

THE
Free Presbyterian Magazine
And MONTHLY RECORD

Vol. XXVIII.

MAY, 1923.

No. 1

Their Majesties' Proposed Visit to the Pope.

IN these days of weak-kneed charity and Laodicean indifference, it is encouraging to find that the proposed visit of the King and Queen to the Pope is arousing Protestant opinion in different parts of the country in a way that has not been done for some time. The King's advisers seem bent on setting up permanent diplomatic relations with the Vatican, and unless we are greatly mistaken, this proposed visit is a deep-laid scheme on the part of some one to have this end an accomplished fact. It has long been known that some of the permanent officials responsible for diplomatic arrangements are faithful servants of the Pope, and it is evident they are working hard to bring Britain into line with Roman Catholic nations in their acknowledgment of the Vatican. It is humiliating that a Protestant country with such a history as ours should be linked to the Pope's chariot, notwithstanding the solemn obligations under which our Sovereign has come, and the grief which it is giving to some of his best and most loyal subjects. The policy of the British Foreign Office has long awakened suspicion in the minds of true Protestants by its want of straightforwardness in dealing with the question of the Envoy to the Vatican. Indeed, so lacking is it in straightforwardness in this matter that one has no difficulty in believing that its policy is more the work of a Jesuit than that of a Protestant. Notwithstanding the promise made that the appointment was only for a time, and that it was to keep the See of Rome informed of certain matters of interest to Britain during the War, the Envoy is still at the Vatican. Time and again requests have been made for his withdrawal, but up to the present no response has been given to these, and now, emboldened by the success of their policy, the Romish wire-pullers have gone a step further, and planned this visit to the Pope.

We have no desire to be alarmists, but these are days in which Kings, if ever they required the support of loyal subjects, require them now. The red fires of revolution have not burned out in this country, though they have, for the time, been checked, and it is a mad policy on the part of the King's advisers to weaken the loyalty of the truest of his Majesty's subjects by allowing this public recognition on the part of a Protestant Sovereign of the Head of the Roman Church. This is not a matter of international politics with them, but a matter in which the claims of conscience assert themselves. The policy against which we protest is in line with that which has long been recognised by the King's responsible Ministers. One point after another of our Protestant safeguards has been yielded in the interests of toleration to a Church which, while claiming it in Protestant countries, will not allow it where it is supreme itself. Should the above be an astute move on the part of the Pope's servants to establish permanent diplomatic relations with Rome, the question of the provisions of the Bill of Rights must arise, and necessitate new legislation. The following is the clause in the Bill of Rights:—"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." These words are plain enough, and indicate what must happen if diplomatic relations are established with Rome. But apart altogether from the infringement or prospective infringement of legal enactments, the whole question deeply affects us as faithful Christians. The acknowledgment in a complimentary or honorific way of the Head of that Church whose general teaching is so antagonistic to the gospel of Jesus Christ is a matter to us not of indifference, but of grief. We cannot forget the claims made by the Sovereign Pontiff himself, to say nothing of the false teaching of Rome in regard to the way of salvation, to feel that we, as citizens of a Protestant kingdom, are seriously compromised when our Sovereign thus publicly makes his obeisance to the Pope. The King of the greatest power that has ever existed in this world, and a Protestant power at that, is not at liberty to do as he pleases, but must follow the Vatican etiquette, however much it may inconvenience him. He is not permitted, as will be seen from the following paragraph, quoted from the "Evening Standard," to visit the Pope from the palace of the King of Italy, whose guest he is:—

"When the King and Queen visit Rome they will find

that, despite the excellent relations between the Quirinal and the Vatican, **the regulations of the Holy See remain uncomfortably strict.** They will have to drive to the Vatican for their audience with the Pope from the British Legation to the Holy See, and not from the British Embassy to the Quirinal or from the Quirinal Palace itself. As the Pope still does not recognise Victor Emmanuel as King of Italy, King George comes, as it were, direct from British territory when he leaves the Legation, and to the Legation he must return after the audience to await the visit of Cardinal Gasparri, the Secretary of State. After that, he is free to do as he pleases, and will proceed to the apartment in the Quirinal Palace, as the guest of the King of Italy."

The Difference betwixt the Law and the Gospel.

FROM THE REV. RALPH ERSKINE'S "GOSPEL SONNETS."

II.

The law brings terror to molest.
The gospel gives the weary rest,
The one does flags of death display,
The other shows the living way.

The law by Moses was exprest;
The glorious gospel came by Ohrist:
The first dim nature's light may trace,
The last is only known by grace.

The law may rouse me from my sloth,
To faith and to repentance both:
And though the law commandeth each,
Yet neither of them can it teach.

Nor will accept for current coin
The duties which it does enjoin:
It seeks all, but accepts no less
Than constant, perfect righteousness.

The gospel, on the other hand,
Although it issue no command,
But, strictly view'd, does whole consist
In promises and offers blest.

Yet does it many duties teach,
Which legal light could never reach;
Thus faith, repentance and the like,
Are fire that gospel engines strike.

They have acceptance here through
grace.

The law affords them no such place:
Yet still they come through both their
hands.

Through gospel-teachings, law-com-
mands.

The law's a house of bondage sore;
The gospel opens the prison-door:
The first me hamper'd in its net:
The last at freedom kindly set.

The present craves, the gospel gives;
While that me presses, this relieves;
And or affords the strength I lack,
Or takes the burden off my back.

The law requires on pain of death;
The gospel courts with loving breath;
While that conveys a deadly wound,
This makes me perfect, whole, and
sound.

There viewing how diseas'd I am,
I here perceive the healing balm:
Afflicted there with sense of need,
But here refreshed with meet remedy.*

The law's a charge for which I owe;
The gospel's my discharge to show:
The one a scene of fears doth ope,
The other is the door of home.

An angry God the law reveal'd.
The gospel shows Him reconcil'd:
By that I know He was displeas'd;
By this I see His wrath appeas'd.

The law thus shows the divine ire,
And nothing but consuming fire,
The gospel brings the olive branch,
And blood the burning fire to quench.

The law still shows a fiery face:
The gospel shows a throne of grace:
There Justice rides alone in state,
But here she takes the mercy-seat.

IN SUM.

Lo! in the law Jehovah dwells.
But Jesus is conceal'd:
Whereas the gospel's nothing else
But Jesus Christ reveal'd.

* Suitable remedy.

A Sermon.

BY REV. THOMAS HALYBURTON,

II.

“I ask therefore for what intent ye have sent for me?”—

Acts x. 29.

III. Thirdly, To inquire into the reasons of the doctrine, why a faithful gospel-minister coming amongst a people, will be careful to understand their design or intent in calling him. And,

(1). This will be the desire of a gospel-minister, because a mistake in this matter will be of very dangerous consequence to the people. That people may be influenced by wrong and sinistrous ends and motives in this matter, is beyond all peradventure. They may design the “gratification of their itching ears” by the preacher’s gifts, as the prophet Ezekiel’s nearers did; they may seek the gospel-ordinances for a charm as it were, that they may sit down and rest upon them, as many people do, like those with whom the prophet Jeremiah had to do, who said, “The temple of the Lord, the temple of the Lord are these.” Or they may design the strengthening of factions and parties; or to get occasion to mock, as many do now in our days. These and the like sinistrous designs may a people go upon: and there can be nothing more prejudicial to a people than to be under the influence of such intentions; since, past all peradventure, God will not sit with such an affront as is done Him by this means, when that ordinance of the ministry, which he designed for the good of souls, and His glory, is prostitute, and made subservient to quite different, nay, opposite designs; and surely a faithful gospel-minister, who will have a tender regard to the salvation of his people, cannot choose but be solicitous to understand that they are not in so dangerous a mistake.

(2). The knowledge of this will be of great use to clear his call. It is a great evidence that God designs good to a people when they call a gospel-minister upon such designs; and it cannot but go a great length towards his satisfaction as to God’s calling him to work among them, in order to the compassing the great designs of his ministry. When Peter got the account before spoken of from Cornelius, he is further confirmed as to the hand of God in his coming to him, in compliance with his desire.

(3). If upon inquiry they be found to be such as we have mentioned, it will be a great comfort to him, in grappling with the difficulties he may meet with in the discharge of his duty. It will give a great deal of satisfaction to him to know that those for whose sake he runs those hazards, and grapples with these difficulties, have the same aims, and are joining in the same design with him. In fine, the right management of his whole work depends very much upon his knowledge of his people's intentions; and therefore it is no wonder to be inquisitive into them, since by his acquaintance with these he may be capacitated to further both his own and their salvation.

We might, for improvement of this point, discourse to you at length of the necessity of a gospel-minister's inquiring into his own designs in undertaking the charge of a people. The arguments made use of to discover the reasonableness of inquiring after the people's design, conclude no less strongly with respect to the minister's. We might likewise discourse to you of the way how he is to manifest the integrity and sincerity of his aims; but time will not allow us to enter upon these things, and you heard the minister's duty so fully and largely discoursed of within these few days, namely, at the ordination, that we judge it needless to enter upon that subject; and therefore all the improvement we design, of what has been said, shall be despatched in a short address to you of this congregation.

You have called me to labour among you in the work of the gospel; upon your call I have come: I ask therefore to what intent sent ye for me? What did ye design in this matter? Was it to hear what God has to say to you, that God's worship may be ordered according to His own appointment, that you may be brought to acquaintance with Christ, or that you be established in His ways? Were these and the like the designs you had in view? Were these the motives influenced you? If you narrowly look into your own hearts, and make an impartial inquiry, you may readily come to understand what your aims have been; and for your help, I would only in God's name, pose your consciences with a question or two, that may be of use.

1. Dare you, without heart condemning, as in the sight of God, say, that in calling a minister you had respect to the command of God? Was it duty that moved you, or did custom and your own ease influence you?
2. Dare you hold up your face and say, that it was a taste of God's goodness in ordinances, that made you desire them, that you might grow thereby?
3. Did this desire lead you much to the throne of grace to pray for a minister, that God might send you one "according to his own heart, that

might feed you with knowledge and understanding?" 4. When you saw any prospect of the return of your prayers, as to a gospel-ministry, were you careful to plead that the blessing might come along?

