

# THE Free Presbyterian Magazine

AND

## MONTHLY RECORD

*(Issued by a Committee of the Free Presbyterian Synod.)*

*"Thou hast given a banner to them that fear Thee, that it may  
be displayed because of the truth."—Ps. lx. 4.*

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THE

# Free Presbyterian Magazine

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## John Bunyan.

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(Continued from p. 5.)

### II.

**B**UNYAN, arrested in the midst of his Sabbath-breaking, was now faced with a new temptation. It was suggested to him that as he had been such a notorious sinner it was now too late to think of getting to heaven. As he was faced with this temptation he says:—"Then I fell to musing upon this also. And while I was thinking of it and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and, therefore, I resolved in my mind I would go on in sin. For, thought I, if the case be thus, my state is surely miserable. Miserable, if I leave my sins, and but miserable if I follow them. I can but be damned, and if it must be so I had as good be damned for many sins as be damned for few." He now determined to take his fill of sin, "studying what sin was yet to be committed," that he might taste the sweetness of it. In recording these awful resolutions in "Grace Abounding" he says:—"I protest before God I lie not, neither do I feign this form of speech. These were really, strongly, and with all my heart, my desires." The memory of this terrible experience called forth from him in after years the prayer. "The good Lord, whose mercy is unsearchable, forgive me my transgressions." Bunyan rightly traced this temptation to the devil. He continued in the above state of mind for a month or more when Satan outwitted himself for while Bunyan was one day, as he himself puts it, cursing and swearing, and playing the madman, after my wonted manner, there sat within the woman of the house and heard me; who, though she also was a very loose and ungodly wretch, yet protested that I

swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me further, that I was the ungodliest fellow for swearing that ever she heard in all her life; and that I, by thus doing, was able to spoil all the youth in the whole town, if they came but in my company." This reproof silenced him and put him to secret shame, and that, too, as he thought before the God of Heaven. With bowed head he wished that he were a little child again that his father might teach him to speak without "this wicked way of swearing," for he had come to the conclusion that he could never give it up. However, he tells us, that he renounced this vile habit, but adds:—"All this while I knew not Jesus Christ, neither did I leave my sports and play." At this time he fell in with a poor man that made a profession of religion, and through his influence Bunyan began to read his Bible, but it was chiefly the historical parts; the epistles of Paul and such like Scriptures made no appeal to him, for as yet, as he himself acknowledges, he was ignorant of the corruption of his nature, and of the worth of Jesus Christ. In his new effort he set the Commandments before him for his way to Heaven. He found the keeping of the commandments much more difficult than he anticipated, and whenever he was conscious of breaking them he would repent and ask God's forgiveness. When he thought he was keeping them fairly well he had comfort. He was now regarded by his neighbours as a truly godly man, and they marvelled at the great reformation, and "so it was," adds Bunyan, "though yet I knew not Christ, nor grace, nor faith, nor hope." "And truly," he solemnly adds "as I have well seen since, had I then died, my state had been most fearful." He delighted in hearing his neighbours speak of him as a godly man; he was proud of his godliness; and though he was "nothing but a poor painted hypocrite," yet he loved to be talked of as one that was godly.

He was now troubled about certain practices in which he indulged, such as bell-ringing and dancing. The latter held him a whole year under its spell, but at length he gave up both these practices. Reviewing his experiences up to this point in his life he says:—"I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness; and had perished therein, had not God, in mercy, showed me more of my state by nature."

Such was Bunyan's spiritual condition when, what might be termed a chance meeting with four godly

women, vitally influenced his outlook on spiritual things. The narrative in which he gives an account of this meeting is couched in language so beautiful as to deserve quotation. We leave Bunyan to tell the story himself. "Upon a day," he writes, "the good providence of God did cast me to Bedford, to work on my calling; and in one of the streets of that town I came where there were three or four poor women sitting at a door in the sun, and talking about the things of God; and being now willing to hear them discourse I drew near to hear what they said, for I was now a brisk talker also myself in the matters of religion. But I may say, I heard but I understood not; for they were far above, out of my reach. Their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature. They talked how God had visited their souls with His love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, of their unbelief; and did contemn, slight, and abhor their own righteousness, as filthy and insufficient to do them any good. And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world, they were people that dwelt alone, and were not to be reckoned among their neighbours. At this I felt my own heart began to shake and mistrust my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind, neither knew I the comfort of the Word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted. Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me, for I was greatly affected with their words, both because of them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condi-



tion of him that was such an one." Bunyan made it his business to be often in the company of these godly women, though each visit made him question more and more his spiritual condition. His mind was now so fixed on eternity, and on the things about the Kingdom of Heaven, "that neither pleasures, nor profits, nor persuasions, nor threats, could loose it, or make it let go its hold." In fact he says:—"Though I may speak it with shame, yet it is in very deed a certain truth, it would then have been so difficult for me to have taken my mind from Heaven to earth, as I have found it often since to get it again from earth to Heaven." The Bible was precious to him in those days. He began to look into it with new eyes; the epistles of Paul were sweet and pleasant to him.

The question now arose in his mind as to whether he had faith or not. Satan suggested to him that there was no way whereby he could know whether he had faith or not except by trying to work a miracle. The particular test suggested was to dry up the puddles in the horse-pads. As he was about to say: "Be dry," the thought came into his mind—"Go under yonder hedge and pray first, that God would make you able." This thought was followed by another what if he failed, then that would be proof that he was a castaway and lost. So he decided to leave the matter in abeyance for a season. "Thus," as he says, "I was tossed betwixt the devil and my own ignorance, and so perplexed, especially at some times, that I could not tell what to do."

It was in connection with his intercourse with the Lord's people at Bedford he had the beautiful vision recorded in his "Grace Abounding," and which we give on another page. Bunyan now betook him to prayer in real earnest, and he often sang the petition of the 51st Psalm—"O Lord, consider my distress," for as yet he says: "I knew not where I was."

We have dealt at considerable length with Bunyan's experiences as recorded in "Grace Abounding," and will continue the subject in our next article, as the spiritual experience of such a man must always be of interest to the people of God. Later on we purpose to fall back on the mass of biographical matter collected by Dr John Brown, of Bedford, in his standard life of John Bunyan, which has been issued in a splendid new edition by the Hulbert Publishing Company, and enriched with many new facts and interesting details by the editor, Mr Frank Mott Harrison.

*(To be continued.)*

## Notes of a Sermon.

Preached by the Rev. James Macleod, of Glendale, at  
St Jude's, Glasgow, on Thursday, 22nd April 1926.

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"For the Son of Man is come to seek and to save that which was lost" (Luke xix. 10).

1. We desire, first, to bring before your notice—What is to be understood by "men being lost"; II. He that came to seek and to save the lost.

I. When God created man He created him in a state of innocency and holiness, for he was perfect coming from the hands of his Creator, but after man sinned against God, and after he fell from the estate in which he was created, he became lost in his state, and in his nature, so that the whole human race not only were lost, but they were ruined in their lost condition—soul and body; but although that was so, nevertheless, the claims of the law of God and the demands of justice could not change, for God did not change; so that man was now in a state of alienation from God. He was in a state in which there was none to pity—none to save him from that ruined condition in which he was as far as any finite creature was concerned. Angels could not save him, and we could not help one another, although we can help one another in a friendly sense, yet we cannot help one another for eternity. We are helpless, absolutely helpless—"A brother cannot redeem a brother," for sin is against God. If it were against a finite creature, we might be able to do something, but it is against an absolutely Holy God.

We cannot satisfy the demands of justice or obey the law of God—the law of God demands perfect obedience, and it never ceased to demand that obedience—it demands it of you whether you be black, white, or yellow. The law of God demands obedience in thought, word, or action of every one of us.

Not only was man lost, but he was lost in himself, in his very nature, for the nature of man has been changed through the power of sin. Sin is lawlessness in man, and that is against the very being of God, and that lawlessness or sin in man hates God with a perfect hatred—hatred to God. Oh! there is such hatred to God in man that sin would have God out of existence; such is the nature of the enmity that is in man.

Man is lost in his state; he can never deliver himself although he would try, not but there are millions

that have tried to deliver themselves from their lost state, but there was no possibility by which they could deliver themselves from the curse of a broken law or from the demands of justice. How many millions of the creatures of this earth are at the present moment trying to deliver themselves, but can they? No. By our very actions we are condemned; our helplessness is our condemnation. Let us not be boasting in our helplessness; it is our condemnation. God did not create man a helpless being. Some boast of their helplessness, but it is our sin and our condemnation. We cannot excuse ourselves behind our helplessness although we try, yes, often try it and say we can do nothing; that is a common expression and a common excuse, but although man can do nothing, his responsibility to God and his accountability to God cannot change; those who shall be lost shall be as responsible as though they were as holy as the holy angels in glory; they cannot cease to be responsible; the law of God demands obedience, and the justice of God demands satisfaction of the lost in hell. Let us not go to eternity thinking that the claims of the law of God are to cease at death. No. The demands of justice cannot cease. God will not lose His glory. God shall eternally be punishing disobedience.

