

THE

Free Presbyterian Magazine

And MONTHLY RECORD

VOL. XXVII.

JANUARY 1923.

No. 9.

The Passing Years and their Message.

AS we write these lines it is with our eyes fixed on another milestone of life's great journey, soon to be passed. We have travelled another stage nearer to the solemn day of reckoning, when the secrets of men's hearts will be revealed by Him whom God has appointed Judge of the whole earth. The beginning of another year is, alas! too often ushered in by customs and practices that have long been a disgrace, and still are a disgrace, to our country. It is a time when the solemn words of the Apostle, which fell on the ears of Augustine like a voice from Heaven, should be given heed to by many—"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Roms. xiii. 12-14). These words, weighted as they are with heavenly admonitions, are worthy the serious attention of all the sojourners who are passing over the road their fathers trod before them. The aged have special need of being reminded to put on the Lord Jesus Christ, for with many of them the day is far spent and fast approaching eventide, when there are not wanting manifest signs that soon they will behold their last sun-setting in this world. For the righteous the prospect is full of hope. The night of death will be ushered in by a day that will not be measured as the days of time by the coming of night. Eye hath not seen nor ear heard what the Lord hath prepared for them that love Him, and the entrance of the Lord's redeemed on this state will be in the highest sense the beginning of days for them. On the day when they were effectually called by his Spirit,

they began the journey, which with all its vicissitudes led them to this consummation. But there are others which, with the largest stretch of charity, of whom we can entertain no such hope. For them the words of Dr Macdonald, Ferintosh, have a solemn meaning—Age, Ignorance, and Death meeting together. To our aged readers still ignorant of Christ we recommend them to Him who came to the market place at the eleventh hour, and said:—“Why stand ye here all the day idle?” They say unto Him: “Because no man hath hired us.” He saith unto them: “Go ye also into the vineyard; and whatsoever is right that shall ye receive.” (Matt. xx. 6, 7).

To the young the words of admonition make an especial appeal. They have bright visions of the future, and their minds are not yet sobered by the stern facts of life. Far be it from us to discourage the natural buoyancy of youth when directed in right channels, but we are painfully conscious of the tremendous appeal the god of this world is making to that liveliness of spirit which characterises the young. To them would we appeal to put on the Lord Jesus in the days of their youth so that the future might have more lasting and enduring and purer joys and pleasures than the world can give. If ever we are to see God's face in peace, the young, as well as the aged, and for that matter of it, all ages, must be clothed in the righteousness of Jesus Christ. The Word of God has made this abundantly clear, and it has told us in language that cannot be misunderstood that it is not by works of righteousness which we have done, but according to His great mercy He saves sinners. It is our prayer for our readers, as it is for ourselves, that He would teach us by His spirit to see more and more our need of Christ, and apply His own precious truth savingly to our souls. And if such a work be wrought in us, He will see it carried on until the day of Christ, and with such a good hope through grace we can sing on our way as the years are passing:—

But I with expectation
will hope continually,
And yet with praises more and more
I will thee magnify.
Thy justice and salvation
my mouth abroad shall show,
Ev'n all the day; for I thereof
the numbers do not know.
And I will constantly go on
in strength of God the Lord;
And thine own righteousness, ev'n thine
alone, I will record.

Metrical Psalm, lxxi, 14-16.

Gleanings from many Fields.

Conversion of John Munro (Caird) Kiltearn.

[The following extract, giving an account of John Munro's conversion, is taken from the "Memoirs of the Life of Mr Thomas Hog." It is alike interesting as illustrating God's wonderful ways of dealing, and the extraordinary change that can be produced by divine grace. John Munro, who afterwards became one of the most eminent Christians of Ross-shire, was an ancestor of Rev. John Munro, Halkirk, a sketch of whose life appeared in former issues.]

THERE was in this parish a bold young fellow, John Munro, or Caird, so called from his occupation, being a tinker by trade, to distinguish him from the other Munros with whom that country abounds. This man, who loved to give and take his bottle, and was accounted witty and facetious, happened to have a child to baptise; but accounting Mr Hog too rigid in his examination, he had no will to go to him; but go he must, for the discipline of the church in those days permitted no man to go without the bounds of his own parish for baptism, without a licence from his minister, which did mightily strengthen the authority of ministers. So John Caird being shut up in this dilemma, either to want baptism to his child, or go to his minister, at length resolves upon the latter. Mr Hog received him courteously, and knowing his errand, took him apart and examined him, but finding him unqualified to receive the seal of the covenant, he told him so much in plain language, and gave him his best advice to agree with God, "while he was in the way" of life; and recommended to him to get the Assembly's Shorter Catechism by heart, and to come next week to give account of his success. John goes home, being as yet insensible of his mercy, he was in no haste to comply with the advice given him, nor to return to his minister at the time appointed. However, the case straitened him, and therefore return he must once more, and he was resolved it should be but once. So he comes again to his minister, and in an insulting manner asks him how long he would be so cruel as to keep his child from baptism. Mr Hog answered him with meekness, that the cruelty was on his own side, who was at no pains for

his salvation and the salvation of his child; and added, "If I should administer baptism to your child without warning you of your hazard, I should be more cruel than you, for you would perish in your iniquity, and God would require your blood at my hands." To enforce the reproof, Mr Hog asked some questions concerning the nature of sin and wrath; but John, fretted therewith, said, in a peremptory manner, "Well, minister, will you give me baptism to my child or not?" and Mr Hog answering, "The Lord's time is the best time; when you are fitter to receive that privilege, I shall be more willing to grant it." John was angry, and said, "Well, sir, keep it to yourself; you'll give me baptism when I ask it again; farewell." And so he went off in a huff.

But by the time John Caird reached his own house, he found great uneasiness in his mind. The thoughts of what Mr Hog represented to him did pursue him, and particularly what he said concerning sin, wrath to come, and the necessity of being reconciled to God. When night came he went to bed as usual, but could not sleep; his thoughts troubled him; so up he arose, and set about prayer, a duty to which he was a very great stranger, and finding his distress to grow, he goes next day to the minister. Mr Hog, knowing the haughtiness of the man's spirit, was surprised to see him come so soon back, yet he received him kindly, and asked what brought him to-day. The other answered that he had had no rest in his mind since he was with him; that he was followed, as with a familiar spirit, with the thoughts of God's wrath against him for sin; and was so full of ignorance of God, and of sin and duty, heaven and hell, that he could form no right judgment concerning them. Upon this information, Mr Hog instructed him at great length concerning the important subjects above named, and then prayed with him; and finding remarkable assistance vouchsafed to him in both these duties, and having otherwise an excellent discerning of the gracious operations of the Spirit of grace, he gave the man such directions as he judged proper for a person in his condition, and desired him to bring forward his child for baptism with the first opportunity, for now (said he) I hope God hath begun to convince you of sin and misery, and will, in His own good time, discover the remedy to you. But John refused to do this as peremptorily as before he had requested for the benefit of it; and being filled with a sense of his rebellion against God, he added, "No, no, no baptism for me, I have no right to it; nothing is due to me but hell and damnation." Mr

Hog still urged him to bring forward his child, but he would not be prevailed on to do so, and away he went in tears, requesting the minister to continue his prayers, if peradventure God would have mercy on him. A work of conviction continued with this man, which was found to be real, clear, and permanent. Mr Hog, whose concern for him was very great, found the work of grace advancing most sweetly in his soul; yet all this time his mind was not calmed; his disquiet continued for several months after, when to his sweet experience and exceeding joy, the hand which wounded him did also heal him, which happened as follows:—

Upon a certain Lord's Day, John Caird arose early, and his cries unto God vied with the dawning of the morning. In his prayer he got such a sight of sin, as filled him with great abasement; and he was made to cry to God for mercy, with all the arguments he could form; and gave not over until he obtained a glimpse of hope, that God would have mercy upon him. Yet in a little the former load on his spirit recoiled upon him. When he came to church, he found more uneasiness than he expected. Atheism and heart plagues did fiercely assault him, and he was afraid lest he should perish by them; but to his great surprise, the hour came when his dead soul was made to hear words of eternal life. The minister was directed to preach Christ so clearly to his very soul, that he found it a time of love and a day of salvation, so that he was in a very transport of joy; and after the first sermon, he comes to the minister's closet door, which, contrary to his custom at other times, he had forgotten to bolt at that time. So in the man comes, and though he found worthy Mr Hog on his knees, such was honest John's transport, for now I may call him honest, that he cried, "Mr Thomas, O Mr Thomas, turn your prayers to praises on my account, for this day salvation is come to my soul." Mr Hog was amazed to find any giving him disturbance in time of secret prayer; but cut short, as if he had been at a close; and being wise and composed, he did conceal his surprise, and examine the other gravely and composedly, and found a most comfortable and satisfying account of the impressions made by that sermon upon his mind, will, and affections, viz., upon his mind, while the minister was representing the glory of Christ, and how wonderfully well fitted he is for the salvation of sinners. "God, who commanded the light to shine out of darkness, shined on his soul, giving him the knowledge of the glory of God in the face of Jesus Christ," which turned his will

to the acceptance of the Saviour, and to resign himself to him on his own terms; upon which he found his soul filled with wonder, joy, and peace unspeakable. Of the truth and ingenuousness of this account, Mr Hog was very well satisfied, and, according to John Caird's request, he turned his prayers into praises on his account; and good reason he had got doing so, for this man proved one of the most remarkable converts in this country, or perhaps in the kingdom, and continued to adorn the doctrine of God his Saviour to the end of his life, which was not for many years after this. And it was observable in him, that he carried a great resemblance of Mr Hog ever after, in a solid discerning of persons and spirits in matters of religion, as it was in several other worthy persons, who acknowledged Mr Hog as their spiritual father in Christ Jesus. "I had," says Mr James Hog, "the happiness to see him twice or thrice, and to converse a considerable while with him, by the means of the Rev. Mr William Stuart, minister of Inverness, who interpreted for us both; and I must say that, except the great Mr Thomas Hog, no person ever tried me, and went so much to the very bottom of my heart, as he was directed to do, both as to the ground-work and the most important concerns of a Christian life. He was then of a great age, not many years under a hundred, and though very frail in body, yet fully ripe in understanding, memory, and other soul faculties, and advanced in saving grace to a prodigy. While conversing with him I thought I was, as it were, at the feet of one of the old prophets, for besides a wonderful penetrating reach, his aspect was full of majesty and gravity."

