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Sukey Harley: A Trophy of Divine Grace.*

SOME of our readers are already familiar with the story of Sukey (Susanna) Harley's remarkable conversion and her clear views of the doctrines of grace. A new edition of her life has been reprinted, and is got up in a neat form, and published at a remarkably low price. Sukey Harley was born at Prolimoor, in the Parish of Wentnor, Shropshire. Her maiden name was Overton, and she was the youngest but one of a family of sixteen. Her education was neglected owing to the straitened circumstances of her parents, and she was not able to read. She married, while very young, Charles Harley, a quiet, industrious man, who earned his living as a farm labourer. Soon after her marriage, she went to live at Ryton, a small village not far from Shrewsbury, where it pleased the God of her salvation to visit her with a day of overwhelming conviction of her ruined and lost state as a sinner, and to put into her heart a cry for mercy that He graciously answered. She tells how her husband would rebuke her at times for swearing:—"Whenever he heard me curse and swear, he would rebuke me, but very mildly; he used to say, 'Sukey, I wish I could hear you talk without swearing: I wish you would leave off them words.' I was ready to hit him for downright rage." The Sabbath Day was one of Sukey's great days for buying and pleasure-seeking. Here is her own account of how she spent the Sabbath:—"I made acquaintance with all the idle, frivolous girls in the village. I should think that there was not the like to be found in all the country; hooting and bawl-

* Memoir of Sukey Harley of the Parish of Pulverback, near Shrewsbury, by Miss Jane Gilpin. Pp. 127. Price 1s 6d. post free 1s 9d. Messrs Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E C.

ing, shouting, gammocking, and romping. On the Sabbath morning we used to collect together in a large barn, dancing and revelling and fooling away the time. I was a very good tuner on the fiddle, and they used to dance. This is the way my Sabbaths were spent." Some of her neighbours got her to accompany them to their meeting-house, but Sukey, selling her pig to buy what she considered suitable apparel for the occasion, dressed herself out in such grotesque grandeur that they were somewhat ashamed of her company. At this time, she says:—"I was ignorant of a holy God; I was ignorant of my vileness, my devilish, hellish heart; my sins were hid from my sight, but my God knew me, though I knew not Him." She went two or three times to chapel, and to quote her words again:—"It was now my trouble began; I soon flung away the new things; it was the devil made me put them on, and it was the devil made me throw them off; he had possession of my heart. At last I went such a sight to church, with my cap all collared and the strings dangling about. Well, the women were ashamed of my company again, just in the other extreme; but they durst not speak about it, I was such an odd woman, so hampered and entangled by the devil and my wicked heart." At length she was in sore trouble, not through anything she had heard in the chapel, but with the thought that the good women who had invited her to the meetings had something of which she knew nothing. She set about, in her ignorance, to try to discover the secret, and as she said herself—"I would for ever make some light excuse to know what they two were about. I would peep into old Nancy Smith's door; she would come out, the big tears standing in her eyes, and the Book in her hand; well, I hated her." Then she would go to the other, who would invite her to come in and sit down, while she would read to her from the same precious Book. Then Sukey would go home pondering over the matter, puzzling her brains as to what they had which she had not. "I was weary, weary, weary; day and night I could find no rest," she says, "Oh! I wanted something I couldna' get. I began to think there must be a God; then I thought these women knew that God. They used to tell me I must pray; so in hopes of knowing their God, I did pray, that is, I said the Lord's Prayer o'er and o'er and o'er again; this was all the praying I knew." At this time she describes her state in her own quaint way: "I was in a dreadful, distressed, tossed state, the poorest, destitutest creature on the face of the earth. I knew no God, that was the thing that kept me so wretched; I was such a harum-scarum, senseless

thing, and very wicked." She had not at this time given up her swearing, and her good friend, Nancy Smith, would rebuke her at times, saying—"Oh, Sukey Harley, hell will be your portion." Then she would think of hell, what a dreadful place it must be, and some nights she would be afraid to close her eyes lest she would fall into that dreadful place. One day, about this time, she was trying to get two young pigs into a sty, which, with the contrariness of their kind, were determined to go in every direction but the one desired. This sorely tried Sukey's temper, and she cursed and swore at the pigs. Old Nancy Smith, shocked at her godless speech, rebuked her, saying, "Oh, Sukey, Sukey, thee must be born again." "Well," she says, "these words confounded me; they clean up-did me. What can the old hypocrite mean?" She went off to her friend Nancy Rowland, whom she loved better than Nancy Smith, and asked her what the words meant, at the same time expressing a willingness to believe them if they were in the Bible. Nancy was silent for a minute, then she went for her Bible, and read the impressive words so weighted with destiny for sinners. "Well, did I believe 'em?" she says. "No; I had no faith; how could I believe? And I say, No sinner can believe, nor do the least thing towards it, till the Lord is pleased to send him that true faith down from heaven; then he believes, but never till then; and if he thinks he does, it is only the deceit of the devil and his own heart." "Thou must be born again" took hold of her, and she could get no rest. "I had no more understanding of them than a dead corpse," was her own testimony. "I was rumbled and fluttered in my mind to find out the sense of these words." She, like Christian, grew worse and worse. She thought it was because she could not read that she did not know God. Her two women friends were such fine scholars; they could read and pray—"They have got such a sight of prayers, and I have only known this one," was Sukey's next effort to arrive at a solution of the problem that was perplexing her mind. We give in her own words her description of this new effort:—"Then I thought I must have a new prayer, the old prayer won't do. I kept repeating it over and over again, but I wanted a new prayer. I mourned, I cried to God to teach me a new prayer. . . . These words clapped into my mind—'Lord, lead me into the true knowledge of thy dear Son.' I never heard that God had a Son, yet these words came into my heart. It was the prayer God taught me Himself; no one else taught me." She kept praying this new prayer for a fortnight, and on a Sabbath night in the chapel she was in a dreadful state of mind, quite sure that she and others she know

in the congregation were going to hell, while her good friends, Nancy Smith and Nancy Rowlands, were going surely to heaven. As she was walking behind them on their way home, she heard the one remark to the other:—"Oh! Nancy, Nancy, there's some precious soul called to-night." She was now tempted to give up praying, as she felt there was no hope for her, but while in these deep waters the words that the preacher preached on came into her mind, though at the time she had paid no attention to them:—"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20). At length the great day in Sukey's life came. She shut herself in in her room, and with earnest cries made her request unto the God of Salvation. "I stuffed the windows with all the old rags I could find," she says; "I could not bear the light; then I went down on my knees in the dark corner, and began praying these same words that I used to do, the same words over and over and over again—the Lord's Prayer, and 'Lord, lead me into the true knowledge of Thy dear Son.' I felt as if I would have pulled the roof over my head, I went tearing and tearing at it with such vehement earnestness. Well, who put that strong cry into my heart? Was it from myself? No; but He gave it me, and forced me to cry out, because it was His own blessed will to hear me and answer me. I felt Him come; it's past my talking about! Such a wonderful time; it's clean past telling. No words can express the feelings of my heart at this time. He fetched me off my knees; I started up. I cannot find words to express the wonderful things of that blessed moment. Well, this is part of it: He showed me all my sins that I had committed from a child. . . . Oh! He showed me my black desert, how I had deserved to go to hell; what a reprobate I had been, and how like a devil I had walked on the earth; how I had angered Him with my sinfulness. My heavy sins and my vileness came upon me. Oh! he appeared such a holy God, such a heavenly, oright, and glorious Being; suppose He had said to me then at that awful moment:—'Depart from Me, ye cursed;' He would have been just, and to hell I must have gone. . . . I had been frightened but not now; there was somewhat that held me from being frightened. He seemed to tell me all my sins were forgiven. I had such a sight inwardly of my dear Redeemer's sufferings; how He was crucified, how He hung on the cross for me; it was as if he showed me what I deserved, yet He seemed to say, He had suffered that desert. It was as if He had made it so plain to me how that He would save me, because it

was His own blessed will to save me. It was as if He had shown me how He had chosen me from the foundation of the world. He would have mercy on me, because He would have mercy." The story of Sukey Harley after this momentous day is remarkable for the clear and deep experimental view she had of God's only way of salvation. As one reads the remarkable narrative, the words of the Psalmist—"His ways are in the deep"—rise up before the mind. If ever there was a trophy of sovereign redeeming grace surely Sukey Harley was one, and we put on record the story of the Lord's leading of and dealing with her until He brought her to the feet of her beloved Redeemer, whom she loved with a heart as if set aflame with heavenly fire. She said to her niece on one occasion—"I can tell you but little; but this I will tell you: I was not converted by man, nor yet by any power, but by the Spirit of God. I love to hear them talk what the Lord teaches. I love to hear them relate what the Lord has done for their souls. We can-na' receive the light of life from man; it must be the gift of God. Oh, Emma, it's a great work; it's too great for a poor, blind, wretched sinner to undertake for himself. Our God is just and holy, a glorious, wonderful Being. Now, can such a vile, black sinner as I stand before Him? He must fit me. He must do all the work. I can-na' do one hand's turn for myself; there must be no intermixture. Yea, and He will do it all, and He shall have all the glory."

