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**The Constitutional Aspect of the
Declaratory Act.**

WE now proceed to fulfil our promise of dealing with the constitutional aspect of the Declaratory Act.* In our Deed of Separation the constitutional aspect is very clearly set forth in the following words: "That by passing of the Declaratory Act of 1892, the said present subsisting Church, calling herself the Free Church of Scotland, through her General Assemblies, has, in so far as said Church is concerned, destroyed the integrity of the Confession of Faith as understood and accepted by the Disruption Fathers and their predecessors, and instead of the Westminster Confession of Faith as the recognised standard of orthodoxy in the Church, in all its heads and articles, has substituted what is called 'the substance of the Reformed Faith therein set forth,' the Church, through the majorities of the members of her Courts, being by the said Declaratory Act made the sole judge of the particular points that are to be included under this category of doctrines—a provision which overthrows the fixed doctrinal Constitution of the Free Church of Scotland, and lays its Creed at the feet of an irresponsible majority to determine the same as it will." In making this charge of violating the Constitution of the Free Church, Free Presbyterians have appealed to the fact that this Act was passed under the Barrier Act of 1697. The title of this famous Act indi-

* See Vol. XXXI., p. 404. This article was held over to give place to other subjects in the April and May issues.

states its purpose: "Act anent the method of passing Acts of Assembly of general concern to the Church and for preventing of Innovations." The relevant part of the Act bearing on the subject under discussion may now be quoted: "Considering the frequent practice of former Assemblies of this Church, and that it will mightily conduce to the exact obedience of the Acts of Assemblies, that General Assemblies be very deliberate in making the same, and that the whole Church have a previous knowledge thereof, and their opinion be had therein, and for preventing any sudden alteration or innovation, or other prejudice to the Church, in either doctrine or worship, or discipline, or government thereof, now happily established; do, therefore, appoint, enact, and declare, that before any General Assembly of this Church shall pass any Acts, which are to be binding rules and constitutions to the Church, the same Acts be first proposed as overtures to the Assembly, and, being by them passed as such, be remitted to the consideration of the several Presbyteries of this Church, and their opinions and consent reported by their Commissioners to the next General Assembly following, who may pass the same in Acts, if the more general opinion of the Church thus had agreed thereunto." There are two points in this Act which have a direct bearing on the violation of the Free Church's Constitution by the Declaratory Act. (1) The Barrier Act expressly states the kind of Acts with which it deals, viz., Acts "which are to be binding rules and constitutions to the Church." These words are plain enough, and lend themselves to only one interpretation, viz., that Acts which the Church sends down to Presbyteries under the Barrier Act are meant to be "Acts which are to be binding rules and constitutions to the Church," otherwise the collected wisdom of the Church, in General Assembly gathered, is betraying its utter incompetence to deal with legislation. (2) It is also clear from the wording of the Barrier Act that, while it was intended "for preventing any sudden alteration or innovation or other prejudice to the Church, in either doctrine or worship, or discipline, or government thereof," yet, though no doubt it was meant to hinder "sudden" alteration or innovation, it gave a significance to any alteration or innovation in doctrine or worship passed under it that it would not otherwise have but for the fact of having passed through the Barrier Act. It is this aspect of the Barrier Act which, it may safely be surmised, its framers never intended, that aided the

wreckers of the Westminster Confessional doctrine in the Free Church of Scotland. The founders of the Free Presbyterian Church, while holding that the majority in passing the Declaratory Act were acting *ultra vires*, inasmuch as a use was made of the Barrier Act for which it was never intended, at the same time asserted that the Declaratory Act, being inconsistent with the Confession, violated the Constitution of the Free Church. In taking up positions seemingly at variance, there was no inconsistency. Both positions were tenable and consistent with the real facts of the situation created by the ecclesiastical policy of one of the astutest ecclesiastical leaders Scotland ever had, though, alas! his gifts were prostituted to a bad cause. It is true, of course, that in 1894 an Act was passed in which it is enacted "that the Assembly hereby declare that the statements of doctrine contained in the said [Declaratory] Act are not thereby imposed upon any of the Church's office-bearers as part of the standards of the Church; but that those who are licensed or ordained to office in this Church, in answering the questions and subscribing the formula are entitled to do so in view of the said Declaratory Act." This was only a makeshift, and deceived only those who wished to keep their eyes shut. When Principal Rainy found the Free Church in the serious position in which she was placed by the passing of the Declaratory Act, his subtle brain immediately set to work on formulating some method whereby the Declaratory Act would not appear to have the formidable position it really had under the Barrier Act, he fell on what must have appeared to himself and others a real inspiration in his ecclesiastical need. According to this presentation of the case, the Declaratory Act was not the serious piece of legislation that some men took it to be; it was only a "relieving Act." This phrase did ignoble service in many a speech, and captured the imagination of the facile followers of Dr Rainy to such a degree that those who thought differently were laughed to scorn. A relieving Act! What else was it but a relieving Act? It did not need Dr Rainy's subtle brain to coin this phrase, but there was one thing he ought to have laid a little more emphasis on to meet the real situation, and that was that this relieving Act relieved office-bearers from doctrines which were embedded in the constitution of the Free Church. The fact that it was

a relieving Act did not nullify the damaging fact that it violated the Constitution of the Free Church.

A number who were opposed to the Declaratory Act still remained in the Church, and argued that they were not under it. This plausible argument ignored the working of ecclesiastical law. Take, for instance, a supposed case—The members of a whole Presbytery, with one or two exceptions, might refuse to licence a student because he wished to take advantage of the Declaratory Act, the case would be appealed to the Synod by the dissentients, and supposing the majority of the Synod supported the Presbytery, the matter would probably be appealed to the Assembly. The Assembly, in dealing with the case, had no option but to ask the Presbytery to licence the student and to give him the full benefit of any relief the Declaratory Act, its own Act, gave him. No amount of ecclesiastical argumentation could alter this fact, that the Assembly had passed this Act for such a purpose, and no amount of dissents could alter the fact that it was not an inoperative piece of legislation, but operative. Students, therefore, must be licensed and ministers ordained who were in the fullest sympathy with the Declaratory Act, and all the arguments of those who were opposed to it but yet remained in the Church betrayed their incapacity to realise the real logic of the ecclesiastical situation.

It has been argued by those who remained in the Church in 1893 and afterwards refused to enter the Union in 1900, that Free Presbyterians should be silent about being under the Declaratory Act, for (1) the Rev. D. Macfarlane remained in the Church a year after the Declaratory Act was passed, and during that year accepted a call to Raasay. In answer to this we have only to remind our readers that Mr Macfarlane explicitly stated in a letter to the press, reprinted in the *Free Presbyterian Magazine*, vol. XXVIII., p. 150, that it was at the request of the Constitutional party, who were opposed to the Act, that he remained in the Church, in the hope that the Declaratory Act would be repealed at the Assembly of 1893. But even though, it could be proved that Mr Macfarlane was under the Declaratory Act for a year, which he denied, for the reasons stated in the forementioned letter, that does not prove that the Free Presbyterian Church was; for in the formation of the Free Presbyterian Church there was a complete break by

Messrs Macfarlane and Macdonald with the Church which passed the Declaratory Act. (2) It has been argued that the Free Presbyterian Church never repealed this Act. One scarcely wishes to believe that those who use this argument are serious, as it shows an exceptionally low mental acumen, but, as it has been used time and again, and by those of whom better things might be expected, it is necessary to point out for the reason above stated that the Free Presbyterian Church, in making a complete break with the Church of the Declaratory Act, and in going back to the attainments of the Disruption Church, was under no necessity to repeal a law which never had a place on its statute book. The charge, therefore, that the Free Presbyterian Church is still under the Declaratory Act because it did not repeal the same is a piece of inconsequent reasoning that no man who wishes to be credited with even a minimum of logical acumen should ever dream of using. It was entirely different with the Free Church, which claimed to have a continuity with the Free Church up to 1892 and onwards. They were in duty bound to repeal the Declaratory Act in accordance with their profession at the earliest possible opportunity. That opportunity came in 1900, but it is a matter of history that it was not repealed until after the property case had been decided, and it is also a matter of history that the reason of this delay was owing to the question of the Church property then in dispute between the United Free and Free Churches. It has often been a question of interest to us: Supposing there had been no Union, would an effort ever have been made by those who afterwards formed the Free Church to have it repealed? We are aware we are dealing with hypothetical propositions, but propositions which nevertheless are very interesting. In the famous Church Case, Lord James of Hereford put a very interesting question to Mr Salvesen, one of the Free Church counsel: "Supposing," he said, "the majority of the United Free Church said: 'We take that view, and we will administer the Trusts according to their original form.' What would prevent their taking possession of and seeking to administer the property?" To which Mr Salvesen replied: "I think they would have to rescind the Union, because our view is that the Union necessarily involves the abandonment of the principles of the Free Church; but

if they rescinded the Union and came back to the Church, of course they would be entitled to participate along with the Pursuers [i.e., the Free Church.]” In other words, had there been no Union the Free Church would not have been able to claim the property on the pleas she put forward in the case. Such, at any rate, seems to be the inference that may be drawn from the opinion of the learned counsel of the Free Church.