THE COVENANT OF GRACE.—In the covenant of grace God requires the truth of grace, not any certain measure; and a spark of fire is fire as well as the whole element. Therefore, we must look to grace in the spark as well as in the flame. All have not the like strong, yet the like precious faith, whereby they lay hold, and put on, the perfect righteousness of Christ. A weak hand may receive a rich jewel; a few grapes will show that the plant is a vine, and not a thorn. It is one thing to be wanting in grace, and another thing to want grace altogether. God knoweth we have nothing of ourselves, therefore in the covenant of grace He requireth no more than He giveth, and giveth what He requireth, and accepteth what He giveth. He that hath not a lamb, may bring a pair of turtle doves.—R. Sibbes, D.D.

Some Noted Preachers of the Northern Highlands.

Rev. Thomas Hog, Kiltearn.

WHILE the Northern Highlands did not play such a prominent part in the great Covenanting struggle as did the Lowlands, yet there were not wanting witnesses from the North who took their place nobly in that great struggle which has ever since been regarded as one of the bright spots in Scottish Church history by all those who love the truths which were witnessed for even to death. Among these northern witnesses, the Rev. Thomas Hog, Kiltearn, occupies a very honoured place. His piety as a Christian, his whole-hearted devotion as a minister, and his unswerving loyalty to the Truth as a witness of Jesus Christ in a dark and cloudy day, have given him a place in that honoured list of men and women to whom it was given not only to believe on, but also to suffer, for the Lord Jesus.

Thomas Hog was born about the beginning of 1628. His parents, who lived in Tain, were in fairly good circumstances, and were able to give their son a liberal education. The young lad soon showed that he was possessed of more than ordinary gifts. On the completion of his school education, he proceeded to Aberdeen, and at the end of his Arts course received his Master's degree. As a young man he lived a chaste and beautiful life, and was extremely conscientious in the exercise of religious duties, but in after years he confessed that notwithstanding all this he was without God and without hope in the world. It was during the spiritual awakening that commenced in 1638 that Thomas Hog came to the knowledge of the truth. "His convictions and subsequent conversion," says his biographer, "were the more endearing to him, that the innocence and apparent sanctity of his former life tended to exclude any suspicion of a bad state, and thus strengthen him in a fatal mistake." Prior to his conversion, his biographer enumerates certain attainments he had made concerning which Thomas Hog afterwards said that if he was then in a state of grace and salvation, he was not in that state afterwards; for the whole of the following work, which by the Spirit and Word of God was wrought in his heart, was founded upon a strong, clear, and pointed conviction of his having been at that time out of Christ.

These attainments may be briefly summarised:—(1) His conversion was strictly moral; whatever is ordinarily termed vice he detested, and kept from it; (2) He attended prayer meetings and took part in the same, and was esteemed by those attending as a godly young man, possessed of knowledge and capable of expressing himself to the edification of those present; (3) He sincerely sought the Lord, and was diligent in the use of the means; (4) In regard to the public cause of Christ, he was not only sound and strict, but willing to suffer to the utmost in its defence; (5) In straits he acknowledged the Lord, and brought his difficulties before Him in prayer, to which he received, at times, remarkable answers. (*Memoirs of the Life of Mr Thomas Hog*, pp. 71, 72).

When it was said to Mr Hog that such a disposition and character must have been the outcome of saving grace, he replied that such was not the case, as there was nothing in all the above-mentioned attainments beyond a reformation that was legal—the convincing work of the Holy Spirit as set forth in John xvi., 8, 9, being yet absent. It would appear from what Mr Hog said to the Rev. James Hog, minister of Carnock, that he underwent a very deep and thorough work of conviction, which lasted for a considerable time, during which, at times, he was almost in despair. It was during the trying period of his experience that he acted as chaplain to the Earl of Sutherland. The Countess was an eminent Christian lady. She was the instrument in the hands of God of diverting Mr Hog's thoughts from a dark and vile suggestion of the devil to do away with himself, and so get rid of the mental agony through which he was passing. While Mr Hog was brooding over the devil's terrible suggestion, the Countess knocked at his door, and asked him to join her in partaking of a gift of fruit which she had received. She spoke very kindly to the young chaplain, and on his return to his room the spell of the temptation was broken. When at length in God's good time, the light shone, it was with overwhelming power, and he received the word, "in power, and in the Holy Ghost, and in much assurance." The special passage that came as the message of heaven to him while pleading with God in prayer was the words:—"I will never leave thee nor forsake thee." He was so overjoyed in this great deliverance that he thought it was always to be so, but he was soon to learn that the believer is not to have his joy uninterrupted here. On being called to conduct family worship, and fully expecting he would enjoy the same liberty in approaching God as he had done

when the light shone into his heart, he was painfully disappointed when he found it was with the greatest difficulty that he could utter only a few words in prayer. When going to his room, the Countess whispered to him:—"Mr Thomas, be not discouraged; the Lord is trying your submission to His sovereign pleasure." Mr Hog, from the lesson he learned at this time, was wont to remark that submission to the sovereign will of God under desertion, afflictions, and trials, is preferable to the strongest consolations, because consolation pleases us, but submission pleases God. It was while acting as chaplain to the house of Sutherland that Mr Hog was made the instrument in the conversion of a young gentleman of the name of Munro, and who was related to the family. The chaplain was grieved at the idle conversation indulged in by the young gentleman, and seriously admonished him. The rebuke was taken kindly, and from the issue it is evident it was taken to heart. The reproof was used by God for the direction of the young man's mind to the things of Eternity, and he showed by his after conduct that the things of the kingdom of heaven were uppermost in his mind.

Mr Hog was licensed to preach the Gospel when he was in his twenty-sixth year. In 1654 or 1655 he was called to the Parish of Kiltearn. He at once entered with the greatest earnestness into his work. He visited his people, going from house to house, praying with them, exhorting them, and instructing them in the things of the kingdom of heaven. "His people," says his successor, Mr Stuart, "were awakened to hear, and he was encouraged to preach Christ Jesus to them, so that the dry bones began to revive, and pleasant blossoms and hopeful appearances displayed themselves everywhere through the parish." The preaching of Mr Hog was greatly relished by some of the most eminent Christians of the day, including noted ministers of the period. Among these may be mentioned James Nimmo, Katharine Collace (Mrs Ross), John Munro (Caird), Rev. Thomas Taylor, Rev. Angus Macbean, Rev. Thomas Ross, and Rev. John Welwood. The story of John Munro's conversion is of the greatest interest as illustrative of Mr Hog's faithful dealing with members of his congregation and the happy issue of the same. John Munro, better known as Caird (Gaelic *ceaird*, tinker), so called from his occupation, called on the minister for baptism. But owing to his ignorance he was refused the privilege until he could show some better attainments in knowledge. On his second appear-

ance before Mr Hog, he resented being questioned on such subjects as sin and wrath, and peremptorily demanded of the minister whether he was to baptise his child or not. "The Lord's time," replied Mr Hog, "is the best time; when you are fitter to receive that privilege, I shall be more willing to grant it." "Very well, sir," said John, in a fit of temper, "Keep it to yourself, you'll give me baptism when I ask it again." The man went home, but not to rest, the work of conviction had begun, and he was soon in deep waters. With the heavy load of sin resting upon him, John Munro came to the church, and heard the Gospel for the first time in reality as the Gospel of his salvation. "Mr Thomas, O Mr Thomas," was his joyful salutation to the minister, "turn your prayer to praises on my account, for this day salvation is come to my soul." It was concerning him that the Rev. James Hog, Carnock, said:—"I had the happiness to see him twice or thrice, and to converse a considerable while with him by the means of the Rev. William Stuart, minister of Inverness, who interpreted for us both; and I must say, that except the great Mr Thomas Hog, no person ever tried me and went so much to the very bottom of my heart, as he was directed to do, both as to the ground-work and the most important concerns of a Christian life. He was then of great age, not many years under a hundred, and though very frail in body, yet fully ripe in understanding, memory, and other soul faculties, and advanced in saving grace to a prodigy. While conversing with him I thought I was, as it were, at the feet of one of the old prophets, for besides a wonderful penetrating reach, his aspect was full of majesty and gravity."