Now, it is commonly thought that we are not lost till we leave this earth; every natural man and woman has the opinion that they are not lost until they die. Ah, but this is not the case; we are lost since we came into the world, and so far as our nature is concerned we cannot be lower than we are this very evening; as far as our state is concerned, it cannot be lower than now. This is very clearly shown here if there is any use in words, Christ says "that which was lost." We are lost now, lost in our state, lost in our nature, lost in our practice, lost in our persons, we are lost for eternity unless we are redeemed through the blood of the Lamb.

Although you would search among the angels they cannot redeem us, and "a brother cannot redeem a brother." If there was a possibility of satisfying justice, surely there were some that would even have given their lives for their brothers, a husband for his wife, a sister for her sister, their nearest and dearest; but what does the Apostle say: "Although you gave your body to be burned"—it was nothing before a holy God.

Christ says here: "I came to seek and to save that which was lost." Oh, blessed be His name for ever

for these words! How it ought to rejoice our hearts! If we were taught by the Spirit of God we would rejoice that Christ says here "I came to seek and to save that which was lost." Did He cease to come? No, blessed be His name, He did not cease to come.

II. Let us now say a few words about His condescension. Oh, it is the marvel of marvels, the marvel of Heaven. He calls Himself the Son of Man as the Mediator. He was the friend of Jehovah, He was the co-equal of Jehovah, the Creator of all things, seraphims and the cherubims of glory, and although He was the Creator of them all having all the attributes of the Godhead, yet He took to Himself the nature of man. Marvel of marvels that He was here calling Himself the Son of Man.

Now, in assuming man's nature, it was necessary that He should veil the glory of His person for three and thirty years. The Apostle calls it the "mystery of godliness" and if the Spirit would open our eyes we could not but say with the Apostle, "great is the mystery of godliness!" Oh, we could not but love Christ, we could not but love the Holy Ghost because He prepared a body for Christ. Now in assuming our nature He veiled His glory. Can any man enter into that? No, never, it is so far above us, it is Divine Wisdom, it is the joy and delight of heaven and it will be the work of the redeemed through the eternal ages searching into Christ's divine nature.

Now before God could be just and the justifier of the unbeliever, it was necessary that the law of God must be satisfied, and there was no possibility of obeying that law to the satisfaction of God; but Christ was certainly "God with us," and in obeying the law from the womb till he reached Calvary's Cross, it was a perfect obedience given to the law of God in our nature. Where is our obedience? It must be the obedience of the Son of God. If you shall be saved it must be the ground of your obedience before God at the Great Seat of Judgment, the obedience of the Son of God must be your obedience, the only ground of your hope.

Let us point out this, that not only did He obey the Law of God but He satisfied justice. What did justice demand? Our death. Sin must be punished in man, if not in his own person in the person of another. God could not but punish sin for it is against God. What divine justice demanded was your death, and you are here this night, and as sure as you are breathing on God's earth, justice demands your death, and death it



must be unless you are reconciled to God by the death of His own Son. Justice demanded our death, eternal death, but Christ stepped in and took upon Himself the form of a servant because we were lost, we were under law and justice; therefore, justice must be satisfied if we were to escape. What now? Oh, He went to seek them out of the hands of justice by satisfying its claims, for the Church was to be delivered from the claims of justice for ever and ever, and the Church will be saved from the curse of a broken law.

Oh, that we had faith to look to Christ! Oh, the humiliation of Christ! marvel of marvels! humbling Himself in our nature, and comparing Himself to a worm and no man. Why? Oh, because of the state He was in now; His face was more marred than the face of any man; the foxes had holes and the birds of the air had nests, but the Son of man had no where to lay His head. Why? Oh, He was seeking to save the Church! His love was such that although He was to pass through Hell, He would save His Church. He loved the Church with infinite love. It was God's love!

Now, there was another part, she was to be sought out from the power of sin. How? By destroying sin itself; it must be destroyed. Now Christ must make an end of it for ever and ever, and He did make an end of sin when He said on Calvary's Cross:—"It is finished." Sin was finished in its guilt for ever and ever as far as the Church was concerned. Not only that, but He made an everlasting end of the power of the Devil. Was the Church held by the power of Satan? Yes, she could never free herself unless Christ had set her free, for Satan was the Prince of the power of the air. What more? Oh, He sought her out from the power of the world, for she was the same as the rest of the world. He sought her out from the power of associates, from the pride of life, from the love of sin and from spiritual death—from the life that was leading to eternal death. He sought her out from spiritual death, He came to seek her out from the power of sin and death. Well, would you not think that this would be the last possible way to save her from death, for it was by His own very death that He conquered death, and that He overcame the death of the Church for time and for an endless eternity.

They are telling us now, these so-called Higher Critics, these so-called scholars, that it was not necessary for Christ to have died. Oh, it is not educated enough,

it is uncouth, not fashionable to mention the humiliation, the death, and the resurrection of Christ; but oh! let them stand before the Tribunal of God and declare that the death of Christ was not necessary. Glory for ever be to God that Christ will declare it to the honour of the Church that His death was the securing cause of her redemption from eternal death.

Not only was the Church delivered by Him, but His Church was sought out by the Holy Spirit; it was not the strength or the wisdom of the Apostles; it was the Holy Ghost, and the Holy Ghost was received for what Christ suffered; it was the gift of God to the Son of God, and without the Spirit of God there can be no application. None, apart from the Holy Ghost, working for every sinner.

Does this mean that every sinner is to be saved? No, only the elect of God; but some will say—"I don't like to hear a word about the doctrine of election." Ah, but Christ loves to hear about it, and what He loves, the Church loves, too; for they were elected in Christ and they were given to Christ, and He will deliver them back to the Father, for He received them from the Father, and He will deliver them to the Father at the day of Judgment. The Holy Ghost calls the Church with a spiritual call, for there is such a thing as a spiritual resurrection. What is the nature of that spiritual call? The Holy Ghost calling to repentance. What is repentance unto life? A sinner convinced of sin before God and convinced that it was a bitter thing that he ever sinned against God. Many have remorse of conscience, like the drunkard, but will that keep them from going back again? No. Is the sinner that is effectually called ready to go back again? No. They will have to say like the Apostle—"For the time past of our life may suffice us to have wrought the will of the Gentiles," and if you are a child of God here to night, this is characteristic of you, you will say, you would wish to have no more of sin to-night than the angels of glory, if that were His will.

The Holy Spirit not only calls them, but He does more than that, He gives them forgiveness, that is His gift. He forgives them all their sins and seals pardon upon their consciences, and they are made partakers of the benefits of the blood of Christ, and oh! there is nothing sweeter than peace with God. A wounded spirit who can bear? But the wounds of Christ are sweet; they may be bitter at first, but it is for their good, for their benefit. He saves them from the power of

their own corruption, and who could possibly do this but Himself? It is written—"Thou hast an arm that's full of power, thy hand is great in might." Oh, it requires a powerful arm to deliver a sinner from the lust of the eye, the lust of the flesh, and the pride of life. Yes, He has a strong arm. Now, this is their spiritual resurrection. He united them to Himself as their Husband, their Saviour, their Redeemer. He brings them into the family of God; they are brought to the Church of the first born.

I remember meeting a God-fearing man (I believe the man was brought to a knowledge of the truth under Dr Kennedy), and he said—"Before I became a member of the church, I felt if ever I was reconciled to God, I was so before I became a member, but whenever I became one and was enabled to publicly witness for what Christ did, I felt like a man that formerly had been standing at the door, but now that I was brought into the centre of the house." Christ brings His darlings into the midst of the family. He makes no difference between an Isaac or a Jacob, Paul or Timothy. He loves them all, and that with an infinite love, and the love of Christ to His children—it is the love of God Himself. Doubt not the love of Christ to you—it will be a terrible sin at the beginning of a Communion season for you, who have tasted that God is merciful and gracious, to doubt His love. "There is no iniquity in His Jacob and no perverseness in His Israel," and Christ must be all, and must be in you all. That is the nature of saving faith, it embraces Christ. It must be an absolute Christ, and Christ must be all and in all.

Now, in saving them from themselves and the power of their corruption, He saves them from the world and the power of the world. The world is such an enemy to Christ that none could deliver them but Christ Himself. Not one of them could stay a day in Glasgow. No. The devil would see to that, and if you have been kept all these years, you have been kept by the power of His providence; the praise does not belong to us. No, but unto Him alone, the Shepherd of Israel. He says—"I will not leave you comfortless," and some may be conscious of that. I would be in terror of my life, afraid to go out of doors, if it were not for Christ. Is this day worse than other days? Yes. It is a day of blasphemy, a day of blasphemy and rebuke, His commandments are broken on every hand, and particularly the Fourth Commandment, which is cast into the gutter; the holy day of God is transgressed and thought lightly

of; but pity, pity them when they appear before the Judgment Seat of Christ; there shall be no eye to pity them there. Ignorance and hypocrisy shall not cover them then!

He saves them from the world and the power of the world; but some will say, "I don't hate the Lord's people." Well, you ought to be thankful you don't feel it, but if God were to permit you to see it, you would feel that not only would you want to do away with their being, but you would want to do away with their God also. Such is the enmity in the heart of man that eternity shall never see the end of the devilish enmity that is there. What can take it away? The blood of the Lamb of God which taketh away the sin of the world, nothing but the blood of Christ; and the Lord's people know that if it were not for the blood of Christ there would be no hope for them at all; they have nothing but the blood of the Lamb of God; they cannot open the Book but through the blood of the Son of God; they cannot bend their knees but on account of the blood of Christ; they could not lay down their head at night but for the blood of Christ; they have no hope for eternity but Christ. He saves them.