What say ye to these things? Give God, give conscience, justice; let conscience speak freely, and tell whether things be so or not. They must either own, that there was not a regard to the command, that there was not a desire after the sincere milk of the word, occasioned by a taste of the Lord's goodness, that there was not that serious application to God by prayer, either for a minister, or for the blessing of the ordinance; or that there was; and this will cast you all into two classes. 1st, Those who have not been so employed in this matter, and consequently have not been acting for right ends. And, 2nd, Those who have been busied in duty, in the way just now mentioned. To each of these a word. And,

1st, As for you who have not had a regard to your duty in this matter, who have not been wrestling with God in prayer, that God might send you a minister with the fulness of the blessing of the gospel, to you we say,

1. Your designs are not such as God will approve of. Had they been such as we mentioned in the former part of this discourse, then surely they would have led you to earnest wrestling with God, for his directions, who only can point to one that is meet to answer those blessed ends.

2. You are guilty of horrible wickedness. You have committed a great provocation, in calling a minister upon any other design. God designed them for the ends formerly mentioned, and no other; and your calling them upon other aims, is an endeavour to counteract God, prostitute His ordinance, and serve your lusts of that which God designed for His own glory.

3. Whatever good others may get by the gospel, you have no reason to look for any. God may answer you according to the idols of your own hearts: and when he satisfies the soul of the hungry with good things, he may send leanness to you. When he gives a commission to the word to enlighten, convert, confirm, and strengthen others, you have reason to fear that it may have a commission to make you blind, deaf, and dead.

4. Repent therefore of this your wickedness, and pray God, if perhaps the thoughts of your heart may be forgiven you; lie in the dust before God; endeavour to get your hearts affected with your guilt, that you may be deeply humbled and abased before him whom you have provoked to anger.

5. Bring forth fruits meet for repentance. Let us know by your carriage that you are really penitent, and that now you have got the right designs in view; and this you may do by a close attendance upon all the ordinances, by hearing and doing whatever is enjoined you of God, and by all the other ways mentioned in the doctrinal parts of this discourse.

6. And lastly. Whether you hear or forbear, yet we tell you, the Kingdom of God is come near unto you; whatever you design, the Lord has given you a gospel-day; and if our gospel be hid from you, it is because you are lost, the god of this world having blinded your eyes, that you should not discern the light of the glorious gospel of Jesus Christ, who is the image of God.

As to the second sort of persons, those who have been importunate with God and have had an eye to His command in this work, to you we say,

1. This your conduct, past all peradventure, is no mean evidence of the sincerity of your good intentions; and this is certainly matter of thankfulness, and is moreover a ground to hope, that the Lord may not altogether frustrate your desires.

2. Do not think your work is over. Wrestle, plead strongly with God for the blessing of gospel-ordinances; whoever plants or waters, it is only God that gives the increase; and therefore if you mean to grow under the means, be instant in prayer for the blessing on them; plead that God may not send leanness to your souls, while he provides plenty of spiritual provision for you.

3. Beware of sitting down upon gospel privileges. You may, if you do so, lose what you have wrought, and justly bring the sincerity of your aims in question. There is nothing more ordinary, than upsitting of this sort. Persons, who it may be would say, O had they a gospel-dispensation! how glad would they be, how carefully would they improve it; and yet when they get what they seek, their improvement is in no measure answerable to their resolutions. Take heed of, and guard against this.

4. Let there be a suitable care to evidence your sincerity in this matter, by the whole of your deportment. If you turn careless in attending ordinances, if you hear, but do not, if you neglect your own work, and be wanting to yourselves in this matter, then who will believe your sincerity? who can believe it? your own consciences will accuse you: and "if your hearts condemn you, God is greater than your hearts, and knows all things," 1 John iii. 20.

5. If you find that the Lord has made endeavours successful, take care that you sacrifice not to your own net, and burn incense to your drag. God is a holy and a jealous God, and will not be mocked; and if you begin to rob him of his glory, he will get him glory in such a way as may lay you low, and make you smart severely for your own folly.

6. If the Lord give you the gospel-light, then walk in the light while you have it. Carry like children of the light and of the day, work out the work of your salvation with fear and trembling; for none of us can tell how soon our gospel-day may be gone, and the night succeed wherein none can work.

We shall conclude this discourse with a few general advices to all of you. Would you have our ministry made successful? would you obtain the real advantage of gospel-ordinances, and have our meetings such as may be matter of rejoicing both to you and me in the day of the Lord? then we entreat, beseech, nay, and obtest you by the mercies of God, in the bowels of our Lord Jesus Christ, as you would have your own souls and ours to be saved.

1. Pray for us. As a minister is indispensably obliged to mind his people before God, and to carry them ever upon his heart, so are they obliged to pray for their minister: "Pray for us," says the apostle, Heb. xiii. 18, "for we trust we have a good conscience in all things, willing to live honestly." To give weight to this advice, I shall lay before you a few considerations.

(1.) Consider, ministers are not sufficient of themselves for this work: the work is great, weighty, and important, and the difficulties are many; and who is sufficient for it? Sure ministers are not, for if the apostle said with justice of himself, "That he was not of himself sufficient to think any thing as he ought," II. Cor. iii. 5, then much more may gospel-ministers now-a-days own it to be so with them; and therefore all their sufficiency is only of God, from whom suitable and needful supplies should be sought.

(2.) Consider that in their plenty and fulness you shall have plenty. They are indispensably obliged to lay out what they receive for you, to spend and be spent in the work and service of your faith: and therefore it is your interest that they abound, since it is for your sake they labour; and the more so, if you be instrumental by your prayers, in procuring advantages and supplies for them.

(3.) Consider, that they are exposed to great hazards for your sake, and therefore you are to contribute your utmost to their assistance this way, wherein you may be

most helpful to them. They being made watchmen, do thereby become the butt of Satan's malice; and the more faithful they are, the more will he oppose them, and seek their ruin. The enemy's principal design is sure to be against the watchman, because he prevents the surprising of his people by Satan, at least it is his business to do so; and therefore no stone will be left unturned, in order to his ruin. 1. Satan will endeavour to lay him asleep, and make him turn secure, that he may neglect his post. 2. If he miss of this, he will endeavour to fill him with disturbance and fear, that so he may be diverted from his duty, and made to quit his post. Or, 3. He will ply his corruptions, that he may, by attending to them, and striving against them, take him off from, or discourage him in his opposition to those of others. 4. He will endeavour to blind his eyes by false appearances, that so he may give false alarms: and this will weaken his credit, and make people not believe his warnings. 5. He will endeavour to amuse him with great appearances of danger where there is none; that his eyes may turn off from those things which may really endanger his flock. 6. He will endeavour to beget and cherish jealousies betwixt his people and him, whereby his warnings will be less regarded, and his hands be weakened, and his heart be discouraged. 7. If these fail, he will endeavour to get him removed; if he see the gospel like to prove successful, then he will take care to find out ways to oblige the watchman to remove from his post. And, 8. If he fail of this, he will endeavour to kill him, either by multiplying troubles and griefs, or else by more direct methods, employing his emissaries and servants to take away his life; and this, by God's permission, for the punishment of a people's sins, has proven successful. Surely these and a great many more methods, used by Satan, the wicked world, pretended friends, and their own corruptions, against the ministers of the gospel, and all upon the people's account, should make them careful in praying to God in their behalf, that they may be saved from the attempts of all their spiritual adversaries, and may be made to grow in graces and gifts. Pray for much grace to your minister, that he may persuade, as knowing the terrors of the Lord; that he may deal tenderly with you, as having himself had acquaintance with soul-sickness on account of sin; that he may take you to Jesus safely, as having himself been with him; that he may comfort you with the consolations wherewith he has been comforted of God. In fine, that he may speak, because he himself had not only believed, but experienced the work of grace upon his own soul, as one that has tasted that sin

is an evil and bitter thing, and has found that Christ is useful, is sufficient, is precious; and that he may pray acceptably for you, as one who has found acceptance in his own behalf. Pray likewise for gifts to him, knowledge in the mystery of God, and of Christ, and of faith: that he may have much spiritual wisdom, zeal, boldness, and courage, to fit him for his work; and withal, that the Lord may give a door of utterance.

(4.) Consider, that a careful attendance to your duty, in holding up your minister's case, will be a great mean to promote love, mutual love, betwixt you and him; and this will help to break Satan's engines. Nothing contributes more to the furtherance and success of one's ministry in a place, than much love, mutual kindness betwixt a minister and people; and no love so useful this way, as that which vents itself in prayer for one another, and is cherished by this means.

2. I entreat you may carefully attend ordinances, public, private, and secret; and catechising as the Lord shall give occasion. This will make us cheerfully go about these duties, if we see you studying to take advantage of them; this will be profitable to you; it will discourage our enemies; it will rejoice our heart, and be a credit to religion.

3. Any advantage you receive, be sure that ye attribute it entirely to God; beware of placing it to the minister's account, who is only the instrument; if you rob God of the glory, and give it to the instrument, you may by this provoke the Lord to blast your minister, and to withdraw from him His presence; which will soon make you see that it is not the minister that can do any thing. Give God His due, and so count of us as the servants of Christ, and the stewards of the mysteries of the gospel; and when ye get any good by it, put it all to God's account; bless Him for it; and let the instrument have an interest in your affections and prayers, that he may be further useful to you and others.