WHEN THE KING CAME IN.

While we sat in the deepening twilight,
And listened to the voice of him,
Who reverently asked a blessing:
Then the King came in.

Oh! what a gracious presence,
What a calm it brought within,
Like those days in the far off Galilee,
When the King came in.

And our soul went out with a longing
That we might draw near to Him;
For desire did burn within us,
When the King came in.

And we thought we could rest forever,
Rest at the feet of Him,
The only sure hope for the sinner,
Christ the Eternal King.

Notes of a Sermon

BY REV. MALCOLM GILLIES, HALKIRK.

Preached at Halkirk on Sabbath, 31st December 1922.

“By faith Enoch was translated that he should not see death; and he was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”—Heb. xi. 5.

THE Apostle has showed in the foregoing chapters of this epistle that the way of salvation spoken of and typified under the Old Testament dispensation has been fully displayed in the Person and work of the Lord Jesus Christ. In this chapter he deals with the reception accorded to God's revelation by the Old Testament saints, and shows that the faith of His people under both dispensations was the same. Faith, he says, has had for its basis, from the beginning of time, the word of God's revelation. That word was concerning things not yet seen, but to faith, they had all reality and sureness, because God who cannot lie, has spoken. “Faith is the substance of things hoped for; the evidence of things not seen.” Faith lays hold on the faithfulness of God to His word; His ability to perform what He has said, rests in the reality and certainty of what God has revealed. Faith moved Abel to offer up the only sacrifice which God would accept. He believed the promise of the “Seed.” He gave due obedience in worshipping God according to the pattern which, in all probability, was shown in the Garden of Eden.

The Apostle passes by a few generations whose names are mentioned in Genesis, and takes up the name of Enoch, the seventh from Adam, as an example showing forth the faith of God's elect:—“By faith Enoch was translated that he should not see death; and he was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.”

In endeavouring to speak a little on these words, as I may be helped, let us notice:—

- I. The life of Enoch.
- II. The comfort of Enoch.
- III. The translation of Enoch.

I. The life of Enoch. His life is set before us in the words—“By faith Enoch was translated,” and again in

Genesis v. 24—"And Enoch walked with God." The Apostle does not confine Enoch's faith merely to his translation. He means that Enoch so walked with God that it pleased the Lord to put this honour on Enoch, even that he should not see death, but be translated. As Roman so scripturally puts it, there is the life, walk, and triumph of faith. Enoch and every other child of God received a living faith from the fountain of life which will manifest itself in a godly walk and conversation, and which will finally triumph over all the opposition that meets it in this world.

God is the author of all life. "He gives to all, life and breath and all things." He "breathed into man's nostrils the breath of life, and man became a living soul." It is He who quickens the soul of man dead in trespasses and sins, and plants the seed of living faith within. Enoch came to live unto God when the light of the knowledge of the glory of God in law and gospel shone into his soul. He came to know sin, and himself a sinner, lost and undone. He was brought to know God in covenant as reconciled to Him through blood. "Can two walk together except they be agreed?" Enoch came to full agreement that God is just in His anger and wrath against sin. The only resting-place for him as a sinner was in the revelation and promise given in Eden, and this became all his hope in view of eternity. He was reconciled in love to the Lord, and found peace for his soul by trusting in His word. Life, wherever it is, makes itself manifest by activity. It is impossible to have the life of faith and not to bear the fruits of it in walk and conversation. "Faith without works is dead." Enoch's living faith was proved by his close walk with God. He walked with God (1) in his acceptance of all the doctrines of truth; (2) in his obedience to all God's commandments. He walked with him (3) in daily worship, approaching God through the appointed sacrifice which prefigured Him of whom the Eden promise spake. His constant aim was to have near fellowship and communion with the Lord, and that he might attain his desire, he endeavoured through grace to be conformed to God's will in all things. (4) He walked with God in holding the truth intact when the generation in which he lived had almost wholly departed from the faith. We read in Jude the character of that generation, and it is summed up in one word—"Ungodly." It would seem that the fearful declension spoken of in Genesis vi. 1-6, had already begun when the wickedness of man was great in the earth. The two families which had till then kept separate, the one called the sons of God, the other,

the children of men, were amalgamated, and the result, as has been well observed, was a union of the Church and the World. There is no new thing under the sun, and the above event has occurred in the church in every age and more than once in our own land. When the Church is loyal to her Head, she keeps herself pure and unspotted in doctrine, worship, and practice, and refuses to compromise with the World by changing her attitude about its condition and ways. In Scotland, in our own day, we see the barriers which once existed between the Church and the World broken down, so that one needs not to go to the World for its pleasures and amusements; these can be had within the Church and among professors of religion. This state of affairs is denominated as modern and progressive, but the keeping to the rule of God's word is styled old-fashioned and bigoted. The truth is that this generation has gone back to the sixth or seventh generation from Adam, and to almost all the apostacies from scriptural doctrine, worship, and practice which have taken place since then. Enoch, it seems, stood alone in that day maintaining God's truth, and it mattered little to him that practically all the religious people of that generation were against him. He walked with God in this matter, and the worldly-wise people of his day walked away from God till the Flood came and utterly destroyed them.

Enoch walked with God in bearing testimony by his public preaching against the ungodliness of those around him. He was a faithful prophet, denouncing the wickedness of the age, and declaring that "the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." Alone, he contended against their grievous departure from the truth till he probably became the most hated man of his day. But though hated by man, he was beloved of God, and that did more than make up for his trials. It is wonderful that the only two who went to heaven without dying, Enoch and Elijah, were men who stood alone and made themselves obnoxious by their stern, unflinching attitude in defending the truth against the corruptions of men. It is evident from all scripture that God has a special delight in such a witness. It is not the man who temporises and compromises for the sake of outward peace that is pleasing to the Most High, but rather he who will not give up any fundamental truth, no matter what it costs.

II. The comfort of Enoch. (1) He was persuaded that he lived according to God's word. To the single eye, to him who serves the Lord with a whole heart, the will

of God is not difficult to find and follow. His words "are all plain to him that understandeth, and right to them that find knowledge." It is when the effort is made to serve two masters, God and Mammon, that one loses the plain path and begins to call light, darkness. It was clear to Enoch that his faith, life, and walk were in accordance with God's word, and this was strength and comfort to his soul.

(2) To Enoch, who did not hide iniquity in his heart, but who shunned it in all its forms, and gave all diligence to make his calling and election sure, was given the Spirit of adoption whereby he cried, Abba, Father. In common with the people of God, the Spirit of God bore witness with his spirit that he was a child of God, and this caused that the peace of God kept his heart and mind.

(3) He did not seek the fellowship of the Most High in vain. The Lord answered his petitions and cries with words of comfort, giving him the sure testimony that he pleased God. It was shown to him that the Lord whom he served was on his side, and would never forsake him, no matter what he would have to meet. When one has such a testimony as this, he can well afford to ignore and deem lightly all the hatred and malice of man.

