' cheud Adhamh a chum a bhi beò ann an cleachdadh naomh; agus bha buadhan na bu ro-òrdheare air am buileachadh air an darna Adhamh a chum ùmhlachd a thoirt ann an càs bu chruidhe. Agus a chionn gu bheil ùmhlachd a nise air fàs cho duilich dhuinne, tre gach buaireadh dh'a bheil sinn buailteach an lorg tuiteam Adhaimh, tha feum againn air buadhan sonruichte, ma tha sinn gu bhi 'n ar luchd-leanmhuinn air Crìosd, buadhan a bhios a dh'aon chuid cho maith, no na's fhear, 's bha aig Adamh, agus sinn ann an càs na's cruaidhe na bha esan.

Anns a' cheud àite, tha feum againn air cridhe a bhios so-aomaidh ri dleasdanasan an lagha, a chum ar cur ann am fonn agus ar deanamh comasach an cleachdadh air ball.



Tha dleasdanasan an lagha de leithid a nàdur 's nach urrainn iad a bhi air an deanamh ma tha gràinn aig a' chridhe orra, no ma tha an cridhe fuar, agus gun iarrtus air bith ann a chum an deanamh. Oir is e a' cheud àithne, an Tighearna a ghràdhachadh le ar n-uile chridhe neart agus anam—gu 'n gràdhaich sinn gach nì a tha ann an Dia—gu 'n gràdhaich sinn a thoil agus a shlighean, agus gu 'n gabh sinn tlachd anna mar nithean a tha maith. Feumaidh gach dleasdanas a bhi air a dheanamh fo bhuaidh a' ghràidh so. Feumaidh sinn tlachd a ghabhail ann an toil Dhé—feumaidh e bhi na 's milse dhuinn na a' mhìl, na cir-mheala. Agus feumaidh an gràdh agus an tlachd so, am miann agus a' mhilseachd so, buanachadh gus a' chrìoch: agus feumaidh a' cheud ghluasad gu ana-miann a bhi air a thoirt fo riaghladh gràdh do Dhia agus do ar coimhearsnach. Feumaidh gràdh do Dhia a thighinn bho chridhe glan (1 Tim. i. 5)—cridhe air a ghlanadh bho mhiann agus bho ghluasad a chum uile. Tha reuson fhéin ag innseadh dhuinn nach urrainnear a' cheud ghluasad gu ana-miann, nach 'eil air a roghnachadh le sùilean fosgailte, a sheachnadh mur a bi an cridhe air a shuidheachadh air rùn a bhi naomh.

Anns an darna h-àite, feumaidh tomhais de dhearbhbh chinnt a bhi againn air sinn a bhi air ar deanamh réidh ri Dia a chum gu 'm bi sinn comasach air naomhachd a chur an cleachdadh.

Tha Dia air a dheanamh soilleir gu leòr dhuinn 'n a Fhacal gur e an dòigh air daoine a thoirt bho pheacadh gu naomhachd fios a thoirt dhaibh, anns a' cheud àite, gu bheil gràdh aige dhaibh, agus gu bheil am peacaidhean air an dubhadh a mach.

Is e an treas nì a tha ro fheumail, a chum ar deanamh comasach air naomhachd a chleachdadh, gu 'm biodh tomhais de dhearbhbhachd air a thoirt dhuinn air sonas sìorruidh air néimh.

Bhiodh so 'n a mheadhon cumhachdach air ar cur ann am fonn, agus air ar tarruing gu bhi beò, beatha na naomhachd.

Dh'fhuiling Crìosd—eisimpleir mhòr na naomhachd—air son an aoibhnis a chuireadh roimhe, an Crann-ceusaidh, a' cur na maire an neo-shuim (Eabh. xii. 2). Cha do dh'fhannaich na h-Abstoil anns an àmhghair, a chionn gu 'n robh fios aca gu 'n robh e “ag oibreachadh (dhaibh) trom chudthrom glòire” (1 Cor. iv. 16, 17). Is e an dòigh air sinn fhin a chumail ann an gràdh Dhé, sùil a bhi againn ri tròcair ar Tighearna Iosa Crìosd chum na beatha maireannaich.