It was because those who afterwards formed the Free Presbyterian Church believed that it was impossible to remain in the Free Church without being bound by the Declaratory Act, with its anti-Scriptural, anti-Confessional teaching, that they left the Free Church as then constituted. Events have proved that they were wisely guided in this matter. Even from a worldly standpoint any little sacrifice made for the cause of truth has been made up more than a hundred-fold. The Lord has owned the stand made in 1893 in the interests of His truth, and there are many now at rest who rejoiced to see the day of deliverance when they experienced a joy which must have been akin to that felt by Israel when they left the bondage of Egypt forever behind.

Miracles of the Old and New Testaments.

Sir William Dawson, at one time the distinguished Principal of MacGill University, Montreal, found time amidst his renowned scientific researches to write quite a number of books in defence of Scripture which more sceptical and less scientific men might read to their advantage. In an interview he was asked on one occasion—“As a scientific man have you any difficulty in accepting the miracles of both the Old and New Testaments?” “None whatever,” was the unhesitating reply. “The two must stand or fall together. I do not think a man can logically reject the Old Testament without also rejecting the New. The evidence of inspiration in the Old Testament, considered as the preparatory dispensation for Christ’s coming, is just as good, in my judgment, as in that of the New. It is something like our geological periods; we do not think it necessary to reject the silurian period because we believe in the carboniferous that came after it. On the contrary, we know that the one was preparatory to the other.”

Sermon.*

Preached to the Free Church General Assembly,
16th May 1844.

BY THE REV. C. J. BROWN.

I.

“I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved” (Hab. ii. 1).

FATHERS and Brethren,—In endeavouring to fulfil the duty which has been assigned to me, I would bear in mind that the object of our assembling to-day is not so much to speak to one another as to speak unto the Lord our God, to pour out our hearts before Him in sorrowful confession of our many, many shortcomings and sins; in order that, betaking ourselves to the fountain of Emmanuel’s blood, and taking hold of the strength of the good and Holy Spirit of Christ, we may humbly and heartily offer ourselves to the Lord, that if He have any delight in us, and if we have found grace in His sight, it may please Him, in infinite mercy, to make some use of us as His instruments, as workers together with Him, in the great work on which His own heart is set, and for which the Son of God died. And thus I think that I may best fall in with the character and design of this service if I shall make it the simple object of these remarks to suggest some things which may form the materials of our after devotions; and, specially, if I endeavour to mark, successively, some of the chief lines of our exceeding guilt and

* This remarkable sermon was preached to the Free Church General Assembly, 16th May 1844. In addition to the members of Assembly present, there was an audience of 3000 persons in the hall of Canonmills, “deeply impressed, interested and devout,” so runs the report. The sermon made a profound impression. “The impression produced,” says the account, “was very great. Many, both in the Assembly and among the audience, were affected even to tears. The leading sins of the ministry were enumerated and laid bare, and charged home with an impressiveness of scriptural appeal, and a searching power, which all very evidently felt. The attention of the audience, from the beginning to the close, was unbroken. When Mr Brown had concluded, the 11th, 12th, and 13th verses of the 51st Psalm were sung, after which Dr Duncan being called upon, offered up an earnest, copious, and most suitable prayer.”
—Editor.

shortcoming before the Lord, first, in reference to the Ministry, and then, more briefly, in reference to the Eldership and the People.

I. I would first call upon myself, and every Minister present, every watchman on the walls of Zion to take up the language of the text, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." "Speak, Lord; for thy servant heareth." I will watch to see what Thou wilt say unto me of mine iniquities and sins, as one set by Thee to "watch for souls as they that must give account."

i. And I feel constrained to begin, as the root and spring of all our sins as Ministers together, with the low state of our souls as Christians, the low state of religion in our own hearts. I assume in this, fathers and brethren, that we are Christians, that we are converted men; although the Lord is witness that I assume it not as thinking it a matter of course in reference to myself, at least: and I do believe that it were a very salutary thing this day, be our state and character before God what it may, if we were bearing solemnly in mind that a man may preach the gospel to others and be himself a castaway; that Ministers are in singular hazard of deceiving themselves in this matter; that many will say another day, Lord have we not prophesied in Thy name, and in Thy name cast out devils, to whom He will answer and say, I never knew you, depart from Me; that Judas was the last of all the twelve, when the announcement was made, "One of you shall betray Me," to put the question, "Lord, is it I?" O it were well if we this day heard that great and gracious One addressing the inquiry to each of us, with which He thrice prefaced the command, "Feed my sheep," "Feed my lambs," "Simon, son of Jonas, lovest thou me?" Blessed if we shall be able, with humble hope, to answer, "Lord, Thou knowest all things; Thou knowest that I love Thee."

As we ought not to be Ministers at all, however, if we be not Christians, regenerated men, so, assuming this, I believe that one of our chief sins, and the parent of all other evils in the really Christian ministry together, is to be found in the low state of godliness, of the life of God, in our own souls. I am aware that this statement is liable to be misunderstood; and all I can afford time to say, to obviate misapprehension, is just this, that I am not here comparing us with our former selves. In

this view, perhaps, we may have made some happy progress; and this, that we are not quite so far off as before, may just be the secret of our seeing more distinctly to-day our fearful distance from the mark. I am comparing our spiritual state with such words, such notes of a lively and prosperous Christian as the following:—"Our conversation is in heaven—Thy word was found of me, and I did eat it; and it was to me the joy and the rejoicing of my heart—To me to live is Christ—Enoch walked with God—I press towards the mark—My soul thirsteth for God, for the living God; when shall I come and appear before God?"

Now let me try if I can bring out, in a sentence or two, the vital connection between this state of the soul and the discharge of the whole work of the ministry. See it, for instance, in that word of Paul (II.Tim. i. 12), "I suffer these things; nevertheless I am not ashamed, for"—mark the secret of his heroic bearing; we talk of the magnanimity, the heroism of Paul; but observe the secret of all his labours and toils and sufferings—"for I know," says he, "whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Ah! that is what will make a man go through the flames for Christ, that element deep and strong in his soul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." Or, see the same in the words of David we were just singing, "Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee"; then—Lord, how shall I teach Thy ways, unless I am seeking to walk close and straight in them myself—unless, restored and upheld by Thy good Spirit, I am both discovering and loathing my own ways, and carefully and constantly seeking to tread in Thine? Or take it thus—Our themes, fathers and brethren, the hinges of the ministry, are Sin and Christ. Well, how shall a man discover the sins of others, solidly and tenderly, not harshly, but tenderly and lovingly, who is not seeing and weeping in secret places over his own iniquities? And as for Christ, the very idea of the Christ, the Beloved of the Father, His "elect, in whom His soul delighteth," is one of the heart and soul. It is not to be taken up by mere intellectual apprehension. "The love of Christ constraineth us,"

says Paul, giving the spring of his whole labours. "Lovest thou Me," Peter? then "Feed my lambs," "Feed my sheep"—thou can'st never feed them otherwise. "That which we have seen and heard declare we unto you." "Out of the abundance of the heart the mouth speaketh."