Now, at death He will receive their souls into glory, as the Westminster Divines say—"At death they shall be perfected and shall be received into glory." Yes. Where the wicked cease from troubling and the weary are at rest. The children of God will be weary before they get to their journey's end in this world. What of His precepts? No, verily, no. But they will be weary of the body of sin and death. Is it selfishness on my part to wish to be free from the body of sin and death? No, it is not. It is your right and your privilege; it is only just that you should be asking it. Should I ask Christ to take me to glory? Yes, if that will be to the glory of God; if it is to His glory that you should be brought out of this world, it is right for you to ask. I remember reading in that excellent work, Boston's "Four-fold State," on this point—Was it right for the child of God to be seeking to be freed from the body of sin and death? Yes, he said, it was right for them, and illustrated how Christ was waiting, desiring to take the cup from the Father.

Oh, but you will say—"I am afraid Christ will not save me." Who are you? I am a sinner. Are you convinced that you are a sinner? If so, Christ says here that He came to seek sinners. You read much about the Pharisees in the Gospels and how they were



continually trying to find fault with Christ, but they were very useful for us, for they drew many good things from Christ, and these words are some of them. Are the Pharisees dead now? No. They are still in the world, and still continue to be a source of trouble to the Church of God. It is not the out-and-out sinner that brings the cause low, but the luke-warm professors of our holy religion. You see the Pharisees said to Christ in this case that it was not right to go in to a man that was a sinner, but His gracious answer was—"I came to seek and to save that which was lost."

Now, when He sends out the blessed Gospel, He sends out to seek, to save, and to bring that soul to glory, and at the resurrection He saves the whole person, and He will present them spotless and holy at the great Day of Judgment. Many, many a goat is among the sheep now, and many a sheep has been classified among the goats here; but at the Great Day of Judgment not a goat shall be found among the sheep, and not one sheep among the goats. "Oh, but I am afraid I am a goat, and that Christ will not have me." Are you basing that on your unworthiness, you are afraid He will not receive you—that He will not bring you to peace, to happiness, and to glory at last, or is it because of the fear of the pains of hell? What are you afraid of? "Oh, I am afraid I shall not be with Christ for ever." What a lovely fear you have! Or may we not call it a blessed fear, that you are afraid you will not be with Christ at last. But Christ will receive the chief of sinners, be he black, white, or yellow. He will receive the very chief of sinners. I remember reading about George Whitefield, of London, that in the course of a sermon he said that Christ would receive even the very outcasts of the devil, and these very words were blessed to a man who came up to him next day and confessed that he truly was one of the devil's outcasts, and asked had he any room to hope. George Whitefield replied that he did not know for whom these words were intended when he spoke them, but he said—"You are welcome to come to Him and to cast your burden upon Him; you are welcome to hope in Him, and to look unto Him for salvation."

Have I any warrant to make Christ my own? Yes. God warrants it. Christ says—"Him that cometh to me, I will in no wise cast out." Not one of His shall be lost. As one said, Christ would riddle the whole universe if one of the elect would be missing at the Great Day of Judgment. They cannot be lost. Cast

your soul on Christ, for He has an arm that is able to sustain you. Whatever troubles you have, whether they be personal worries and anxieties, or whatever you have, "Cast your burden upon the Lord and He will sustain you." Flee to the Saviour of the lost, and He can sympathise with you, even when the mother cannot enter into real sympathy with her own child, the father with his son, even when the husband cannot enter into real sympathy with his wife, Christ can enter into the domains and recesses of your life, and therefore you can cast your burdens on the Lord and He will sustain you.

What an able Saviour! What a matchless Saviour! How suitable and glorious, altogether lovely; and as He is suitable and glorious and able, let us not put glosses and enamels on our graces. Christ must be all, and the child of God must look to the bounty of the King of Zion as the only way to the Father. "He came to seek and to save that which was lost."

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## **Report on Religion and Morals.**

BY REV. D. M. MACDONALD.

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IN presenting the Annual Report on Religion and Morals one would like to state an improvement in the general conduct of the people from the religious and moral standpoint, but the facts do not warrant an optimistic conclusion. Irreligion is as prevalent amongst the masses as formerly, but at the same time some forms of vice are not so much in evidence as they used to be.

It is clear on every hand that we are a pleasure-loving age. The vast sums spent annually on luxuries and amusements prove this. Sport is so magnified that even the sanctity of the Sabbath is invaded by it and treated with contempt.

Dealing with Sabbath observance in general, we find conditions much the same as in former years, with a tendency to become worse. Despite protests and efforts made to stop Sabbath excursion trains and steamers, these are continued to the sorrow and annoyance of all who love the Lord's Day. It is worthy of note that in different parts of the country strong protests have been made against secularising the day of rest. At a meeting held some time ago in Maidstone the following declarations by prominent persons show that thoughtful men, who may differ from us on many points, are agreed that widespread disregard of the Sabbath will be followed by seri-

ous consequences as surely as night succeeds day. In these quotations we have substituted the word Sabbath for "Sunday."

A prominent Church of England dignitary wrote:—"I have no hesitation in reiterating my conviction that members of the Church of Christ ought everywhere to make their voices heard in support of our duty to safeguard for dear life the splendid traditions which are ours as to the sacred heritage of the Lord's Day. I would bid all whom my words can reach to guard that heritage with wisdom as well as enthusiasm. A strange selfishness leads many people, some of whom have leisure all the week through, to spoil the Sabbaths of other men by the carelessness which leads a man to think only of himself. My own feeling is that a word of warning is gravely needed at this time to the whole country, and to public bodies in particular, that if the Sabbath were to be given up chiefly to pleasure seeking, and if facilities for such pleasure seeking were to be indefinitely multiplied, the price would be deplorable. We should lose the quietude and recuperative restfulness of Sabbath in proportion as Sabbath travelling, Sabbath trading, and Sabbath labour were increased. Those on whom the sacrifice would be enforced belong chiefly to the class which has the greatest need of the advantages of the Sabbath and is least able effectively to secure them."

Here is the statement of a well-known editor:—"Two things this country has that have been of influence beyond all words of mankind—the English home and the English Sabbath. The English Sabbath had been perhaps the greatest single factor in shaping the character of our race. It has given us time to think and time to rest. It has given our minds and bodies a chance they need. It is easy to let those priceless blessings go, but when our English home has gone and our English Sabbath, something will have departed from the life of our children and from the life of our people for which there can be no compensation. The glory will have gone out of the world and life will never be quite so beautiful again."

The Solicitor-General said that they must seek to use the Sabbath for the purpose peculiarly intended for it as a day of worship for themselves, and to see that not by any single thing they did would any other person be debarred from having the same privileges as they claimed for themselves.

One who at one time worked on the Sabbath, and acknowledged his sin, remarked among other things:—"Men who disregard God's Word and God's work can

never hope to be respected. A man cannot buy respect, he must live the life to win it. To work on the Sabbath was unnatural to me, and I felt ashamed of it. I am a Scot, and I will die rather than disregard God's Word. It would be better for me to go back to the mine, where, at anyrate, Sabbath is looked upon as God's gift and when a man can refresh himself for the next week's labour." If those who profess the name of Christ would set a worthy example in the matter of Sabbath observance, their influence would tell on others, and the day would be better kept all over the land. We would urge upon our people to do their utmost to maintain the sanctity of the day of rest.

Throughout our congregations attendance on the means of grace is well maintained, but there are some careless ones who seldom, or never, attend church. We would warn such that neglected privileges will condemn them at last unless they repent and believe the Gospel.

In our large towns and cities there appears to be a widespread disregard of all religious ordinances. From investigation made recently it has been discovered that there are over a million adults in Scotland, comprising roughly 36 per cent. of the adult population, who are entirely non-churchgoing, and of which the vast majority are Protestants. At least 30 per cent. of the children of the land are unbaptised, and are living in homes which have no connection whatsoever with any branch of the Christian Church. Something like one-third of our people are living in irreligion and practical heathenism. Underlying this sad state of affairs there must be widespread and perilous ignorance of the doctrines of the Gospel. The lapsed masses neither know nor understand the Word, and the homes of the people are no longer the nurseries of religion as they used to be in the past. It would appear that there is an open revolt against the teaching of the Gospel, and this is fostered by the modern novel which holds up to ridicule the entire system of Christian morality. Evolution and a soulless materialism have blinded the minds of many of the cultured, as well as the uneducated multitude, to a right conception of life, and alienated them from the claims of Christ.

In the annual expenditure on drink and gambling we have an index showing to what extent self-restraint and moral responsibility control the people. The figures show that there must be a great deal of reckless expenditure on liquor, and the desire to get rich quick tempts many to gamble regardless of the consequences. Last year the sum spent on drink amounted to £310,000,000,



representing about one-seventh of the total national income. There was an expenditure of about £250,000,000 a year on gambling, and the total of £560,000,000 spent on drink and gambling was equal to one-fourth of the full national income. Surely with many there is no exercise of self-restraint or moral responsibility! From the economic point of view this expenditure is largely waste, unnecessary, and gives no beneficial return. The nation had spent during the last seven years about £2,000,000,000 on drink. One has said that since the war a million houses had been built, and if the average cost of these million houses was estimated at £600 we had spent on drink more than three times the total cost of all the houses built since the war. The cost of all the social services—education, public health, etc.—did not amount to more than half the annual expenditure on drink.