Mr Hog began his ministry when the controversy between the Protesters and Resolutioners was keen. As a spiritually taught Christian with keen discernment, he espoused the cause of the Protesters, and thus brought himself into line with the most discerning Christians of his time. Soon after the Restoration (in 1662) he was put out of his charge. For a time he ministered to those like-minded with himself in Moray, but in 1668 he was delated by the Bishop of Moray for preaching in his own house and "keeping conventicles," and imprisoned for a short time in Forres. On his release, through the good offices of the Earl of Tweeddale, Mr Hog continued to preach as usual. In 1677 the Privy Council ordered him, as a "noted keeper of conventicles," to be transported from Moray to the Tolbooth, Edinburgh. From the

Tolbooth he was sent to the Bass Rock, at Archbishop Sharp's suggestion, and was there imprisoned in the lowest vault of that loathsome prison. The substance of Sharp's speech, as given by Hog's biographer, may be quoted as indication of the hatred the prelate bore to this worthy witness of Jesus Christ. "Archbishop Sharp," he says, "taking up the argument, said that the prisoner did; and was in a capacity to do, more hurt to their interests, sitting in his elbow chair, than twenty others could do by travelling from this land to the other; and if the justice of God was pursuing him to take him off the stage, the clemency of the Government should not interfere to hinder it; and, therefore, it was his opinion, that if there were any place in the prison worse than another, he should be put there." Mr Hog's health at this time was very poor, and when his faithful servant, William Balloch, saw him consigned to the loathsome cell, he burst into tears, saying:—"Now, master, your death is unavoidable." But instead of becoming worse, his health improved, and when others would be condemning Sharp, he would good-naturedly break in with the remark, "Commend him to me for a good physician!" In October 1677, Mr Hog was liberated from prison, but confined to the bounds of Kintyre under penalty of a thousand marks. Two years later he was again imprisoned, and shortly afterwards liberated. For a season he enjoyed liberty, but in 1683 he was brought before the Privy Council, and fined five thousand merks for keeping "house conventicles," and ordered to remove forth of the kingdom within forty-eight hours. He was offered six weeks to get ready for his banishment, if he would give his bond not to exercise any part of his ministerial functions during that time. He told them that, "being under much frailty of body, it was not likely he would be able; but as he had his commission from God, he would not bind up himself one hour, if the Lord called him and gave him strength." He retired to Berwick, and thence to London, where he had formed the intention of sailing to Carolina. While in London, owing to the spread of a report that the Presbyterians were plotting against the King and the Duke of York, Mr Hog as a suspected person, was again cast into prison, and remained there for some time. On his release he repaired to Holland, where he was introduced to the Prince of Orange, who honoured him by making him later on one of his chaplains. In 1688 the power of the oppressor was broken in Scotland and England, and happier days dawned for the oppressed. Mr Hog was restored to his

former charge at Kiltearn in 1691, to the great joy of his former flock. He was now a broken man through the infirmities of age, accentuated by the sufferings which he had endured in the cause of truth. He only lived about a year among his beloved parishioners, when death came and removed him to his everlasting rest on the 4th day of January 1692. He suffered a great deal, and on being asked by a friend whether it was soul or bodily suffering he was passing through, he replied:—"No soul trouble, man, for a hundred and hundred times my Lord hath assured me that I shall be with Him for ever; but I am making moan for my body." At another time he was heard to cry:—"Look, O my God, upon mine affliction and my pain, and forgive all my sins." On another occasion he remarked to Mr Stuart, his successor at Kiltearn—"Never did the sun in the firmament shine more brightly to the eyes of my body than Christ the Sun of Righteousness hath shined on my soul." The last words he was heard to utter were—"Now He is come. He is come, my Lord is come! Praises to Him for evermore. Amen!" With these words Thomas Hog passed into the presence of his God and Redeemer, whom he sought to serve through good report and evil report, going without the camp bearing His reproach. He was laid to rest amidst the weeping of his affectionate flock, who had so lately welcomed back their beloved pastor. It is said that he gave a charge on his death-bed to dig his grave at the threshold of the church, that his people might regard him as a sentinel against an unworthy minister being intruded to the charge. His tombstone bore the following inscription:—

THIS STONE SHALL BEAR WITNESS
AGAINST THE PARISHIONERS OF KILTEARN
IF THEY BRING ANE UNGODLY MINISTER
IN HERE

THE CUP OF AFFLICTION.—O believer, you need not shudder or be grieved at the cup of affliction which your Father gives you to drink, for though it be bitter at the top, yet the sugar is at the bottom of the cup. "What I do thou knowest not now, but thou shalt know hereafter." How little cause hath a believer to be discontented at outward trials. What! are you discontented at that out of which God is bringing a song of praise in time, and a weight of glory through eternity?—*R. Erskine.*

The Late Donald Mackenzie, Elder, North Tolsta, Lewis.

IT is with sincere regret that we record the death of Donald Mackenzie (Domhnuill Tàilear), Elder, North Tolsta, Lewis, which took place on 2nd March 1922. There were, perhaps, few men in the Free Presbyterian Church better known to outsiders, owing to the fact that his pert sayings were frequently quoted by ministers and others in public. No sketch of his life, however perfect, can give any adequate conception to strangers of what a unique man he was. One would require to know him privately to understand his deep, simple, honest piety. He was about the last, if, indeed, not the last, of a former class of Christians who, by real godliness in life and conversation, won, without seeking it, a place in the estimation of the people. Donald felt himself like "a sparrow on the house-top," his former companions having passed before him to their eternal rest.

Donald was born eighty-nine years ago, at North Tolsta, where he lived all his days, except when away at the East Coast fishing. He had the great advantage in his boyhood of being brought up in a home in which the Lord was feared and worshipped. His father was a noted and prominent Christian in his day, and there were giants in grace then. No example or training, however, will change the lost state or ruined nature of man, and so Donald grew up a careless sinner, until he was about 18 or 20 years of age. The instrument used in the Lord's hand in bringing him to a sense of his lost condition was that eminent servant of Christ, the late Mr MacMaster, then minister of Back. The portion of Scripture which found a joint in Donald's harness was Ps. xvi. 2—"My goodness extendeth not to thee." After passing through fire and water of deep conviction, he was delivered from the fearful pit and miry clay through the same person, Mr MacMaster. He related to a friend some time before he died that the day on which the Lord visited his soul with the "peace that passeth all understanding," though one would tell him he would get a vessel full of sovereigns at the door of the church, he would not move from his seat in case he would lose one word of what Mr MacMaster said. The enemy who is ever on the alert to harass God's children did not allow poor Donald to enjoy his peace very long, but soon cast him into great darkness by suggesting to him that

he had put a wrong interpretation on the passage by which he was awakened, and therefore that he had nothing but a delusion. This temptation kept him for several years from making a public profession. When he did come before the Session, with a view to admission as a member in full communion, the Rev. Mr Maclean, Mr MacMaster's successor, said that they would not examine him, and that they expected him long before then. Donald insisted on being examined, but the Session absolutely refused. This action of the Session was a source of temptation to him all his life-time, the Enemy often insinuating that had he been examined he had not what would stand the examination even of his fellow-men, and that no one was ever admitted as he was. He was greatly relieved, however, some years ago, when a friend, not knowing Donald's trouble, casually told him in conversation that he had been received in the above manner, and that it had been a source of great temptation to him. He referred to this conversation on his death-bed, as being of much comfort and help to him.

Donald had a most fascinating manner, gentle and simple, which endeared him to young and old. When he rose to speak to the "question," all present would be most attentive, expecting to hear some apt illustration of his own experience. Though not endowed with great mental powers, yet he always showed a mind deeply exercised in spiritual things, and could express himself in very choice language. He seldom referred publicly to Church matters, but he had a clear and distinct understanding of the reasons why he became a Free Presbyterian, and could state these clearly when occasion demanded. To the position he took up in 1893 he firmly adhered without wavering to the end.

The prosperity of Christ's cause at home and abroad was ever near to his heart, but he was particularly interested in its welfare in North Tolsta. When the congregation took practical steps to rebuild the church which was demolished by the terrific gale which passed over the Island in the Spring of 1921, Donald, though very feeble, could be seen making his way every day, in whatever kind of weather, to see how the building was progressing. It was his great desire to see the house opened for public worship before he died, and this desire was granted him. He was also much concerned as to how the cost of the building would be met, and this concern he showed in act when on several occasions he presented himself at the treasurer's house with his Old Age Pension, just as he received it from the paying officer.

We have already mentioned that Donald was particularly well known for his apt illustrations. We instance the following from among many:—

In speaking of his own experience as an awakened sinner, he said:—"When a boy, I one day got into a boat, and while amusing myself, I did not observe that the boat had drifted away from the shore, and, the wind being off the land, was being carried out to sea. To my horror and consternation, I saw there was a considerable leak in its bottom. I began to bale with all my might, but, for all my efforts, the volume of water was increasing until at last the sea was freely coming in and going out again over the gunwale. The boat was now sinking under me, and it was useless to continue my efforts any longer. I was lost. At that moment another boat appeared on the scene, and saved me from my perilous position." This he applied to the futile efforts of an awakened sinner labouring under the covenant of works. When, however, he had given himself up as lost, the Spirit revealed Christ to him in the covenant of grace to his joy and salvation.

On another occasion, in giving marks of grace, he said:—"I was one day at sea, and was caught in a terrific storm. The boat capsized, and all on board were cast into the sea. When struggling in the water, my first and only thought was for my own safety. No sooner, however, was I rescued than my mind reverted to my poor companions, and the question then was—'Would they be saved?' 'It is true,' he continued, 'of all the Lord's people that when they can entertain a good hope through grace for their own salvation, they have a longing desire to see their former companions and fellow-sinners saved also.'"