4. Once more, and we have done. Do not count us your enemies, if we tell you the truth; we must by any means be free, in laying open your sins, and in carrying home the conviction of them to your consciences; nor dare we gratify any, by holding our peace in this matter; for if we please men, then are we not the servants of Christ; and if any soul die in its sin by our silence, then we bring the blood of souls upon our own heads, and hazard our own souls. We are obliged, by the manifestation of the truth, to commend ourselves to consciences; and if the

more we love, the less we are loved, then God will require it at your hands. But whether you will hear, or whether you forbear, we must, as we shall give answer to the great Shepherd of the sheep, deal plainly with you. Consider but that one Scripture, Lev. xix. 17, and ye will see reproof to be an act of great love, and that the neglect of it in God's account is hatred: "Thou shalt not hate thy brother in thy heart. Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him"; or, as the last clause may be rendered, That thou bear not sin for him. Now, if you follow these advices, and if there be a single eye to God, and close dependence upon Him, both in minister and people, mutual love and helpfulness, and a joint endeavour to promote the great design of the ministry, the glory of God in our own salvation, then our labour shall not be in vain, but shall be blessed with increase, and God, even our God, shall bless us.

MARKS OF RELIGIOUS DECLENSION.

(7) When you have little fear of temptation, and can trifle with spiritual danger.

(8) When you thirst for the complacency of men of the world, and are more anxious to know what they think or say of you, than whether you honour the Saviour in their sight.

(9) When scandals to religion are more the subject of your censure than of your secret grieving and prayer before God, and faithful endeavours for their removal.

(10) When you are more afraid to encounter the scorn of an offending man by rebuking sin than by offending God by silence.

(11) When you are more bent on being rich than holy.

(12) When you cannot receive deserved reproof for faults, and are unwilling to confess them and justify yourself.

(13) When you are impatient and unbearing towards the frailties, misjudgments, and faults of others.

(14) When your reading of the Bible is formal, hasty, lesson-wise, or merely intellectual and unattended with self-application; or when you read almost any book with more interest than the Book of God.

(15) When you have more religion abroad than at home, are apparently fervent when "seen of men," but languid when seen only in the family, or by God alone.

(16) When your religious taste is more for the new things of men than for the old things of the treasury of God's Word.

Letter from Rev. J. B. Radasi.

The Rev. Mr Cameron has received the following letter, dated 12th March, from Rev. J. B. Radasi:—

“ I have received the draft you sent through Reuter for £54 10s (£50 for Famine Fund; £3 10s to be used as I desire; and £1 for myself). I thank you most sincerely on behalf of our people, who said when they heard of the money that had arrived, that words failed them in which to express their gratitude towards you and our people for the great help you have rendered to them. They say after all the assistance you have given to them all this time, this last gift was altogether unexpected. And they wish me to thank you and our people at home most sincerely. They wish me to say that they would never forget your kindness and interest towards them. I am very glad to inform you that no more money will be required for famine purposes. The famine may now be considered to be ended. The Government stopped their supplies in February, as soon as they heard that the people had green mealies. I received your cable on 8th March, saying I must continue assistance till the mealies ripen, and so will continue to give them mealies, as instructed in your cable. You will also thank Mr Thomas Cameron, New Zealand, for the £3 10s, and the friends who sent me the £1 for my personal use. We have had very good rains ever since October last year, and the mosquitoes are very plentiful this year, with the result that many people are suffering from fever. The quinine you left with me here has been a great help to me, as I always take some with me, and give it to the people who have fever. They sent me eight of the larger Bibles for pulpit use.

“ I am not a good judge of land, but Stephen Hlazo and all of them seem to be well pleased with their crops, and the part they have cultivated seems to be good land. I suppose the parts that are not suitable for ploughing would be suitable for grazing their cattle, and they seem to be very thankful indeed to you. They say it's through you that they got land and were able to plough.

“ All our people wish to be remembered to you, and also Mrs Radasi and the children. Our people are always asking about you and Mr Fraser. I must now conclude, with kindest regards to you.”

A holy, a prudent silence takes in a patient waiting upon the Lord under our afflictions till deliverance comes.—*Brooks.*

The Late Mrs John Mackenzie, Myrtle Bank, Badachro, Gairloch.

AFTER two days' illness, the death, on 15th January 1921, aged 36 years, of Margaret Maciver, wife of Mr John Mackenzie, merchant, Aird, cast a gloom over the whole district, and much sympathy was extended to her sorrowing husband and child. She was a native of North Tolsta, Lewis. In 1916 she was married to Mr John Mackenzie.

About the age of 17, under a sermon preached by the Rev. Ewen Macqueen, Inverness, she was convinced of her lost state. Deliverance came some time thereafter, and ultimately she became a communicant. The portion of the Truth that brought relief to her soul, in her 18th year, was Psalm lxii. 5-7. These verses she sang with great power before she died, and added that they were, by God, blessed to her to the saving of her soul. After she had sung these verses, she enjoined upon all who were in the room to prepare for the eternity upon which she was about to enter. She also remarked that, like Paul, she was about to finish her course, and that she had kept the faith. She was conscious to the last.

She expressed her disapproval of the use of strong drink at funerals, and gave very strict orders that no alcohol should be given at her funeral. This was strictly carried out by her husband. There were, in that district, three funerals about the same time, at which no whisky was given. It is to be hoped that the prevalent practice of alcohol at funerals will cease throughout the whole parish.

The deceased's mortal body was interred in Gairloch Church-Yard, beside her two infant children. The funeral was very largely attended.

Very appreciative references were, at the time, made in various newspapers to the death of Mrs Mackenzie, and the esteem in which she was held in the locality. There also it was stated that the minister of the Gairloch Free Presbyterian congregation pathetically referred, on the Sabbath after her death, to the very solemn event, and expressed the sorrow of the congregation with the husband and young son.

To the husband and child, and the other relatives, we extend our sympathy. May the Most High be their portion, and their stay and strength.

D. M'K.

The Late Mr and Mrs Urquhart, Craig View, Dingwall.

ANOTHER breach has been made in our congregation by the removal of these worthy Christians by death. All natural ties are broken at death, but the spiritual ties last for ever. The relation between Mr Urquhart and his wife came to an end at death, but the relation between them as members of the mystical body of Christ lasts for ever in Heaven. Therefore, instead of giving a separate sketch of each, we shall give a combined sketch of both.

Mr Murdo Urquhart was a native of the parish of Ferintosh, Black Isle. As a boy, he was well educated in the parish school there, and afterwards held a post as clerk in an office connected with the Railway Station, Inverness. During his time in that town he worshipped in the Free North Church, and sat under the ministry of the late godly Dr Mackay. Mrs Urquhart, before she married, worshipped in that church also. After they married they came to live in Dingwall, Mr Urquhart carrying on a business in the town. In the course of years he retired from business, and applied himself to advance the cause of Christ in Dingwall. We cannot say how early they came under the saving influence of the gospel, but that they had undergone a saving change was evident by the fruit they bore in their holy life, and perhaps we may conclude from the way they spoke of Dr Mackay that he was the instrument of their conversion. Mr Urquhart was an elder in the Dingwall congregation. He was repeatedly appointed a representative elder to the Synod and Northern Presbytery. He also acted as Treasurer and Clerk of Session. In these capacities he discharged his duties willingly and faithfully.

Mr Urquhart was a very modest and humble man—esteeming others better than himself. He never put himself forward to take the lead in public worship. He always tried to get another to preside at the meeting in the absence of the minister, but if he failed in this he would preside himself. He was an amiable Christian, and won the respect of his neighbours, even those who differed from him in religion. The cause of his death was cancer, a trouble from which he suffered many years before it was known. During his last illness he often expressed a desire to live longer, and expected that he would live for some years yet. But the end came, and death was gain

to him. His wife died about three months before him. She suffered much in her last illness, especially in her mind, fearing that she was not born again. But at last she was relieved from that fear. The last words she uttered were—"Remember me, O Lord, with the favour that thou bearest unto thy people" (Ps. cvi. 4).

The removal of Mr and Mrs Urquhart leaves a blank in our congregation, and their hospitable home, which used to be crowded on Communion occasions, is now occupied by another. It is remarkable, however, that at the last Communion the large number of people who came to the mount of ordinances found plenty of room in other houses. May the Lord raise up others for His cause in room of those taken away! We extend our sympathy to the relatives of the departed in their bereavement.

D. MACF.

Brief Obituaries.

BY REV. WILLIAM MATHESON, CHESLEY, ONTARIO.

DURING the few years since I last reported on the removal by death of some from amongst us here, others have been called away, of whom some mention may well be made. These all worshipped with us whenever opportunity offered. Amongst them were Mrs George Forrest, of whose hospitality and kindness several of our ministers had experience. Mrs Roderick Macrae, Detroit, formerly of Kincardine, a discerning and warm-hearted lover of the godly; Mrs James Ramage, Chesley, who loved His Word and prized His testimony; Miss Rebecca Finlayson, Lochalsh, young in years, as compared with these, whose care was to be found following in the footsteps of the flock; Mrs William Elliot, Chesley, quiet and retiring, but constant in the way of the Lord; Mrs Catherine Scott, Chesley, faithful, discerning in doctrine, and warm-hearted under a rugged exterior; Mrs Mary Taylor, Carman, Manitoba, gentle, quiet, sterling, and of profound, unaffected piety; Mrs David Mackenzie, East Williams, faithful, retiring, sincere, endued with sanctified commonsense; William Elliot, Chesley, a lover of truth and of the right ways of the Lord; and now another of our Elders, William Kyle, Chesley, afflicted with blindness, but looking on the things unseen and eternal with his face set Christward with purpose of heart.

Searmoinean leis an Urramach Eòghanas 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-timchioll-ghearradh; ach ann an cruthachadh nuadh.”

(Air a leantuinn o t.-d. 376).