There is some consolation, however, in the fact that although the expenditure on drink was about double what it was before the war, the actual consumption of liquor was considerably less. The figures show that the country was on the whole becoming more sober, and that the expenditure on drink was confined to a smaller number of the population than was the case a few years ago. It is to be hoped that the improvement will continue, and that the public will realise more and more the evils of excessive drinking. There appears to be no diminution in these twin evils, betting and gambling. Satan is ever on the alert to exploit the weaknesses of humanity, and he encourages his dupes to start and to keep going new forms of evil. Greyhound racing, the latest craze in sporting circles, has been well described as an "imbecile sport," and will undoubtedly prove a gigantic curse unless it is soon checked. This is now one of the great industries of the country, and it is flourishing. The National Budget is being enriched by it, and its promoters say that it has put down street betting, but to transfer betting from one class to another is not going to put down the evil. It was also claimed that it had reduced crime and drunkenness, but even if it had done so, as one has well said, it was a Satanic thing to cure one vice by inculcating the community with another.

It is satisfactory to note that public bodies all over the land are refusing to grant facilities for this sport, and the Home Secretary has been urged by responsible persons to take strong measures against the evil.

All forms of gambling are wrong, and our Government, instead of deriving revenue from evil sources, should

suppress the evils and free the body politic from cankers that are eating into the vitals of the nation's welfare.

With regard to Romanism and ritualism during the year, important events have taken place, and they show that the nation at heart is sound on Protestantism. Great interest has been aroused concerning the new Prayer Book sanctioned by the Bishops in the Church of England and sent to Parliament for approval. As already known, the House of Lords passed the Book, but the Commons rejected it by a small majority. The debate in the House of Commons was the most dramatic and solemn within living memory, and the 15th December 1927 will go down in history as a memorable occasion.

The Bishops and their Anglo-Catholic supporters got the shock of their lives, and bitter disappointment was expressed at the wholly unlooked-for and crushing result. The Bishops, however, are not going to be balked if they can help it, and their twenty years' labour rendered futile. In the eyes of some twenty years' labour is equal to infallibility and must be accepted as such regardless of whether the new doctrines brought forth are according to the Word of God or not. A new effort to have the Deposited Book passed by the Commons will soon be made, but so far as one can judge the prospects are not very favourable.

The two points that brought about the rejection were Reservation of the Sacrament and the alternative Communion service. These are decidedly Romish practices, and if sanctioned by Parliament in a few years the Church of England would be under the control of Rome.

The Most High answered the prayers of His people, and there is reason for profound gratitude that He brought about the overthrow of this Popish measure in the most unexpected manner.

Fault has been found with the Scotch members of Parliament who voted against the Book, because they do not belong to the Church of England, and in acting as they did they, it is assumed, exceeded their rights. Now this is a downright fallacy and the outcome of sheer ignorance. When a Church accepts State privileges and endowments under express conditions all the members of the House of Commons, as the representatives of the people, have the right to insist that these obligations should be observed.

The situation in Scotland is in some respects worse than in England. Romanism in the latter country is advancing through the agency of the Church of England,

in the former it is establishing itself firmly by immigration and the Education Act.

Last year the Irish Roman Catholic population in Scotland had increased to 700,000. In thirty-five years the Irish population had doubled its numbers, while the Scots had increased their numbers by only one-ninth. The present proportion of Irish Roman Catholic population to Scottish people was one to seven.

It has been computed by those who know that most of the criminals filling our prisons are Roman Catholics. In 1925 the Catholics numbered 12 per cent. of the total population, and they contributed no less than 40 per cent. of the criminals in the country. One of the contributing causes of crime in Scotland was the constant immigration of Irish. Here is a case in point. A man recently arrived in Glasgow from Newry, and almost immediately after arriving went to the centre of the city and began to beg. He was accompanied by two boys aged 3 and 4 years respectively. The man was sent to prison, and the two children had to be taken in charge by the Parish Council. Respectable families have to leave Scotland because they cannot get work, and yet, when Irishmen arrive in our large towns they seem to get work—those of them who will work—at once, and the rest become beggars. It is high time that measures should be taken to stop this Irish immigration, or to regulate it in a satisfactory manner.

The Education Act of 1918 has already done a great deal for Romanism in Scotland. It has given Catholics a statutory right to have their religion taught in schools, whereas Protestants are only permitted to have their religion taught if the Education Authority so decides. The Word of God may, but the religion of the Man of Sin must be taught; and it has to be borne in mind that this is done at the public expense. Truly changed days have come on Scotland when denominationalism, in its very worst form, is now a burden on the rates! In this connection matters will soon be brought to a serious issue through the decision of the Court of Session against the Stirlingshire Education Authority. They refused to take over a school erected by the Roman Catholic Church, but the law had now declared that according to the terms of the Education Act they are bound to accept the transfer of that school. This means that it is the law of Scotland that the Church of Rome could erect a school where and when it pleased. Not only so, but Protestant rate-payers must pay for the erection and maintenance of such

a school in all time coming. This is a disgraceful injustice, and no effort should be spared by the Scottish people to get this part of the Act amended.

The Committee regret that a new envoy has been appointed to the Vatican. By doing this we are virtually acknowledging the absurd claims of the papacy, and adding to our national sins.

Several laws are on our Statute Book that are contrary to the Word of God, and they bring upon us national guilt. We would here express our disapproval of all these laws.

Evolution, Spiritualism, and Russellism have taken a hold of certain sections of the community, and the Committee have no hesitation in describing these as agencies that lead poor sinners away from the truth as it is in Jesus, and cause many to walk in the broad way that leadeth to destruction.

In conclusion, we would acknowledge the goodness of God in not rewarding us according to our national and individual shortcomings, and we would urge upon young and old alike who are still Christless to turn unto the Lord while He may be found and call upon Him while He is near: and let the people of God be earnest in pleading for the downthrow of Sion's enemies and the establishment of the Kingdom of Christ among all the nations.

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## **The Unknown Messenger.**

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The celebrated Dr John Owen was induced to accompany a cousin of his to hear the Rev. Dr Calamy preach; a man of considerable eminence for his pulpit eloquence. The doctor was prevented from preaching, and it was proposed that they should leave the church. But Dr Owen resolved to stay and hear the plain country minister who occupied the pulpit. The text was, "Why are ye fearful, O ye of little faith?" These words arrested his attention, and the sermon was directed to answer the very objections which he had been wont to bring against himself; a spirit of prayer was excited; and his soul obtained that relief which brought him to the love of those truths which he afterwards so ably and successfully advocated, both from the pulpit and the press. It was remarkable that he was never able to ascertain who this country minister was.



## Vision of the People on the Sunny Side of the Mountain.

BY JOHN BUNYAN.

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ABOUT this time the state of happiness of these poor people at Bedford was thus, in a kind of Vision, presented to me: I saw, as if they were set on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds. Methought, also, betwixt me and them, I saw a wall that did compass about this mountain; now, through this wall my soul did greatly desire to pass; concluding, that if I could, I would go even into the very midst of them, and there also comfort myself with the heat of their sun.

About this wall I thought myself to go again and again, still prying as I went, to see if I could find some way or passage, by which I might enter therein; but none could I find for some time. At the last, I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass. Now, the passage being very straight and narrow, I made many offers to get in, but all in vain, even until I was well-nigh quite beat out by striving to get in. At last, with great striving, methought I at first did get in my head, and after that, by a sideling striving my shoulders and my whole body. Then was I exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

Now, this mountain and wall, etc., was thus made out to me—the mountain signified the Church of the living God; the sun that shone thereon, the comfortable shining of His merciful face on them that were therein; the wall, I thought, was the Word, that did make separation between the Christians and the World; and the gap which was in this wall, I thought, was Jesus Christ, who is the way to God the Father. But forasmuch as the passage was wonderful narrow, even so narrow that I could not, but with great difficulty, enter in thereat, it showed me that none could enter into life but those that were in downright earnest, and unless also they left this wicked world behind them; for here was only room for body and soul, but not for body and soul and sin.

## Bartimeus An Dall.

## IV.

(Air a leantainn).

Agus 'n uair tha tional fhir iarraidh na deirce air a chunntadh air an oidhche ciod e a shuim? Beagan do mhirean copair salach le meirg, agus aig am ainmic miribh beaga airgid, feudaidd e bhi ni's leoir airson trath gann bidhe agus ionad tamh bochd fhaotainn, agus am maireach tha an obair cheudna ri thoiseachadh. Agus 's ann mar so tha an saoghal a tabhairt, solasan gann, solasan suarach, agus solasan nach mair fada. Tha iad a coinneachadh ocras an anama car uine bhig, ach cha riarach iad a chaidh e, air a leithid do dhoigh agus gu'm feum sinn gun daù dol a ris a dh'iarraidh. Cha do thog an saoghal anam duine riamh os cionn iarraidh na deirce. Tha e araon tuilleadh is feineil, agus tuilleadh is bochd. Cha d'thoir e ach beagan dheth na bheil aige, agus ged a bheireadh e na bheil aige uile, eadhon e fein cha lionadh sin, agus cha d'thugadh e sonas do'n anam neo-bhasmhor.