Is e ullachadh eile a tha ro fheumail a chum na crìch cheudna, tomhais de dhearbhadh a bhi againn air neart iomchuidh, araon a chum toil agus gnìomh, a dheanamh ar dleasdanas ann an dòigh a bhios taitneach, gus an ruig sinn air seilbh an t-sonais néamhaidh.

Tha iadsan a tha smaoineachadh gu bheil e 'n a ni furasd ùmhlaichd choitchionn a thoirt do 'n lagh a' sealltuinn nach 'eil aithne aca aona chuid orra fhéin no air an lagh. Tha mi ag aideachadh gu bheil seirbhis Dhé furasd agus taitneach dhaibh-san air an do bhuilich Dia buadhan sonruichte air a shon, ach tha iadsan a tha a' meas gu bheil e furasda do 'n duine nàdurach a' sealltuinn gu bheil iad aineolach ann a bhi dol an aghaidh féin-fhiosrachadh chrìosduidhean agus fhineachan.

Bha gliocas Dhé a riamh a' buileachadh air daoine deagh mhisneachd gu faigheadh iad neart iomchuidh—araon an toil agus an gnìomh—chum an dleasdanas a dheanamh. Bha an neart sin air a thoirt do 'n cheud Adhamh. Cha 'n 'eil teagamh nach robh mothachadh aig an Tighearna Iosa air cumhachd neo-chrìochnach a dhiadhachd a chum a dheanamh comasach coinneachadh ris na bha aige ri fhulang agus ri dheanmh 'n ar nàdur. Bha fhios aig gu 'm b' e an Tighearna Iehobhah fhear-cuideachaidh, agus air an aobhar sin nach biodh e air a chur gu ambluadh (Isa. 1, 7.)

Tha an Sgrìobtur a' nochdadh an dearbh chinnt air neart a thug Dia do Mhaois do Iosua do Ghideon an uair a ghairm e iad gu seirbhis mhòr, agus do na h-Israelich an uair a ghairm e iad gu tìr Chanaain a cheannsachadh. Thug Pòl misneachd do chreidmheach a bhi beò beatha na naomhachd le bhi cur an céill dhaibh nach fhaigheadh peacadh buaidh no uachdranachd tlairis orra, a chion nach robh iad fo 'n lagh ach fo ghràs (Rom. vi. 13-14). Thug e earail dhaibh a bhi làidir anns an Tighearna agus ann an neart a chumhachd-san, a chum gu 'm biodh iad comasach air seasamh an aghaidh cuilbheartan an diabhail. Tha Eòin a' toirt comhairle air creidmheach gun iad a ghràdhachadh an t-saoghail no na nithean a tha 's an t-saoghal, a chionn gu 'n robh iad làidir agus gu 'n d'fhug iad buaidh air an droch aon (I. Eoin ii. 14-15.) Bha iadsan a ghairm Dia roimhe so gu mìorbhuilean a dheanamh. air an cur ann an seilbh an toiseach air a' chumhachd a bha feumail chum na h-oibribh iongantach sin a dheanamh. Mar sin, an uair a tha daoine a tha marbh ann am peacadh air an gairm gu bhith deanamh oibribh beatha na naomhachd—nithean a tha 'n am mìorbhuilean mòra anna fhéin—tha e foillseachadh dhaibh tiodhlac a' chumhachd a chum am misneachadh ann an dòigh reusanta oidhirp cho iongantach a ghabhail os làimh.

## Letters from Rev. J. B. Radasi.

F.P. Mission, Ingwenya, Bembesi,  
11th January 1923.