Or take this view of it. The Word is our instrument, our sword. But the way to get into the very heart of the Word, and to get the Word into our heart, so as to have it inwrought into our very being, is nothing else than our living on it in secret; praying over it, weeping, rejoicing over it. Thus it becomes our own, and we come to use and wield it with facility. Otherwise, the Word is to a man what Saul's armour was to David when he said, "I cannot go with these, for I have not proved them." It is a cumbrous, clumsy thing hanging about a man which he can make no use of. The theme, in short, is endless. If we are not prospering in soul, living much in secret prayer, we are cut off from the fountain of all our strength for the ministry together. What guilt lies on us in this whole matter! What mischief have we thus done to souls! What good have we not failed to do! What endless opportunities have we lost! We, who ought to have been "ensamples to the flock"—we, who have had so many and peculiar advantages for walking with God (for I can never admit that our familiarity with divine things, often as we suffer it to become a snare to us, is not in itself a mighty privilege and advantage), alas, our distance from Him has all but paralysed our ministry! We have not dwelt in the secret place of the Most High. We have not lived under the powers of the world to come. We have not walked humbly, and softly, and mournfully before the Lord. We have not gloried in the cross of Christ. His Word has not dwelt richly in us. We have not "spoken because we believed." I have no doubt we have spoken what we believed, but too little because—because we "could not but speak the things which we had seen and heard." Thus have we been too much in our own work like some nervous, sickly man that must work, rather because he is yet upon his feet. But we have wanted the spring, and vigour, and elasticity of the ministry, which comes from a sound, healthy state of the soul before God. "Have mercy upon me, O God, according to Thy loving kindness; according unto the

multitude of Thy tender mercies, blot out my transgressions."

2. If we have felt anything, beloved, of this parent guilt—this inner, central iniquity—I may mark more briefly a second line of ministerial sin coming necessarily out from that centre. I refer to very faint impressions of the character and great objects and ends of our ministry. Take these, for brevity's sake, in that one word, "Come with me, and I will make you fishers of men"—"from henceforth thou shalt catch men." Now, there is one simple way in which, I think, it may come out this day, by the Lord's blessing, to our painful and sorrowful apprehension, how faint have been our impressions of this the great character and end of our work. I allude to the little concern we have felt, comparatively (and here I cannot speak without trembling and dismay), the little real hearty concern we have felt, provided we were carried in some comfortable manner through our work, about the spiritual fruits and results of it—whether souls were verily saved by it or no. Ah! the truth here comes out too undeniably in such a contrast as that, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh." "God is my record, how greatly I long after you all in the bowels of Jesus Christ." "My little children, of whom I travail in birth until Christ be formed in you." "Now we live if ye stand fast in the Lord." I would venture to ask ministers who know what prayer about their work is, whether they are accustomed to pray much for the success of their sermons after they have been preached, when the work of the day is over, as we say. I fear the fact on this head will be found to disclose some painful things, evincing that, even when we have prayed, the object of concern with us has more been, at bottom, the assisting and carrying through of the messenger than the saving success of the message.

Some one perhaps will say that issues are God's and duty only ours. No doubt issues, issues from death, are God's, to accomplish them: but O! they are ours to long, and strive, and pray and pant after them. And, in truth, we never can do our duty till we are in that spirit; till we feel, in some measure, about the souls of

unconverted men, as we should about persons intoxicated and lying half asleep in a house in flames. "I became all things to all men," says Paul, "that I might by all means save some." It was the intense desire of saving some, pulling them out of the fire, that impelled him to the using of all possible means, now this one, and now that—"to the Jews I became as a Jew, that I might gain the Jews; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." And elsewhere in his writings (I. Thess. ii. 8), "Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us"; anything to save your souls—"for ye remember," he adds, "our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." A few verses before he had said, "we were bold in our God to speak unto you the gospel of God with much contention"; again, immediately, "we were gentle among you, even as a nurse cherisheth her children." But whether it were the boldness of the lion, or the gentleness of the mother and nurse, the secret of each lay there, "so being affectionately desirous of you," etc., "I am made all things to all men, that I might by all means save some." Look how it is in any other matter. If a man goes to negotiate some affair at a market, or with a mercantile house, it is little comfort to him that he has gone to the place and made his proposals if the bargain is not closed—if the gain is not secured, the affair brought to a successful issue. Ah! souls are our gain, fathers and brethren, our hire and wages. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." Why are we so indifferent about our profits and gains? "My dearly beloved and longed for, my joy and crown"—"what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" "Compel them to come in," says the Lord. The counterpart of that is not "doing our duty," in the ordinary sense of the word, but it is the giving men no rest, and "giving the Lord no rest"—pleading with men for God, and with God for men—longing, agonising to pluck souls as brands from the burning—labouring in the spirit of these words, "whom we preach, warning every man, and teaching

every man in all wisdom, that we may present every man perfect in Christ Jesus." "I acknowledge my transgressions, Lord, and my sin is ever before me"—"God be merciful to me a sinner."

3. Let me mark a third line of ministerial guilt, inseparably connected with these, in our little, little realising of the exceeding weight and responsibility of the Ministry. One verse here is a volume. "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of life unto life, and to the other the savour of death unto death." No wonder if Paul adds, "and who is sufficient for these things?" No wonder if he speaks elsewhere of being with the Corinthians "in weakness, and in fear, and in much trembling." Alas, that there is so little of this trembling among us—that we can enter our pulpits with so light a heart, especially when we have got our preparations pretty well completed. Ah! surely that were just the time, if we felt aright, to be most of all weighed down in spirit by the recollection "to the other the savour of death unto death." No doubt we cannot make the word to be the savour of life unto life to any soul. But what if it fail of this through our fault—what if, through our fault, it become the "savour of death unto death?" Can we, indeed, deceive ourselves so far as to doubt that in many, many cases it actually has? "O Lord, have mercy upon me"—"deliver me from blood-guiltiness, and my tongue shall sing aloud of thy righteousness!" How lightly have we often spoken in the public prayers of the word not returning to God void! Doubtless it shall not. But what if it have found its issue and fruit, through our neglect, in the aggravated destruction of our hearers? I find Dr Kalley of Madeira, in a letter addressed a few weeks ago to a society in this country, speaking of the Word of God, under the figure of "a conductor for the galvanism of heaven." "It stretches forth," says he, "from God into our world, and when its point is directed to the soul of man, there is a transmission of power, compared with which that of all the batteries on earth is nothing. It may consume—it may become the savour of death unto the soul, adding the most agonizing torments to the eternal misery of an immortal spirit. With what feelings—with what care and prayer should we employ so tremendous an engine,

lest through our fault it destroy." That is in the spirit of the apostle, "who is sufficient for these things?"

4. This leads me to mark a fourth great line of ministerial guilt, in our very faint impressions of where the strength and sufficiency of the Minister alone reside. Ah! we are too little with thee, Lord—too little in thy secret place—too little conversant with the great end of our ministry—the quickening of the dead, raising souls from the grave of trespasses and sins, bringing sinners into vital union and communion with Jesus Christ—to enter much into that word, "the weapons of our warfare are mighty through God"; "our sufficiency is of God"; "when I am weak, then am I strong." For the ends we are practically very much satisfied with, our own strength may well enough suffice. It may be enough for preparing a suitable sermon and preaching it; but it will not suffice to save lost souls; and what we need is to go to our sermon, and to our pulpit, feeling, Lord, I go, under thee to pluck men as brands from the burning—to open their eyes, and turn them from darkness to light—to espouse sinners, in an everlasting betrothment, to Christ Jesus—to present every man perfect in Christ Jesus. Who is sufficient for these things? In such a work weakness is strength. Strength is but deep-felt weakness linking itself to the arm and word and love of Jehovah. Here the little child is truly the "greatest in the kingdom of Heaven." "My strength is made perfect in weakness."