III. The translation of Enoch. "He was not found." This seems to infer that search was made for him. It is very probable that few in that generation would make any search for him out of love. It is more than likely that they hated him for his godly life and faithful testimony, and would search to see if he who condemned their wicked lives still lived. They would be glad to hear and know of his death. We are not without warrant to think this, for this is the spirit shown by wicked men in all ages to the confessors of truth. But he was not found by friend or foe. His place was empty; even the house of clay was absent, "for God took him." He was translated from a world of sin to the habitations of glory; from all his griefs and troubles, to the eternal solace of the presence of God.

By his translation, a proof was given to that generation of the existence of man in the world to come, of the resurrection, of the eternal happiness of God's people, and of the truth of Enoch's own prophecy. By it, God testified to man of the delight He had in Enoch's godly life, and in the faithful, uncompromising testimony he bore to the truth, in the midst of a declining age.

The Late Mr Donald Sinclair, Elder, Brawlin, Falkirk.

IN building up His Church the Lord has been pleased to gather together in Christ men of varied gifts and temperaments. Paul and Nathanael were very different in the gifts and temperaments with which they were endowed, and the holy Spirit made use of these in His own sovereign way. The Redeemer has left on record for all ages coming in words that His Church will never forget the outstanding feature of Nathanael's character, so beautiful in its guilelessness—"Behold an Israelite indeed in whom there is no guile." As we think of our dear departed friend, Donald Sinclair, these words stand out as a fit description of one who lived a life of guileless trust in His Redeemer, and whose whole walk and conversation manifested a child-like simplicity that was refreshing to see.

The subject of our sketch was the son of John Sinclair, farmer, Leosach, near Falkirk. We are not in a position to say when and how the change came which set Donald's face towards that country which he for many a day had longed to enter, but it was a change so manifestly clear that no one who had ever the privilege of knowing him could stand in doubt for a moment that he was a stranger and a pilgrim in this world.

For a number of years Donald farmed the sheep farm of Braehour, but his skill in managing worldly affairs was not one of his strong points, and getting into financial difficulties, he had to give up farming. About this time though in deep waters as far as worldly things were concerned, the Lord was pleased to manifest Himself to him, and he was much comforted with the words—"The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to lose the seals thereof" (Rev. v. 5). After leaving Braehour, he resided for a time at Appat, and it was while there he had a signal manifestation of God's favour from the words which he so often repeated with heavenly fervour and unfeigned delight—"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead, who delivered us from so great a death and doth deliver, in whom we trust that he will yet deliver us" (II. Cor. i. 9, 10). Those who heard him repeat these words, and he often repeated them, will never forget the fulness of meaning with which they were filled as they fell from the lips of one who had heard in them a message from Heaven's throne itself.

Donald was afflicted with epilepsy, which at times dulled his mental faculties, and rendered it difficult for him to express the thoughts that were in his mind, but whatever difficulty he might be in as to words, we never heard him during all the time we knew him, either in prayer or in speaking to "the question," give utterance to sentiments at variance with the Word of God, and in this the kindness of the Lord to him was very manifest.

He was the last of a family, the members of which gave evident marks that they belonged to that family who have Jesus Christ as their Elder Brother. It was a family whom the Lord had blessed, and now they have become united in that larger family where earthly relationships have given place to the heavenly.

Rarely have we met one who was so spiritually minded, and so much taken up with the things of heaven. This was particularly noticeable in his conversation and prayers. Latterly he had a great longing to get away—to be with Christ, which is far better. His hope was bright and his assurance was strong—it was a good hope through grace, and an assurance founded on a work that was perfect and finished for ever. There was nothing about either to make one feel that the hope was delusive or the assurance presumptuous. It was the child-like trust of one leaning upon Christ alone for salvation, and who, with such a trust in Him, faced the future and all that it had without dismay. When listening to the word preached, whenever he heard anything that pleased him, he would give a quiet ejaculation of delight. At Communion seasons he was invariably in an ecstasy of delight, and his bright, happy, heavenly conversation enlivened the companies of God's people. His prayers on such occasions for the ministers were, with great earnestness, presented before the throne of grace, and in his removal our ministers have lost as true a friend as ever pled for them to the God of heaven.

A number of years ago Donald was elected an elder in the Halkirk congregation, and fulfilled his duties until declining health detained him in the house. He spent his latter days with his nephew, Mr John Macadie, farmer, Brawlbin, and his nieces, the Misses Macadie, who tenderly attended him in his declining years, and our prayer for them and all his relatives is that his God may be their God, and we extend to them our sincere sympathy in their loss.

Donald Sinclair passed to his everlasting rest on 20th December 1922. One by one the Lord has been removing his saints—gathering those who had made a covenant

by sacrifice with Him—and the Church that is below, with its eyes looking towards the nearing but seemingly distant goal, bids them farewell until the day dawn and the shadows forever flee away.

On the Sabbath following his death, Rev. Malcolm Gillies made the following reference from the pulpit:—

We are called to-day to mourn for the removal of one from our midst who adorned his profession by godly life and practice for many years. You knew him much better than I, who only saw him when body and mind had become greatly enfeebled by old age and wasting disease. There were a few things most marked about him which I would like to point out. He was a spiritually minded man. He lived for eternity, not for time. The things of this world were made very small to him, and his thoughts and affections were occupied with the word of God, especially as it sets forth the love of Christ to His Church. One would not be long in Donald Sinclair's company without finding the breath of prayer about him. His prayers were simple, direct, child-like expressions of need directed to Him whom he believed was both able and willing to perform more than we can ask or think. Then there was his upright walk and conversation. He was not perfect more than any other, but he was enabled to keep his garments clean to the end of the journey, and that is better for one than though he should gain the whole world.

He was a humble man, who had a daily sense of being a sinner, and his continual cry was to be under the shelter of the blood of Christ, which alone could give him a standing before God. The last thing I mention about him was his hopefulness as to his interest in Christ. God's people are often tried with doubts as to their saving union with Christ, but they cannot rest in that matter. What they seek is to have evidence of faith in Christ. Our friend was enabled by grace to come with boldness to the fulness that is in Jesus, and receiving out of that fulness, he had a good hope which sustained him in life and encouraged him to long for the day when he would leave the world behind him and depart to be with Christ, which is far better.

I have been thinking lately about Stephen and the devout men who carried him to his burial, and the lamentation they made over him. It is a sad token of the state of our day when little lamentation is made over the removal of God's people. But if the Church in apostolic times which had so many of the true people of God among them felt Stephen's death so keenly, how much more should we mourn the removal of the witnesses, when they

are so very few in our midst. The devout men were no doubt praying that the Lord would raise up another in the place of Stephen, and had their prayers answered in the person of Saul of Tarsus, who had consented to Stephen's death. Let us plead that the Lord would enable us to follow in the footsteps of the witnesses which He had among us, who are now almost out of sight. Let us seek that He would raise up others in their place by awakening and convincing them of sin and misery, and uniting them to Himself in Christ and to His Church on earth.

The Late Mrs Ann Morrison, Lonmore, Gairloch.

THIS attractive Christian woman had a sunny countenance. She had a most interesting personality, and was possessed of remarkable vitality. She was one of a family of seven, one of whom lived to be 84. Mrs Morrison was a widow for about 17 years. She was born at Strath, Gairloch, about 28th August 1817, although many of the old residents are confident she was born four years earlier. Her parents were Thomas Macpherson and Isabella Macpherson. No regular Register of Births was kept in Gairloch at that time.