Referring to the temptations and difficulties of a convicted sinner, and the improper use Satan would make of certain passages and doctrines of the Word of God, and particularly of the doctrine of election, he used the following illustration:—"One day we were caught in a heavy storm at sea, and were driven before the wind. As we were being furiously carried along, we saw to our great alarm that we were about to be driven on to a point of land which, to all appearances, would bring about our destruction. If wishing could have done it, I would have torn that promontory out of existence, for, thought I, had it not been there, there would be some hope of our being saved. It seemed, however, that it was to be the principal cause of our doom. In the merciful providence of God, we were able to get round it safely to the lee or sheltered side, and now, instead of being our peril, it was our best

protection. I tell you, there was not at that moment a bit of the whole creation that I loved more than that point. So was it with the child of God and the doctrine of election." It will perhaps be necessary to explain for the information of strangers, that Donald was a fisherman, so that the above illustrations were from actual incidents connected with his daily calling.

Speaking of the sad state of the believer, when the Lord hid his face, he said:—"I remember on one occasion losing a certain thing (probably his spectacles), which to me was indispensable. Being alone in the house I took the liberty of searching all corners and turning up everything in it. I suppose it did not get such a turning up since its foundation was laid, but all to no purpose. As I sat disconsolately by the fire, mourning over my loss, I happened to put my hand in my pocket, and to my great surprise and relief, found there what I had been searching for. I had the article in my possession all the time, although for the moment I could not lay my hand on it."

In making a distinction between the hypocrite and the true believer, he said:—"Chickens whenever hatched may be seen running about the dunghill, but the young brood of the lark will be weeks before they are able to leave their nests. But wait a little," he added, in his own quaint, inimitable way, "and you will soon see the young lark high up in the sky, singing the praises of the Creator, while the chicken is still on the dunghill. Such is the case with the true believer and the hypocrite."

Though Donald retained his mental powers unimpaired to the end, it was evident to all for a number of years back, and especially since the death of his son John, that his physical health was rapidly declining. The severe blow he received in the death of his beloved John, who was killed in France, weighed heavily upon him. John, as the most of our readers are aware, was one of our most promising students, and to him his father was deeply attached. Though he felt his death so keenly yet he never complained, but resigned himself submissively to the will of Him who doeth all things well. The first time the writer went to see him after the sad news had come, he expressed himself pleased to see how wonderfully Donald was upheld under the heavy blow. He seemed quite bright and cheerful. "Well," he said, "Satan himself did not take upon him to say that John was not with Christ in heaven, and if I believe, as I have every reason to believe, that he is with Christ, should I not be proud rather than sorry that one of my offspring is with Him? I cannot think of John as dead, but as alive with Christ."

During his last illness, while confined to bed, he suffered little or no pain. When asked if his bed was easy and comfortable, he answered, "Yes, and I will soon have an easier one, for I shall shortly be free from all trouble and sorrow, for my hope rests firmly on Christ's finished work." The day before he died, he mentioned that he had seen "Murchaidh Ruadh," Crowlsta, Uig, in his sleep, but could not get near him, as there was a ferry between them. "Murchaidh" was an eminent Christian who died in Uig some years ago. He said he also spoke to his father, who looked so beautiful that he felt ashamed of himself in his company. Donald has now gone to be with his heavenly Father and Elder Brother, where there is neither sin, shame, nor sorrow. By his removal a great blank has been made in the congregation and Church at large. May the Lord in His mercy heal the wide breach.

To the sorrowing family and congregation we tender our sincere sympathy, and pray that the children be raised up instead of the father.

N. M.

Searmoinean leis an Urramach Honghas MacMhaoilán.

Searmoin III.

Eoin, I. Caib, 29 Rann.

"Feuch Uain Dé, a ta toirt air falbh peacaidh an t-saoghail."

(Continued from page 252).

II. Theid mi nis air m' aghaidh gu bhi toirt fa'near, an doigh anns am bheil Criosd a toirt air falbh peacaidh an t-saoghail.

I. Anns a cheud àite, tha gach seorsa daoine, eadar Iudhaich agus Chinnich, air an deanamh nan luchd-compairt do thoradh na h-iobairt a thug Criosd suas air a chrann-chéusaidh. Fo n' t-Seann-Tiomnaidh, cha robh ach na h-Iudhaich a mhain nam pobull sonraichte aig Dia; bha na Cinnich, ann an tomhas mòr, air an druideadh a mach c shoch-airibh na h-eaglais, agus air am fàgail "gun Dia agus gun dòchas anns an t-saoghal." Cha robh buannachd na fola a bha air a dortadh 's an tcampull, agus nan iobairtibh a bha air an toirt suas an sin, a dol ni b' fhaide na tir Iudea; seadh, cha robh éifeachd anna chum peacanna luchd-àiteachaidh Iudea féin a thoirt air falbh. Ach ann an toiseach linn an

t-soisgeil, bha dorus na h-eaglais air fhosgladh do luchd-àiteachaidh na talmhainn anns a choitchionn, agus bha na Cinnich, co maith ris na h-Iudhaich, air an cuireadh a dh' ionnsuidh an tobair a dh' fhosgail Dia air son peacaidh agus neo-ghloine; air an gairm gu bhi luchd-compairt do thoradh iobairt uil' fhoghainteachd an Tighearn Iosa Crìosd. 'Se Crìosd Slàn-uirgear coitchionn an t-saoghail, agus mar Shlàn-uirgear tha e leòir fhoghainteach a leasachadh gach uireasbhuidh, agus a leigheas gach truaighe a thug am peacadh air a chinneadh dhaonna gu h-iomlan; agus tha gach seorsa daoine, tha Iudhaich is Cinnich, saor agus daor, failteach gu teachd d' a ionnsuidh, agus gu bhi gabhail do uisge na beatha gu saor. Gaidheadh cha 'n fheud sinn a chomh-dhunadh o bhriathraibh ar teagaisg, gu 'n do cheannaich Crìosd saorsa shìorruidh air son nan uile dhaoine, na gu 'm bhi na h-uile dhaoine air an toirt gu sealbh air beatha mhaireanneach trid feartaibh na h-iobairt a thug e suas; cha bhiodh an co-dhunadh so idir a cordach ri riaghalt ar creidimh, na ri faireachdainn dhaoine. Cha do thagh Dia an cinneadh daonna uile chum 'sláinte; agus cha d' earb e r' a Mhac saorsa shìorruidh a cheannach, ach air son na muinntir a thagh e. Cha do leag Crìosda sìos a bheatha ach air son a chaoraich féin, air son na muinntir a chuir an t-Athair air a chùram o bhith-bhùantachd, 's ann a shìrreadh agus a thearnadh na muinntir so, a thainig e dh' ionnsuidh an t-saoghail, agus 's ann air an son a thug se e féin suas mar iobairt gun smal do Dhia. Tha eifeachd ni 's leòir ann am fuil Chrìosd chum cionta an t-saoghail gu h-iomlan a thoirt air falbh, nam bìoch i air a dortadh chum na crìche sin; ach 's e mhuinntir a thug an t-Athair dha as gach cinneach, teangadh, agus pobull, an saoghal air son an do dhoirt e fhuil, air son an dho cheannaich e saorsa shìorruidh, agus mu thimchioll an dubhairt, e, "bheiream a bheatha mhaireannach dhoibh, agus cha sgriosar iad am feasd, agus ni mo a spionas neach air bith as mo laimh iad."

2. Bha peacanna pobuill thaghta. Dhé gu h-iomlan air a' meas do Chrìosd mar an Urras, agus air an leagail air le Dia an t-Athair, chum 's gu 'n d' thugadh e air falbh iad. Chuir an t-Athair am pobull a thagh e air cùram a Mhic, agus dh' earb e ris saorsa shìorruidh cheannach dhoibh; ach bha iad nam pobull ciontach agus uireasbhuidheach, a bha fo fhiach-aibh trom do lagh 's do cheartas Dè, nach bu chomasach iad féin air chor sam bith an dioladh. Ach ciod air bith co ciontach agus uireasbhuidheach 's a bha iad, ghabh Crìosd air a chùram iad gu toileach, agus ghabh e os laimh seasamh mar Urras nan àite, agus agus am fiachain uile phàigheadh gus an fheòrling dheireannach. Gidheadh, bha so a dheanamh na ni ro-chosdail do Chrìosd; chosd e suim mhòr dha-san saorsa shìorruidh a cheannach do shaoghal ciontach agus caillte: ach

ghràdhaich e a mhuinntir a thug an t-Athair dha, air a leithid a dhoigh, is gu robh e toilcach saorsa cheannach dhoibh-san, ciod air bith a chosdadh e dha féin; bha e toilcach e féin irioslachadh, e féin a dheanamh bochd, fhuil féin a dhortadh, agus a bheatha leagail sìos mar éiric air an son. Bha Criosd toilcach, cha 'n e mhain na nithibh so uile dheanamh, ach chuir e 'n deadh thoil so 'n gnìomh, an uair a thaining an t-àm a bha air ordachadh ann an comhairle na sìth o shior-uidheachd, gu n' d' thugadh e làn dioladh do cheartas Dè air son peacanna a shluaigh.