My Dear Mr Cameron,

I am glad to inform you that the Bibles arrived this week from Johannesburg. There was no explanation given for the long delay in sending them. I was very glad to get them, and thank you very much for them. I have no doubt that the scholars, too, will be very pleased to have them when the School opens. We have a holiday at present. The help that our people in Scotland have rendered for food and clothing has been a great relief to me, and is highly appreciated by the people here. They wish me to thank you and our people most sincerely for your kindness and interest. It has helped our schools, too, as the number on the roll at Ingwenya for the quarter ending 31st December 1922 was 118; Bembesi, 52; Libeni, 53; Morven, 40; Induba, 24. About 36 of our school children from Induba removed with their parents with Chief Bitisane to Shangani Reserve. There is much to be thankful for to the Lord that we have not been all scattered by the famine. He has visited us less than our iniquities deserved. There are schools that have had to close during the year on account of the famine, as the attendances in some of them was less than 10. I was unable to obtain the bags that I wanted from the Native Commissioner, as only one bag is allowed, and as there are always many people waiting for their share; so I had to purchase just enough bags for those that had no seed. I have sent one of our elders to Salisbury with £30 to purchase mealies there. I understand that the mealies there are much cheaper than here, and in Bulawayo. The Government, too, is still doing everything it can to assist the people. It is charging them £1 a bag now, instead of 21s, and they get these mealies on credit, whereas the Stores charge £1 10s, and no credit is given, as cattle are not wanted at any price. You can see how much the Government has helped the people, otherwise many would have died of starvation. We have had early rains this year. It began to rain in October, and it is still raining on and off, which is a thing to be much thankful for to the Lord. The Elders and Deacons assist me in distributing mealies to our needy people. They know the people who are starving and in want in their respective districts. We carefully examine all cases

before assistance is given. Also, in the matter of clothes, the most needy cases are selected. We do not in any way assist people who have means or could help themselves. I must now close, with kindest regards to you, Mrs Radasi and family joining.—Yours sincerely,

J. B. RADASI.

In a later letter, dated 12th February, Mr Radasi writes:—

I have received your letter dated the 11th January, and was very glad to hear from you again. I am very glad to inform you that we have had very good rains ever since October, and the rainy season is still continuing, which has enabled the crops to grow very fast through the kindness of the Lord. The rainy season began earlier than usual, so that the early crops began to come out in October instead of November, and so the people ought to have green mealies early next month. These ought to be reaped in May, and those planted in November ought to be reaped in June. The Lord has been very kind to us, in spite of our sinfulness and unworthiness. Oh! that He might pour down His Spirit upon us, and make us to realise our need of salvation and deliverance from sin. I was glad to hear that you were not forgetting us in your prayers.

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## Notes and Comments.

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**Sermon by Rev. Thomas Halyburton.**—In this issue we print the first part of a searching sermon by Rev. Thomas Halyburton. The responsibility of ministers in considering the seriousness of accepting a call has often been presented, but Halyburton in this sermon points out that the congregation calling a minister have also a very serious responsibility laid on them. The sermon referred to above is usually printed as an introductory to his notable work, "The Great Concern of Salvation." His death-bed sayings are remarkable for their seraphic intensity and heavenly warmth. These sayings are recorded in his *Memoirs*, a book that is worth reading and pondering over. From 1700 to 1710 he was minister of Ceres, and thereafter for two years he was Professor of Divinity in St Andrews. Enoch-like, he walked with God, and entered his everlasting rest in 1712, in the 38th year of his age and the 12th of his ministry.



**Conversions to Rome.**—The Protestant Press Bureau gives the following figures showing the conversions to the Church of Rome in England and Wales:—(1916), 8501; (1917), 9018; (1918), 9402; (1919), 10,592; (1920), 12,621; (1921), 11,621. It will be seen from the above figures that there has been a steady increase. There can be little doubt that the Ritualistic, Romanising party in the Church of England is to a large extent responsible for this increase.