Mrs Morrison died at 37 Lonmore, on Sabbath, 3rd October 1920, in the house of her nephew, Mr Alexander Ross, with whom she resided some years before her death. Her body was interred in Gairloch Church-Yard. She was held in great esteem, and her death has ended a useful and attractive life, and has caused a felt blank in the Gairloch Free Presbyterian congregation, where her bright and cheerful countenance often cheered the preacher. She had the distinction of living in the reign of six Sovereigns—1, George III. (1760-1820); 2, George IV. (1820-1830); 3, William IV. (1830-1837); 4, Victoria (1837-1901); 5, Edward VII. (1901-1910); 6, George V. (1910-). Her chief delight was to live under King Jesus, and at His expense. When a young girl she often, in company with other girls from Gairloch, travelled on foot from Gairloch to Forfar and back, a distance of about 300 miles. There they engaged in harvest work, cutting oats, etc., with the sickle. It was a common occurrence for some of the girls to faint from exhaustion on the long journey, but Mrs Morrison never felt any weakness. Throughout her life, up

to within a short time of her death, she was full of life and activity. Her eyesight was excellent. She read, knitted, washed, and ironed. She had no difficulty in threading the needle. Her only drawback was deafness. She was only once in a train, about fifty-two years before her death, when she journeyed from Dingwall to Nairn to visit a brother.

Mrs Morrison interested herself in visiting the sick, which took her along rough, narrow tracks, and entailed upon her climbing several dykes and walls. She was, in fact, a voluntary lady missionary. That work and labour of love had to be curtailed within six months of her death, for she at last felt that she was not so able to get over the dykes that divided the several crofts. Nevertheless, she continued to visit some of her neighbours; and she was often seen, even on very cold days, walking along the road, knitting. She had a cheerful word for all her friends. It was a tonic to see and meet her.

She was reared in a spiritual atmosphere, and she remembered, when young, that they got no breakfast on Sabbath morning till they correctly repeated, with proofs, several questions of the Shorter Catechism.

About 1843 she heard, at Lochcarron, Rev. John Macalister, Nigg, preach from the words:—"Blessed are they who hunger and thirst after righteousness, for they shall be filled." She, with very much delight, often spoke of that text and sermon. She frequently heard, with much relish, Rev. Dr John Macdonald, Ferintosh; Rev. John Kennedy, Redcastle; Rev. John Macrae, Knockbain (Big Macrae); and Rev. George Macleod, Ullapool. She remembered to the last these ministers and their sermons.

Mrs Morrison had no difficulty in cheerfully casting in her lot with the Free Presbyterian congregation of Gairloch when it was formed; and, when occasion arose, she was ready to give valid proof for her being associated with that body. She did not become a member in full communion till within some years of her death. She greatly loved the Songs of Zion. She possessed a musical voice. When she visited homes she would ask them to sing the Psalms and read the Scriptures. Her own soul and the souls of others were refreshed by these exercises. She at times remarked that her only complaint was a hard heart and deafness. She was able to walk to and from Church on Sabbath, a distance of about a mile each way, till within a year or so of her end. After that she attended church occasionally. The last communion she attended was at the end of June 1920. She came to the Manse after the close of the Communion service on Sabbath to await the evening service. Mrs Duncan Mackenzie, of the Manse, inquired as to

her health. Her significant reply was—"Tha mi cho slàn ris a' bhreac, agus cho lag ris a' chulag." ("I am as healthy as a trout, and as weak as a fly.")

She was present at the Fellowship Meeting on Friday at the second last Communion she attended. Mr Roderick Maclean, elder, Laide, now Beaulieu, when asked to speak, left the "Elders' Desk," and stood beside Mrs Morrison. She was afterwards asked if she had heard the speakers. "I did not," she said, "hear a single word, but what that blessed man who stood beside me said."

She was, before being taken to the eternal home, confined to bed for ten days. She said she loved all God's people, but that the Word of God was her chief delight. That Word cheered and nourished her. Her cheerful manner, her native wit, and her voluntary lay missionary work, enriched the whole district. The want is now keenly felt.

During her ten days of illness she did not suffer much pain of body. Her end was peace, and, in the 103rd year of her life, she calmly entered into the joy of the Lord. Many who ought to know say she was 107. On 3rd October 1920 she was lulled to sleep by Jesus to await the blessed and glorious resurrection of the just. "Forever with the Lord." She is greatly missed by very many; but it is a very great comfort that she is at home with her gracious Redeemer, and with the saints redeemed from earth. "Redemption, Lord, to Israel from all his troubles send." We express our sympathy to all the sorrowing relatives.

D. McK.

Searmoinean leis an Urramach Ìonghas MacMhaolain.

Searmoin IV.

Galatianaich, Caib. VI., Rann 15.

"Oir ann an Iosa Crìosd cha 'n 'eil éifeachd air bith ann an timchioll-ghearradh, no ann an neo-thimchioll-ghearradh; ach ann an cruthachd nuadh."

(Air a leantuinne o t.-d. 19).

3. Tha soillseachadh spioradail inntinn, na nì a bhuineas do 'n chruthachadh nuadh. 'S e 'n Diabhul Prionsna dorchadais an t-saoghail so, ach 's e Dia Athair na soillse, tobair gach solus. Tha Satan a gabhail tlachd ann an obair an dorchadais, ach tha Dia a gabhail tlachd ann a

bhi tionndadh dorchadas gu solus. 'S e obair an Droch-Spioraid a bhi dalladh suilean dhaoine, ach 's e obair an Spioraid Naomh a bhi fosgladh sùl nan dall, agus a gairm pheacach o dhorchadas gu solus. Bha 'n solus nadurra am measg nan ceud nithibh a chruthaich Dia. An uair a bha 'n talamh gun dealbh, agus falamh, agus a bha dorchadas air aghaidh na doimhne, ghluais Spiorad Dé air aghaidh nan uisgeachan; agus thubhairt Dia "Biodh solus ann," agus bha solus ann. Agus O nach iongantach! nach glòrmhor an lòchran soluis a dh'ullaich Dia, agus a chroch e suas ann am meadhon na cruithreachd, a thoirt soluis do na saoghail lionmhor a tha crochte air neo-ni mu thimchied! Cha do chaith a choinneal so—cha deachaidh an lòchran so as, o cheann dluth air sia mìle bliadhna.

Chruthaich Dia an duine an toiseach, le solus cuirp agus inntinn; le suilbh cuirp, a bheachdachadh le h-iongantais air oibribh faicsinneach a làmh; agus le suilbh inntinn, a bheachdachadh le h-iongantais agus le h-aoibhneas air glòir, agus maise spioradail a bhuaidhaibh neo-chriochnach féin. Ach an uair a thuit an duine, bha suilean inntinn air an dalladh le Dia an t-saoghail so, bha a chridhe air a lionadh le dorchadas a pheacaidh, agus dh'fhag e dorchadas mar oighreachd aig gach zòn d'a shliochd. Tha an sliochd so uile gu nadurra aincolach air nithe Spioraid Dé, agus neo-chomasach eòlas a glabhaill orra, agus am bheil folach an eas-creidimh air a thoirt air fàilbh o shuilbh an inntinn, tre oibreachadh an Spioraid Naomha. An uair a ta Athair na soillse a teachd le gràs iompacaidh a dh'ionnsuidh peacach air bith, tha e ga fhàstainn na shuidhe an dorchadas, agus tigh dhorchadas a comhdachadh na doimhne do thruaillidheachd a tha gabhail comhnuidh ann a chridhe; ach ann an obair iompacaidh, tha 'n Dia a thubhairt ris an t-solus soillseachadh a dorchadas, a dealradh a steach le a sholus glan féin, agus a lasadh suas coinneal anns an anam, nach bi cumhachdan an dorchadais am feasd comasach a cuir gu h-iomlan as. Ann an solus na coinnle so, tha 'n duine faicinn olc a pheacaidh, truailidheachd a nàduir, agus cunnart a staid, mar nach robh o riamh a roimhe,—tha faireachduinn aig a nis, mar an ceudna, air a chionta féin, air a thoillteanas mar pheacach, agus air fheum air Criosd mar Shlànuigh-eas, nach robh aige roimhe. Tha Criosd,—tha fàir-eantachd, agus a ghràs a nis ro luachmor ann a shealladh, agus tha e toileach call nan uile nithe fhualang chum 's gu 'm b' e bhuannachd Criosd. Tha slighe na beatha, slighe na slàinte air a foillsachadh, air a fosgladh dha, air doigh nach robh i roimhe, agus tha e nis le durachd cridhe ag oidheirpeachadh dol a steach do 'n ionad is ro naomha, anns an t-slighe nuadh agus bheò a dh'fhosgail, agus a choisrig Criosd d'a phobull le fhuil féin.