An uair a thainig an t-àm so, ghabh Criosd air féin cionta nan daoine taghta gu h-ìomlan; o 'n uallach so shaor e 'n guala-san, thog e dhiubh an t-eallach trom fo 'n robh iad ann an cunnart a bhi air am bruthadh gu sìorruidh ann an ifrinn, agus ghiùlain e air falbh uath e, co fhad 's a tha 'n àird an ear 's an iar o cheile. Mar rinn am boc-gaibhre a chaidh as le lochdan chloinn Israeil gu léir air a cheann, an giùlan air falbh do 'n fhàsach, gu ionad neo-àitichte, far nach cualas guth na sgeul am feasd tuille mu 'n timchioll—mar sin thug Criosd air falbh peacanna a phobuill gu tìr na di-chuimhne, gu ionad anns nach cumhnichear iad ni 's mòr. “Chuir e as do 'n pheacadh, chrìochnaich e eu-ceart, rinn e réite air son aingidheachd, agus thug e steach fireantachd shìorruidh.”

3. Thug Criosd peacanna a phobuill air falbh, le peanas toillteanach a pheacaidh fhulang na chorp, agus na anam féin, air a chrann-cheusaidh. Tha uachdarain an t-saoghail so air an ordachadh le Dia gu bhi nan aobhar eagail do dhroch oibh. gu bhi cumail sìos droch gnìomharan le bhi gan smachdachadh. 'S e so gu cinnteach aon do na crìochaibh air son an robh uachdarain shìobhalta air an ordachadh le Dia. Ach an uair a tha uachdarain rìoghachd air bith dearmadach ann a bhi cronachadh, 's a smachdachadh an uile, chor 's gu bheil luchd droch-bheart a fàs dan agus lionmhor, le bhi dol as o pheanas, tha 'n rìoghachd sin gu mòr air a truailleadh, tha uallach trom do chionta luidhe oirre, a tha brosnachadh Dhé gu feirg, gu bhi ga fiosrachadh le sgiursadh goirt do bhreitheanas-aibh. Ach chum an leithid so do aobharaibh brosnachaidh agus breitheanais a thoirt air falbh, bha Dia ag aithneadh do uachdaranaibh a phobuill féin o shean, a bhi cuir diogaltas an gnìomh air luchd-deanamh an uile. “Mar so, deir an Tighearna, cuiridh sibh air falbh an t-olc as bhur meadhon, chum gu 'n eirich gu maith dhuibh.” A nis, tha e soillear o 'n leithid so a bhriathraibh, a tha tachairt oirnn gu tric ann an leabhraichean Mhaois, gu robh clann Israel air an gairm gu bhi cuir cionta air falbh, le bhi deanamh peanas air a chiontach; gu bhi cuir air falbh an uile, le bhi smachdachadh an uile. Air an amhuil

cheudna, thug Dia air falbh peacaidh an t-saoghail, le buille trom an smachdachadh a thoill e, a leagail air aon ghin Mhic féin, air urras a dhaoine taghta.

An uair a bha neach air bith do chloinn Israel a toirt suas uan, na creutair air bith eile, mar iobairt air son peacaidh, bha e 'g aideachadh a pheacanna le lamhaibh leagta air ceann na h-iobairt, agus air an doigh dheas-ghnàthach so, a fagail a pheacanna féin air ceann na h-iobairt a bha e toirt suas, chor 's gu robh an creutair neo-chiontach, air a mheas mar chiontach, agus air a chuir gu bàs an àite a chiontaich, agus an ciontach a dol as saor. Fo 'n t-Sean-Tiomnadh, bha aon chreutair gu tric a fulang air son creutair eile—seadh, bha aon chreutair gu tric air a chuir gu bàs, agus air iobradh air altair Dhé, air son mòran do chreutairibh eile; air an amhuil cheudna, dhóirt Crìosd fhuil air son maitheanas peacaidh mhòrain. B' e Crìosd urras pobuill thaigha Dhé agus bha 'n t-urras ni bu mho, agus ni b' oirdheirce nan t-iomlan do 'n phobull so; ghabh Dia ris an àite an iomlain, agus leag e air aingidheachd an iomlain, chor 's gu robh an neo-chiontach air a mheas mar chiontach, air a smachdachadh mar chiontach, agus air a chuir gu bàs an àite nan ciontach, chum an cionta thoirt air falbh, agus an deanamh réidh ri Dia. A nis, tha e soilleir o na nithibh so uile, gur ann tre 'n dioladh a thug Crìosd do cheartas Dé, le fhulangasaibh agus le bhàs, a thug e air falbh peacaidh an t-saoghail.

4. Tha peacanna deisciobuil Chrìosd air an toirt air falbh, an uair a tha iad air am maitheadh dhoibh, agus air an dubhadh a mach a leabhar cuimhne Dhé. Cheannaich Crìosd maitheanas peacaidh, agus gach beanachadh spioraidail eile air son a phobuill, an uair a chrìochnaich e obair air a chrann-cheusaidh; ach cha n 'eil buanachd na saorsa a cheannaich e aca-san, cho fhad 's a tha iad a buanachadh nan staid neo-iompaichte. 'S ann le bhi air an iompachadh a tha iad air an deanamh nan luchd-compairt do 'n t-saorsa a cheannaich Crìosd. "Air an aobhar sin," a dubhairt an t-Abstol Peadar ris na h-Iudhaich, "deanaibhse aithreachas, agus bithibh air an n iompachadh, chum gu 'm bi bhuir peacanna air an glanadh as, an uair a thig amanna fionnuaireachd o làthair an Tigh-earna." Cia fhad 's tha daoine buanachadh nan staid neo-iompaichte, tha 'm peacanna a dol an lionmhoirachd, tha 'n cionta ga antromachadh, agus tha 'n cunntas a tha nan gahaidh, ann an leabhar-cuimhne Dhé, a gnath a dol a' meud; ach co luath 's a tha am peacach air a dhùsgadh air inoslachadh, agus a pilleadh a dh' ionnsuidh Dhé le

fior aithreachas, tha Dia, ann a thròcair, a cuir folach air a chionta, is eas-aontas, a labhairt sith r' a anam, agus a tilgeadh uile lochdan ann an doimhneachdaibh na fairge. Tha 'na nithe a rinn agus a dh' fhuiling Crìosd air son na muinntir a thug an t-Athair dha, air an cuir sìos ann an leabhar cuimhne Dhe, co maith ri peacanna a phobuill, agus co luath 's a tha e faicinn neach sam bith, air son an do dhoirt Crìosd fhuil, air son an do leag e sìos a bheatha, air irioslachadh, a treigsinn a pheacaidh, agus a strìochd-adh d' a Mhac, tha e 'g amharc ann a leabhar, cha 'n e mhairn air a chunntas a tha 'n aghaidh a pheacaidh, ach mar an ceudna, air na nithibh a rinn agus a dh' fhuiling Crìosd air a shon, agus air sgath an dioladh a thug Crìosd air a shon, tha 'pheacanna air an glanadh as, air an dubhadh gu h-iomlan a mach a leabhar cuimhne Dhè

(Re 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 lxvi. 16.

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

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

(Continued from page 219).

AT this occasion I was encouraged to go to the Lord's table, and that word was brought to my mind with great sweetness, "My beloved is mine, and I am his," as Cant. ii. 16, by which I was allowed sweet refreshing and intimate nearness, and in secret prayer I had more of this. On the Monday I heard a sermon on that word, "We are the circumcision, that worship God in the Spirit, and rejoice in Christ Jesus."—(Phil. iii. 3). In this sermon the ground of the spiritual worshipper's rejoicing was sufficiently laid down, and so, upon a reflection on what I had formerly met with in this place, and what I met with at this occasion, I may call the place El-bethel, for I remember that more than twenty years ago I communicated at this place, at which time I got a sensible visit, the effects of which continued with me half-a-year.

"But oh, how sovereign is the Lord in all His comings and goings to my soul. These short visits are like crumbs cast to the hunger-bitten stomach, that, instead of giving

satisfaction, raises the pain of pinching hunger after more food. Oh, that my soul could receive every crumb with more thankfulness, seeing all the fulness of grace and glory is stored up in Christ as a covenanted head, and I am called to come to Him as He is exhibited in the promise, and so to wait on about His liberal hand as a needy dependent beggar, in the use of all appointed means, still remembering I am as a pilgrim while on this earth; and if He bear my charges and bring me home at length, what should I seek more?"

There was another communion I was present at where I heard some sermons that were both refreshing and strengthening to me, namely, a sermon on that text, "Which is Christ in you the hope of glory."—(Col. i. 27.) In this sermon I got a view and confirmation of my interest in Christ that gave me a sure ground to hope for glory. I heard another sermon preached by the same minister on that text, "Blessed are they that mourn, for they shall be comforted" (Matt. v. 4); which was also a confirming and comforting sermon to me.

After this I had some sweet times in secret, namely, two Sabbaths after² other. Thus it pleased a gracious God in a dear Redeemer to allow me more than ordinary nearness to Himself. But what I met with in my being brought thus near I can neither word nor write, but it is such as my soul knows right well by His former approaches, with the unexpressible satisfaction I found in this nearness.

Oh, many weary complaints have I had those years by-gone! That distance was like to wear out acquaintance; but by these visits I may say with Job, "I have heard of thee by the hearing of the ear: but now mine eyes have seen thee. Wherefore I abhor myself, and repent in dust and ashes."—(Job. xlii. 5, 6.) Oh! I cannot word the fondness of soul I was under to abide with the Lord, and the loathness to part with this nearness to Him.