Tha na nithibh so toirt dhomh smuaineachadh cia bronach tha an iarraidh so air an t-saoghal a criochnachadh. Tha an uair a teachd anns nach urrainn an saoghal an còr a dheanamh dhuinn. Tha i na h-uair searbh, na h-uair pein agus amhghair, laigse agus eu-dochais—uair a bhais. Tha an saoghal ag eigheach mar a bha e riamh, a leantainn a ghnothuichean agus a thoil-inntinnean, gun a bhi smuaineachadh gu'm bheil an duine bochd a ghradhaich agus a rinn aoradh dha faotainn a bhais. Tha a sheomraichean cuirme far am b'abhaist do'n t-saoghal bhi ri ruidhtearachd nis air an dunadh. Thainig neach nach b'aithne dhoibh agus nach robh iad ag iarraidh air aoidheachd, agus cha robh ach beagan le'm b'aill fantuinn maille ris. Sguir an ruidhteireachd, chaidh an greadhnachas a dhorchachadh. Ghabh e fear-an-tighe air laimh, air a lionadh le ioghnadh agus gun chainnt, threoraich se e gu a sheomar, chuir e na luidhe air a leabaidh e, agus cho aca bha muinntir eile nan codal no nan duisg, bha esan gun tamh ri faire—le a shuilean fuar neo-chodalach. Cha'n fheud ach aireamh bheag a nis dol tarsuinn air stairsneach a sheomair, tha saltairt an lair gu foil, gun a bhi labhairt os ceann an anail. Cha'n 'eil ar eadhon a ceadachadh do sholus beannaichte an latha a thighinn a stigh gu saor. Tha duibhre, agus aonranachd, agus samhchair eagalach na h-uaighe mar tha, a dùnadh timchioll air. A chluasag bhi a ris air a reiteachadh, boinne eile do'n uisge, agus fuar-

dhealt na h-oidhche shiorruidh aon uair eile air a thiomachadh bho chlar eudainn—agus is e so na's urrainn an duine bochd iarraidh o'n t-saoghal. Is e so na's urrainn do'n t-saoghal a thabhairt dha.

Ach, o nach fhaic thu nis an iarraidh bho Dhia tha toiseachadh aig an anam! Tha eigheach shearbh ann risan aig an robh a chridhe grasmhor feitheamh gu beannachd a dheonachadh ré iomadh bliadhna (Mata xxiii. 37) a feitheamh gu diomhain air-son aon osnadh aithreachail, aon urnuigh chreidmheach ri a ghras tha thar tomhas mor! Tha campar air a chur fadheoidh air a Spiorad foighidneach, air an d'rinn e tair (Eph. iv. 30), agus tha e air imeachd bh'uaithe. Tha e, ann an corruich, air a throcairean caomh a dhunadh suas. Cha bhi e grasmhor ni's mò. Tha a chaoimhneas air sgur am feasd (Salm lxxvii. 7-9). Cha'n 'eil e tabhairt freagradh, agus tha an t'anam a nis ann am bochduinn shiorruidh dol a dh'ionnsuidh dorchadas iomallach (Mata xxv. 30), agus a toiseachadh fhaontradh neo-chriochnach ann an tir an duibhre agus na falamhachd.

## II.

“ Agus air cluinntinn, an t-sluaigh a' doi seachad,  
dh'fhiosraich e ciod e so.”

Doille, bochduinn, deirc-iarraidh! Nach mor na truaighean iad gu bhi air am measgachadh ann an aon chupan. Co a's urrainn truaighe an duine a chothromachadh tha gun sgur ag ol, suas seirbhe nach gabhar a thraoghadh. Biodh truas againn do Bartimeus. Ach na di-chuimhnich na h-amhgharan is doimhne air an robh a thrioblaid-san a mhain na shamhladh.

Tha mi faicinn anamaibh is truaighe fa'm chomhair. Is urrainn dhomh gul os cionn Bartimeus, ach 'nuair a dh'amhairceas mi air moran dhibhse tha mor iongantas orm gur urrainn dhomh sgur do ghul. Ciod an cruas a rinn greim air mo chridhe gur urrainn dhomh smuaineachadh oirbh gun deoir, no coinneachadh ribh gun chaidh. Tha iognadh air na neamhan ri 'ur truaighe agus ur crìoch, agus ciod uime nach'eil uamhas a glacadh m'anamsa? (Ier ii. 12, 13—Salm cxix. 53). Och! nach b'uisge mo cheann, agus tobar dheur mo shuilean chum agus gun guilinn a latha, agus a dh'oidhche air 'ur son (Ier ix. 1). O sibhse a dhoill is doille na Bartimeus, agus a bhochdaibh is bochda na esan!

Ah! nam b'e a mhain suil a chuirp bha dhith oirbh! nam bi an fheoil a mhain bha air a sgeadachadh le luideagaibh! Bhiodh eadhon sin, duilich a ghiulan. Bha e uamhasach ann an seallaidhean na h-oidhche 'nuair a thuiteas codal trom air daoine (Iob iv. 13). An sin bhruadair mi gu'n robh maduinn na Sabaid air teachd, gu'n do sheas mi gu searmonachadh.

'nam chubaid; agus gu h-obann gu'm faca mi uamhunn a tional air gach gnuis, oir bha Dia 'gar pasgadh na neul-san, agus ann an tiugh dhorchadas, agus sheas mi 'nam aonar 'measg coimhthional nan dall. Thainig an sin atharrachadh air 'ur sgeadachadh soilleir, agus fhuaradh e 'na luideagan, mi-mhaiseach luchd iarraidh na deirce. Theich ruthadh as gach gruaidh, agus bha pearsa gach neach air crùpadh agus air cromadh. Thainig sean aois oillteil air aghaidhean eadhon clann bheag. Ah! nach bu chianail an sealladh e! Bha cuid agaibh a smeurachadh air son 'ur slighe eagalaich 'san dorch. Bha cuid a ràil ann an cuthach. Bha cuid dhibh a sineadh 'ur lamhan ann nach robh ach an cnaimh, agus a tionndadh 'ur n-aghaidhean air an robh fiamh an ocrais, ris na neamhan, agus le suilean a bha gul an doille fein, ag eigheach ann an amhghar air son soluis am feadh bha cuid eile a suidhe gu stòlda, mar gu'm biodh an cridhe air a thionndadh gu cloich le eagal. Gidheadh bha mi ag aithneachadh gach neach agaibh 'san t-suidheachadh so. Dh'amhairc mi sìos air na h-aghaidhean ceudna gradhaichte, bha nis truagh, agus lan uamhainn; na suilean seimhe ceudna troimh an d'amhairc cridheachan lan graidh co tric orm ann an caoimhneas, a bha nis air an tionndadh air falbh, agus gu diomhain ag oidhearpaceadh air solus an latha fhaicinn.

'Nuar a cheadaich bron agus uamhunn dhomh, dh'oidhirpich mi air labhairt ach cha'n eisdeadh aon neach rium. Dh'eigh mi gu h-ard, ach rinn sgreadail, agus caoineadh, agus osnaidhean domhain agus mallachadh air a labhairt trid fhiacraibh bha ri giosgan, mo ghuth a bhathadh. 'Nuair feuch! am meadhon searbhadas mor, agus eigin m'anama chuala mi guth. Dhé ag radh rium "Na guil, agus na bi' fuidh amhludh air son so; ach guil air son anamaibh nach'eil a faicinn, agus cridheachan a tha dall. Guil air son fasalachdaibh a pheacaidh mu'n do nochd mi dhuit nis beagan, eagal is gu'm fiosraich mi an sluagh 'nam chorruch, agus nach bi teasairguinn ann; eagal is gu'm buail mi iad 'nam fheirg, agus gu'm bi an doille siorruidh. Guil iar an son-san.

Bha an guth uamhasach re uine na thosd, agus nis a rìs labhair e agus thubhairt e ribh le aoidh chaoimhneil a rinn ur cridheachan a leaghadh, agus a dhoirt mar gu'm b'e gáthan greine air 'ur dorchadas." O sibhse tha dòruinneach agus truagh, agus bochd, agus dall, agus lomnochd; Comhairlicheam dhuibh òr a cheannach uamsa tha air a dhearbhadh 'san teine chum gu'm bi sibh saobhair; agus eudach geal chum gu'n comhdaichear sibh, agus nach bi naire 'ur lomnochduidh follaiseach; agus ungaibh 'ur suil le sàbh-shuil, chum gur leir dhuibh (Taisbean iii. 18).