4. Tha 'n creutair nuadh, do nàdar fìor-ghlan, agus naomha. Chruthaich Dia an cèud Adhamh na chreutair naomha. Bha e air a chruthachadh cha 'n e fhain le corp fìor, agus anam reusanta, le buill agus le buaidhibh nàdurra, ach le cridhe glan, agus spiorad ceart,—a giulan iomhaigh mhaiseach naomhachd a Chruith-fhìr. Tha 'n nuadh chreutair, mar an ceudna, air a chruthachadh a reir Dhé, ann am fireantachd, agus ann am fìor naomhachd; a giulan iomhaigh naomh an Tì a ghairm e o dhorchadas gu solus. Tha e, mar an ceudna, a compartachadh a naomhachd, agus a mhaise féin, ann an tomhas éigin, ris an anam anns am bheil e air a dhealbh agus a gabhail comhnuidh. Tha e treòrachadh an duine gu caithe-beatha naomha gu bhì deanamh roghainn do shlighe ghloin na fireantachd, agus a gluasad innte. Ach annsa cheart chridhe anns am bheil an nuadh chreutair a gabhail comhnuidh, tha 'm peacadh a gabhail comhnuidh, agus ag oibreachadh mar an ceudna; tha 'n sean duine na choimhearsnach aig dosuis an duine nuadh; gidheadh cha 'n 'eil sìth na reite air bith eadar na coimhearsnaich so, eadar an nuadh chreutair agus an sean duine. Tha 'n dà nàdur, an iartais agus an obair, calg-dhreach an aghaidh chèile.

Tha 'm peacadh ag iarraidh uachdaranachd an anama a bhì gu h-iomlan na làimh féin, agus tha 'n nuadh chreutair, air an taobh eile, ag iarraidh gu 'm biodh uachdaranachd an anama gu h-iomlan aige féin; agus uime sin, tha 'n cogadh a toiseachadh air nach teid crìoch, gus an crìochnaich an duine a thurus air an talamb. “Tha 'n fheòil a cogadh an aghaidh an spioraid, agus an spiorad an aghaidh na feòla,” ionnas nach comasach an nuadh chreutair gu tric an nì is àill leis a dheanamh. Anns a chogadh leanailteach so, tha 'n creutair nuadh gu tric air a shàrachadh, agus mar biodh gu 'm bheil caraid maille ris is treise na na h-uile a ta na aghaidh, thuit eadh a lamhan laga sìos, agus rachadh a mhisneach uil' air cul. Ach tha 'n Comh-fhurtair naomha maille ri leanabh Dhé anns a cogadh spioradail so, a glanadh a chridhe, a ceusadh an t-sean duine maille r' a ghniomharaibh, a neartachadh an duine nuaidh, agus a giulan air a h-aghaidh na deadh obair a thoisich e féin anns an anam, o aon tomhas do ghràs agus do naomhachd, gu tomhas eile, gus am bheil i fa-dheoidh air a deanamh foirfe aig uair a bhàis, agus air a crìochnachadh ann an glòir.

5. Tha 'n nuadh chreutair, do nàdur beathail agus gniomhach, a tha cuir an duine ri saothair gu durachdach ann an seirbhis a Chruith-fhìr. Tha daoine gu nàdurra marbh ann an eu-ceartaibh, agus ann an peacaibh, agus neo-chomasach, fhad 's a tha iad a buanachdh anns a chor so, air seirbhis thaitneach a dheanamh do Dhia;

ach ann an obair na h ath-ghineamhuinn, tha iad air an dùsgadh, air am beothachadh, agus air an ullachadh chum seirbhis a dheanamh do Dhia ann an nuaidheachd spioraid. Cha 'n 'eil an nuadh chreutair, mar cheud fhàs anabaich gun chomas ni sam bith a dheanamh; ach na chreutair beò agus spioradail, a tha "air a chruthachadh ann an Iosa Crìosd chum deadh oibre." Cha 'n 'eil e air a chruthachadh chum a bhi na thàmh, chum a bhi aig fois ann an Sion, na chum ùine air thalamh a chuir seachad ann an diomhanas gun tairbh; ach chum a bhi saothrachadh ann am fion-lios Chrìosd, chum toradh a thoirt a mach do Dhia,—seadh, chum a bhi eudmhor mu dheadh oibribh. Agus uime sin, co luath 's a tha peacaich air an gairm gu h-éifeachdach o dhorchadas gu solus, tha iad ri leughadh, ri ùrnuigh, a feitheamh air meadhonaibh nan gras, agus a coimh-lionadh dleasdanasaidh spioradail le dìchioll, agus treibh-dhireas, mar nach robh iad a riamh a roimhe. Feudaidd daoine a bhi 'g aideachadh diadhachd a tha falamh do ghràs, ach cha 'n 'eil neach air bith a tha falamh do ghràs comasach fìor thoradh na naomhachd a thoirt a mach; oir 's e gràs tearnaidh anns an anam, na beò-chreidimh anns an Tighearn Iosa Crìosd, an fhreumh o 'm bheil an toradh so gu h-iomlan a fàs. "An ti a dh' fhanas annam-sa," thubhairt Crìoed, "agus mise annsan, bheir esan mòr thoradh uaith; oir as m' eugmhais-sa cha 'n urrainn sibh aon ni a dheanamh."

III. Theid mi nis air m' aghaidh gu bhi toirt fa'near an éifeachd, na bhuanachd a tha do anamaibh dhaoine, anns a chruthachadh nuadh.

1. Anns a cheud àite. 'S ann anns a chruthachadh nuadh a tha toiseach slàinte shiorruidh a teachd a dh' ionnsuidh anamaibh dhaoine. Tha slàinte cuirp ro luachmhor leis an duine tha tinn., Ciod nach d' thugadh an duine a tha ann am péin, is ann an amhghar geur, air son saorsa o amhghar, air son slàinte cuirp? Tha faochadh, tha toiseach slàinte féin luachmhor 'na shealladh. Ach tha e na ni cinnteach gu bheil slàinte an anama mìle uair ni 's luachmhoire na slàinte chuirp. O ciod nach d' thugadh an dream a tha air am bioradh 'nan cridhe le geur mhothachadh air an cionta? ciod nach d' thugadh an dream a dh' fhosgail cheana an shùilean ann an ifrinn, air son fois d' an anamaibh? Gidheadh, am fad 's a tha daoine buanachadh 'n an staid neo-iompaichte, tha iad nan coigrich do'n t-slàinte so; cha d' thainig toiseach slàinte féin fathasd a dh' ionnsuidh an anamaibh. Ach ma tha daoine gu nàdurra nan coigrich do shlàinte an t-soisgeil, o' ùine tha pobull taghta Dhé air am fiosrachadh leis an t-slàinte sholasach so? Tha toiseach na slàinte eo a teachd d' an ionnsuidh, air a cheart là anns am bheil iad air am fiosrachadh le gràs tearnaidh, agus a dol thairis o bhàs gu beatha.

An uair a dh' inntinn Criosd a steach do thigh Shacheuis le gras iompachaidh, thainig slàinte dh' ionnsuidh a thighe,—thainig toiseach slàinte dh' ionnsuidh anama. An uair a choinnich Criosd Pòl air a thurus gu Damascus, agus a ghairm se e o dhorchadas gu solus, thainig teiseach slàinte dh' ionnsuidh anama. Agus feudar an ni ceudna a radh mu thimchioll gach fìor chreidmheach anns a choimhthional so air an là 'n diugh: O chreidmfìch, air a ceart là anns an d' rinn Dia t-fhiosrachadh le gràs iompachaidh, bha éucail a pheacaidh, ann an tomhas, air a leigheas, agus thainig toiseach slàinte dh' ionnsuidh t-anama. Ach feudaidd duine tinn faochadh fhaotainn, a bhi pilleadh ri leigheas, agus toiseach slàinte bhi aige cuid a dh' ùine mu 'm bheil e air aisig gu slàinte iomlan. 'S ann mar so a tha tachairt do phobull an Tighearna thaobh slàinte an anama,—tha toiseach slàinte aca anns a choit-chionn, cuid a dh' ùine mu 'm bheil iad a teachd gu seilbh air slàinte iomlan. Cha 'n 'eil da rìreadh, ach toiseach slàinte aca fhad 's a tha iad air thalamh. 'S ann anns an t-saoghal ri teachd a tha iad a faotainn làn sheilbh air an t-slàinte mhòr a cheannaich Criosd air an son; ach, O nach luachmhor toiseach na slàinte sin a tha crìochnachadh ann am beatha mhair-eannach! Cha 'n fhiù na sochairean is luachmhoire do nàdur aimsireil a bhi air an coimeas ris an t-slàinte mhòr so.