There was one night about this time wherein I was allowed to come near, and He unveiled His glory a little, and what here I both felt and saw I forbear to mention; but it was brought to my mind that the man out of whom Christ cast out the devils, requested he might be with Him, but our Lord bade him go to his house, and tell how great things God had done for him. Yet I found my soul cleaving to the Lord, and in what I did enjoy, and saying, "Oh that ever Christ and I should part again;" and immediately that word came with power, "I will never leave thee nor forsake thee," as in Heb. xiii. 5; and also that word, "My presence shall go with thee, and I will give thee rest."—(Exod. xxxiii. 14.) Oh! what unexpressible sweetness do I find in these short visits, and in every word of grace when spoken into my soul with power.

"But oh! what bitterness to think of being sent to the field of battle to fight with this body of sin and death, and with a tempting devil, and the difficulties of a present evil world, all of them in opposition to me, and I made to cry out, Oh, time, fly away! oh death, when will thou come, and dissolve this union between my soul and body, for till then I will never win away from sin.

"But oh! what reason have I to wait the appointed time till my change come, seeing it hath pleased a gracious God, in a dear Redeemer, yet once more to allow me matter for a song of Zion in this wilderness, and hath made this year a year of jubilee to me.

"When I look back on those six years bygone, wherein I was trysted with so great desertion, affliction, and temptation, oh, what singular appearances hath a gracious God made for me in displaying the divine perfections in my behalf! Oh, what displays of divine power bearing me up under the above-mentioned trials! And oh, how did mercy and goodness shine in giving me many sweet supplies and supports both as to soul and body! And oh, how did divine wisdom shine in timing my trials, and mixing in both mercies and judgments; and how did truth and faithfulness appear in accomplishing promises, and letting me see prayers written on the return of them! Oh! I think, though I had the tongue of an angel, I could not utter nor record the riches of His goodness to me; yet I think myself obliged, according to my weak measure, to record a little of so great and so undeserved goodness. Oh, that I had a right disposition and a well-tuned harp, that I might sing His praises for ever and ever. With this I conclude the forty-and-fifth year of my life."

(To be Continued.)

The weightiest end of the cross of Christ that is laid upon you, lieth upon your strong Saviour. O blessed Second who suffereth with you! and glad may your soul be even to walk in the fiery furnace with One who like unto the Son of Man, who is also the Son of God. Courage! up your heart, when ye do tire. He will bear both you and your burden. Yet a little while and ye shall see the salvation of God.—*Rutherford*.

The promises of God in Christ are evidently meant by the gracious Giver of them for the daily comfort of His people; but if we never make use of God's promises, never exercise faith upon them, never bring them before the throne for payment, nor make memoranda of them when they are paid, how shall we know their value, or God's love and faithfulness in their accomplishment?—*Hawker*.

Rev. John Berridge.

JOHN BERRIDGE was one of those remarkable men raised up by God during the eighteenth century, when He wakened so many parts of England out of the death slumber in which they had lain so long. Bishop Ryle has said of this noteworthy servant of Christ:—"Of all the English Evangelists of the eighteenth century, this good man was undeniably the most quaint and eccentric. Without controversy, he was a very odd person, a comet rather than a planet, a man who must be put in a class by himself, a minister who said and did things which nobody else could say or do. But the eccentricities of the Vicar of Everton was probably better known than his graces. With all his peculiarities, he was a man of rare gifts, and deeply taught by the Holy Ghost. Above all, he was a mighty instrument for good in the orbit in which he moved. Few preachers, perhaps, at this period were more honoured of God and more useful to souls than the eccentric John Berridge." (*Christian Leaders*, p. 216).

John Berridge was born at Kingston, Nottinghamshire, on 1st March 1716. His father was a wealthy farmer and grazier. While at school, John was one day invited by a fellow-scholar to come into his house, and was then asked by the boy if he would read the Bible to him. Berridge consented, but as this was repeated, he began to feel a certain aversion to the practice, and this led him to perceive that he was not right with God. This led him to ponder over his life, and resulted in his beginning a similar practice with his companions. The father was extremely anxious that the son should follow his own line of business, but John was ill-adapted to value animals or transact business. The old man at length consented that he should go to College, and thus he entered Clare College, Cambridge, where he took his Bachelor's Degree in 1738, and his Master's in 1742. About this time he was elected a Fellow of his College. He obtained a high reputation at the University as a thorough scholar. A clergyman, who knew him well for fifty years, said that he was as familiar with Latin and Greek as with English. Owing to his keen-edged humour and geniality, his company was much sought after, and the companionship of the world soon deadened the serious impressions that had been made on his mind. He was also led to adopt Socinian views. He gave up private prayer, except for intervals, for ten years. During these intervals the memory of past days would rise up before

him, and he would often say—"Oh that it were with me as in years past!" It was while floundering in the Socinian bog that John Berridge became a minister of the Church of England. In 1749 he became curate of Stapleford, and entered on his duties with great zeal. His life was all that could be desired from a worldly standpoint, and his preaching had a certain attractiveness about it, but during the first six years of his ministry he was entirely ignorant of the Gospel. Six years later he was presented by his College to the living of Everton, Bedfordshire, where days of refreshing from on high were to visit him and his people. After two years, doubts arose in his mind if all was right with himself. Instead of getting on solid ground, he was more like one sinking in deep waters. He cried mightily to God, praying: "Lord, if I am right, keep me so; if I am not right, make me so, and lead me to the knowledge of the truth as it is in Jesus." The Lord at length heard his cry. One morning as he sat musing on a text of Scripture, these words seemed to dart into his mind like a voice from heaven—"Cease from thine own works; only believe." He now saw clearly that salvation was altogether by grace, and that his effort to blend the works of the law with the faith of the Gospel would never do. There was a marked change immediately in his preaching. A woman of his congregation came to him in distress. "Well, Sarah, what is the matter?" he asked. "Matter!" she said, "why, I don't know what is the matter. Those new sermons! I find we are all to be lost now! I can neither eat, drink, or sleep. I don't know what is to become of me." Others soon came, all deeply convicted under the new preaching. People gathered from all parts to hear him. He, like a true evangelist, went further afield, and preached not only in Bedfordshire, but also in Cambridgeshire, Huntingdonshire, Hertfordshire, and in Essex and Suffolk. He would often preach twelve times and ride 100 miles a week. His preaching was remarkably blessed. While thousands received blessing, he was not without his enemies—the worst of all being the unconverted ministers of his own county.

The interview with his Bishop, in which the dignitary used all his influence to stop Berridge from preaching outside his own parish, is well known, and need not be repeated here.

He died at Everton on 22nd January 1793. As he felt the ominous warning of coming dissolution, he said in

a feeling and emphatic way:—"What should I do now if I had no better foundation to rest upon than what Dr Priestly, the Socinian, points out?"

Some of the quaintness that characterised Berridge throughout life followed him to his grave, as the following inscription on his tomb-stone will show:—

Here lie the earthly remains of John Berridge, late vicar of Everton, and an itinerant servant of Jesus Christ, who loved his Master and His work; and, after running on His errands many years, was caught up to wait on Him above.

READER!

Art thou born again?

No Salvation without a new birth.

I was born in sin, Feb. 1916;

Remained ignorant of my fallen state till 1730;

Lived proudly on faith and works for salvation till 1754;

Admitted to Everton Vicarage, 1755;

Fled to Jesus alone for refuge, 1756;

Fell asleep in Christ, January 22nd, 1793.

Notes and Comments.

Daring Blasphemy.—The Paris correspondent of the "Westminster Gazette" writes to his paper saying that the Passion Play at Nancy has been a tremendous success. The play has been enacted in a theatre. For years the press has published accounts of the daring performance at Oberammergau, and as it has been quite a success financially, other places, it seems, intend competing in this daring act of blasphemy. One can scarcely realise the depths to which men and women can sink when the most awful sin committed by men in this world should be enacted before thousands simply for the gain of money. Such happenings show to what a state Roman Catholicism may reduce a people, and the fools who profess to be Protestants and encourage such spectacles are even worse.

Gospel Book Mission to the Army and Navy.—Mr Bridger has issued his 49th Annual Report, in which he says:—Bibles, books, magazines, sermons, and tracts have been issued to seamen and soldiers. In a "personal word" appended to his report, Mr Bridger says:—"As my friends know, I do not possess any private means whatever, neither do I take anything from the Mission Fund, but am wholly dependent upon the Lord for our personal

support. Hitherto He has graciously taken care of me." As our readers are aware, a parcel of Magazines is sent monthly by us to Mr Brider.

Some Interesting Booklets.—During the Editor's absence a number of interesting and useful booklets were sent for notice in the Magazine. Among these may be mentioned Dr Hay Fleming's "John Knox Cleared from the Slanders of the Rev. W. L. Sime" (Edinburgh: John Knox Club. Price, 3d). Dr Fleming has done his work in his usual masterly fashion, and the parish minister of Smailholm must, if he has any feeling, wish that he had left John Knox severely alone, especially when Dr Hay Fleming is on the field. Another booklet of considerable interest to Protestants is Rev. W. Corkey's "The Church of Rome and Irish Unrest: How Hatred of Britain is Taught in Irish Schools" (Edinburgh: William Bishop Market Street. Price, 3d). Mr Corkey has no difficulty in showing what evil influences are at work in many of the Irish National Schools. History, as taught in many of these schools, has a strong anti-Protestant, anti-British bias. Miss Ormiston's "The Crucifix" (Bristol: T. O. Elworthy and Son, Newmarket Avenue. Price, 2d) is a useful exposure of the use of the crucifix in religious worship. She appeals to Scripture and the great Protestant leaders in proof of her contention. Mr Forbes Moncrieff, who has made a name for himself as a writer of addresses for the young, sends us "Happy Homes: An Address to the Young" (Edinburgh: W. F. Henderson, 19 George IV. Bridge. Price, 2d). The booklet is nicely illustrated, and written with the charm and simplicity that are characteristic of Mr Moncrieff's style. The fine religious tone pervading these booklets is a feature that enhances them in value for the young.