How little have we known of that baptism of suffering and humiliation, which Moses underwent, and Joseph, and David, and Paul—Luther, also, and Zwingle, and all that have been greatly blessed of God in any age! We have known little of the mystery of combining the careful use of all appointed preparations and means, with the renunciation of all—of using them, and yet, in the very act, paradox though it may seem, renouncing them—aye, and the more complete they are, the more renouncing them, and the more simply and singly looking to the Lord alone. "What was felt most," (writes Dr Duff in the account of his memorable shipwreck), "as being to him irreparable, was the entire loss of all his journals, notes, memorandums, essays, etc., etc., the fruits, such as they were, of the reflection and research of many years, when he possessed special opportunities which he could never expect again to realise. 'But they are gone,' was his own written de-

claration at the time, 'they are gone'; and blessed be God I can say 'gone,' without a murmur. So perish all earthly things; the treasure that is laid up in heaven alone is unassailable. . . . The only article which was recovered, in a wholly undamaged state, was a quarto copy of Bagster's Comprehensive Bible and Psalm Book. . . Ah! the lesson and the schooling of a mysterious Providence seemed now complete; and its designs and intentions perfectly developed. . . It seemed as if the heavens had suddenly opened, and a voice from the Holy One had sounded with resistless emphasis in his ears, saying, 'Fool that you are, to have centred so unduly your cares and anxieties and affections on books and papers! So intense and devoted was the homage of your heart towards these in the eyes of the heart-searching God, that, as there seemed no other method of weaning you from them, your heavenly Father, to save you from the doom of an idolater, has in mercy to your soul removed the idols—sinking them all to the bottom of the deep, or scattering them in useless fragments on this desolate shore—all, all save one, and that is, the ever-blessed Book of life. Here is the Bible for you—grasp it as the richest treasure of infinite wisdom and infinite love—a treasure which, in the balance of heaven, would outweigh all the books and papers in the universe. Go, and prayerfully consult that unerring chart—that infallible directory—humbly trust to it, and to your God; and never, never will you have reason to regret that you have been violently severed from your idols, as thereby you become more firmly linked by the golden chain of grace to the throne of the Eternal*.' How little, thus also, through ignorance of our own utter insufficiency, have we known of prayer! As for Luther's three hours

* Duff on India and India Missions, pp. 492-4. I would add that the importance of anxious and careful preparation, both for the ministry in general, and for the pulpit, every Lord's Day in particular, is not to be over-estimated. Nothing can be more mistaken, however, than the sort of 'antagonism' which we are apt to conceive of, and in our folly and carnality often to create between such preparations, and a spirit of simple dependence upon God. Never, perhaps, on various accounts has a minister more cause to hang, with childlike simplicity, on the arm and promise of the living God—in a sense renouncing his whole preparations, in the very act of making the fullest use of them, than just when they are the most complete and satisfactory, in their own place, and for their own ends.

of prayer, daily, it is now rather an anecdote we tell, than a thing at all approached to. And yet we fail less seriously in the time, than in the spirit of this exercise—the spirit which would come out of the soul's being intensely set on the end of the ministry, in the excellency of it, the exceeding difficulty of it, and the divine promise of it—the spirit of Jacob's wrestling with the Angel of the Covenant, and of Moses' strange unearthly pleading upon the Mount—of Jacob's "I will not let thee go, except thou bless me," and Moses' answer to the Lord's, "let me alone"—"remember, Lord, Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self," etc., etc. (Exodus xxxii. 9-14). How little do we know of such pleading as that in Exodus xxxiii. 12-15, divinely applicable to the ministry, throughout, "and Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto Him, if thy presence go not with me, carry us not up hence." How wanting have we been, alike, in pleading with God for our people, and with our people for God! "Hide thy face, Lord, from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me."

(*To be continued.*)

The Blessedness of Trial.

Oh, what owe I to the file, to the hammer, to the furnace of my Lord Jesus! who hath now let me see how good the wheat of Christ is that goeth through His mill and His oven, to be made bread for His own table. Grace tried is better than grace, and it is more than grace, it is glory in its infancy. Who knoweth the truth of grace without a trial? Oh, how littlegetteth Christ of us but that which He winneth (to speak so) with much toil and pains! And how soon would faith freeze without a cross. When Christ blesseth His own crosses with a tongue, they breathe out Christ's love, wisdom, and care of us.—*S. Rutherford.*

Notes of Sermons.

Preached by the Rev. Kenneth Bayne, in the Gaelic Chapel, Greenock, 6th, 13th, 20th, and 27th February 1820.

“ And that, knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed ” (Roms. xiii. 11).

[HE considered the text as an address to professors of religion, real converts, who had, many of them, been of long standing in the church, but had become supine, slothful, and secure in their religious course; he considered the text as an exhortation to them to shake off their security and awake from their spiritual slumbers]. And for this purpose he proposed—(1) To make some preliminary observations in regard to some things evidently supposed and implied in the text. (2) Consider more particularly the duty enjoined in the text; and (3) Consider the motives to enforce the duty in the end of the verse—“For now is your salvation nearer than when we believed.” The preliminary observations were—(1) It was supposed that the Gospel had been preached, not only as to the truths and doctrines contained in it, but, also, as to the practical influence these doctrines would have on the lives of those who rightly believed them. (2) It was supposed that young converts and others who, though they had rightly believed the Gospel, yet needed a constant course of teaching and instruction afterwards, in order to their persevering in a religious course. (3) It was supposed that notwithstanding of the above two things, yet God often permitted persons who had continued long in a religious course, and even, not unfrequently, young converts, to become supine, careless, slothful, and secure, to a certain degree. [These were the particulars of the first discourse. The first two things were illustrated in a more general way, the third more fully and particularly. In illustrating this last he had the following causes or evidences]:—

(1) The remains of indwelling sin and its operation in the heart. (2) The examples of this which are given in the Scriptures as the ten virgins (Matt. xxv.)—five of whom were wise. (3) The many calls and counsels given through the Scriptures for persons of this description to awake out of their slumbers. (4) The matter of fact which was evidently seen almost in all ages where

persons came near death they wished then to be awakened.

[On the 13th February, Mr Bayne began on a fourth preliminary observation which was]—That although God permitted his own people to become supine, careless, and secure, yet He, at various times and in various ways, called His people to awake and shake off their sloth and security. This He did in general by His Word, ordinances, and providences. But more particularly He called them to awake and they knew that He called them. 1. Wherever the Gospel was preached with the Holy Ghost sent from heaven attending it. 2. God calls His people to awake, where the Word of God is read or heard with any power attending it, convincing of sin or of duty—there He is calling, and they know it. 3. In secret or in social prayer God often calls on persons to awake from security, and they know it by impressions which they feel on these occasions. [On the 20th February, after repeating the above particulars, he added]—4. That God called persons to awake, and they knew He did so when He visited them with trials and afflictions.

[He was full on this particular showing, almost in all cases, afflictions came as rebukes and chastisements for sin in God's people. He said there might be but one exception to this, perhaps, viz., in the case of those who were eminently advanced in holiness—where God sometimes tried them merely for the purpose of trying their faith and other graces, as in the cases of Abraham and Job]. 5. He called them by desertions when He left them for a time as to the communication of divine influence; although He would never leave His own people finally. 6. He called them to awake when He came near them at death. Then He called them to awake out of sleep.

[Lord's Day, 27th February. Mr Bayne came to the second head of method—to consider more particularly the duty enjoined in the text. He named the following particulars:—1. Be earnestly concerned to know that you are in such a situation—you must first know this, or you will never seek to get out of it. 2. Consider it and lay it to heart seriously. 3. Exhort yourselves to get out of it—shake off sloth and awake from sleep. 4. Remember from whence you are fallen and repent and do the first works. 5. Let all such compare their present and former conditions that they may know rightly the difference. 6. Let them gird up the loins of their mind, be sober, and hope to the end. [On the first he showed the different ways in which the unregenerate and the regenerate acted under the know-

ledge they had of their different states. On the second he laboured to get us to begin and shake off sloth—to seek first the Kingdom of Heaven—to labour for the meat that endureth forever—to work out our salvation with fear and trembling—to give diligence to make our calling and election sure. And said as this slothful condition hindered us from giving diligence to attain assurance of our good estate; so where assurance was not attained persons had not the comforts of religion—and this was the occasion of their falling into a supine and slothful condition, the one had an influence on the other. [Mr Bayne had one other discourse on the same text, but on account of personal affliction the writer did not hear it delivered].

Christian at Interpreter's House.

BY JOHN BUNYAN.

I.

THEN Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the Gate he would come at the house of the Interpreter, at whose door he should knock; and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

Then he went on, till he came at the house of the Interpreter, where he knocked over and over: at last one came to the door, and asked, Who was there?

Christian—Sir, here is a traveller, who was bid by an acquaintance of the good man of this house to call here for my profit: I would therefore speak with the master of the house. So he called for the master of the house; who after a little time came to Christian, and asked him what he would have?

Sir, said Christian, I am a man that am come from the City of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the Gate, at the head of this way, that if I called here you would show me excellent things, such as would be a help to me in my journey.