2. Tha 'n cruthachadh nuadh na bhuannachd ro mhòr do 'n duine, do bhrìgh gur ann da thrìd a tha e air a dheanamh iomchuidh air toradh a thoirt a mach do Dhia. 'S ann tre 'n nuadh chruthachadh a tha e air a dheanamh deonach agus comasach Dia a ghlòrachadh le a chorp, agus le spiorad. Tha 'n duine gu nàdurra marbh anns a pheacadh, cosmhuil ris a chraobh fhìge mhallach Criosd, agus a shearg o a freumhaibh. Tha e searg fo 'n mhallachadh; a crìonadh fo fhuar dhealt a pheacaidh, agus neo-chomasach toradh a thoirt a mach do Dhia, gus an bheil e air a bheothachadh, air a bhreith o 'n Spiorad, air aonadh ri Criosd, agus air a dheanamh na ghéig do 'n fhìonain fhìor. 'S ann a nis a tha e toiseachadh air toradh a thoirt a mach chum glòir an Athar. Cha 'n 'eil an tomhas as àirde do fhoghlum litireil, do eòlas cinn, na do ghibhtibh nàdurra, a dh' fheudas a bhi aig daoine, ga 'n deanamh comasach toradh a thoirt a mach chum glòir Dhè, as eugmhais a bhi air am breith o 'n Spiorad. Feumaidh gràs a bhi air a phlanndachadh anns a chridhe, mu 'm feud a thoradh a bhi air fhaicinn anns a chaithe-beatha. Far nach 'eil an cruthachadh nuadh, tha 'n fireumh a dh' easbhuidh air daoine, o 'm bheil toradh na naomhachd gu h-iomlan a fàs. Cha 'n 'eil ofig, na dreuchd air bith, anns am feud daoine bhi air an gnàthachadh anns

an t-saoghal so, ga 'n deanamh leòir-fhoghainteach chum toradh a thoirt a mach do Dhia, as eugmhais a bhi air an ungadh leis an Spiorad Naomha. Feudaidh neach a bhi na mhinistear, a bhi searmonachadh an t-soisgeil, agus a rithealadh orduighean,—seadh, a bhi iomad bliadhna air a ghnàthachadh am measg nithibh spioradail, agus gidheadh, mur an robh e féin air a bhreith o 'n Spiorad, tha e fathasd feolmhor, tha 'n fhreumh a dh' easbhuidh air o 'm bheil toradh an Spiorad a fàs. Feudaidh daoine bhi ùine fhada fo sholus an t-soisgeil, a bhi nam buill do 'n eaglais fhaicsinnich, agus am mealtuinn sochairean eaglais, agus gidheadh, a bhi nan crionach gu toradh ann am fion-lios an Tighsarna. Feudaidh tomhas mòr do choslas na diadhachd a bhi, far nach 'eil an tomhas is lugha do chumhachd na diadhachd, far nach 'eil an t-srad is lugha do ghràs tearnaidh anns an anam, nan tomhas is lugha do thoradh na fìor-naomhachd anns a chaithe-beatha; ciod air bith sochairean, na aidmheil, na coslas dhaoine, cha 'n 'eil éifeachd air bith dhoibh annta, as eugmhais a chruthachaidh nuaidh. 'S ann tre 'n nuadh chruthachadh a tha daoine da rìreadh air an ullachadh air son an toradh a thoirt a mach, a tha chum naomhachd agus a crìochnachadh ann am beatha mhaireannach.

(Ri leantuinn.)

The National Recognition of Religion.

II.

THE principle of the National Recognition of Religion, as we have seen, maintains that the Church and State are two equal independent powers, each supreme in its own distinct province, neither having any authoritative control over the other. The Civil Magistrate, according to this view, is bound in the exercise of proper authority to aim at the promotion of Religion and the welfare of the Church, but though this obligation brings the Church within the scope of the State's care, it does not bring it within the sphere of its jurisdiction. One may hold this view consistently and yet be opposed to Churches established and recognised by the State, such as an Erastian establishment like the Church of England. In 1875, Dr Kennedy, writing as spokesman of the anti-voluntary section of the Free Church, thus sets forth their attitude to the Church of Scotland as established by law:—"I speak for myself,

and for not a few besides, when I say that it is an unpleasant position to stand between an Established Church, of which we cannot become members, attached to the Establishment Principle though we be, and the leaders of our own Church, who would drag us to a Voluntaryism which we hate. For let it be distinctly understood, that if we cannot now join the Establishment as to this, at any rate, we are resolved, we will not be Voluntaries." In his pamphlet—"The Distinctive Principles and Present Position and Duty of the Free Church," from which the foregoing quotation is taken, Dr Kennedy enumerates and explains his reason for not joining the Church of Scotland—reasons that have not diminished but increased both in number and point of objection since 1875.

The Free Presbyterian Church has unequivocally stated its position in regard to the principle of the National Recognition of Religion in the Deed of Separation (1893). The following quotations, with the opening words of the Deed, will show that this principle is part of the constitution of our Church:—"And further, considering that the Establishment Principle—that is, the national recognition and encouragement of Religion and the Church of Christ by the State as such—is part of the Constitution of the Free Church of Scotland as settled in 1843, and since repeatedly affirmed in Acts and Proceedings of her General Assemblies, and that the maintenance of said Principle is binding and obligatory on all Ministers and Office-bearers of said Church." Further, in giving reasons for separation from the pre-Union Free Church and the formation of the Free Presbyterian Church, it is stated in the Deed of Separation—(1) "That the present subsisting Church now calling herself the Free Church of Scotland, through majorities of her Commissioners in General Assembly met, has, in violation of one of the fundamental principles embodied in the Constitution of the Free Church of Scotland, of late years repeatedly passed resolutions having for their object the separation of Church and State and the abandonment of the distinctive testimony of the Free Church of Scotland in favour of a national recognition, and that without any declaration in favour of any Scheme for the reconstruction of a National Church on the basis claimed by the Church of Scotland in 1842. . . . (5) That the majority of the Ministers and Elders who for the present rule and guide the said present subsisting Church calling herself the Free Church of Scotland have, in the instances above set forth, abandoned one of the most vital principles of the Free Church of Scotland; have practically embraced Voluntaryism . . . whereby they

have ceased to represent the Church of Scotland as settled in 1843."

The Westminster position is set forth in the Confession in the following section:—"The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God" (Chap. xxiii. section 3). The last clause of the section asserting the magistrate's right to call synods is limited by the Act of Assembly, 1647, to kirks not constituted and settled. The whole section has been charged as pure Erastianism, and was appealed to in connection with the State's interference in the Disruption struggle. That charge has, abundantly and satisfactorily, been answered by Dr William Cunningham in his "Remarks on the Twenty-third Chapter of the Confession of Faith as bearing on Existing Controversies," and reprinted in his "Discussions on Church Principles" (Chapter viii.). The section was also attacked by the Voluntaries, who maintained that it gave the Civil Magistrate power to exercise authority or jurisdiction in religious matters and over the concerns of the Church. Dr Cunningham points out, however, that defenders of the Establishment Principle held that there was a plain distinction between the object of the magistrate's care and the sphere or subject of his jurisdiction; for while he was bound to aim at the well-being of the Church, he had no jurisdiction or right of authoritative interference in religious matters. During the Union Controversy in the Free Church this section again came to the front. The Union leaders threw out the challenge that the section did not teach the establishment of religion by the State. Dr Moody-Stuart took up the challenge, and in a masterly speech, which was afterwards reprinted as a pamphlet under the title, "Is Establishment of Religion Outside of the Confession?" (1868. New Edition, 1900), he showed that the word "settled" used in the section meant "fixed by legal sanctions," according to the phraseology of formal State and Church documents of the Westminster period.