**Stern Opposition to Teaching Evolution in Schools.**—For some time a stern fight has been going on in some parts of America against teaching evolution in the State schools. The opposition is led by Mr W. J. Bryan, who, a number of years ago, was a candidate for the Presidency. Some months ago a Bill was introduced into the Kentucky Legislature forbidding the teaching of evolution in the State schools, and the anti-evolutionist cause was lost by only one vote. Now the battle is on in the State of Minnesota, and from a questionnaire issued to Ministers by the "Literary Digest," the following results have been obtained:—For teaching evolution, 115; against, 77. The vote by denominations is thus tabulated—Against—Lutheran, 62; Evangelical, 13; Methodist, 8; Baptist, 7; Congregational, 4; Disciples, 3; Seventh Day Adventist, 3; Episcopal, 1; Miscellaneous, 7. For—Methodist, 17; Congregationalist, 17; Episcopal, 9; Presbyterian, 8; Lutheran, 6; Disciples, 5; Baptist, 3; Unitarian, 3; Universalist, 2; Friends, 1; Miscellaneous, 7. Our sympathies are with those who are thus fighting for Bible truth against science falsely so-called. There is something to be said for the attitude of one of the combatants who scorns to trace his ancestry to "frogs in dirty pools." Most of us will be willing to leave the claims of such noble ancestry to the so-called intellectuals, who, as blind leaders of the blind, are leading their followers into the ditch, where, according to their own theory, their ignoble ancestry sported in the primæval waters.

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## Church Notes.

**Communions.**—**April**—First Sabbath, London (Conference Hall, Eccleston Street, Buckingham Palace Road, Victoria); Lochgilphead, second Sabbath; St Jude's, Glasgow (Jane Street, Blythswood Square), fourth; Wick, fifth. **May**.—Kames and Oban, first; Glendale, third. **June**.—Coigach, first; Shieldaig, second; Dornoch and Lochcarroll, third; Gairloch, fourth; Inverness, fifth. **July**.—Lairg, Beaul, and Raasay, first; Tain, Bracadale, and Tomatin, second; Daviot, Halkirk, and Rogart, third; Carr-Bridge, fourth.

**The King's and the Queen's Proposed Visit to the Pope.**—The Southern Presbytery of the Free Presbyterian Church of Scotland has passed the following resolution, and ordered it to be forwarded for presentation to his Majesty the King:—"Having observed in the public press that 'the formal visit of the King and Queen to Rome is now definitely fixed' . . . and that 'while their Majesties are in Rome they are expected to pay a visit to the Pope at the Vatican,' and that 'this will be the first time in the history of the country that the Sovereign and his Consort have been received by the Vatican,' the Presbytery feel bound to express very strong disapproval of the proposed visit of their Majesties to the Pope, for the following reasons from among many others:—(1) Because it would be, if carried out, a betrayal of the Protestant obligations under which His Majesty ascended the throne of this nation; (2) Because it would grieve the hearts of the vast majority of his Majesty's true and loyal Protestant subjects, and would weaken their attachment to his person and throne; and (3) Because such a visit would bring his Majesty's Protestantism into doubt, would encourage Roman Catholics to expect the reversion of this nation to the idolatry, superstition, and degradation from which the Lord delivered it at the Reformation, and would tend to overthrow the place given heretofore to the Bible as 'the source of Britain's greatness.'"

The Presbytery, therefore, respectfully and humbly appeal to his Majesty to decline invitations to visit the Pope or the Vatican, while in Rome, and so prove to all concerned that he is a sincere Protestant.

**Opening of New Church at Kyle of Lochalsh.**—The new building at the foregoing place was opened for divine worship by Rev. Ewen Macqueen on 15th February. We are pleased to say that the building has been opened free of debt, thanks to energetic collectors and sympathetic friends. The total cost of the building was £500. Mr Angus Fraser, who laboured there for a time as a lay missionary, wishes to tender his hearty thanks to all friends who responded so generously to his appeals. Our prayer is that the Lord's presence may be often realised within the walls of the new building, and that it may be said of many—"This man and that man was born there."

**Notice to Congregational Treasurers.**—Congregational Treasurers are requested to send in copies of the Abstracts of their financial statements to the Clerks of their respective Presbyteries