Then said the Interpreter, Come in; I will show thee that which will be profitable to thee. So he commanded his man to light a candle, and bid Christian follow him: so he had him into a private room, and bid

his man open a door, the which when he had done, Christian saw the picture of a very grave person hung up against the wall, and this was the fashion of it: It had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head. Then said Christian, What meaneth this? Interpreter—The man whose picture this is, is one of a thousand; he can beget children, travail in birth with children, and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth written upon his lips: it is to show thee that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is, to show thee, that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorised to be thy guide in all difficult places thou mayest meet with in the way: wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen; lest, in thy journey, thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which after he had reviewed a little while, the Interpreter called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, "Bring hither water, and sprinkle the room;" the which when she had done, it was swept and cleansed with pleasure. Then said Christian, What means this? The Interpreter answered, This parlour is the heart of a man, that was never sanctified by the sweet grace of the Gospel: the dust is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the Law; but she that brought water and did sprinkle it, is the Gospel. Now whereas thou

sawest that, so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith: this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue it. Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the damsel lay the dust, by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it; and consequently fit for the King of Glory to inhabit.

I saw moreover in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the oldest was Passion, and the name of the other, Patience: Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: but Patience is willing to wait.

Then I saw that one came to Passion and brought him a bag of treasure, and poured it down at his feet; the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags. Then said Christian to the Interpreter, Expound this matter more fully to me.

So he said, These two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come: for as here thou seest, Passion will have all now, this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them, than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all

away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.

Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts: 1. Because he stays for the best things; 2. And also because he will have the glory of his, when the other has nothing but rags.

Interpreter—Nay, you would add another, to wit, the glory of the next world will never wear out, but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have its time to come; but last gives place to nothing, for there is not another to succeed: he therefore that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly. Therefore it is said of Dives, "In thy lifetime thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

Christian—Then I perceive it is not best to covet things that are now, but to wait for things to come.

Interpreter—You say truth; "For the things that are seen are temporal; but the things that art not seen are eternal." But though this be so, yet since things present, and our fleshly appetite, are such near neighbours one to another; and again, because things to come, and carnal sense, are such strangers one to another; therefore it is that the first of these so suddenly fall into amity, and that distance is so continually between the second.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter. Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the Devil; but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back-side of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast, but secretly, into the fire.

Then said Christian, What means this? The Interpreter answered, This is Christ, who continually with the oil of his grace maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of His people prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul.

(To be continued.)

A Letter of the Rev. D. Macfarlane to the Rev. D. Graham, Shildaig.

F.P. Manse, Raasay, 26th February 1902.—My dear Friend,—I received your valuable letter of the 19th inst. With regard to the passage of Scripture you quote in your letter—"Saw ye Him," etc., it is they who found Him that ask the question. I have been speaking from texts in the Book of Songs for the last three Sabbaths. The Beloved came to me this winter, making Himself known to me more magnificently than I have experienced during the past forty-six years of my profession, and led me to that portion of Scripture which describes the happy communion between the Church and Christ. From your reference to that sanctuary of God's Word, I infer that you are favoured with a gracious visit from the Beloved, Jesus. His visits are sovereign, and when He comes He draws the soul after Him, and makes the believer remember "the days of old," mourn over his past sins and shortcomings, and makes him resolve and endeavour through grace to begin anew to follow Him. His assurance of a saving interest in Christ is confirmed, and he is overwhelmed with grateful wonder at the Lord's great mercy to him. His youth is renewed like the eagle, and he is willing to serve his Lord and Master. But it is only through the lattice Christ reveals Himself to His people in this world; in heaven they shall see Him as He is. By His visits He wins them from this lower world, and ripens and makes them willing to depart to be with Him where He is. . . . With our kindest regards to all.—Yours very sincerely, D. Macfarlane.

An Leabhar=Ceasnachaidh Farsuinn.

C. 38. C' arson a bha e feumail gu 'm biodh an t-Eadar-mheadhonair 'n a Dhia?

F. B' fheumail gu 'm biodh an t-Eadar-mheadhonair 'n a Dhia, a chum gu 'n cumadh e suas, agus gu 'n coimhreachadh e an àdur daona o bhi air a chur fodhale fearg neo-chrìoch-nach Dhé agus cumhachd a' bhàis, a chum luach agus éifeachd a thoir d' a fhulangasaibh, d' a ùmhlaichd, agus d' a eadar-ghuidhe, agus mar sin, gu 'n dioladh e ceartas Dhé, a dheadh-ghean fhaghail, pobull sònruichte a chosnadh, a Spiorad a thabhairt doibh, buadhachadh thar an uile naimh-dean, agus an tabhairt gu slàinte shiorruidh.

C. 39. C' arson a bha e feumail gu 'm biodh an t-Eadar-mheadhonair 'n a dhuine?

F. B' fheumail gu 'm biodh an t-Eadar-mheadhonair 'n a dhuine, a chum gu 'n àrdaicheadh e ar nàdur, gu 'n coimhlionadh e ùmhlaichd do 'n lagh, gu 'm fuilingeadh e agus gu 'n déanadh e eadarghuidhe air ar son 'n ar nàdur, gu 'm biodh co-mhothachadh aige r' ar n-anmhuinneachdaibh, gu faigheamaid uchd-mhacachd cloinne, agus gu 'm biodh againn comhfhurtachd agus cead dol le dànachd gu Rìgh-chaithir nan gràs.

C. 40. C' arson a bha e feumail gu 'm biodh an t-Eadar-mheadhonair 'n a Dhia agus 'n a dhuine ann an aon phearsa?

F. An t-Eadar-mheadhonair a bha ri Dia agus duine a réiteachadh, b' fheumail gu 'm biodh e féin 'n a Dhia agus 'n a dhuine, agus sin mar an ceudna ann an aon phearsa, chum gu biodh oibre fa leth gach nàduir dhiubh air an gabhail gu taitneach le Dia air ar son-ne, agus gu déanamaid bun asda, mar oibribh a' phearsa uile.

C. 41. C' arson a ghoireadh Iosa d' ar n-Eadar-mheadhonair?

Ghoireadh Iosa d' ar n-Eadar-mheadhonair, a chionn gu bheil e a' saoradh a phobuill o 'm peacaibh.

C. 42. C' arson a ghoireadh Crìosd d' ar n-Eadar-mheadhonair?

F. Ghoireadh Crìosd d' ar n-Eadar-mheadhonair, a chionn gu robh e air 'ungadh leis an Spiorad Naomh, thar tomhas, agus mar sin air a chur air leth, agus air a làn-sgeudachadh leis gach uil' ùghdarras agus comas, a chum dreuchdan fàidh, sagairt, agus Rìgh 'Eaglais féin a chur an gnìomh, araon 'n a staid irioslachaidh agus àrdachaidh.

C. 43. Cionnus a tha Crìosd a' cur dreuchd fàidh an gnìomh

F. Tha Crìosd a' cur dreuchd fàidh an gnìomh, le bhi foillseachadh d' a Eaglais, anns gach linn, le 'fhocal agus le a Spiorad, air iomadh dòigh frithealaidh uile thoil Dhé, anns na nithibh a bhuineas d' am maith spioradail, agus d' an slàinte.

C. 44. Cionnus a tha Crìosd a' cur dreuchd Sagairt an gnìomh?

F. Tha Crìosd a' cur dreuchd Sagairt an gnìomh, ann e féin a thoirt suas, aon uair 'n a lobairt, gun smal do Dhia, chum a bhi 'n a réite air son peacaidh a phobuill, agus ann a bhi dèanamh gnàth eadar-ghuidhe air an son.

C. 45. Cionnus a tha Crìosd a' cur dreuchd Rìgh an gnìomh?

F. Tha Crìosd a' cur dreuchd Rìgh an gnìomh, ann a bhi gairm o 'n t-saoghal, pobull dha féin, agus ann a bhi tabhairt dhoibh luchd-riaghlaidh, reachda, agus comas smachdachaidh, tre 'm bheil e gu faicsinneach 'g an riaghladh; ann a bhi tabhairt gràsa slàinteil d' a dhaoineibh taghta, a' toirt duais d' an ùmhlaich, agus a' toirt ach-mhasan dhoibh air son am peacaidh, 'g an dìon agus 'g an cùmail suas, fuidh 'n uile bhuairidhean agus fhulang-asaibh, a' càsg agus a' toirt buadh air an naimhdean, agus ag òrdùchadh gu cumhachdach nan uile nithe chum a ghlòire féin, agus am maith-san: agus mar an ceudna ann an dìoghaltas a dhèanamh air a' chuid eile, aig nach 'eil eòlas an Dia, agus nach 'eil ùmhal do 'n t-soisgeul.