3. Tha cuid do luchd-aideachaidh a deanamh uail 'nam faireachduinnibh fèin. Feudaidd daoine bhi air an dùsgadh fo 'n t-soisgeul, agus air an toirt gu tombas do mhothachadh air an cunnart mar pheacaich, agus do chùram mu thimchioll staid an anamaibh, agus gu am mothachadh, nan cùram so, a bhi air an 'leantuinn le gràs iompachaidh. Cha 'n 'eil gach seòrsa dùsgaidh, agus cùram fo 'm bheil daoine teachd anns an t-saoghal so, a crìochnachadh ann am fìor iompachadh. Tha iad lionmhor anns gach linn, a bha aon uair fo thomhas do mhothachadh air an cionta, agus a chaill am mothachadh, agus a thuit a rìs co trom 'nan còdal anns a pheacadh 's a bha iad a riamh; gidheadh, tha aobhar eagail gu bheil cuid a meas gu 'n d' thainig iad gu fìor aithreachas, agus gu 'm bheil an staid tearuine, do bhrìgh gu 'n robh iad aon uair fo chùram mu thimchioll slàinte an anama. Feudaidd aignidhean dhaoine bhi air an gluasad gu mòr fo mhinistireileachd an fhocail, agus gun a ghluasad so a bhi do nàdur spioradail, na slàinteil: feudaidd neach a bhi tuirseach, agus a reir coslais air irioslachadh, mar bha Ahab, na feudaidd neach a bhi air a thogail suas, agus a reir coslais air a lionadh le comh-fhurtachd, agus a deanamh gairdeachas, mar rinn a mhuinntir a fhuair an siol 'san fhearann chlochach, agus gun aon chuid an tuirse nan gairdeachas so bhi do nàdur spioradail, ach ag éirigh o aignidhibh fàlsla. Feudaidd Sàtan e fèin a chuir ann an cruth aingil soluis, agus feudaidd aignidhean fàlsla a bhi ro chosmhuil 'nan cruth, ri aignidhean spioradail, ach tha e na ni cinnteach nach 'eil tairbh air bith 'annta do anam neo-bhàsmhor an duine; gidheadh tha aobhar eagail, gur tric a rinn cuid do luchdaideachaidh gairdeachas agus uail, ann an toradh aignidhibh fàlsla.

Feudaidd gluasad, agus crìochnachaidh mhòir, teachd air cuirp dhaoine fo éisdeachd an fhocail, anns nach 'eil buannachd air bith da 'n anamaibh. Tha so gu maith soillerr o iomad ni a chunnacas anns an Eilean so, o cheann cuid

a dh' ùine seachad. Nam biodh an cruthachadh nuadh a ghnath a dol an cuideachd na glaothaich agus nan criothnachaidh a bha anns an àite so; tha e na mi cinnteach gu 'm biodh aireamh nan nuadh chreutairean 'nar measg gu mòr ni 's mo na tha e. Tha e fìor, cha bhiodh an aireamh lionmhor, ann an coimeas ri sluagh na dùthcha gu léir, ged bhiodh an t-iomlan air an d' thainig criothnachaidh fhollaiseach nam fìor iompachain; ach tha aobhar ni 's leòir a chreidsinn gu 'm biodh e gu mòr ni 's mo na tha e. Bha cuid a deanamh uail anns na coslaisibh follaiseach a bha 'nar measg, agus a' meas gu robh an Spiorad Naomh ag oibreachadh gu h-éifeachdach far an robh na nithibh so r' am faicinn: a nis, cha 'n 'eil ag sam bith, nach d' oibrich an Spiorad Naomh gu h-éifeachdach ann an cuid air an d' thainig na criothnachaidh fhollaiseach mu'm bheil mi labhairt; gidheadh tha e soilleir air an taobh eile, gu 'm feud na coslasan so a bhi, agus sin ann an tomhas àrd, far nach 'eil an Spiorad ag oibreachadh gu h-éifeachdach idir, agus far nach 'eil atharrachadh slàniteil air a dheanamh air staid, na air nàdur an duine. Cha 'n 'eil éifeachd ann an coslais do 'n t-seòrsa so, na do sheòrsa air bith eile, as eugmhais a chruthachadh nuaidh.

4. Tha mòran do sluagh an t-saoghail a deanamh uail ann am mi-dhiadhachd, ann a bhi araon as eugmhais coslais agus cumhachd na diadhachd. Tha e na mi ro shoilleir, gu bheil mòran do shluagh na rioghachd so dearmadach air dleasdanasaidh spioradail, gu h-àraidh, na dleasdanas is diomhaire a bhuineas do fhìor dhiadhachd; mar tha féin-cheasnachadh, agus ùrnuigh an uaignidheas. Ciod air bith mar tha iad a lùbadh an glùn do Bhaal, na do Mhamon, cha 'n 'eil iad idir ga 'n lùbadh ann an seòmar an uaignidheas do 'n Dia bheò agus fhìor. Tha luchd-àiteachaidh na rioghachd so, anns a choitchionn, air am baisteadh ann an ainm Chrìosa, agus mar an ceudna, ag aideachadh a chreidimh Chrìosduidh; ach nam biodh an rioghachd air a mìn-rannsachadh, is maith a dh' fheudte, nach fhaighte an ceathramh, nan seachdamh pearsa a tha na cheann-teaghlach, a cumail suas aoradh teaghlach. Tha ùrnuigh an uaignidheas, agus aoradh teaghlach mar an ceudna, air an dearmad gu ro mhòr, eadhon le lionmhoireachd a tha 'g aideachadh diadhachd. Tha mòran 'nar measg, cha 'n e mhaì a tha dearmadach air dleasdanasaidh na diadhachd, ach a tha da rìreadh a deanamh tàir air diadhachd, a tha diultadh ri cuing Chrìosd gu tur, agus a gluasad gach là a reir ana-miannaibh truailidh an cridheachan féin. Tha 'n dìmeas so air nithibh spioradail r' a fhaotainn gu tric am measg gach inbhe, agus seòrsa do 'n t-sluaigh; ach gu sonruichte am measg àrd-mhaìthean an

t-sluaigh: Tha daoine mòr an t-saoghail, anns a choit-chionn, ag amharc orra féin mar mhuinntir a tha su h-ìomlan os cionn a bhi fo cheannsal na diadhachd. Mheasadh iad e na eas-ònoir, na isleachadh ro mhòr orra féin, a bhi ri ùrnuigh, a bhi naomhachadh na Sàbaid, na gluasad idir ann an eagail an Tighearna. Tha iad mar gu 'm b' ann, a deanamh uail ann a bhi as eugmhais coslais agus cumhachd na diadhachd. Bha na h-Iudhaich o shean a deanamh uail anns an timchioll-ghearradh, agus anns na-soch-riribh eile a bha iad am mealtuinn os ceann nan Cinneach. Bha daoine mòr agus glic nan Cinneach, air an taobh eile,, a deanamh tàir air deas-ghnàthaibh nan Iudhach, agus a deanamh uail 'nan' neo-thimchioll-ghearradh féin. Tha cuid 'nar measg-ne a deanamh uail ann an deadh choslasaibh, agus anns na sochairibh o 'n leth a mach a tha iad a mealtuinn, agus tha e na aobhar bòsd le cuid eile, a bhi as eugmhais aideachaidh, is coslais; ach cha 'n 'eil éifeachd ann an ainm, ann an aideachadh, no ann an coslas—"ann an timchioll-ghearradh, na ann an neo-thimchioll-ghearradh; ach ann an cruthachadh nuadh."

II. Rachamaid a nis air ar n-aghaidh gu bhi toirt fa' near, nàdur a chruthachaidh nuaidh. Tha 'n cruthachadh nuadh a ciallachadh, an t-atharrachadh gràsmhor a tha air a dheanamh air staid, agus nàdur an duine, 'nuair a tha e air iompachadh, na air a "bhreith o 'n Spiorad."

1. Anns a cheud àite, tha 'n cruthachadh nuadh a filleadh ann, ni nuadh a bhi air a dheanamh, air a chruthachadh, na air a ghairm gu bith, anns an anam, aig nach robh bith, na cruth, anns an anam a roimhe. An uair a chruthaich Dia an saoghal gu bhi na ionad comhnuidh aig cloinn nan daoine, bha ni nuadh air a dheanamh, air a ghairm gu bith, aig nach robh bith, na cruth, a roimhe; agus bha 'n ni nuadh so air a ghairm gu bith a neo-ni; oir tha 'n t-Abstol Pol aig innseadh dhuinn, nach "c rinneadh na nithe a chithear do nithe a bha r' am faicinn." Cha robh oibre faicsinneach na cruithachd air an dealbh, na air an deanamh suas, do nithibh faicsinneach, ach air an gairm gu bith a neo-ni, trid cumhachd neo-chrionnach a Chruith-fhir. An uair a chruthaich Dia an ceud Adhamh, bha ni nuadh air a dheanamh air an talamh—bha creutair nuadh air a dhealbhadh, air a ghairm gu bith, aig nach robh bith anns an t-saoghal a roimhe; oir ged bha creutairean eile air thalamh an toiseach air Adhamh, gidheadh cha robh leth-bhreac Adhamh idir ann; agus uime sin, an uair a chruthaich Dia an ceud Adhamh, bha ni nuadh air a dheanamh, bha creutair nuadh air a ghairm gu bith, aig nach robh bith, na cruth, a roimhe. An uair a tha neach air iompachadh, na air a bhreith o'n Spiorad, tha ni nuadh air a dheanamh anns an neach sin. Tha 'n

Spiorad Naomha toiseachadh air obair nuadh a dheanamh ann an anam an duine, nach robh idir ann a roimhe. Tha 'nis an nuadh chreutair air a chruthachadh, gràs tearnaidh air a chompartachadh—tha 'm marbh air a bhcothachadh, agus “nithe nach robh idir ann air an gairm mar gu 'm biodh iad ann.”