A Chinese Appeal.—The following appeal has been sent by some Chinese Christians to an American Missionary Board:—

"We write to say that some missionaries from your Board here in China do not believe the Bible, and we earnestly ask you not to send any more such missionaries to China. We have a great many persons in China already who do not believe the Bible, and it is not necessary for you to send more such persons to us. We would like to have to teach the Chinese those who do believe the Bible."

Satan's Empire Falling!—These were the words that caught our eye the other week as we were scanning a daily newspaper. They headed an advertisement intimating

lectures by men sent out by the International Bible Students' Association, which enjoyed at one time the unenviable notoriety of being engineered by the late "Pastor" Russell. According to the Russellites Satan's Empire is falling. This would be good news to us if it were true, but as long as he can make men to be so active as these Russellite lecturers in preaching error and deluding the people, we have the gravest doubts as to the downfall so blatantly advertised.

Church Notes.

Communions.—Inverness, last Sabbath of January; Dingwall, first Sabbath of February.

Resolution Against Sabbath Desecration.—The Northern Presbytery, at its last meeting, passed a resolution asking our people to use all diligence in opposing in their respective places and spheres the ever-increasing attempts that are being made by men in high positions in the State, and by magistrates of cities and towns, to break down the sanctity of the Lord's Day. The Presbytery view with the deepest concern the rapid progress the enemies of the Lord's Day have made in recent years, and pray that the Lord Himself would arise and plead the cause that is His own.

Resolution re Addresses of Young People from the North to be sent to our Ministers in Cities, etc.—The Presbytery also passed a resolution desiring that ministers, office-bearers, and others responsible, would send the names and addresses of young people leaving their homes for the South to the ministers or missionaries of our congregations in the towns or cities to which they had gone. This is a matter which we are sure will be realised by all concerned is their bounden duty, and especially so in regard to young people going to London, Winnipeg, and Vancouver, where there are regular services, the places and hours of which are published monthly in the magazine. The names of those conducting the services in these cities are given on the third page of the cover of the Magazine.

London Mission.—We would direct the attention of Free Presbyterians in London to the services held regularly in Conference Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W. The hours of the English services on the Sabbath are:—11 a.m. and 7.30 p.m. There is also a Gaelic service at 3.45 p.m. Mr Angus Fraser, who has already acted as missionary in London, and who is favourably known to our people there, has again taken up duties, and we sincerely trust the meetings will be

well attended. Those of our people who have relatives or acquaintances in London should direct their attention to these meetings, and send their addresses to Mr Fraser or Mr Robert R. Sinclair, 37 Albert Palace Mansions, London, S.W. 11.

Assurance is like the sunflower, which opens with the day and shuts with the night. It follows the motion of God's face: if that looks smilingly on the soul, it lives: if that frowns or hides itself, it dies. But Faith is a plant that can grow in the shade—a grace that can find the way to heaven in a dark night. It can “walk in darkness” and yet “trust in the name of the Lord.”—*Gurnall*.

Acknowledgment of Donations.

Alexander MacGillivray, General Treasurer, Glen-Urquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to the 15th December:—

SUSTENTATION FUND.—J. Maclellan, 29 Gilmore Street, Kilmarnock, 5s. Per Rev. D. Beaton—Misses Macrae, Detroit, in memory of their Father and Mother, £25 0s 9d; Mrs T. Campbell, 632 Laird St., Regina, Sask., Canada, 13s 3d. Per Rev. N. Cameron—K. B. Macrae, for Applecross Sustentation, 4s; A. Macpherson, Upper Scotstown, Strontian, £1.

JEWISH AND FOREIGN MISSIONS.—Miss C. Fraser, Inver, Lochinver, for Bembesi Schools, 10s. Per Rev. D. Beaton—Misses Macrae, Detroit, £2 5s; Mr A. Finlayson, Lucknow, Ontario, £1 2s 6d. Per Rev. N. Cameron, “Thy Kingdom Come,” 10s.

COLLEGE FUND.—Per Rev. D. Beaton—Miss Miller, Toronto, £2 5s.

EXPLANATION.—Alexander Macgillivray, General Treasurer, acknowledges, with grateful thanks, ninety-eight pounds sterling, thus refunding Grants made by the Church in aid of Mr Roderick MacInnes, student, during his study for the ministry, and also forty pounds in payment of expenses of Deputation to North Uist; these sums were sent by Mrs Macinnes, Broadford. Mr Macgillivray regrets misunderstanding.

LOCHINVER MANSE BUILDING FUND.—Rev. M. Morrison begs to most gratefully acknowledge £5 received from Miss Jeanie Macleod, Hillhead, Glasgow (by Collection Card), towards Lochinver Manse Building Fund.

COMPLETE SET OF MAGAZINE WANTED.—The General Treasurer has an order for a complete Magazine, bound in yearly volumes, in good condition. Will be pleased to hear from one willing to sell.

The following lists have been sent to the Editor:—

KYLE BUILDING FUND.—Mr Angus Fraser begs to thankfully acknowledge, on behalf of the Plockton and Kyle Congregations, the following subscriptions to the above Fund:—Per Mr M. Stewart, Kyle—Mr R. McL., Beauly, 10s; Mr J. McL., 10s. Per Mr D. Macrae, Kyle—

Mr D. McD., 4s; Mr J. McR., 2s 6d. Per Mr A. Fraser—Mr J. C., Inverness, 20s; Miss C. F., 10s; Wm. Hutchison, M.P., 21s; Misses C., 20s; Mr Duff, 20s; Three Friends, 15s; Miss McG., 5s; Mr N. G., 10s; Mr A. B. Keay, 21s; Messrs C. and Lye, 20s; Messrs A. and W. P., 20s; Messrs J. and W. O. and Co., 42s; Miss M. C., 10s; Mrs S., 5s; F.P. Friends, £7 15s—all in Glasgow; Mr D. S., 60s; Mr F. McR., 60s—Kyle; Miss H. Callakille, 5s. Per Mr D. McK., Laide, 36s 6d (by Collecting Card). Per Miss G. Mathieson, Edinburgh, 80s (by card). Per Miss M. Mathieson, Drumbuie, 58s (by card).

RAASAY SUSTENTATION FUND.—Mr A. Tallach acknowledges, with thanks, 20s from Mr Angus MacIennan, s.s. Woodfield.

CLYDEBANK BUILDING FUND.—Mr James Nicolson acknowledges, with sincere thanks, the following donations:—Misses Fraser, St Giles, 40s; Miss B. Fraser, 5s; Mr Cattanaach, 10s; Mr Ross, 10s; Miss Cattanaach, 5s; Miss Sangster, 2s 6d—all of Kingussie; Miss Bella Fraser (Collecting Card), 34s; "Friend," Edinburgh, per Mr Mackay, Yoker, 2s 6d; Nurse Nicolson, Stewarton, 40s.

CORRECTION.—In December issue Collecting Card, per M. Macleod, should read, £9 14s.

GLENDALE CHURCH BUILDING FUND.—Mr Murdo Macaskill, Treasurer, begs to acknowledge, with sincere thanks, the following donations:—Mr Donald Macpherson, Glendale, £2; Mr William Mackay, Glendale, £2 10s.

EDINBURGH CHURCH PURCHASE FUND.—Mr Maclean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—"Wellwisher," Edinburgh, 40s; per Alex. Nicolson, Glasgow—Mr Kenneth Macdonald, Dunedin, New Zealand, 40s; per Rev. Neil Cameron—A. Macleod, Fernlea, Skye, 10s; per Mr James Mackay—Capt. and Mrs Nisbet, Glasgow, 30s; Mr Mackenzie, Ullapool, 40s; "Wellwisher," Oban, 40s; "Wellwisher," Eddrachillis, 10s; Miss May Mackay, Toronto, 2s 2d; "A Member," Edinburgh, 20s; per Mr William Day—Mrs Finlayson, Sandbank, 10s.

BEMBESI FAMINE AND CLOTHING FUND.—Rev. N. Cameron thanks most sincerely the following donors to said fund:—J. M. L., 6s; Anon, Gairloch, 4s; Miss J. McK., £5; S. McL., Strathcainard, 21s; J. F., Oban, 60s; A. McK., Ullapool, 20s; T. McD., Brock, "Thanksgiving," 10s; Mrs M., Glasgow, 20s; Mrs P. C., do., 30s; a Friend, Oban, 20s; per S. Clark, Unapool, 60s; per Rev. D. Beaton—Misses Macrae, Detroit, 45s, and Mrs Campbell, Regina, 9s; "A Canadian," 21s; Miss E. Urquhart, 20s; late Miss Macgregor, 19s; Miss A. McL., New York, 20s; J. R. M., 20s; J. Mackenzie, Geelong, 40s; Friend, N. Uist, 10s; M. K., 10s; A. C. and Friends, Diabeg, 20s; B. McP., 20s; Three Sisters, in memory of a dear mother, 12s; per A. McL. Edinburgh, 20s; per J. McK., Mrs Macleod, 22s; A. F. P., 10s;—Date 11/12/22.