C. 46. Ciod bu staid irioslachaidh do Chrìosd?

F. B' i staid irioslachaidh Chrìosd, an staid ìosal ud anns an d'rinn e air ar son-ne, e féin fhalamhachadh d' a ghlòir; ghabh e cruth seirbhisich air féin, 'n a ghineamhuinn agus 'n a bhreith, 'n a bheatha, 'n a bhàs, agus an déigh a bhàis gu ruig àiseirigh.

C. 47. Cionnus a dh' irioslaich Crìosd e féin 'n a ghineamhuinn agus 'n a bhreith?

F. Dh' irioslaich Crìosd e féin 'n a ghineamhuinn agus 'n a bhreith, anns, air dha o 'n uile bhithbhuantachd, bhi 'n a Mhac do Dhia, ann an uchd an Athar, gu 'm facas iomchuidh leis, ann an iomlanachd na h-aimsir, bhi 'n a mhac an duine, air a dhèanamh o mhnaoi, a bh' ann an staid ìosal, agus bhi air a bhreith leatha le iomadh gnè no ceum irioslachaidh thuilleadh 's a tha gnàth-aichte.

C. 48. Cionnus a dh' irioslaich Crìosd e féin 'n a bheatha?

F. Dh' irioslaich Crìosd e féin 'n a bheatha, le e féin a chur fuidh 'n lagh a choimhlion e gu foirfe, agus le bhi

còmhrag ri nithibh tarcuiseach an t-saoghail, buairidhean an diabhuil, agus anmhuinneachda na feòla, araon iad sin a bhuineas gu coitchionn do nàdur an duine, no iadsan a tha gu h-àraid an co-chuideachd na staid ìosail ud anns an robh esan.

C. 49. Cionnus a dh' irioslaich Crìosd e féin 'n a bhàs?

F. Dh' irioslaich Crìosd e féin 'n a bhàs; le, e bhi air a bhrath le Iudas, air a thrèigsinn le 'dheiscioblaibh, le fanoid a dhèanamh air, agus le bhi air a chur suarach leis an t-saoghal, air a dhiteadh le Pilat, air a phianadh le luchd geur-leanmhuinn, air dha mar an ceudna còmhrag a dhèanamh ri uamhasan a' bhàis, agus cumhachdan an dorchadais, cudthrom feirge Dhè a mhothachadh agus a ghiulan, leag e sìos a bheatha mar thabhartas, air son peacaidh, a' fulang bàs cràiteach, maslach, agus malluicht' a' chroinn-cheusaidh.

C. 50. Cia iad na nithe 's an robh Crìosd air 'irioslachadh an dèigh a bhàis?

F. B' iad na nithe 's an robh Crìosd air 'irioslachadh an dèigh a bhais, gu 'n robh e air 'adhlacadh, agus gu 'n d' fhan e ann an staid nam marbh, agus fuidh chumhachd a' bhàis gus an treas là, ni bha air mhodh eile air a chur sìos, anns na bhriathraibh so chaidh e sìos do ifrinn.

C. 51. Ciod is staid àrdachaidh do Chrìosd?

F. Tha staid àrdaichte Crìosd, 'n a aiseirigh, 'n a dhol suas, 'n a shuidhe aig deas-làimh an Athar, agus 'n a theachd a rìs, a chum breth a thoirt an t-saoghal.

C. 52. Cionnus a bha Crìosd air 'ardachadh 'n a aiseirigh?

F. Bha Crìosd air 'ardachadh 'na aiseirigh, ann a mheud 's nach fac e truaidlidheachd 's a' bhàs, (do bhrìgh nach robh 'n comas gu 'n cuimhadh esan leis;) agus air bhi do 'n chorp sin fèin anns an d' fhuiling e, air a chur gu fìor r' a anam le bhuadhaibh nàdurra; (ach gidheadh as eugmhais bàsmhorachd, agus anmhuinneachda coitchionn eile, bhuineas do 'n bheatha so;) dh' èirich e a rìs o na marbhaibh air an treas là, le a chumhachd fèin, leis an do thaisbein e gu 'm b' e fèin Mac Dhè, gu 'n do dhiol e ceartas Dhè, gu 'n do bhuadhaich e air a' bhàs, agus air-san aig an robh cumhachd a' bhàis: agus gur e Tighearna nam beò agus nam marbh e; agus rinn e na nithe so uile mar neach follaiseach, Ceann Eaglais fèin, chum am fireanachadh, am beothachadh ann an gras, an cumail suas an aghaidh an naimhdean, agus gu 'n dèanamh cinnteach mu 'n aiseirigh fèin o na marbhaibh aig an là dheireannach.

C. 53. Cionnus a bha Chrìosd air 'ardachadh 'n a dhol suas?

F. Bha Chrìosd air 'ardachadh 'n a dhol suas, le e bhi an dèigh 'aiseirigh, gu tric air a thaisbeanadh d' a Abstolaibh, agus a' còmhraidh riu, a' labhairt mu na nithibh a bhuineas do rìoghachd Dhé, agus a' toirt àithne dhoibh, an soisgeul a shearmonachadh do gach uile chinneach; dà fhichead là 'n dèigh 'aiseirigh chaidh e 'n ar nàdur, agus mar ar Ceann, a' tabhairt bhuaidh le luathghair os ceann ar naimhdean, gu follaiseach suas gus na néamhaibh a 's àirde, a chum ann an sin tìodhlaca fhaghail do dhaoineibh, a chum ar n-aignidh a thogail suas gus a sin, agus a chum àit ullachadh dhuinn, far am bheil agus am fan e fèin gus an tig e'n dara uair, ann an deireadh an t-saoghail.

C. 54. Cionnus a tha Chrìosd air 'ardachadh 'n a shuidhe aig deas-làimh Dhè.

F. Tha Chrìosd air 'ardachadh 'n a shuidhe aig deas-làimh Dhè, ann a bhi mar Dhia-dhuine air 'ardachadh gus an deadh-ghean is mò, o Dhia an t-Athair maille ri uile-iomlanachd aoibhneis, gloire, agus cumhachd os ceann na h-uile nithibh air nèamh agus air talamh; agus a' tional agus a' seasamh na h-Eaglais, agus a' ceannachadh a naimhdean, agus a' lìonadh a mhinistirean agus a phobuill, le tìodhlacaibh agus grasaibh, agus a' dèanamh eadar-ghuidhe air an son.

C. 55. Cionnus a tha Chrìosd a' dèanamh eadar-ghuidhe?

F. Tha Chrìosd a' dèanamh eadar-ghuidhe, le e fèin a thaisbeanadh do ghnàth, 'n ar nàdur, am fianuis an Athar air nèamh, ann an toilltinneas 'umhlachd, agus 'lobairt air talamh, a' taisbeanadh gur toil leis iad so a bhi air am meas do na h-uile chreidmheach, a' freagradh gach uil' agartas a ta 'n an aghaidh, a faghail doibh sìth coguis, ged tha fàilneachadh, làthail annta-san, agus cead dol le dànachd gu cathair-rìoghail nan gràs, agus a' gabhail ri 'm pearsaibh, agus an seirbhis gu taitneach.

C. 56. Cionnus a tha Chrìosd gu bhi air 'ardachadh, 'n theachd a ris, chum breth a thoirt air an t-saoghal.

F. Tha Chrìosd gu bhi air 'ardachadh 'n a theachd a ris a thoirt breth air an t-saoghal, ann a mheud agus esan air an d' thugadh breth, agus a dhìtheadh gu h-eucorach le daoineibh aingidh, gu 'n tig e a ris anns an là dheireannach ann an cumhachd mòr; agus ann an làn-fhoillseachadh a

ghlòire féin, agus glòir 'Athar le 'uil' Ainglibh naomha le h-àrd-iolaich, le guth an àird-Aingil, agus le trompaid Dhé, a thoirt breth air an t-saoghal ann an ceartas.