2. Tha 'n creutair nuadh so, do nàdur diomhair, agus spioradail. Cha 'n 'eil e cosmhuil ri nithibh truailidh agus faicsinneach an t-saoghail a tha làtnair; ach do nàdur spioradail agus neo-fhaicsinnach, air a dhealbhadh ann an ionad folaichte a chridhe, air a bhreith o 'n Spiorad, agus a giùlan iomhaigh an Spioraid. “An ni sin a ta air a bhreith o 'n fheòil is feòil e; agus an ni a ta air a bhreith o 'n Spiorad is spiorad e.” Tha 'n nuadh chreutair cha 'n e mhain do nàdur spioradail, ach a compartachadh a nàduir féin, ann an 'tomhas éigin, ris an anam anns am bheil e air a dhealbhadh, agus a gabhail comhnuidh. Tha e toirt blas do 'n duine air focal Dé, air meadhonaibh nan gràs, agus air nithibh spioradail anns a choitchionn, nach robh aige roimhe. Tha e dùsgadh suas anns an anam ciocras, agus tart an geall air beannachdaibh spioradail an nuaidh choimh-cheangail, air na nithe a tha freagarach d' a nàdur féin, agus feumail chum a thogail suas ann an naomhachd, ann an comh-fhurtachd, agus ann an co-chomunn maille ri Dia. “Mar naoidhean air ùr-bhreith, tha e 'g iarraidh bainne fìor-ghlan an fhocail, chum as gu fàse leis.” Tha fonn a chridhe gu h-iomlan air atnarrachadh tro 'n chruthachadh nuadh so. Tha smuaintean, aire, agus aignidhean an duine air an tionndadh o nithibh diombuan agus faicsinneach, a dh' ionnsuidh nithibh spioradail, agus neo-fhaicsinnach, air an suidheachadh air na nithibh a ta shuas far am bheil Crìod na shuidhe aig deas làimh Dhé. Tha 'n duine bha roimh feolmhor, air a dheanamh na dhuine spioradail—tha aire air nithibh spioradail—tha e gluasad a réir an Spioraid, agus a deanamh aoradh do Dhia ann an spiorad agus ann am fìrinn,

(Ri leantuinn.)

PREPARING FOR FUTURE BLESSEDNESS.

If our future blessedness shall consist in being where He is and beholding of His glory, what better preparation can there be for it than in a constant previous contemplation of that glory in the revelation made in the gospel unto this very end,—that by a view of it we may be gradually transformed into the same glory?—*Owen*.

The Stones of the Temple.

THE mention of the "quarry" leads me to make a few observations on the rock from which the great Corner Stone and the innumerable superstructural stones of the typical Temple were "hewn"—and the "hole of the pit whence they were digged." Before doing so, however, I may briefly mention two or three other points connected with Temple Hill which came under my observation. Having completed an examination of the Eben Shatiyeh, the "Stone of Foundation"—concerning the sacredness of which Jews, Moslems, and Christians (as Conder points out) are entirely agreed—I inspected the cave in the Sakhrakh Rock, to which allusion has already been made. This cave was possibly Araunah's granary, though whether it is artificial or natural cannot easily now be determined. Subsequently I obtained access, though not without considerable personal inconvenience, to the enormous water reservoirs which abound in the heart of Moriah, immediately below the site of the ancient Temple. The entrance was narrow, rugged, and precipitous. The descent into these vast water caverns, however, having been effected, I was well rewarded by the interesting results.

But to come to the deeply interesting inspection of the Royal Quarries made on the afternoon of the day I visited the Haram. Until recent years the vast subterranean spaces in the Bezetha Hill, known as the Royal Quarries, or the Cotton Grotto, were merely believed to have an existence. No one, possibly, had entered them for ages. To Dr Barclay, whose practical interest in the antiquities of Jerusalem prompted him in 1852, at considerable personal risk, to explore these abodes of deathlike silence and Cimmerian darkness, we owe our knowledge of this undoubted relic of the ancient city. The small low opening by which access is now gained is found at the foot of the rock on which stands the city wall, some one hundred and fifty yards east of the Bab-al-Ahum, or Damascus gate, exactly opposite the so-called Grotto of Jeremiah. A large mound of rubbish and ruins lies in front of the opening, and as a stranger scrambles over this and stoops down to creep into the contracted entrance, he has not the faintest idea of the vastness of the cavernous world into which he is about to step. Yet once inside, with a trusty guide, with a fair amount of courage and perseverance, together with

a good supply of lighted torches or candles, he may count on a rich reward. Two or three hours will be found not too much time for the examination of this veritable "hole of the pit," whose inexhaustible beds of snow-white limestone furnished the hewers and squarers of the massive stones required by King Solomon with what must have been literally miles of masonry.

A few rude steps presently lead down to a lower level. the ramifications of the mammoth cavern became truly perplexing. Roughly cut tunnels ran in various directions, while huge pillars of unhewn stone appeared in different places, evidently left by the workmen to support the roof upon which, far above, stood the buildings erected on Bezetha. To quote the accurate language of Mr King:—"The stone walls, rocky roof, and rugged archways, prostrate blocks, earthen mounds, sharp precipices, rock-cut steps leading to dark amphitheatres . . . form a spectacle never to be forgotten." It is the opinion of some that these dark quarries extend not only generally under the Bezetha Hill, but even as far as Moriah itself. It ought to be noticed, remarks the observant author of "Recent Discoveries," that the Royal Quarries and the Temple Hill belong to the same ridge of rock, and that both are situated immediately to the east of the deep valley that runs north and south through the centre of ancient Jerusalem. The excavations extend towards the south-east, and closely approach the rock-cut tunnels lately discovered under the Latin Convent which stands in the Street of the Palace—the Via Dolorosa of pilgrims. The tunnels run close to the northern wall of the Haram; so that there seems nothing extravagant in the idea, entertained by several competent authorities, that in ancient days the Royal Quarries were connected by subterranean passages with the Temple Hill. Thus it is possible that the blocks of stone which were chosen, separated, fashioned, and perfected in the darkness of that subterranean world were borne along the dark, weary, winding passages, until they emerged into full light on Moriah, and found their abiding places in the Holy House without the noise of a hammer being heard, or the sound of any workman's tool besides. "And the House when it was building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the House while it was building" (I. Kings, vi. 7) and that was during the space of seven years (verse 38).

The reader will guess with what absorbing interest I gazed upon my surroundings while I stood in the recesses

of this "hole of the pit"—in these "lower parts of the earth." Beneath my feet and scattered along the countless passages were thousands of tons of the chippings and waste of the "great stones," the "costly stones," the "hewed stones," which "Solomon's builders and Hiram's builders" did "hew" and "square" (I. Kings v. 17, 18). Fit emblems these, surely, of the dross and flesh from which the "living stones" of the "Spiritual House" (I. Peter ii. 5) are by Jehovah's grace and providence delivered in the school of discipline (Cor. xii. 7-10; I. Pet. i. 6, 7). Lying here and there were huge pieces of stone, fair to look upon, and apparently well suited for service, but left!—while in the solid walls of the Royal Quarry were occasionally to be seen blocks of partly-detached stones—upon which the workmen had spent no small labour—left adhering to the native mass. Some of these latter were deeply incised—smoothed on five out of their six sides, but not separated on that sixth side. There, for ages, had those stones remained in the dark and the silence of the mystic chamber. To my own soul, when the faint gleam of my candle fell upon their faces as they hung in their positions of rejection, they seemed to symbolise the sad case of many a fair professor in the visible Church. The outward fashion is that of a Temple stone, an accepted stone, but then there is lacking that experience of separation from the old stock—nature's own corrupt condition—and the subsequent fashioning by the hand of the Great Master-builder for a place in the Jerusalem above. Alas! how many are satisfied with mere "concision"—a little cutting into the flesh here and there, with a mere outward conformity to Christ, while there is a secret clinging, as in the case of the yet attached stone in the Royal Quarries, to the first, the old creation state. To the first, the old creation state.—Rev. James Ormiston's "Stones that Speak."

Notes and Comments.

Great Protest Meeting in London.—The Albert Hall, London, was packed on Tuesday night by men and women of the Protestant faith, who assembled to appeal against the proposed Royal visit to the Pope. The souvenir programme contained an extract from the Bill of Rights, 1689, declaring that any person holding communion with the See or Church of Rome was to be excluded from exercising

any royal power. Lord Gisborough announced he had sent the following telegram to the King:—"May it please your Majesty, ten thousand of your dutiful subjects, in public meeting assembled in the Royal Albert Hall, London, send loyal greetings, and humbly pray that it may be possible for you to forego your projected visit to the Pope in view of the fact that such visit will be a source of much sorrow to millions of your devoted and loyal Protestant subjects. Lord Gisborough said the Roman Catholics regarded the visit as an acknowledgment of the superiority and supremacy of the Pope. Prebendary A. W. Gough moved a resolution appealing to the Prime Minister to advise the King to abandon the proposed visit. The motion was carried, as also was a resolution, moved by Sir Robert Kennedy, calling upon the Government to withdraw the British Envoy to the Vatican.

Bad Reasoning.—Sir Murdoch Macdonald, M.P. for Inverness-shire, in reply to protests addressed to him in connection with the Envoy to the Vatican and their Majesties' proposed visit to the Pope, in a letter to the press says that while in the former case he cannot see what good it is to have such a functionary at Rome, yet he does not think it right to interfere with the King in such a matter, as his Majesty has millions of Roman Catholic subjects. Perhaps it might not be out of place to remind Sir Murdoch that during the tremendous trial through which this country passed that millions of his Majesty's Roman Catholic subjects in Ireland, Quebec, and Australia, refused help to keep Britain from being shattered to pieces, and her King from being an exile like the Kaiser. Besides, the King's Protestant subjects far outnumber his Roman Catholic subjects, and as a matter of courtesy should their wishes not be consulted? We find the same bad reasoning in many of the speeches delivered in quite a number of the United Free Church Presbyteries, though we are pleased to say that some of these Presbyteries protested strongly against the proposed visit to the Pope.

Cost of the Envoy to the Vatican.—In answer to a question in the House of Commons, Mr R. McNeil replied as follows:—"The total cost of the British Mission at the Vatican up to December 31, 1922, was £32,355 19s 9d. The question of continuing the Mission was decided on its merits by the late Cabinet, who concluded that the beneficial results with which it has been attended made its continuance desirable."