Going back to Reformation period, we find the Scottish

Confession of 1560 declaring:—"To kings, princes, rulers, and magistrates, we affirm that chiefly and most principally, the reformation and purgation of religion appertains, so that not only they are appointed for civil policy, but also for the maintenance of the true religion, and suppression of idolatory and superstition whatsoever, as in David, Jehosaphat, Hezekiah, Josiah, and others highly commended for their zeal in that cause, may be espied." The Church of Scotland was not established until 1567, but when some called this in question, John Knox delivered himself thus:—"I hear some say that we have nothing of our religion established, neither by law nor Parliament. The speaker, for treason committed against God and this poor Commonwealth, deserves the gallows." His worthy successor, Andrew Melville, in his famous utterance that came forth in burning words when, to use his nephew's words, he "brak af upon the King in so zealous, powerful, and unresistable a manner," that though King James used his authority to silence him, "yit Mr Andro bore him down, and uttered the commission as from the mighty God," taking the King by the sleeve, and through "mikle hot reasoning and many interruptions," delivered himself thus:—"Sir, we will humbly reverence your Majesty always, namely, in public, but since we have this occasion to be with your Majesty in private, and the truth is, you are brought in extreme danger both of your life and crown, and with you the country and Kirk of Christ is like to wreck, for not telling you the truth, and giving you faithful counsel, we must discharge our duty therein, or else be traitors both to Christ and you. And therefore, Sir, as divers times before, so now again, I must tell you, there are two Kings and two Kingdoms in Scotland. There is Christ Jesus the King, and His Kingdom the Kirk, whose subject King James the Sixth is, and of whose kingdom not a king, nor a lord, nor a head but a member. And they whom Christ has called and commanded to watch over His Kirk, and govern His spiritual kingdom, has sufficient power of Him, and authority so to do both together and severally, the which no Christian King or Prince should control and discharge, but fortify and assist otherwise [they are] not faithful subjects nor members of Christ. And, Sir, when you were in your swaddling clothes, Christ Jesus reigned freely in this land, in spite of all His enemies, and His officers and ministers convened and assembled for the ruling and weal of His Kirk, which was ever for your welfare, defence, and preservation, also when the same enemies were seeking your destruction and cutting of. . . . And will you now, when there is more than

extreme necessity of the continuance and faithful discharge of duty, drawn to your own destruction by a devilish and most pernicious counsel, begin to hinder and dishearten Christ's servants, and your best and most faithful subjects, quarrelling with them for their convening and care that they have of their duty to Christ and you, when you should rather commend and countenance them, as the godly kings and good emperors did." It is not every King who was privileged to listen to such plain speaking, and to have set before him in such sententious sentences, the relationships of the two Kingdoms and the duty of the Civil Magistrate to the cause of Christ.

A Book Eminently worth Reading.

THE CHRISTIAN'S GREAT INTEREST, by the Rev. William Guthrie, of Fenwick, is one of the great classics of Scottish religious literature. The author was the eldest son of the Laird of Pitforthly, in the shire of Angus, and was born in the year 1620. His father had five sons, four of whom became ministers. He was an M.A. of Aberdeen University, and studied there when Samuel Rutherford was one of the Professors; as was also James Guthrie, to whom he was related, and who became one of the earliest victims to the blood-thirsty cruelty of Charles II. Fenwick, in Ayrshire, was his first and only ministerial charge, though he had calls from Renfrew, Linlithgow, Stirling, Glasgow, and Edinburgh.

His gifts as a preacher drew multitudes of hearers from Glasgow, Paisley, and other distant places, crowding his large church. His strong and clear voice was heard by hundreds who were obliged to stand outside. These were the days when persecuting prelates ruled supreme in Scotland, and faithful ministers and people "of whom the world was not worthy—had trial of cruel mockings and scourgings. yea moreover of bonds and imprisonment." In spite of every effort to retain this distinguished and greatly loved minister in the parish, the renegade Archbishop of Glasgow forced him out, and he narrowly escaped with his life. It is interesting to learn that his grand-daughter became the wife of the Rev. Robert Wodrow, of Eastwood, who wrote one of our best histories of the "Sufferings of the Church of Scotland." Guthrie's work was read by thousands at home and abroad. It was translated into

foreign languages, and largely appropriated in England. A minister of the Church of Scotland relates that in conversation with the well-known Dr John Owen, he thus expressed to him his opinion of it:—"You have men of great spirits in Scotland, and as for divines," said he—pulling out of his pocket a little gilded copy of this treatise of Mr Guthrie's—"that author I take to have been one of the greatest divines that ever wrote; it is my Vademecum, and I carry it and the Sedan New Testament still about with me. I have written several folios, but there is more divinity in it than in them all." It is related also that Queen Anne of England expressed the same sentiments about it.

A few of its closing sentences, which follow, will give intelligent and devout readers some idea of its merits:—

O blessed bargain of the New Covenant, and thrice blessed Mediator of the same! Let Him ride prosperously, and subdue nations and languages, and gather in all his jewels, that honourable company of the first-born, that stately troop of kings and priests whose glory it shall be to have washed their garments in the blood of that spotless Lamb, and whose happiness shall continuously flourish in following him whither so ever he goeth; and in being in the immediate company of the Ancient of days, one sight of whose face shall make them in a manner forget that they were ever in the earth. Oh, if I could persuade men to believe that these things are not yea and nay, and to make haste towards Him, who hasteth to judge the world, and to call men to an account, especially anent their improvement of this gospel. Even so, come, Lord Jesus."

R. R.

Christ would not entrust our redemption to angels—to millions of angels—but He would come Himself, and in person suffer. He would not give a low and base price for us clay. He would buy us with a great ransom, so as He might over-buy us, and none could over-bid Him in His market for souls.—*Rutherford*.

They [the saints] know two different parties within themselves that until once grace came, they could not understand; which at the same time, in the very same action, do act oppositely one to the other; yea, there is no spiritual duty, wherein the flesh (though not always in such prevalent degree) doth not show some active resistance.—*Fleming*.

Notes and Comments.

The Edinburgh United Free Presbytery and the Royal Visit to the Pope.—The visit to the Pope, as we write, is now a thing of the past, but there is an aspect of the question that was brought out by the mover of a motion protesting against the visit in the Edinburgh United Free Presbytery that is worthy of being emphasised. Mr W. T. Forrester, the mover of the motion, said, among other things:—

“But there was another aspect to the question of the King’s visit. The Pope refused to recognise the King of Italy. In his eyes the Italian King was a usurper in Rome, and the Pope would not receive anyone coming to him direct from the Quirinal. To meet Papal susceptibilities, therefore, our King and Queen had to go to the British Legation, which was supposed to represent British soil, and from there to proceed to the Vatican. What would be said in this country were the King of Italy to be guest of our King and, if desiring to make a visit to Cardinal Bourne, was informed that the Cardinal could not receive him if he came from Buckingham Palace? The outcry against such an affront would not be easily quelled. Yet that was the embarrassing and humiliating position in which both Sovereigns were to be placed through the action of our Foreign Office. The action of the Foreign Office in that matter had been stigmatised as little short of disloyalty, for it imposed on the King a task which came perilously near an infringement, if it was not a direct infringement, of the Bill of Rights.”

Principal Martin (son of the well-known Dr Hugh Martin) said that, in view of the lack of interest manifested by the great Protestant Churches, self-respect would lead them to keep silent. One would have thought that self-respect on the part of true Protestants is the very thing that would make them speak out. The motion was carried by 30 votes to 28.