TARBERT, HARRIS, CONGREGATION—MANSE REPAIRS FUND.—

(1) Donations (per Rev. D. N. Macleod):—Rev. James Macleod, Glendale, £1; Alex. Mackenzie, Stornoway, £1; Chas. Maclean, Inverness, £1; John Mackinnon, Borrisdale, 5s; Angus Fraser, Kyle, £1; Detective E. Macaskill, Glasgow, £1. (2) Collecting Cards:—Norman Ross, Portree, £7 16s 6d; Miss Campbell, Struan, £1 14s 6d; D. N. Maclean, Muir of Ord, £10 14s; Neil Montgomery, Vatten, £3 9s; Miss Urquhart, £1 5s; John Macleod, Dunvegan, £3 16s; Alex. Murray, Bonar-Bridge, £2 10s; Adam Murray, Rogart, £4; Mrs Boyd, Tigharry, £2 4s; Miss Jamieson, Lochgilphead, £3 11s 6d; Miss M. Macleod, Tarbert, £1 19s; Mrs Macleod, Tea Rooms, do., £1 7s 6d; Kenneth Macleod, Spean-Bridge, £2 3s; A. Mackay, Staffin, £2 11s 6d; Mrs Maclean, Glen-

minisdale, £2 13s; Aliok Macaskill, Borve, Skeabost Bridge, Portree, £4 16s; Finlay Morrison, Edinbane, £4 10s; Miss Bella Macleod, Raasay, £6 1s; G. G. Fraser, W. Birichen, Dornoch, £5 5s; Mr Tulloch, missionary, Raasay, £4 2s. (3) Collecting Cards (per Mr Alex. Fraser, Collam):—Norman Morrison, £2 15s; John Mackay, U.S.A., £2 4s 5d; Don. Macdonald, £2 7s. The foregoing are acknowledged with sincere thanks by Norman Mackinnon, congregational treasurer.

FOREIGN MISSION—THE CHILDREN'S OFFERING FOR THE JEWS.—James Piken, 10s; Alex. H. MacIaren, 10s; John Duncan Hoy, 5s; Mrs Macaskill, in aid of the children's offerings, 5s; Ian Donald, 20s; David Elder Donald, 20s; Myra Isobel Macarthur, 10s; John Cook Macpherson, 10s; Mary Findlay Taylor, 10s—£5. (Per Nurse Fraser, Glasgow.)

FINSBAY, HARRIS, CHURCH BUILDING FUND.—The Treasurer begs to acknowledge, on behalf of the above fund, the following collection, by cards, by Mr John Gillies, 127 Houston Street, Glasgow:—£14 2s, per Rev. D. N. Macleod, Harris.

The Magazine.

LITERARY COMMUNICATIONS.—All literary communications intended for the Magazine should be sent to the **Rev. D. Beaton**, Free Presbyterian Manse, Wick, Caithness, with the names and addresses of senders.

SUBSCRIPTIONS.—All Subscriptions for the Magazine should be sent to **Mr Alexander Macgillivray**, Woodbine Cottage, Glen-Urquhart Road, Inverness, and **not to the Editor**. The Magazine is supplied for one year, post free, for 5s **prepaid**; and 5d per month post free. The Subscription to Canada and Australia is 4s 6d, as the postage to these countries is cheaper.

IMPORTANT.—Annual Subscribers are respectfully requested, in future, to send their prepaid subscriptions in April of each year. New Subscribers who begin subscribing for the Magazine during the year are requested to send the amount which will cover payment until the end of the Magazine year in April. Attention to this matter will materially lighten our Treasurer's work.

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.**

NON-DELIVERY OF MAGAZINE.—In cases where Subscribers have not received their Magazines for one or more issues, and also where there appears to have been unnecessary delay in delivery, intimation should be made at once by post card to the Editor.

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Mrs D. Polson, Claycock, Halkirk, 3s; Miss C. Gillies, Arkona, Ontario, Canada, 5s; F. Macdonald, Ardeslaig, Lochcarron (3 copies), 15s; D. Beaton, Taumarunui, Matiere, North Island, New Zealand, £1 15s 6d. Per Rev. D. Beaton—Miss Macrae, 636 Philadelphia Avenue, E. Detroit, Mich., U.S.A., 27s; Mrs J. Craig, West Clarkville, Allegany County, New York, U.S.A., 6s; Mrs Shupe, 869 Milwaukee Avenue, West, Detroit, Mich., U.S.A., 6s; Miss Mackenzie, 435 Milwaukee Avenue, do., 7s; K. Mackenzie, David Whitney Buildings, Detroit, Mich., U.S.A., 2s 6d; R. S. Mackenzie, 474 East Grand Boulevard, do., 2s 6d; J. R. MacNelly, 435 Milwaukee Avenue, West, Detroit, Mich., 6s 9d; Dr I. Holdom, Box 625, Litchfield, Minnesota, U.S.A., 2s 6d; Mrs Cowan, 9th Avenue, N.E., Calgary, Alta, Canada, 9s—£3 9s 3d. Per Rev. D. Beaton, subscriptions to Magazine Fund—Mrs Shupe, Detroit, 2s; K. Mackenzie, do., 2s; R. S. Mackenzie, do., 2s; Dr I. Holdom, Minnesota, 2s; Mrs Cowan, Calgary, 13s 6d; Miss Mackay, Toronto, 4s 6d—£1 6s. Mrs T. Campbell, 632 Laird Street, Regina, Sask., Canada, £1; Miss J. Macdonald, Kilven Grove Tower, Southgate, Clarence River, N.S.W., Australia, 10s; H. Grant, Tanrallo, Brush Grove, Clarence River, Australia, 10s; Miss J. Bañ, 3 East Craibstone Street, Aberdeen, 5s; Mrs T. Mackay, Bridge Farm, Mossburn, Southland, New Zealand, 4s 6d; Mr D. Cameron, Dulan Villa, Carr-Bridge, 5s; Mrs Cumming, Lethendry, Aviemore, 5s; Miss P. Macaskill, Kincardine, Ontario, Canada, 4s 1d; J. Macleod, Tarbert, Harris, 5s; J. Macdonald, Top Lock, Dochgarroch, Inverness, 2s 6d; N. Grant, Strathaird, Broadford, 2s 6d; D. MacLennan, Laide, Aultbea, Ross-shire, 5s; J. Adamson, Dalvina, Helmsdale (18 copies), 6s; Mrs J. Mackenzie, Millburn, Letter, Lochbroom, 1s 8d; Miss J. C. Kerr, Viewfield House, Pitlochry, Perthshire, 2s 6d; Miss M. Kerr, Tarbert, Lochinver, Sutherland, 2s 6d; J. Maclean, 335 Achiltibuie, Ullapool, 5s; R. Cameron, 11 Diabailg, Achnasheen, Ross-shire, 1s 8d; T. Macdonald, Brock, Sask., Canada, 4s 6d; D. Manson, Hazelwood, Rocky Lane, Moncton, Nr. Manchester, 7s 6d; St Jude's Collectors for November, 268 copies, £4 9s 4d; Miss J. Hamilton, 63 George Street, Perth, 5s; G. Murray, Aultnagar, Invershin, 2s 6d; Miss Maclean, c/o Mrs H. Johnstone, Washington Square North, New York, U.S.A., 5s; Miss C. Turner, Aird Villa, Dumbarton (qr.), 19s; M. Macleod, Stanley Cottage, Brora, 5s; A. Mackenzie, Drumchork, Aultbea, Ross-shire, 10s; Miss J. Macleod, Achnacarnin, Lochinver, 5s; W. Macleod, Crona View, Clashnessie, Lairg, 5s; R. Matheson, Lonbain, Shieldaig, 10s; R. Kelly, Jordan, Montana, U.S.A., 5s; Rev. P. Chisholm, F.O. Manse, Coll, by Oban, 2s 6d; Miss C. Matheson, Bonar-Bridge (qr.), 19s; Miss C. Lucas, 7 Argyle Street, Ullapool, 5s; Mrs Mackenzie, 3 Sutherland Street, Tain (6 months), 7s 6d; G. G. Fraser, West Birichan, Dornoch (6 months), £2 18s; M. MacAllister, 17 Lynedoch Street, Greenock, 5d; Miss Young, Kinloch Cottage, Lochranza, Arran, 2s; Miss F. Macaskill, Kincardine, Ontario, Canada, 4s 1d; Mr D. Alexander, Keiss, Caithness, 10s; Mrs Ross, Invergordon, 2s 6d; Mrs R. Graham, Inver, Lochinver, 5s.

FREE DISTRIBUTION FUND.—The purpose of this Fund is to provide free copies of the Magazine to Public Libraries, etc. We are also sending 150 copies to Mr Bridger, Bristol, for free distribution among soldiers and sailors, and, if possible, we should like to continue this monthly parcel.

FREE DISTRIBUTION OF MAGAZINE.—J. Maciver, Bonar-Bridge, 10s; Rev. D. Mackenzie, F.P. Manse, Kames, 2s 6d; Miss B. Macleod, U.S.A., 10s; Miss B. Macleod, U.S.A., 10s; Mrs O. Gillies, Arkona, Ontario, Canada, 1s 8d; Mrs T. Campbell, 632 Laird Street, Regina, Sask., Canada, 10s; D. Manson, Hazelwood, Rocky Lane, Moncton, Manchester, 12s 6d; Miss Maclean, New York, 2s 6d; R. Matheson, Ionbain, Shieldaig, Ross-shire, 2s 6d; T. Macdonald, Brock, Sask, Canada, 17s 9d.