Rothesay and Sabbath Cars.—We are pleased to see that the Town Council of this popular Clyde resort has decided against running street cars on the Lord's Day. Every year this question has been brought up, but as yet Rothesay Town Council has stood out against those who wish to bring in this form of Sabbath-breaking.

Letter to Queen Mary.—The following letter has been sent to the Queen by Lady Anderson, President of the Women's Protestant Union:—"May it please your Majesty, the Women's Protestant Union, representing some 7000 women of the Empire, of which I am President, humbly beg to approach your Majesty, first to assure your Majesty and His Majesty the King, of our heartfelt loyalty and devotion to your Majesties' persons, and to the Throne of this great Empire. May I, on behalf of our Union, express to your Majesty the deep sorrow felt at the announcement in the papers that your Majesty and His Majesty our gracious King, will, when in Rome, visit the Pope? Most earnestly and humbly may I, speaking for 7000 of your loyal subjects, utter our profound hope that this announcement is unauthorised. Praying that God's richest blessing may ever rest on your Majesty."

The Church of Rome and the Marriage Laws.—Mr Stutfield, who has done such excellent work in exposing the interference of the Church of Rome in matters affecting European nations, has once again done useful service in a recent issue of the "National Review," in calling attention to the growing antagonism between the Roman Catholic law of marriage and the civil law. In New Zealand, Australia, and Canada the Romish marriage law is causing a good deal of heart-burning. Mr Stutfield quotes a number of instances showing the high-handed way in which the priests of the Roman Catholic Church deal with the civil law.

Movement for a New Confession of Faith.—The United Free Presbytery of Dundee, one of the largest in the United Free Church, has taken up the question of having a new Confession of Faith. Nothing in the line of departure from the faith astonishes us now in coming from the United Free Church. The attitude for long permitted by her theological professors to the Word of God is known to the world, and that the teaching of the Confession should now have to come under criticism is what was to be expected as a logical process. But whether modern destructive theologians are the most suitable for constructing a Confession of Faith to take the place of a document which Dr Warfield has described as the "consummate

flower of the Reformed Symbols," is a matter on which one may be permitted without hesitation in bringing in a very adverse verdict against these speculators, whose theology is built on the sands of modern opinion.

A New Catechism Wanted.—The Glasgow United Free Presbytery have sent up an overture to the General Assembly, asking for a revision of the Shorter Catechism on the following grounds:—(1) In some parts it is no longer in touch with modern thought; (2) It contains temporary elements which are due to the age in which it was born; (3) It gives offence to the larger teaching about God and man which the progress of modern thought has brought to them all; (4) Its language is archaic; (5) It contains certain things which teachers do not feel they could teach their scholars. Mr Spurgeon, when twitted by the men of light and leading of his day as being "behind the times," remarked that he always liked to be behind the times, to see where the times were going. But if one were to try and keep in touch with that will o' the wisp of present day theology—modern thought, he would have his work cut out for him, and we recognise as one of its excellences, instead of its defects, that the Shorter Catechism is out of touch with modern thought.

A German Roman Catholic Empire.—A Special Correspondent of the "Glasgow Herald" recently sent to his paper an arresting article on "A German Catholic Empire." The writer is convinced that Germany will yet return to Monarchy. The Hohenzollerns have lost caste, but the correspondent sees in the Wittelsbach dynasty uniting Roman Catholic Austria and Roman Catholic Bavaria the dream of the Vatican in attaining ascendancy in the German Empire of the future. It is admitted, says the writer, that "the atmosphere is more friendly to a Catholic revival than at any time since Luther hurled his defiance at the Pope." The dream of the Vatican is to see a Roman Catholic dynasty set up at Berlin, and what that may yet cost Europe is known to Him in whose hands are the destinies of nations as well as individuals.

The Devil's Bait.—At the beginning of last month the United Free Presbytery of Linlithgow and Falkirk discussed the question of Sabbath games in connection with Sir Robert Calder's offer to give a public park to the town on condition that games would be permitted in it on the Lord's Day after one o'clock. The Presbytery unanimously protested against the proposal. This is the first attempt of the kind made in Scotland, and the devil, the better to carry through his plan, baited it with the offer of a public

park. The days were, and not so very long ago, when such a gift would not dare to have been offered, or if offered, would have been flung back in the face of the donor with scorn by those who loved God's law more than the pleasures of this world. It was intimated at a meeting of Bo'ness Town Council that Sir Robert Calder was coming to Bo'ness in June to address the citizens on the subject of his gift and its condition. We hope Bo'ness will refuse the gift on the terms offered.

Literary Notices.

SERMONS, by Mr J. K. Popham, Brighton, Editor of the "Gospel Standard." London: Messrs Farncombe and Son, 30 Imperial Buildings, Ludgate Circus, London, E.C. 4. Price 4s 6d; post free, 5s.

A second volume of sermons by Mr J. K. Popham, Strict Baptist minister at Brighton, has appeared. One feels grateful, in these days of trashy novels and pernicious rationalistic, pseudo-theology, to meet with a volume of sermons based upon the infallible Word of God. Mr Popham is a believer in the absolute inerrancy and infallibility of the Scriptures of the Old and New Testaments. He treats, in these sermons, the doctrines of the Trinity and the whole scheme of Redemption, and the concomitant effects of saving faith in the hearts and practice of all true believers with ability, lucidity, brevity, and a finality not often met with in our day. We feel reluctant to criticise, but we did miss in them the free call of the gospel to sinners as such. Notwithstanding, we consider them valuable discourses.

N. C.

SCENES IN THE HOLY LAND: Thirty-three Illustrations of Sacred Scenes and Eastern Customs, photographed by Rev. G. Robinson Lees, M.A., F.R.G.S. with Explanatory Articles by Rev. David Catt, L.Th., F.R.A.S. London: David Catt, 21 Clapton Square, London, E. 5. Price, cloth, 2s; paper covers 1s 6d. post free.

These photographs give one an idea of the appearance of the land and places we read of in the Bible. Such places as Hebron, Bethlehem, Jerusalem, and the Mount of Olives, the Jews' Wailing Place, etc., are all brought before us in excellent photographs. The accompanying letterpress by the late Rev. David Catt is very instructive, and enables one to follow the incidents recorded in the Bible occurring in the places photographed. It is an excellent guide to the topography of the Bible.

SPURIOUS CHARITY, by J. Forbes Moncrieff, Scottish Reformation Society, 17 George IV. Bridge, Edinburgh. Price Three Halfpence.

This is an excellent little booklet, and should be scattered by thousands. It exposes the hollowness of modern charity. Thomas Carlyle, who wrote some very wise and some very foolish things, spoke wisely when he said that genuine tolerance was to be found only among the saints; the so-called tolerance of others is but doubt and indifference. "Touch the thing they do believe and value, their own self-conceit," he says, "they are rattlesnakes then." There is a fine healthy ring about Mr Moncrieff's treatment of the subject, and he has handled it with marked skill.

THE SCOTTISH CHURCH (1500-1920): A Graphic Chart, compiled by Robert Adams, Assistant City Librarian, The Mitchell Library, Glasgow. Edinburgh: T. and T. Clark, 1923. Price 3s 6d net.

This is decidedly one of the best attempts yet made to show on a chart the various divisions and unions of the different denominations in Scotland. An excellent feature of the Chart is the list of notable events in Scottish ecclesiastical matters, with dates of the same. A few typographical mistakes have been overlooked: "Rev. A. Erskine" should read "Rev. R. Erskine"; in the right-hand margin, "ordnance" should read "ordinance."

Church Notes.

Communion. — April — Greenock (Masonic Hall, West Stewart Street), fifth Sabbath. **May**—Kames and Oban, first Sabbath; Dumbarton, second; Edinburgh, third. **June**—Coigach, first Sabbath; Shiel-daig, second; Dornoch, Glendale, Lochcarron, third; Gairloch, fourth; Inverness, fifth. **July** — Lairg, Beauly, and Raasay, first Sabbath; Tain, Staffin, and Tomatin, second; Daviot, Halkirk, Flashadder, and Rogart, third; Bracadale and Carr-Bridge, fourth. **August** — Dingwall, first Sabbath; Portree, second; Bonar-Bridge, third; Stornoway and Finsbay (Harris), fourth. **September**—Stratherrick, Ullapool, Vatten, first Sabbath; Broadord & Strathy, second; Applecross & Stoeir, third; Laide, fourth.

Meeting of Synod.—The Synod of the Free Presbyterian Church of Scotland will (God willing) meet in the Free Presbyterian Church, North Church Place, Inverness, on Tuesday evening, the 22nd of May, at half-past six o'clock. The Rev. Malcolm Gillies, Halkirk, the retiring Moderator, is expected to preach and conduct divine service at the hour stated.

Acceptance of Call to Edinburgh.—At a meeting of the Western Presbytery, held at Kyle of Lochalsh, the call from the Edinburgh congregation to Rev. Neil Macintyre was dealt with. Mr Macintyre indicated his acceptance of the same.

Notice to Moderators and Interim Moderators of Congregations.—The Editor will be indebted to receive corrections or additions to the above list of Communions. We are publishing these lists now six months in advance, to give an opportunity for making any necessary corrections in the dates, or additions to the lists.

Acknowledgment of Donations.

CAIRLOCH SUSTENTATION FUND.—Gairloch Congregational Treasurer acknowledges, with thanks, £3 for Sustentation Fund, per Mr John Mackenzie, elder, Port-Henderson, from Mrs Christina Watson, Winona Avenue, Pasadena, California (late of Badachro.)

OBAN MANSE PURCHASE FUND.—The following contributions are hereby gratefully acknowledged:—By Rev. D. A. Macfarlane—Mr and Mrs White, Prestwick, £2; Misses Mackenzie, Kyle, £1 10s; Mr Ritson, Kyle, £1; Friend, Glasgow, £1; Misses B. and J. Crawford, £2 2s; Friends in Rogart, £1; Friend, Dornoch, £1. And by Mr Fraser—Mr J. Macdonald, Gairloch, 10s; Misses Mackenzie, Knockie Lodge, Inverness, 10s; Mr G. Fraser, Dundee, 2s 6d; and Miss J. Deuchars, W. Regent Street, Glasgow, 10s.