C. 57. Ciod iad na sochairean a choisinn Crìosd, le eadar-mheadhonaireachd?

F. Choisinn Chrìosd, le 'eadar-mheadhonaireachd, saorsa, maille ri uile shochairean eile choimh-cheangail nan gràs.

C. 58. Cionnus a tha sinn air ar déanamh 'n ar luchd-co-pàirt do na sochairibh a choisinn Crìosd?

F. Tha sinn air ar déanamh 'n ar luchd-co-pàirt do na sochairibh a choisinn Crìosd, trid an cur ruinn, agus is i so obair Dhé an Spioraid Naoimh gu h-àraid.

C. 59. Cò iad a tha air an déanamh 'n an luchd-co-pàirt do 'n t-saorsa sin trid Chrìosd?

F. Tha 'n t-saorsa sin gu dearbh air a cur agus gu h-èifeachdach air a copàirteachadh, ris a' mhuinntir sin uile d' an do choisinn Crìosd i, agus tha iad anns a' bheatha se comasach leis an Spiorad Naomh air creidsinn do réir an t-soisgeil.

C. 60. Am feud iadsan nach cuala riamh an Soisgeul, agus do réir sin do nach aithne Crìosd, agus nach 'eil a' creidsinn ann, bhi air an tèarnadh, le 'm beatha chaitheamh do réir soluis nàduir?

F. Cha 'n fheud iadsan nach cuala riamh an Soisgeul, agus mar sin do nach aithne Iosa Crìosd, agus nach 'eil a' creidsinn ann, bhi air an tèarnadh, ge b' e air bith dìchioll leis an dèan iad am beatha riaghladh, do réir soluis nàduir, no reachd a' chreidimh sin a tha iad ag aidmheil; ni mò tha slàinte ann an neach air bith eile, ach ann an Crìosd a mhàin, neach is e a mhàin Slànuighear a chuirp, eadhon na h-Eaglaise.

C. 61. Am bheil iadsan uile air an tèarnadh a ta 'g éisdeachd an t-soisgeil; agus a tha 'n taobh a stigh do 'n Eaglais?

F. Cha 'n 'eil iadsan uile air an tèarnadh a tha 'g éisdeachd an t-soisgeil, agus a tha 'n taobh a stigh do 'n Eaglais: ach iadsan a mhàin a tha 'n am fìor bhuill do 'n Eaglais neo-fhaicsinneach.

C. 62. Ciod i an Eaglais fhaicsinneach?

F. 'S i an Eaglais fhaicsinneach, buidheann air an dèanamh suas dhiubh-san uile a tha anns gach uile linn agus àite do 'n t-saoghal, ag aideachadh an fhìor chreidimh, agus mar an ceudna d' an cloinn.

Ri leantuinn.

The Late Rev. Donald Graham, Shieldaig.

THE subject of this notice was born at Drumbeg, in the parish of Assynt, on 4th January 1859, the third son of his parents, who four years later took up residence at Inver, near Lochinver, where they abode for the remainder of their stay upon earth.

Donald Graham experienced the first strivings of the Spirit who convinces of sin, righteousness, and the judgment, when he was about seven years old. The boy would lie awake at night, weeping over his sins, and seeing nothing for himself and his brothers but the torments of hell, unless God, for Christ's sake, would have mercy upon them in His pardoning grace. In his youth he became an apprentice joiner, and at the age of 19 years, when serving in the town of Golspie, the "trumpet of the year of jubilee" sounded in his ears, and he obtained what he afterwards called his "marriage lines." He went to bed one night laden with his sins. Before morning he had two precious truths indelibly sealed to him by the Holy Spirit, which were as precious to him on his deathbed as on the day of his spiritual espousals. The two portions of Scripture so blessed to him were as follows:—"I even I, am He that bloteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. xliii. 25); "And I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness: and thou shalt know the Lord" (Hos. ii. 19, 20). Some time thereafter he was so encouraged by a conversation he had with the eminent Dr Kennedy, that he became a member of the Free Church at the next Communion season at Lochinver. Such was his piety and godly walk that at the early age of 24 years he was ordained to the office of elder. As a joiner, he often had occasion to travel from home, and at one season, when working in Ferintosh, he walked every Sabbath to Dingwall to attend the ministry of his beloved Dr Kennedy.

Mr Graham had a great desire to become a minister of the Gospel, that he might preach the way of salvation to his fellow-sinners. How full he was of the Gospel is well shown by the following incident. About one year before his lamented death, he was confined to bed

in his manse, when, on a certain Sabbath, the speaker in the Free Presbyterian Church of Shieldaig discoursed on that truth, "Blessed is he whose transgression is forgiven, whose sin is covered." On being informed of this, he told how many a time he preached on that text to the hills and rocks of Lochinver. After the death of Dr Kennedy, however, a party of influential leaders (hitherto somewhat restrained, but now dominant in the Assembly) turned the Free Church of Scotland into a hot-bed of Rationalism and Voluntarism, careless alike of the infallible authority of the Scriptures and of the solemn ordination vows of her ministers and office-bearers. Donald Graham could not join the ministry of such a backsliding Church. Indeed, it was with the greatest reluctance that he got one of his family baptized in the then Free Church in 1893. In that year, however, the Rev. Messrs Macfarlane and Macdonald raised aloft the banner of 1843, and, to preserve in unbroken continuity the principles of the Free Church of the Disruption, formed the Free Presbyterian Church. To be true to his Lord and to his conscience, Mr Graham saw it his duty to leave the Declaratory Act Church (the only true historical name for that body), and to follow the Free Presbyterian Church, an act which he had never cause to regret. This step was indeed the fulfilment, as with others, of that command—"Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." He was appointed missionary to the Free Presbyterian congregation at Lochinver where, to begin with, he conducted services in his own workshop, and later had the satisfaction of seeing a church erected through the kindness of the late Duke of Sutherland, the zeal and generosity of the Lochinver people, and the liberality of friends throughout the Church.

After much prayer, and by casting his burdens upon the Lord, the way was now opened to him to enter upon his theological studies, and on 10th September 1905, he was licensed by the Northern Presbytery to preach the Gospel, shortly afterwards receiving a unanimous call from the combined congregations of Shieldaig and Lochcarron. He was ordained and inducted at Shieldaig, 8th November 1905, where he laboured until his death. When but one week in his new sphere, his youngest child, aged six months, passed away. This caused him much sorrow and trouble of heart, but by faith he

was enabled to say with another—"The Lord gave, the Lord hath taken away. Blessed be the name of the Lord."

Being presented by the Lochcarron part of his congregation with a pony and trap, he preached there regularly for over twelve years every second Sabbath, except when absent during Communion seasons in other parts of the country. He was also for many years the Moderator of the Applecross congregation, which he visited generally twice yearly. The fatigue of the arduous journey to Applecross was more than compensated for by the refreshment of his spirit during such visits to his friends in Applecross and the "coast," where, among others, he held sweet fellowship with the godly William MacBeath and his equally pious wife.

In December 1922, Mr Graham was stricken with an illness which left him frail in body. In the following year, one of his sons was taken away, and within one year more the malady which brought him to his deathbed became manifest. Such afflictions, coming the one after the other, served only to bring him closer and closer to the Lord, and such was his meekness and exercise of faith that he was never heard to murmur. Three operations, two in Edinburgh and one at Shildaig, were undertaken to relieve him, but proved unavailing, and shortly before his death he again went to Edinburgh for further treatment, returning home at the New-Year. It was by then apparent that the Most High, in His wise counsel, had decreed otherwise for him than those who loved him on earth had hoped. On 5th March, 1927, Donald Graham passed peacefully away to be with Christ. His mortal remains were laid to rest in the church-yard at Lochcarron, there to lie until the Resurrection Morn. A large gathering of people of all denominations followed the cortege to the Shildaig boundary, and again at Lochcarron there were many present to show their last respects to the departed pastor.

As a man, Mr Graham was of a gentle, retiring disposition, famed throughout the countryside for his open hospitality, showing kindness both to friends and strangers, but in an especial manner he bore a warm love to the Lord's people, and a tender regard to all who had concern for their souls. On fine days during the last year of his life, his frail form would be seen walking in the street of Shildaig, stopping here and there, while he enquired after the people, leaving them

with the pious blessing, "I wish you well for time and eternity." Even when life was ebbing low on a sick bed, he had always the temporal and spiritual concerns of his people on his mind.