Nach guil sibh air 'ur son fein anamaibh dalla? Nach creid sibh teisteanas Dhé a cuir bhur truaighe fa'r comhair agus



a cur an ceill saorsa dhuibh? Nach blais agus nach faic sibh gu'm bheil an Tighearna gràsmhor (Salm xxxiv. 8)? Nach buannaich sibh a ghabhail eolas air an Tighearna—(Hos. vi. 3)—mar a tha e a foillseachadh a chaoimhneis ghraidh anns an eachdaraidh so anns am bheil truaighe an duine agus anns am bheil trocair a buadhachadh ann an rathad cho beannaichte. Aontaich toiseachadh 'san doimhne le Bartimeus, agus thig latha 'san seas thu air ionadaibh arda maille ris, a moladh a Dhia-san agus do Dhia-sa, le gairdeachas nach gabhar a chumail fuidhe.

Ach feuch an duine bochd ud! cha do thoisich oran-san fathast. Tha e fathast 'na shuidhe ri taobh an rathaid cho beag duil ris a bheannachd tha teachd am fagus, ris na mairbh, ged gu h-aithghearr a dhoirteas e timchioll air agus troimhe a shruthan do sholus talmhaidh agus neamhaidh. 'S ud e na shuidhe na dhorchadas cianail, am feadh tha suil truais ag amharc a nuas air an righ-chaithir, agus "aireamh mhor do" dh' ainglibh lan do ghradh a teachd a mach air geataibh nam flaitheas — (Eabh i. 14) — a dh' amharc air buaidh as ùr air a thabhairt le cumhachd agus gras an Tighearna—(Peadar i. 12)—agus a thabhairt di-bheatha do chompanach nuadh chum comh-pairt fhaotainn do dh' aoibhneas siorruidh—(Lucas xv. 10)—agus an Tighearna e fein a siortheachd am fagus le a chridhe air a theannachadh airson dordadh a mach saoihbheas a ghrais. Bha an cumhachd Diadhaidh sin a ghabh comhnuidh ann an tomhas neo-chrìochnach ann-san, a sruthadh bh' uaithe cho pailt, agus nan deanadh meur a chreidimh eadhon beantuinn ri iomall eudaich bha saoihbheas a ghrais a lionadh uil' fheum an anama—bha eadhon an cumhachd sin a bruchdadh a mach bho thobraichean domhain a Dhiadhachd, agus a lionadh cridhe a dhaonndachd le aoibhneas uaigneach. Agus nach 'eil e ghnath mar so? Nach e Dia tha ghnath a toiseachadh ris an duine? Ciod an t-aon ni, ach a mhain a thruaighean tha aig an duine a dheanadh Dia a tharruing d'a ionnsuidh. Agus ciod ann an Dia a dh' amhhairceas ri truaighean ach a mhain gràs—gràs saor a teachd ann na aite na corruich a thoill iad. Agus eadhon 'nuair a thig so, cha'n fhaigh e dachaidh chaoimheil ghnathail. Thubhairt an duine urramach Leighton gu'm bheil gras Dhia ann an cridhe an duine mar luibh mhaoth ann am fearann fuar, coimheach. Feumaidh, uime sin, an siol, agus teas na greine teachd bho na neamhaibh. Bheirear gun teagamh dhasan aig am bheil, ach ciod e tha aige, nach d' fhuair e—(1 Cor. iv. 7). Tha gach uile tiodhlac mhaith bho shuas—(Seumas i. 17). Am bheil aithreachas againn? E san dh' arduich Dia na Phrionnsa agus na Shlanuighear chum aithreachas a thabhairt do Israel agus maitheanas nam

peacaibh—(Gnìomh v. 31). Cha 'n 'eil e nì's cinntiche gu'm bheil maitheanas na thiodhlaca bho Chrìosd na an t-aithreachas tha treorachadh d'a ionnsuidh. Am bheil creidimh againn? 'Se sin tiodhlaca Dhe—(Eph. ii. 8). Is e Iosa ughdair a chreidimh, mar is e fhear crìochnachaidh e—(Eabh. xii. 2). Am bheil gradh againn? Tha sinn ga ghradhachadh-san do bhrìgh gu'n do ghradhaich esan sinne air tùs—(1 Eoin. iv. 19). Tha gradh, aoibhneas, sìth, fad-fhulangas, caomh-alachd, maitheas, creidimh, macantas, stuaim, uile nan toradh an Spioraid—(Gal. v. 19-21)—am feadh ma's aill leat an toradh a dh' fhàsas dheth fein air fionain naduir fhaicinn feudaidd tu sealltuinn beagan roimhe sud—(Gal. v. 22, 23)—far am bheil Pol ag aireamh seachd-deug dō bhagaidaibh searbha, marbhtaich, agus an sin mar a gabhail sgios do'n chunntas eagalach, a crìochnachadh le radh—" agus an leit-hidibh sin." 'Nuair tha Dia a toiseachadh air buntuinn ruinn gu grasmhor, a gabhail seachad dluth oirnn an truas, agus ag amharc oirnn ann an gradh, chum 'ur m-aonadh ris fein ann an ceangal posaidh sìorruidh, is e an samhladh tha air a chleachdadh oirnn naoidhean truagh air a bhreith ann an tìr mhallaichte, agus o pharantaibh mallaichte agus air a thilgeil a mach gun dail "chum na" h-achadh fhosgailte, gun suil ann a ghabhadh truas dheth, agus e gun chomhdach, gun neart, 'na luidhe 'na fhuil, neo-ghlan is ri uchd bais—(Ezek. xvi.) Agus ann an iomadh sgriobtuir eile tha e air a radh umainn gu'm bheil sinn a thaobh naduir marbh ann an euceartaibh agus ann am peacaibh, 'nar luidhe 'san olc, 'nar cloinn na feirge, aig am bheil inntinnibh tha nan naimhdeas an aghaidh Dhé, o 'ur n-athair an diabhul—(1 Eoin. v. 19). Agus mar 'eil iomhaigh agus truailidheachd, agus mallachd na h-ifrinn a leanntainn ruinne gu sìorruidh, tha an t-eadar-dhealachadh o thoiseach gu deireadh o Dhia. 'Nuair a chi daoine nì maiseach, tha iad ga ghradhachadh, ach 'san tre Dhia bhi gradhachadh nì tha e ga dheanamh maiseach.

Anns a chuis so, bha e air orduchadh gu'n d'thigeadh an ceud fhocal o Bartimeus. Ach rinn Chrìosd ann an riaghladh a fhreasdail, a shuidheachadh agus e fein teachd am fagus chum a bheannachadh, gu'm bitheadh Bartimeus na shuidhe ann an sud 'na dhol-san seachad, gu'm bitheadh, nì-eigin a dh'aithne aige roimh-laimh air Iosa o Nasraet agus air a chumhachd chum leigheas, gu'm bitheadh iarrtasan agus ionndrainnean air an dusgadh ann, trid a ghras-san a mhain gu'm bitheadh creidimh aige chum a Thighearna a ghairm dheth, agus chum a leigheas earbsa ri a chumhachd agus ri a thruacantas.

Faic an sin e 'na shuidhe, le suil a mhain ri buannachd shaoghailta. Cha d'thainig e a choinneachadh Chrìosd. Cha

robh an duil bu lugha aige air gu'm bitheadh a shuilean air am fosgladh.

Nach iomadh iad cosmhuil ris tha 'nam fhianuis—peacaich bhasmhor air am bheil mallachd Dhia a gabhail comhnuidh, ach nach d'thainig a dh'iarraidh na slainte tha mor. Tha sibh air tional a stigh chum aite na trocair, ach cha'n ann mar fhogarraig a teicheadh bho'n fheirg tha'n tòir oirbh. Bha fhios agaibh gu'n robh Criosd air a shearmonachadh 'san ionad so, ach cha d'thainig sibh chum esan a choinneachadh. Nach lionmhor iad dhe an aireamh mhor shluaigh so tha dol a dhith nach d'thainig air son aobhar is airde ach gu'n robh muinntir eile a tighinn, no cha robh fios agaibh ni eile a dheanadh sibh an traths, no smuainich sibh gu'n robh e measail dhuibh tighinn, no feudaidd gu'm bheil seorsa tlachd agaibh ann a bhi ag eisdeachd searmoinean. Air an son sin no an leithidibh sin do dh'aobharaibh, ghabh sibh oirbh aite-suidhe ghabhail ann an tigh Dhe, agus a thighinn fuidh chudthrom a bhi cunntasach air son sochair an t-soisgeil. Nach eagalach do mhuinntir imeachd troimh ionadaibh naomha nan luchd-amhairc mi-churamach air ceusadh Chriosd neo-mhothachail 'nuair tha Dia a teachd a nuas ann an doininn agus ann an dorchadas air beinn Shinai chum a lagh uamhasach a thabhairt.

Gu'n deonaicheadh Dia gu'n tachair e dhuitsa mar a thachair e dhasan, chum agus gu'm faigheadh tu ni nach d'thainig thu a dh'iarraidh eadhon coinneamh sholuimte, agus dunadh anama slainteil ri Iosa Criosd.