An Act that the King and His Councillors Should Remember.—Here are the words of the Bill of Rights passed in the first year of the reign of William and Mary, 1689:—“And whereas, it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom, to be governed by a Popish Prince, or by any King or Queen marrying a Papist, the said Lords Spiritual and Temporal and Commons do further pray that it may be enacted that all and every person and persons, that is, are, or shall be reconciled to, or shall hold communion

with the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this realm and Ireland and the dominions thereto belonging, or any part of the same, or to have, use, or exercise any regal power, authority or jurisdiction within the same; and in all and every such case or cases the people of these Realms shall be and are hereby absolved of their allegiance; and the said Crown and government shall from time to time descend to and be enjoyed by such person or persons, being Protestants, as should have inherited and enjoyed the same, in case the said person or persons so reconciled, holding communion or professing or marrying as aforesaid, were naturally dead."

Church Notes.

Induction of Rev. N. Macintyre.—The Rev. N. Macintyre is to be inducted to his new charge at Edinburgh on 31st May. We sincerely trust under the blessing of the Lord that his labours may be abundantly blessed, and that under his ministry our people there may be greatly encouraged. They have had a struggle for many a year, but they came nobly through it, and instead of being decreased in numbers they have steadily increased.

Call to North Uist.—A call has been addressed by the North Uist congregation to Rev. John MacIachlan, and sustained by the Western Presbytery. The Presbytery have fixed the 31st May as the date of ordination and induction. We wish the North Uist congregation all prosperity, spiritual and temporal, in once again having a minister placed over them, and we trust that their minister's labours among them in his first charge will be owned and acknowledged by the Lord Himself.

Protest Against Proposal to Tax Betting.—At a meeting of the Southern Presbytery of the Free Presbyterian Church of Scotland, held in Glasgow on the 8th May, the following resolution was passed, and the Clerk was instructed to forward it to members of H.M. Government:—This Presbytery would warn His Majesty's Government of the danger underlying the proposal to levy taxes on Betting, and which proposal in itself indicates a falling away from the high moral principles hitherto held as regards betting or gambling by the British nation. The Presbytery would submit that the tax betting will be tantamount to the legalising of gambling, will put an end to the high and honourable standard of honesty and immorality hitherto maintained, and will set the law of the nation at variance with God's Word which is the supreme and exclusive standard of Christian faith and conduct.

Death of Captain Macdonald.—It is with great regret we learn of the death of Captain Macdonald, Glasgow, known to so many of our readers, and whose bright disposition and Christian walk made it a pleasure to be acquainted with him. After retiring from a seafaring life this worthy elder devoted himself to manifold Christian activities, among which was the visiting of the sick in the Glasgow Infirmary. Many a discouraged sufferer was cheered by a visit from the Captain whose own cheery presence was like a ray of sunshine entering into these homes of suffering. A longer notice will appear in a future issue.

Communion.—**June**—First Sabbath, Coigach; second, Shieldaig; third, Dornoch, Glendale, Lochcarron; fourth, Gairloch, Inverness. **July**—First Sabbath, Lairg, Beaul, and Raasay; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Bracadale, North Uist, and Plockton. **August**—First Sabbath, Dingwall; 2nd, Portree; 3rd, Bonar-Bridge, Breasdale; 4th, Stornoway & Finsbay (Harris). **Sept.**—1st Sabbath, Stratherrick, Ullapool, and Watten; second, Broadford and Strathy; third, Applecross and Stoer; fourth, Laide. **October**—First Sabbath, North Tolsta; second, Ness (Lewis) and Gairloch; third, Scourie; fourth, Lochinver and Wick.

Meeting of Synod.—The full report of the Synod's proceedings will appear in our July issue.

Acknowledgment of Donations.

KYLE CHURCH BUILDING FUND.—Mr Angus Fraser acknowledges, with thanks, the following donation:—Per Mr M. Stewart—Captain Nisbet, 20s.

STOER SUSTENTATION FUND.—Rev. M. Morrison begs to acknowledge, with sincere thanks, 5 dollars from Mrs Mackenzie, Moricetown, B.C.

OBAN MANSE FUND.—The following donations are acknowledged, with sincere thanks:—Per Mr J. Macdougall—A. E. Wenham, Esq., Kilbowie, £20; per Rev. D. A. Macfarlane—Mr D. Polson, Lochcarron, £2; three F.P.'s, Greenock, 7s 6d; Mr C. Gillies, Lochgilphead, £1; Friend, Inverness, 10s; Mrs D. Brainerd-Hubbard, Conn., £2; Mr C. Paterson, Altnacealgach Hotel, £1; Miss Macdonald, 47 Culduthel Road, Inverness, £2; Mr M. Macleod (sen.), S. Arnish, Raasay, 10s; Mr K. Matheson, Dingwall, £1; and per Mr Fraser—Friend, Edinburgh, 10s; Mr E. Macewen, Glasgow, 5s. Correction—Mr J. Macbeath, London, £3, should be "Lombain."

EDINBURGH CHURCH PURCHASE FUND.—Mr Maclean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—Per Mr Anderson—Miss Macintosh, Stromness, 3s; per Rev. Neil Cameron—R. Reid, Esq. of Killellan, 20s; per Miss Gillies (Coll Card), 47s 6d; per Mr D. J. Mackenzie, Ardgay—A. Murray, 20s; J. Campbell, 2s 6d; T. Matheson, 6s 6d; Murdo Maciver, 2s 6d; A. M., 10s; Mrs Polson, 10s; Mrs Macaskill, 5s; Wm. Fraser.

5s; S. Fraser, 2s 6d; J. Maciver, 10s; J. M., 3s 6d; Miss C. Matheson, 2s 6d; D. J. Mackenzie, 20s—all of Ardgay.

GLENDALÉ CHURCH BUILDING FUND.—Mr Murdo Macaskill, treasurer, begs to acknowledge, with sincere thanks, the following donation, per Rev James Macleod—Miss M. Macpherson, Glasgow, £10 (£5 being from Islandshire).

CLYDEBANK BUILDING FUND.—Mr James Nicolson acknowledges, with sincere thanks, the following donations:—Mrs Macaskill, Somervail Street, Clydebank, 10s; Mrs Matheson, Glasgow Road, Clydebank, 10s; Miss Macleod, Edinburgh, 2s 6d; Mrs Maclellan, do., 5s; Miss Maclellan, do., 2s 6d; Miss Gunn, do., 5s; Miss Munro, do., 5s; Miss Bremner, Dalmauir, 2s 6d; Mr Caldwell, Dumbarton, 2s 6d; a Friend, Dalmauir, 5s; Friend, Radnor Park, 1s; Mr Stewart, Second Avenue, 1s; Mrs Baird, do., 1s; Friend, Clydebank, 3s; Friends, Partick, 4s; James Macmanus, 2s; Mrs Sweeny, 2s; Mrs Green, Glasgow, 2s; D. G., Dumbarton, 2s 6d; K. Matheson, do., 10s 6d; Mrs Matheson, do., 2s 6d; Jean Matheson, do., 1s; Friends, Dumbarton, 12s; Miss Irwin, Clydebank, 1s; two Friends, 2s 6d; J. McK., 1s; Miss B. Macdonald, Alexander Street, Clydebank, 2s.

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

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HOME MISSION FUND.—Mrs K. M. Hogg, 46 Manor Road, London, N. 16, 10s.

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was 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.

NOTICE TO CORRESPONDENTS.—As we go to press early in the month, correspondents must have their communications forward about the 10th of each month; otherwise insertion in the ensuing month's issue cannot be given. All literary communications should be sent to Rev. D. Beaton, Free Presbyterian Manse, Wick, Caithness, and should bear the name and address of sender.

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.

REDUCTION OF ANNUAL SUBSCRIPTION.—The Magazine Committee have reduced the price of the Magazine to 3^d per month, 4^d post free. The annual subscription, prepaid, is 4s post free. To United States and Canada 1 dollar post free.

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, 4s prepaid; and 4^d per month, post free; United States and Canada, 1 dollar, post free.

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