As a minister of the Gospel he was known to the writer for over two years. When bodily strength was given him, he was a vigorous pleader for Christ. His doctrines were those laid down in God's Word. His words in prayer and discourse were most scriptural, and while he clearly showed man's total depravity before God, he was especially happy and free in showing forth the excellency and glory of Jesus Christ as a Saviour, inviting even the chief of sinners to come to Him while He is to be found. His last sermon delivered from the pulpit was based on the Song of Solomon, ii. 10-13—"Rise up, my love, my fair one, and come away," and he gave evidence that he was yearning for his own call to come. In his last years his mind was quite apart from this present world, although he would be grieved over the ungodliness of men, and the soul-destroying doctrines so prevalent in our day. His thoughts were most often upon the eternity of glory which awaited him, revealing this in the many pious ejaculations which would inadvertently escape from his lips, and he evinced an assurance, at once childlike, yet immovably strong, that to him to live was Christ and to die would be eternal gain. To one who remarked, "You are poor to-day, Mr Graham," he immediately replied, "No, I am not, and soon will be very rich." To the writer he quoted the text, "To me to live is Christ; to die is gain," and said, "I have had that promise for fifty years, and the Lord will not leave me now." His deathbed was a living exposition of the words of the Psalmist—"Mark the perfect man and behold the upright, for the end of that man is peace."

We offer sincere sympathy to his sorrowing widow and family who remain with us, and commend them to Him who is the stay of the widow and the help of the orphan. The Church at large has need to remember the congregations bereft of their pastor, and to pray that the Lord would raise up for them faithful witnesses in Christ. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

J. M. J.

Notes and Comments.

"Scotland's Loss and America's Gain."—Such is the sub-heading of an article on Professor Moffatt, which appeared recently in the "Scots Observer" (Glasgow). After all the mischief done by his dangerous teaching we have no regrets that he has left Scotland, unless it be that America will have added to its Modernist ranks one that has never been ashamed to champion the cause of the unbelieving criticism of the Bible. Even such an advanced theologian as Dr Dods felt that Moffatt's teaching went too far; and since that date Dr Moffatt has consistently moved forward in the wrong direction. If we had the sub-editing of the article in the "Scots Observer" the heading would have been, "Scotland's Gain and America's Loss."

Another Step in the Wrong Direction.—The "Glasgow Herald" recently contained a paragraph reporting that the praise at the forenoon and evening services in Union United Free Church, Glasgow, was led by the new Princes' Toronto Band. Prior to and following the evening service a short programme of sacred music was rendered by the band. At the close of his sermon the minister, the Rev. T. Struthers Symington, expressed thanks to the band for their contribution to the services. No doubt these services will yet be common in Presbyterian Churches, and General Booth's followers may have to resort to more sensational methods to outbid the duped Presbyterians who are so sheepishly following the music. Such services are contrary to New Testament worship.

Bad News.—A paragraph in one of the dailies chronicles the fact that the London and North Eastern Railway Company have made a departure from railway custom in Scotland by instituting a comprehensive scheme of running special excursion trains at cheap fares on the Sabbath. Excursions were run from Edinburgh to Garelochhead, Arrochar, Tarbert, Ardlui, and Berwick-on-Tweed on the first Sabbath of May. The trains, it is reported, were well patronised, and the Waverley Station had a busy aspect. These services are to be maintained to the end of September, and coaches and steamers are also to be employed for the excursionists. The London Midland and Scottish Railway is also to begin running excursion trains on the Sabbath, with restaurant car facilities, in June to Oban

and the English Lake District. The Scottish Companies before the amalgamation were not what we would like them to have been in the matter of Sabbath trains, but it is evident that the amalgamated companies are out to make money at all costs, and while in the Highlands we have been spared the running of Sabbath trains, it is not because the companies have any respect for the Lord's Day, but simply because the Post Office grant for the mail trains, for economic reasons, was withdrawn, and we may rest assured that whenever it will pay to run excursion trains northwards they will be run. It becomes all those who value the Fourth Commandment and believe in its binding obligation that they would do all in their power to strengthen the hands of those who are seeking to have the Sabbath retained as a day hallowed to the Lord.

Useful Pamphlets.—The series of articles which appeared in the "Churchman's Magazine" by Dr Salmond on "The Popes of the Nineteenth Century" have been reprinted by the Protestant Truth Society, 3 St Paul's Church-yard, London, E.C. 4 (price 4d). Dr Salmond gives in a short compass quite a lot of interesting information about these Popes. The Sovereign Grace Union (98 Camberwell Grove, London, S.E. 5) publish a little booklet by that noted minister of Christ, Joseph Irons, under the title, "Beware of Men" (price 1½d, post free), in which he warns his readers against different classes of men whose conduct and teaching is not in keeping with Scripture.

Superstition in the Highlands.—The following paragraph appeared in a recent issue of the "Northern Chronicle" (Inverness):—"Large crowds from Inverness and district visited the Wishing, or as it is more familiarly known, 'Clootie' Well at Culloden on Sabbath. The greater number travelled to the Well by charabancs, but others utilised motor cycles and push bicycles, and not a few walked the four miles from town. The usual custom of dropping a coin in the Well after partaking the waters and expressing a wish was largely followed, and at the end of the day a sum of about £21—£17 in silver and £4 in coppers—was recovered from the Well. The money will be divided between the Northern Infirmary and the Highland Orphanage." It is deplorable that such gross superstition should exist in the Highlands, and it is all the more disgraceful that it should show itself on the Lord's Day.

Growth of Roman Catholicism in Scotland.—At a Roman Catholic demonstration held in Glasgow one of the speakers is reported as saying that while there were only 70,000 Roman Catholics in Scotland in 1827, there are now 600,000. No doubt a careful scrutiny of these figures might reveal a wide divergence from the true figures, and that when set over against the losses the Church of Rome has had in Scotland, that while the increase is disconcerting to Protestants, that it is far from satisfactory to Roman Catholic statisticians. The influx of Roman Catholic Irish who are ousting our Protestant population largely accounts for this great increase.

Church Notes.

Communions. — June — First Sabbath, Applecross and Coigach; second, Shiel-daig; third, Lochcarron, Glendale, Helmsdale, and Dornoch; fourth, Inverness and Gairloch. July — First Sabbath, Raasay, Lairg, and Beaully; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Plockton and Bracadale; fifth, Farr (Sutherlandshire) and North Uist. August—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Laide, Broadford, Bonar - Bridge; fourth, Stornoway. September — First Sabbath, Ullapool; second, Strathy; third, Stoer. October—Second Sabbath, Gairloch; third, Scourie; fourth, Lochinver; fifth, Wick. South African Mission. The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

The Church Courts.—By the time this issue is in the hands of most of our readers the Assemblies of the Established, United Free, and Free Churches will have concluded their proceedings. The subject of main interest before the Assemblies of the Established and United Free Churches was the question of Union. We hope to make reference to this and other matters that were discussed in the Assemblies in a later issue. As the Magazine was passing through the press while our Synod was in session, we cannot give a report of the same until the July issue, when a full report will be given.

Collection for this Month.—By appointment of the Synod the Collection for the Aged and Infirm Ministers, Ministers' Widows and Orphans Fund is to be taken up during the month of June. As our readers know, there are new claims upon this Fund.

Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

SUSTENTATION FUND.—Mrs Macpherson, Tokomaru Bay, New Zealand, £2 16s; Alex. Macpherson, Strontian, 16s; a Friend, Corpach, 5s; Miss M. Fraser, Dervaig, Mull, 8s 6d; Mrs P. Cameron, Glenmorven, Drinain, Oban, 8s; D. Murchison, The Store, Rannoch Station, 16s 6d; Malachi 3.10. £11; Miss A. Cattannach, Newtonmore, 6s 6d; Mrs J. R. Crowe, Oatlands Park, Weybridge, 16s 6d; Mrs M. Macgregor, Boat of Garten, 5s; Alex. Macpherson, Docharn, 2s 6d; Mrs J. Mackenzie, Smithers, B.C., per Mrs K. Macrae, o/a Stoer Congregation, £2 0s 10d.

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The Magazine.

Binding of Magazine.—Readers who wish their Magazines bound are requested to send them at once to the Editor. The price is 1s 2d per volume, and 6d for return postage.

CORRECTIONS IN LAST MAGAZINE.—For “important” in sixth line from the bottom of page 5, read “imperfect.” On page 38, “Friend, Salcoats,” £1, per Rev. N. Cameron; for Dunoon Church Debt, “a Friend,” Oban, £1.

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