Tha an duine dall 'na shuidhe an sin 'nuair feuch tha a chluas gheur a glacadh fuaime fad as. Tha e ag eisdeachd, agus a mothachadh fuaime chos moran sluaigh, mor-bhruidhinn na cuideachd nach urrainn dha fathast a thuigsinn thaobh an astair air falbh. Tha iad a teachd ni's faisge, agus tha dochas ag eiridh ard 'na uchd. Bithidh so na latha fogharaidh dhasan. Is ainmic theid sluagh cho mor seachad aig aon àm, agus tha e bh'uaithes-san bhi dichollach. Tha iad a teachd ni's dluithe agus tha fuaime an cos is torman an guthan a fas ni's airde. Tha iongantais a measgachadh le dochas, e smuaineachadh ciod is ciall da so uile, oir a nis tha iad am fagus, agus tha e soilleir gu'm bheil aireamh mor sluaigh ann—cuideachd mhor maille ri Iosa—cuideachd mhor do luchd—leanmhuinn. Cionnus ma ta is urrainn dha gearan, Shaothraich mi an diomhain chaith mi mo neart air son neo-ni (Isaiah xlix. 4)? Is urrainn do bhrìgh gun robh moran luchd-leanmhuinn aige, ach cha robh aige ach beagan chairdean, bha moran ga leanntainn a riarachadh an iongantais, moran air son nam builidheannan, moran air sgath fasain, ach air-eamh bheag o chreidimh, agus o ghradh. Agus 'sann mar so a tha riabh bho'n àm ud.

## Notes of Sermons.

Preached by the Rev. Kenneth Bayne, Gaelic Church,  
Greenock, on Sabbath, 26th November 1820.

(Continued from vol. xxxii., p. 475).

“Quench not the Spirit” (I. Thess. v. 19.)

[**H**E was this day to show what would be the effects of quenching the Spirit to such as continued in an impenitent and unconverted state.]

1. They would be utterly and finally rejected of God. This might be the case long before they were taken out of this world, and thought it might not be known by others or themselves, the Scripture was clear it might be so (Ps. lxxxi. and Heb. vi.). The great bulk of mankind will say there is no need to be so strictly religious as some say. God is merciful and will never condemn His own creation to such misery as some talk of, and that if we do as others do, there is no great need to fear. Many ministers preach the Gospel in such a manner as has a tendency to lull men asleep in security, and to cause them trust in the general mercy of God.

2. Unconverted sinners who continue to quench the Spirit will be visited with temporal judgments. There may be some truth in that saying that judgments under the Gospel are more of a spiritual nature and less carnal than under the Old Testament. This may be so far true. There may be blindness of mind and hardness of heart and searedness of conscience, even where there is external prosperity. But there are temporal judgments also. There is the dispersion of the Jews from Judea and their miserable state ever since, of which they were forewarned by Jesus Christ Himself. Many other instances might be mentioned under the New Testament. For the sake of a father, or mother, or brother, or sister, or other individual, God might spare some from temporal judgments, but were it not for these, and were these once gone, the judgments would fall on them inevitably.

3. God will disregard their prayers and cries when their fears come upon them (Prov. i. 24).

4. Unconverted sinners who continue to quench the Spirit shall be visited with strong remorse of conscience in the immediate view of death and on a dying bed. Some might be permitted to die in quietness in a false hope of happiness, and get an awful awakening in the



future state. But many were awakened to awful remorse while in this state (Prov. v. 11-15).

5. God will punish such with everlasting destruction from His presence.\*

[Lord's Day, 10th December 1829. Mr Bayne was this day on the effects and consequences of quenching the Spirit to the children of God, and after noticing again that true Christians could never finally perish, because the Holy Spirit was given to them, to abide and remain in them and never to leave them, he observed]: 1. That as a consequence of quenching the Spirit God's own people might be forsaken and left of God to a certain degree.

2. The saints for this might experience the loss of sensible communion and fellowship with God.

He proved that there was such a thing from sundry Scriptures as I. John i. 3. This fellowship and communion consisted in a high esteem of God, and he asked what did we come to the house of God for? what did we attend ordinances for? what did we pray for? but to have fellowship with God. Now, this might be lost, at least to our sense and feeling of it.]

3. Another effect and consequence of quenching the Spirit to the saints would be a coldness and deadness in the duties of religion, a want of relish for, and affection to these duties, so as one would rather choose to be excused than to be engaged in them.

4. An indifference about the cause and glory of God in the world, about the salvation of poor sinners, and even an unconcern about a person's own salvation. True zeal for the glory of God in the world was a very different thing from an outward compliance with the prevailing customs of the times in which we lived. It was of a heavenly origin. It was founded on a spiritual knowledge of God, and it consisted in the exercise of all the graces of the Spirit, such as faith, love, repentance, towards God, in the exercise of love to the souls of men. It consisted in the holy performance of the various duties of appointed worship, as prayer, praise, reading, meditation. And it had the glory of God for its end. A person could not be honestly concerned about the salvation of others who was indifferent about his own, whatever he might pretend.

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\* The note-taker adds after this sermon :—"It was a solemn and awful discourse."

5. Another consequence of this might be the springing up again of indwelling sin, of those lusts and corruptions of the heart that were thought to have been mortified and slain, particularly the springing up again of fleshly lusts. This was very distressing to the child of God. He may maintain the assurance of his salvation under desertion; so did the prophet in his deserted cause (Ps. xxii. 1) still called God his God. Under affliction they might hope it would be good for them so to be (Ps. cxix. and Heb. xii.). Under temptation they might take the Christian armour (Eph. vi.) and stand, and under persecution they had the promises of blessedness and victory (Matt. v.). But when lusts and corruptions are permitted to prevail and distress one they are ready to imagine they have never had any real religion, or they would never be this way again.

6. For quenching the Holy Spirit in His influences and operations the saints of God may be left to fall into some gross, notorious sins and to remain a long time insensible of them and impenitent under the guilt of them. This is a melancholy condition to be in. It was exemplified in David for a whole year, in the cases of Bathsheba and Uriah under the guilt of adultery and murder until the prophet Nathan came upon him (II. Sam. xii. 1-15). It seems to have been so with many in the prophet Isaiah's time—"Why hast thou hardened our hearts from thy fear." That is, why doth God withhold those influences that would make our hearts contrite and bring us to genuine repentance. The saints do often sin, but they do not lie under guilt, but speedily betake themselves to repentance, and cry for pardon.

7. They may be left to a gloomy, dejected and deserted state of mind, so as to be full of uneasiness and uncertainty about their spiritual and eternal condition.

8. They may be left to the fear of death. To be in a state of bondage through this fear, and to be in much uncertainty as to what may be the issue with them in the eternal state.

(Concluded).

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When Christ is striking you in love, beware to strike again; that is dangerous, for those who strike again shall get the last blow.—*Rutherford*.

There are many heads lying in Christ's bosom, but there is room for yours among the rest; therefore go on, and let hope go before you.—*Rutherford*.

## Literary Notices.

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THE PILGRIM'S PROGRESS, by John Bunyan : The R.T.S. Tercentenary Edition. London : The Religious Tract Society. Price 6d. Paper covers.

This beautifully printed edition of Bunyan's immortal book is a piece of work on account of which the Religious Tract Society deserves the sincere thanks of all lovers of Bunyan's great masterpiece. In these days of high printing costs, it is marvellously cheap, even though it appears in paper covers. The typography is excellent, and the brief biographical sketch touches on the main events in the author's career. At the end a list of 120 languages and dialects is given in which the "Pilgrim's Progress" has been issued wholly or partially at the cost of the R.T.S. Let all our young people, who have not yet read Bunyan's work, buy a copy and read it from beginning to end.

THE INFLUENCE OF FOREIGN REFORMERS IN THE ENGLISH REFORMATION, by the Rev. R. P. Blakeney, D.D., LL.D. Sovereign Grace Union, 98 Camberwell Grove, London. Price 3d, post free.

This excellent pamphlet, as its title indicates, shows the influence exercised by Calvin, Martyr, Bucer, A Lasco, Melancthon, and Bullinger. Like all the late Dr Blakeney's works, it is characterised by clarity of statement and sound historical judgment.

JOHN BUNYAN: HIS LIFE, TIMES, AND WORK: by John Brown, B.A., D.D. (Minister of the Church at Bunyan Meeting, Bedford, from 1864 to 1903). The Tercentenary Edition revised by Frank Mott Harrison: with Marginal Notes, Addenda, and Appendices. Profusely illustrated. London: The Hulbert Publishing Company. Price One Guinea.

This noble biography, the standard life of John Bunyan, has been given a new lease of life in the splendid edition published by the Hulbert Publishing Company. Dr Brown's biography is so generally recognised as a masterpiece that it would be presumption to speak of it as if making its first appearance. The biographer took every opportunity of gathering every scrap of information he could glean about Bunyan, and he produced one of the classic religious biographies in the English language. One would have thought that there would be little to glean after Dr Brown's lifelong gleaning, but Mr Harrison has

been able to add in marginal notes, addenda, and appendices quite a lot of interesting new material. The publishers have done their work well, and in issuing the book to the reading public they have done credit to the printer's art in producing a book that is as pleasant to the eye as it is satisfying to the mind. Let all those who wish to get the fullest and most up-to-date account of Bunyan's life, times, and work, if they possess the necessary means, procure a copy of this excellent biography.

LUTHER AND THE REFORMATION, by James Mackinnon, Ph.D., D.D., Regius Professor of Ecclesiastical History, University of Edinburgh. London: Longmans, Green and Co., Ltd., 39 Paternoster Row, E.C., 4. Vol. II. Price 16s.