KYLE CHURCH BUILDING FUND.—Mr Angus Fraser acknowledges, with sincere thanks, the following subscriptions:—Per Mr M. Stewart—Mr W. H. Butcher, 5s; Mr McK., Kyle Hotel, 5s; Mrs Macleod, Portree, 5s; Miss R. McL., Aultbea, 10s.

CLYDEBANK BUILDING FUND.—James Nicolson, 58 Second Avenue, Clydebank, acknowledges, with sincere thanks, the following donations:—Mrs McRaid, 8 Buchanan Street, Dalmuir, 20s; Mr W. Maclellan, 43 Livingston Street, Clydebank, 10s; Well Wisher, Inverness, 10s; M., Glasgow, 10s.

STORNOWAY CONGREGATIONAL FUND.—Mr Macintyre wishes to thank "Well-wisher" for postal order, 20s, on behalf of Stornoway Congregational Funds.

FINSBAY CHURCH BUILDING FUND.—Mr Mackenzie, treasurer, acknowledges, with thanks, the following:—Per Mr Murdo Martin, Northton, £14 3s 3d (card collection); per Mr Donald Maclean, missionary, Applecross, £8 3s (card collection); per Mr Alexander Ross, missionary, Strond—Miss E. Mackinnon, Northton, 20s; Mr Kenneth Macdonald, Finsbay, 10s; per Mr Donald McCuish, Northton, 20s (card collection).

NORTH TOLSTA CHURCH BUILDING FUND.—Rev. Neil Macintyre acknowledges, with sincere thanks, the following subscriptions:—Portree Congregation, £5; "A Friend from Brae, Portree," 20s. Mr John Nicolson, Tolsta, begs to acknowledge, with sincere thanks, the sum of £9 1s 6d, received from the Ness congregation.

TARBERT (HARLIS), MANSE REPAIRS FUND.—Mr Norman MacKinnon desires to acknowledge, with thanks, the following:—Alexander Maciver, Stornoway, £14 6s 6d; John MacCuish, The Schoolhouse, Shieidaig, £7 11s 6d; Donald Macdonald, Duiary, North Uist, £1 10s; J. A. Macnaughton, Lochailort, 10s; Murdo Macaskill, Glendale, £5 7s; Norman Macdonald, Ardlui, Loch-Lomond, 5s—all by Collecting Cards; John Mackinnon, Stockinsh, 20s; D. Davidson, Findhorn Bridge, Tomatin (collecting card), £5 5s; per Mr Fraser, Collam—Angus Macmillan, Brandon, Manitoba (collecting card), £4 2s 2d; per Rev. D. N. Macleod—Miss Macdonald, Eigol, Skye (collecting card), £4 12s.

EDINBURGH CHURCH PURCHASE FUND.—Mr Maclean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—Per Rev. Neil Cameron—G. Mackenzie, Glasgow, 20s; Mrs Fraser, Diabaig, 5s; per Mrs Macleod—Mrs Macrae, Muir of Ord, 6s; per Mr James Mackay—D. Macleod, Duartbeg, 20s; Friend (Inverness post-mark), 10s; Friends, North, 10s; per Captain K. K. Macleod—Mr Fraser, Oban, 20s; Well-wisher, 10s; per Mr James Mackay—Friend, Granton, 20s; per Mr Macgillivray, Inverness—Ps. 74, 6, 10s; A Friend, Edinburgh, 40s.

GLENDALE CHURCH BUILDING FUND.—Mr Murdo Macaskill acknowledges, with sincere thanks, the following donations:—Per Mr John Mackinnon, Glendale—Mrs Ross, Inverness (Collecting Card), £7 0s 6d; per Rev. James Macleod—Mr W. D. N., Stornoway, 20s.

GLENDALE SUSTENTATION FUND.—Mr Murdo Macaskill acknowledges, with thanks, 20s from "A Friend."

CORRECTIONS.—In the March issue, "10s from Mrs Macleannan, North Strome, Lochcarron," should read "Mrs Maclean," instead of "Mrs Maciennan;" Collecting Card by Miss Macdonald in March Magazine for £1 4s, should have been for £1 14s.

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

SUSTENTATION FUND.—Miss Wilson, Larkhall, Stirlingshire, 5s; Donald Mackay, Kinlochbervie, Sutherland, 15s; A. Macpherson, Scotstown, Strontian, 15s; Mr A. Campbell, Diabaig, Achnasheen, for Shieidaig Sustentation, 5s; Miss Livingston, Acharacle, Kintra, Argyllshire, 10s; "Anon.," £2; Three Presbyterians, £2; per Miss M. Macgregor, Broomfield, Boat of Garten—Mrs Mackintosh, Broomfield, 5s; Mr Oumming, Lachghi, 2s; A. Macpherson, Dochearn, 1s; Mrs A. Macgregor, Drumullie, 5s; J. Macgregor, 4s; Mary Macgregor, 7s—total, 24s. Mrs Macphail, Craighard, Ardtenny, 5s.

JEWISH AND FOREIGN MISSIONS.—Per Rev. N. Cameron—Mrs Connel, Stirling, 10s; Friend, Dornoch, £1. Dumbarton Sabbath School, for Kafir Bibles, per M. Turner, £1; Mr Macalpine, Craigard, Tarbert, Lochfyne, 5s; "Anon.," £1; A. Campbell, Diabaig, Achnasheen, for Shieidaig Foreign Mission Fund, 2s.

HOME MISSION FUND.—Norman Shaw, Cumbrae Lighthouse, 10s; and College Fund, 3s.

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.

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 annual subscription for the Magazine is now 4s 6d, post free, owing to the reduction of postal rates for printed matter.

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 4s 6d **prepaid**; and 4½d per month post free.

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.

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.**

SUBSCRIPTIONS RECEIVED FOR MAGAZINE.—D. Mackay, Cardow Cottage, Knockando, Morayshire, 5s; R. Macbeath, Torgarve, Applecross, by Kyle of Lochalsh, 10s; R. Sutherland, Clatequoy, Thurso, 5s; K. Mackenzie, Lochdrome, Garve, Ross-shire, 5s; Miss M. Mackenzie, 14 Mardle Crescent, Edinburgh, 5s; W. Sinclair, 77 Walnut Street, Winnipeg, Canada (one year), £4; Mrs Martin, Larebost, Stornoway, 5s; Mrs K. Graham, Greenhill, Achiltibuie, Ullapool, 5s; Mrs Wright, 16 Matheson Street, S.S., Glasgow, 5s; H. Vertican, Ellesmere Avenue, Suttons, Hull, £1 1s; K. Mackenzie, Kildrummie, Nairn, 10s; J. Macfarquhar, Cullicudden, Resolis, 1s 8d; Mrs Fraser, Cullicudden, Resolis, by Invergordon, 5s; Miss M. Cameron Parker, Braefoot, Strontian, 5s; O. Turner, Aird Villa, Dumbarton (quarter), £1 3s 4d; Mrs William Bowman, Gilsmauir, Duftown, Banff, 5s; Miss C. MacLennan, St Laurence, Nairn, 2s 6d; J. Ross, Box 314, Emigrant, Montana, U.S.A., 5s; E. Ross,