## Acknowledgment of Donations.

**OBAN MANSE PURCHASE FUND.**—Rev. D. A. Macfarlane acknowledges, with the hearty thanks of the Building Committee, the following donations:—"Dingwall," 10s; Mr D. Macrae, Fortrose, 3s; Mrs D. Macleod, Little Assynt, 10s; "F. P." Callander, 10s; Mrs Martin, Oban, £5; Mr D. Macrae, Islay, 10s; Friend in Kames, £1; "Well-wisher," Scourie, 10s; Misses Fraser, Woodlands Road, Glasgow, £1; "Friend," Strathgarve (?), £1; per Mr A. Mackay, Staffin, "Morag," 5s; per Rev. N. Cameron, "M. L.," Lochgilphead, 5s; K. M. K., Achnasheen, 10s; "Anon.," Glasgow, 10s; "Well-Wisher," Maybole, 10s; "Anon.," Carr-Bridge, 10s; "Amicus," Kames, 5s; Mrs Munro, Simcoe, Ontario, 5 dollars. Mr A. Fraser, 15 Stafford Street, acknowledges, with sincere thanks, the following for above Fund:—"Friend," Tisbury, £1; per Miss A. Graham (collecting card), £1 0s 6d; Mr J. Macbeath, London (collecting card), £3; Miss Macaulay, Crieff (collecting card), £3 2s.

**CLYDEBANK BUILDING FUND.**—James Nicolson, 58 Second Avenue, Clydebank, acknowledges, with sincere thanks, the following donations:—Mr and Mrs Mackay, Yoker, 30s; Friends, per James Tallach, student, 48s; Mrs Macdonald, 12 Hill Street, Clydebank, 10s; Mr and Mrs Mackenzie, 8 Scott Street, Dalmuir, 30s; Mrs Currie, 11 Patterson Street, Dalmuir, 3s; Mr and Mrs D. Charles, 42 Crown Avenue, Clydebank, 40s; Mr and Mrs C. Maclellan, 39 Crown Avenue, Clydebank, 60s; Master John Maclellan, do., 20s; Mr MacRaid, 8 Buchanan Street, Dalmuir, 20s; Mr Neil MacRaid, do., 10s; Mr John Campbell, Clydebank, 20s; Mr and Mrs Macpherson, Green Road, Yoker, 15s; Mr D. Macpherson, Elderslie Street, Yoker, 20s; Anonymous, Clydebank, 100s; J. N., Clydebank, 40s; F. N., do., 20s; C. M., L. N., do., 20s; D. N., do., 20s; A. W. L. N., do., 30s.

**KYLE BUILDING FUND.**—Per Mr M. Stewart, Kyle—Mrs Macrae, Kyle, 5s; per Miss Nicolson, Breakish, 26s (collecting card).

**BEMBESI MISSION.**—The Rev. J. B. Radasi and his people desire most sincerely to thank the friends who sent a parcel of clothing from Stratherrick; also the friends at Gairloch for the parcel of clothing they sent.—N. C.

**FOR BEMBESI FAMINE FUND.**—Friends, Stratherrick, 18s; Tarbert, Loch-Fyne, Congregation, £1, per Mr Weir.

**KAFFIR BIBLES.**—Rev. N. Cameron acknowledges, with sincere thanks, £5, from a lady friend, and £1 from D. F., Gairloch, for Kaffir Bibles.

Alexander Macgillivray, General Treasurer, Woodbine Cottage, Glen-Urquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to the 10th March:—

**SUSTENTATION FUND.**—Miss L. Graham, Culkein, Drumbeg, Lairg, Sutherlandshire, 5s; J. Sutherland, Golspie, Sutherland, 17s; D. Ross, Golspie, 12s; Mrs Murray, Golspie, 2s 6d; per D. Mackenzie—"Friend," Laide Sustentation Fund, £1; Miss O. Livingston, Arrina, Shieldaig, Lochcarron, 5s; M. Livingston, Arrina, Shieldaig, 5s; A. Livingston, Arrina, Shieldaig, 5s.

**INVERNESS SUSTENTATION FUND.**—Congregational Treasurer gratefully acknowledges 20s from Mr and Mrs Fraser, Teandore, North Kessock, for above Fund.

## The Magazine.

**Notice to Subscribers.**—We respectfully remind subscribers that April is the last month of the Magazine year, and payments for past and future will now be received. We desire to remind our readers that the Magazine is not stopped immediately the period of payment is run out, and if any desire to have their Magazine stopped,\* they will oblige by sending word to Mr Macgillivray.