This is the second volume of Prof. Mackinnon's important work on Luther. It deals with a very critical period of Luther's life, and traces with masterly skill and thoroughness the development of Luther's religious opinions which forced him ultimately to make the inevitable and irrevocable breach with Rome. No biography of Luther in English deals so exhaustively in tracing the development of Luther's religious views in reference to indulgences, etc. The biography is extremely interesting to the student of history, as Dr Mackinnon quotes from Luther at considerable length, and the reader can thus judge whether Dr Mackinnon's inferences from the facts produced are sound or not. The account of Luther at the Diet of Worms is a splendid piece of historical writing. Dr Mackinnon adopts no artificial means to impress the reader with the historical importance of Luther's appearance before Charles V. He states the facts, and they are sufficiently impressive to speak for themselves. The pomp of earthly power is confronted with a mightier power, that of a conscience that cannot, and will not, bow to a lie however artistically it may be dressed, and however pleasantly presented. Dr Mackinnon says Luther 'was a strange blend of the pacifist and the fighter. He did not, to begin with, wish to break with Rome, but in attacking indulgences he delivered a blow at a corrupt system which was felt to its utmost bounds, and Luther learned by and bye that to remain in the Roman fold was to sacrifice the truth of God, and he was led to take the only possible step for a spiritually enlightened man, viz., to leave that communion for ever. Another two volumes will complete the work, and these are ready for the press.



THE MENACE OF FREEMASONRY TO THE CHRISTIAN FAITH,  
by Rev. C. Penney Hunt, B.A. Nottingham: The  
Freedom Press, 8 South Parade. Enlarged Edition.  
Price 1s 3d post free.

This timely and excellent exposure of Freemasonry has already been noticed in our pages. Mr Hunt has made additions, met some criticisms made against his statements in the first edition, and brought the booklet up-to-date, as notice his including the Free Presbyterian Church of Scotland among the Churches, which have indicated that their members should not countenance the Lodge. Mr Hunt is having an uphill fight as the following extract shows:—"The Craft is troubled. All that can be done by terrifying book-sellers, editors, and journalists is being done. Grand Lodge actually issued a warning to deter men even from printing the book. They endeavour to control all the avenues of publicity in the press, even the religious press." To those who have not yet read this exposure let them by all means purchase a copy and read it through from beginning to end.

### Notes and Comments.

**English Visitors to Scotland and the Sabbath.**—One of the dailies had a paragraph recently announcing that owing to the dullness of the Scottish Sabbath, as felt by English visitors to Clyde resorts, the Dunoon Town Council had decided to allow band performances in the Castle Gardens on Sabbath afternoons; while Kirn and Hunter's Quay lawn tennis clubs have agreed to open their courts for play on God's day. Scotland saw other days when she was not ashamed to abide by her Sabbaths and when she could look the world in the face without a blush of shame though taunted with her narrow Sabbatarianism and the gloom of her Sabbaths. It is so no longer. Our Southern neighbours are imposing on us their ideas of how the Sabbath should be kept, or to put it more correctly, should not be kept, and what with the English management of the railways, English influence in the press of the great journalistic combines, it is not to be wondered at that English tourists should follow up the advances thus gained by breaking down as far as they can the last vestige of Scottish Sabbatarianism. As a nation our Scottish forefathers defended their rights on the field of battle and on the scaffold, and were unsubdued but we, their worthless descendants, are bartering

for pleasure and gain that which cost them tears and blood.

**"The Old Scottish Sabbath Passes."**—Such is the sub-cross heading of an article which appeared recently in the "Daily Record" (Glasgow). The writer glories in the fact, which is all too apparent to friend and foe, that the Sabbath is passing in Scotland. The title of the article is:—"Railway Trips Killing Grim Old Scots Sabbath." The writer, who has about as much respect for the Ninth Commandment as he has for the Fourth, says that "'Sunday' was a day of drawn blinds, hushed streets, and only absolutely necessary labour" less than 20 years ago in villages near the large cities. "No cooking was done, and the only wear was stiff sarks, dark suits, and square, hard felt hats for the men, and sombre gowns for the women." This gentleman is either drawing on his imagination or is deliberately mis-stating facts. There has been a great change in the wrong direction in Sabbath-keeping within 20 years, but the Scotland described above exists only in the lively imagination of the journalist. The drawn blinds, the gloom of the Scottish Sabbath, the restriction of the propensities of frolicksome youth have been so often delated on by those who hated the Lord's Day that we need not wonder that a new adjective has been commandeered into the service of the anti-Sabbatarian. The "grim old Scots Sabbath!" How little do those who hold such views know of the holy joy that multitudes of God's redeemed had on this holy day. Thousands of them could join with the Psalmist in saying:—"This is the day which the Lord hath made; we will rejoice and be glad in it." Theirs was real joy, not the kind that finds expression in the laughter of fools, which is like the crackling of thorns under a pot, making a great noise but doing little good and leaving nothing but ashes behind. From the wells out of which such joy flows we have no hesitation in saying that such writers as the above, however facile their pens may be, are as ignorant as the uncivilised heathen. When it is remembered the Lord of the Sabbath was designated an "austere man," it is no wonder His holy day should be described as grim. The same power that suggested the one inspired the other, which, needless to say, was not heavenly. We have not benefited religiously by the invasion of our country by the English press and English management of the Scottish railways. No doubt our press was far from what we would have wished it to be as far as its support of Sabbath observ-

ance was concerned and the same could be said about the Scottish railways, but since the introduction of the papers of the great English press combines and the passing into English hands of the management of the Scottish railways there has been a marked deterioration in regard to Sabbath observance. During last summer it is estimated that 330,000 persons, according to the "Daily Record," took advantage of the Sabbath excursion trains. The L.M.S. and the L.N.E.R. are the transgressors as far as Scotland is concerned, and in the article already referred to the writer says:—"Both companies are experiencing a growing demand for 'Sunday' excursion facilities, and their arrangements will accordingly be on a larger scale this year. The L.N.E.R. alone expect to run about 300 special half-day excursions from Glasgow and other points within their Scottish southern area between May and September . . . . These figures show that the traditional Scottish 'Sunday' has passed." Yes, and is the mad hunt for pleasure and sport that characterise so many of the Sabbath-breakers an improvement even from a worldly point of view on the older order of things? The pleasure-seekers who have commandeered God's Day for their unholy purposes should not forget that there is a world of wisdom enshrined in Sir Matthew Hale's lines:—

A Sabbath well spent brings a week of content,  
And health for the toils of to-morrow ;  
But a Sabbath profaned, whate'er may be gained,  
Is a certain forerunner of sorrow.

**"A Day May Come."**—"It is surely conceivable," said Cardinal Bourne in a sermon preached at Cambridge at the beginning of May, "that a day may come when an English Sovereign will feel unable any longer to declare himself to be a faithful Protestant." After this deliverance he put in a plea for liberty of conscience for the King of England. The drift of the sermon shows plainly the fond hopes cherished by the Roman Catholics in this country. But to hear a prince of the Roman Church, as they are styled, expatiate on the virtues of liberty of conscience while advocating such for an English Sovereign reveals a state of mind in which important issues have become confused, or which is incapable of grasping the elementary facts of the principle pled for.

#### **The Church Assembly and the Revised Prayer Book.**

—The new Prayer Book has passed successfully through the Church Assembly. The vote was 396 votes for and 153 against. The majority is considerably smaller this

year than last, the vote then being 517 for and 133 against. The measure now goes before the Ecclesiastical Committee of Parliament, and it is anticipated the Committee will place the Measure before Parliament. Should the measure be again rejected by Parliament the rejection will probably cause a great upheaval in the Church of England and a cry for Disestablishment; whereas if, on the other hand, it is passed, as we sincerely hope it will not be, it will mean the breaking away from the Church of England of many of those whose Protestantism was not a name but a reality. By the time these lines are in print the measure may be again on the way to face the Houses of Parliament.

## Church Notes.

**Communions.** — June — First Sabbath, Applecross, Helmsdale (note change of date from 3rd to 1st Sabbath of June), and Coigach; second, Shieldaig; third, Lochcarron, Glendale, and Dornoch; fourth, Inverness and Gairloch. July—First Sabbath—Raasay, Lairg, Thurso, and Beaulay; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton and Bracadale; fifth, North Uist. August—First Sabbath—Dingwall; second, Stratherrick and Portree; third, Laide, Broadford, and Bonar-Bridge; fourth, Finsbay and Stornoway. September — First Sabbath, Ullapool; second, Strathy; third, Stoer and Tarbert (Harris). 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 alterations of, the above dates of Communions should be sent to the Editor.

**Opening of New Church at Helmsdale.**—On Wednesday, 16th May, the place of worship, newly erected by our Helmsdale congregation, was opened. The Rev. D. M. Macdonald, Portree, preached an appropriate sermon from Rev. xxi., 22—“And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.” Rev. D. J. Matheson, Lairg, took part in the service. The congregation was augmented by a large number of friends from Halkirk, Wick, Strathy, Lairg, and adjoining parishes. The building is nicely situated, exceptionally well finished, and in every respect suitable. It meets a much felt need. The cost is about £700, and of this amount about £280 is still required. May the pastor and congregation receive much of the Lord’s blessing spiritually, with this token of His favour in providence.



## Acknowledgment of Donations.

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

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