334 Devon Buildings, Tooley Street, London, S.E. 1, 5s; Mrs Macleod, Alness, 2s 8d; two Magazines sold by "Courier" Office at 4d each, 8d; Mr MacLennan, 32 Northton, Harris, 5s; Mrs M. Ross, Leys Home Farm, by Inverness, 5s; M. Macleod, Cowell Street, Clare, South Australia, 10s; Mrs Sangster, Duke Street, Kingussie, 5s; D. Macleod, Bayview, Kyle of Lochalsh, 5s; P. Macewan, Laird, Sask., Canada, 4s 6d; Miss K. Mackinnon, 33 Melville Street, Edinburgh, 6s 3d; A. Macpherson, Scotstown, Strontian, 5s; Mrs Macdonald, Cuaig, Arrina, Strathcarron, Ross, 5s; Miss C. Matheson, Bonar-Bridge, Sutherland (quarter), 19s; N. Montgomery, Vatten, Dunvegan, Skye (quarter), 13s; Mrs Macleod, Fladda, Raasay, Kyle, 2s 6d; J. Urquhart, 12 Lynedoch, Greenock (quarter), £1 10s 4d; Miss Jameson, newsagent, Lochgilphead (quarter), 5s 3d; D. Fraser, The Gardens, Strathgarve, Garve, Ross, 5s; Miss A. J. Fraser, c/o Mrs Fraser, Camuilit Muir, Kiltarlity, Beauly, 5s; Miss J. Macpherson, Diabaig, Torridon, Ross, 6s; Miss A. Nicolson, Mental Hospital, Rainhill, near Liverpool, 5s; A. Mackinnon, Breasclete, Lewis, 5s; A. Macarthur, 28 Breasclete, Lewis, 5s; Mrs Maciver, 34 Breasclete, Lewis, 5s; Miss C. Macaulay, 32 Breasclete, Lewis, 5s; Miss Macarthur, 29 Breasclete, Lewis, 5s; A. Macaulay, 27 Breasclete, Lewis, 5s; Miss B. Macdonald, 13 Alexander Street, Clydebank, 5s; P. Anderson, 24 Robertson Avenue, Edinburgh (quarter), £1 16s; D. Nicolson, Torran, Raasay, Kyle, 5s; J. Ross, Loans of Barichie, Fearn, Ross-shire, 5s; P. Mackenzie, Breakachy, Beauly, 6s; F.P., Helmsdale, 10s; Mrs Miller, Port Dover, Ontario, Canada, 5s; H. Mackintosh, Strath, Gairloch (quarter), £1; J. Morrison, Kirkton, Assynt, Lairg, 8s; J. Campbell, Dores Road, Inverness, 5s; Miss A. Fraser, 21 Darnaway Street, Edinburgh, 5s; Miss J. Maclean, 28 Buckingham Terrace, Glasgow, 5s; Miss Wilson, Larkhall, Stirlingshire, 5s; M. Mackay, Strathly Point (quarter), £1 11s 6d; D. Murray, Muie, Rogart, Sutherlandshire, 5s; Mrs Macmaster, Daluchrae, Rogart, 5s; Miss Macpherson, Grumbie, Rogart, 5s; A. Robertson, 9 Cooper Street, Plockton, 5s; Miss M. Robertson, Field, Baleshare, Lochmaddy, 5s; A. Leitch, 6 Hartfield Street, Tain (quarter), 13s 2d; Mrs Macaskill, 4 Wallace Street, Clydebank, Glasgow, 5s; Mrs Maccallum, Thundersay, Pirn Mill, Arran, 5s; Miss E. Mackay, Upper Camilla Street, Halkirk, Caithness (quarter), £1 0s 6d; A. Bruce, bookseller, Bridge Street, Wick (quarter), £1 16s 5d; Miss J. Matheson, Tanera, Achiltibuie, Ross-shire, 5s; J. Nicolson, 9 North Tolsta, Lewis, 8s 6d; Mrs J. Maciver, 69 New Street, North Tolsta, Lewis, 5s; Miss M. Gordon, Shildaig, Strathcarron, Ross, 5s; Miss Livingstone, Acharacle, Kenton, Argyll, 5s; D. Fraser, Muirnich, Stratherrick (quarter), 14s; Miss J. Mackay, Inchcape, Rogart, 5s; Miss O. Macgregor, 26 Sandrock, Stornoway, 10s; A. Mackenzie, F.P. Manse, Ullapool, 5s; J. A. Mackenzie, 58 Allan Court, West New Brighton, Staten Island, New York, U.S.A., 5s; Miss E. Macgregor, Pulteney Street, Ullapool, 6s 8d; Mrs Macleod, Pulteney Street, Ullapool, 6s 8d; Miss K. Grant, Hydro, Kilmacollm, 5s; A. Matheson, Woodside Cottage, Polsmuir, Skelbo, R.S.O., Sutherland, 4s 6d; A. Morrison, Er. Arboll, Fearn, Ross, 5s; W. L. Forrest, Oamoo P.O., Ontario, Canada, 4s 6d; Mrs O. Mustard, Chesley P.O., Ontario, Canada, 4s 6d; Mrs J. Mustard, Kippen P.O., Ontario, Canada, 4s 6d; the late G. Maciver, weaver, West Porin, Strathcona, 10s; Mrs J. Mackay, Balnabraich, Portmahomack, Ross, 5s; A. Tallach, Schoolhouse, Raasay, Kyle, 10s; D. Nicolson, Shulleshadder, Portree, Skye, 5s; F. Morrison, Flashadder, Portree, Skye, 5s; K. and J. Maciver, Scorraig, Dundonnell, Ross (quarter), 15s; Mrs MacLennan, 4 Miler Croft, Millerston, near Glasgow, 5s; Miss C. Stewart, P.O., Kinlochiel, Inverness-shire, £1 2s; A. C. Morrison, Larkhall, Stirlingshire, £1; J. Macleod, Kerriacher, Lochinver, Lairg, 7s 6d; M. Maciver, F.C. Manse, Shawbost, Stornoway, 6s 3d; Mrs Munro, 26 High Street, Dingwall, 6s; Mrs Macleod, Alness, 3s; Mrs C. Sutherland, 718 Home Street, Winnipeg, Canada, 4s 1d; A. Munro, Achmelvich, Lochinver, Lairg, 5s;

Miss K. Sutherland, Ga'r Cottage, Doll, Brora, 5s; Miss Macleod, Minton Cottage, Lairg, 5s; A. Macrae, Ardachy, Beauly, 7s 6d; A. MacLennan, Rose Cottage, Dallas, Forres, 6s 6d; Miss B. Mackenzie, 26 Strath, Gairloch, Ross, 5s; D. Mackenzie, Tarbert, Scourie, by Lairg, 5s; A. Macfarlane, 7 Strathavon Terrace, Oban, 5s; N. Adshead, 11 Union Street, Glasgow (quarter), £4 13s 4d; Mrs Macewan, Craigard, Ardrishaig, 5s; M. Mackenzie, Ardancaskan, Lochcarron, 5s; J. Adamson, Dalvína, Helmsdale, 6s; D. Gunn, Calder, Thurso, Caithness, 6s; A. Gohian, Lombaín, Arrina, Lochcarron, 5s; W. D. Mowat, 4 Olrig Street, Thurso (quarter), 10s 6d; Mrs A. Macphail, Craighoyle, Ardrishaig, 5s; Miss A. Stewart, Ballcarie, Greenock, 10s; N. Shaw, Cambræ Lighthouse, 5s; A. Graham, Ashfield, Achnamara, 5s; G. Macalpine, Rosemount, Tarbert, Lochfyne, 5s; St. Jude's Collectors for March (274 copies), £4 11s 4d; M. Macaskill, Culkein, Lochinver, Lairg, 5s; Miss R. Bannerman, Tressady, Rogart, Sutherland, 5s; C. Macleod, Calder Park, Anderson Terrace, Ardrossan, 5s; F. M. Macleod, c/o Mackay, 35 Scotia Street, Glasgow, 5s; Mrs Macgregor, Rona, 27 Ocean Street, Renhirst, Sidney, N.S.W., Australia, 4s 6d; H. Mackay, Lochside, Overseaig, Lairg, 5s; Mrs K. Mackenzie, Badenscallie, Coigach, Achiltibuie, Ross, 5s; Mrs A. Mackenzie, 12 Aultgrishan, Gairloch, Ross, 5s; R. Mackintosh, Shieldaig Lodge, Gairloch, Ross-shire, 5s; D. Cameron, Lower Scotstown, Strontian, 5s 6d; A. Munro, Trumsgarry, Lochmaddy, N. Uist, 5s; Miss Mackenzie, 3 Victoria Place, Dingwall, 5s; Mrs E. Miller, Box 282, Chesley, Ontario, Canada, 5s; Miss P. Macneill, 199 31st Avenue, East, Vancouver, B.C., 6s 3d; Mrs Sinclair, Westerdale, Halkirk, Caithness, 5s; Mrs M. Macleod, Berkley Cottage, Dunvegan, Skye, 5s; Miss Sarah Kerr, Clashnessie, by Lairg, Sutherland; Rev. W. Macdonald, 7 Arcadia Road, Glebe, N.S.W., Australia; and Mrs Sinclair, "Coms," 58 Enmore, Marwickville, N.S.W., Australia, £1 8s; Miss K. Macleod, Balgray, Crossloan Road, Kelvinside, Glasgow, 5s; M. MacLennan, c/o Johnston, 620 Dumbarton Road, Partick, Glasgow, 5s; Mrs Cruickshank, Carr-Bridge, 5s; Miss J. A. Bell, Rhilochan, Rogart, Sutherland, 2s 6d; M. J. Macdougall, Gleem Lane, Bolton, 10s; Mrs J. Grant, Lochside, Lochinver, Lairg, 10s; J. Ross, Kimberley, Fearn, Ross-shire, 5s; Miss M. A. Macbeth, Lerigan, Drummond Terrace, Crieff, Perthshire, 5s; R. Macleod, Achmelvich, Lochinver, Sutherland, 5s; Mrs D. Mackay, East End, Ardeineakin, Lochcarron, 5s; A. Macleod, Edinbane, Portree, Skye, 2s 6d; R. Colvin, Suigill Gardens, Kildonan, Sutherlandshire, 5s; Miss J. Macaskill, Nurses' Training Home, Merryland Street, Govan, Glasgow, 5s; J. Martin, Chatsworth Road, Clarence River, N.S.W., Australia, 9s; D. Macarthur, 26 Hillfoot Street, Dennistoun, Glasgow, 5s; Mrs Macdougall, Cappen House, Grantown-on-Spey, 5s; D. Fraser, Farley, Beauly, Inverness-shire, 5s; Miss M. Beaton, Blarwathill Hospital, Yoker, 5s; A. Fraser, c/o Mrs Butler, 156 Warwick Street, London, S.W. 1, 6s 9d; Mrs A. Mackay, 4 Albert Place, Maryburgh, Conon-Bridge, 10s; A. Matheson, Badidarroch, Lochinver, Lairg, 10s; M. Macleod, Big Dornie, Achiltibuie, Coigach, Ross, 5s; F. Fraser, West End, Jeantown, Lochcarron, 5s; Mrs A. Macleod, Little Assynt, Lairg, 5s; Mrs K. Macleod, West Shore Street, Ullapool, 5s.

FREE DISTRIBUTION OF MAGAZINE.—R. Sutherland, Chateauoy, Thurso, Caithness, £1; Mrs Urquhart, Springfield, Cullicudden, Conon, Ross, 2s 6d; Mrs Ross, Leys Home Farm, by Inverness, 5s; Mrs Sangster, Duke Street, Kingussie, 5s; P. Macewan, Laird, Sask., Canada, 7s 9d; Anonymous, 10s; Miss B. Mackenzie, Edinburgh, 10s; J. Ross, Loans of Rarichie, Fearn, Ross, 5s; A. Robertson, 9 Cooper Street, Plockton, 5s; Miss Ina Matheson, Tanera, Achiltibuie, Ross, 2s 6d; Mrs J. Maciver, 69 New Street, North Tolsta, Lewis, 5s; A. Mackenzie, F.P. Manse, Ullapool, Ross, 5s; Miss K. Grant, Hydro, Kilmacolm, 5s; Mrs C. Mustard, Chesley P.O., Ontario, Canada, 7s 4d; Mrs J. Mackay, Balnabruich, Portmahomack, Ross, 2s 6d.