**RENEWALS, DISCONTINUANCES, OR CHANGES OF ADDRESS.**—Instructions as to the above should be sent to **Mr Macgillivray, one month before they are to take effect.** We specially call Subscribers' attention to this rule, as failure to attend to it causes unnecessary trouble in issuing Magazines to addresses which have been changed by Subscribers without notice being sent or notice sent too late. **Write name and address distinctly.**

**RECEIVED FOR MAGAZINE.**—M. Beaton, Dunhallin, Waternish, Skye, 6s 8d; A. Macpherson, Point Gairloch, Ross, 10s; Miss L. Graham, Culkein, Drumbeg, Lairg, Sutherlandshire, 5s; N. Adshead and Son, Stationers, Glasgow, (qr.), £4 9s 3d; Rev. M. Macleod, F.C. Manse, Gravir Park, Stornoway, 2s 6d; Mrs Macleod, Quidinish, Leverburgh, Harris, 5s; Miss A. Macquarrie, P.O., Tyndrum, Perthshire, 2s 6d; M. Macaskill, merchant, Glendale, Skye (qr.), £1 8s 9d; D. MacKerrill, Islay Combination Poorhouse, 10s; A. Nicolson, F.C. Manse, Arisaig, Inverness-shire, 1s 8d; G. Brown, Achmacrone, Glencoe, Argyllshire, 6s 6d; J. Macpherson, 16 Midtown, Inverasdale, Poolewe, Ross-shire, 5s; Miss A. Morrison, Gordon Villa, Fettercairn, Laurencekirk, 1s 6d; Mrs Campbell, 168 Briar Hill Avenue, Toronto, Canada, 12s; E. Macfarlane, merchant, Edinbain, Portree, Skye, 5s; A. Macleod, Hollins Hall, Nr. Harrogate, Yorkshire, 2s 6d; Messrs J. Menzies and Co., Ltd., Glasgow (qr.), 4s 5d; J. Adamson, Helmsdale (monthly), 6s; J. Campbell, Ardross Place, Inverness, 5s; Miss F. Beaton, Riverside, West Alligin, Torridon, Ross-shire, 5s; Mrs A. Macbeth, Corran, Shialdaig, Strathcarron, Ross-shire, 3s 9d; M. Macaskill, Inveraraig, Lochinver, Lairg, 5s; A. Maclean, Clashmore, Clashnessie, Sutherlandshire, 7s 6d; A. Beaton, Mandieson, Wyo., U.S.A., 4s 6d; Miss A. Macdonald, Robison Street, Regina, Sask., Canada, 4s 2d; Miss M. Maclean, Old Dornie, Achiltibuie, Garve, Ross-shire, 5s; M. Ormiston, 3 Berkley Square, Bristol, 6s 8d; D. Mackay, 5 Harbour Street, Plockton, Ross-shire (qr.), 12s 3d; A. Macdonald, Scouriemore, Scourie, Lairg, 5s; St Jude's Collectors, 274 copies, February, at 4d each, £4 11s 4d; J. Macdonald, joiner, Applecross, 5s; Miss Macleod, 2 Branahue, Stornoway, 5s; Mrs Hamilton, Blackwaterfoot, Arran, 5s; H. Mackay, Back Street, Hilton, Fearn, Ross-shire, 5s; A. Ross, Strond, Leverburgh, Harris, 5s; J. F. Mackay, Box 31, Brushfalls, Ontario, Canada, 4s 8d; J. Campbell, 10 Bramshill Gardens, Dartmouth, Park Hill, London, N.W. 5, 6s 8d; N. Macdonald, Midquarter, Lochmaddy, North Uist, £1; J. Campbell, 59 Bridge Road, Battersea, London, S.W. 11, 10s.

**FREE DISTRIBUTION FUND.**—Well-Wisher (Ayr postmark), 5s; J. Campbell, Ardross Place, Inverness, 5s; A. Beaton, Mandieson, Wyo., U.S.A., 15s 6d; A. Macdonald, Scouriemore, Scourie, Lairg, 3s; per Rev. N. Cameron—Mrs Stewart, Callander, 3s; N. O., 7s; J. Campbell, Bramshill Gardens, London, N.W. 5, 3s 4d; A. M. L., Tomich, Strathglass, 5s.