

# 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.*

### CONTENTS.

	PAGE
The General Assemblies .. .. .	121
Canadian Mission Report, by Rev. Neil Macintyre .. .. .	123
Report of Church's Deputy to U.S.A. and Canada, by the Rev. James Macleod, Glendale .. .. .	130
Sermon, Preached by the Rev. James A. Tallach, London .. .. .	137
The Late Mr A. McAskill, Missionary, Braes, Portree .. .. .	146
The Late Mr Alexander Gray, Elder, Lairg .. .. .	148
The Teacher's Daughter .. .. .	153
Notes from a Table Address at Inverness Communion, January 1915, by the Late Rev. D. Macfarlane, Dingwall .. .. .	154
Notes and Comments .. .. .	155
Church Notes .. .. .	157
Acknowledgment of Donations .. .. .	158
The Magazine .. .. .	159

PRINTED AT THE  
"COURIER" OFFICE, INVERNESS

THE

# Free Presbyterian Magazine

And MONTHLY RECORD.

---

VOL. XXXIV.

August 1929.

No. 4.

---

## The General Assemblies.

---

THE General Assemblies of the Established, United Free and Free Churches met this year as usual in Edinburgh on Tuesday, 21st May. In connection with the Established Church Assembly there was a little more of the pomp and pride of position through the presence of the Duke of York as Lord High Commissioner. The Moderators gave the accustomed moderatorial addresses. The Rev. John R. Mackay, D.D., was Moderator of the Free Church General Assembly, and gave a scholarly address on problems facing the Church. The matters that awakened the deepest interest in the Assemblies of the larger Churches were that of Union and Foreign Missions, while in the Free Church Assembly the question as to whether the Church was to take the heavy responsibility of building a new College in Lima was the subject of a long and keen debate.

### Established Church.

On Thursday, the Rev. C. W. G. Taylor, Edinburgh, Convener of the Foreign Mission Committee, made a moving appeal to remove a debt of £26,000 on the Foreign Mission Fund.

The Union question came up on Friday, 24th May. The subject had awakened considerable interest and according to the press accounts historic scenes were enacted. The scene in the Assembly Hall was striking. Dr John White seconded by Lord Sands, moved the deliverance in favour of Union. The Rev. R. P. Landreth, Perth, moved an amendment to the following effect: "That the General Assembly do not resolve upon an incorporating Union with the United Free Church of Scotland." The amendment was seconded by the Rev. John Macphree, Rendall, Orkney (formerly a Free Presbyterian). When the matter was put to the vote only three voted for the amendment. There are other

former Free Presbyterians and Free Churchmen in the ministry of the Church of Scotland, and one would have expected to have heard their voice raised by way of protest on such an occasion if they were members.

Dr White, in giving in the report of the Church and Nation Committee, made references to such questions as irregular marriages, religious instruction in schools, Irish immigration, etc. He said, in reference to the latter, when asked by the Government to suggest lines along which action might be taken, the deputation of the Committee suggested:—(1) That so long as labour conditions in this country are such that thousands of native-born Scotsmen cannot find employment, effective measures should be taken to regulate immigration. (2) That persons, being natives of the Irish Free State, who become a burden upon the public funds of this country within a given time of their arrival, or who are convicted of crime against its laws, should be repatriated. (3) That a minimum period of residence be fixed under which no person from another country be permitted to exercise the franchise in Parliamentary or other elections.

The question of irregular marriages (that is marriages at which there is no religious service) was dealt with and the seriousness of the situation commented on alike by Dr White and his seconder, the Duke of Montrose. Dr White said that in the opinion of the Committee the time had come when it was necessary to draw the attention of the Secretary for Scotland and the Lord Advocate to the frequency of irregular marriages in Scotland, and to the scandalous traffic in marriage presently carried on at Gretna Green, and to ask the Government, by the appointment of a Commission or otherwise, to examine the whole question with a view to early legislation amending the Scottish marriage law.

The Duke of Montrose, in seconding the deliverance of the Committee, made the following reference to the Irish immigration question:—"Nearly all the Irish immigrants were of the Roman Catholic faith, and a very large number of them were unfortunately classed as paupers. It was a lamentable fact that of the pauper population of Scotland the Irish numbered 74 per cent. Worse than that, the figures for criminal prosecutions in Scotland showed that more than 50 per cent. were attributable to Irish who came into this country. That was a matter of undoubted importance

to a great industrial city like Glasgow, where more than 23 per cent. of the whole population were Irish. It was difficult for those who were jealous of their faith to accept the position with equanimity, especially when they realised that there were thousands of good Scottish people walking the streets looking for work and their families starving. There were great legislative difficulties in the way of doing anything to remedy this problem. Under present circumstances the only thing they could do was to study the situation, watch the development of events, and collect statistics, and if they were persuaded that their faith was in danger they must use such influence and such power as they possessed to cause those in political authority to take definite action."

The Assembly concluded on Wednesday, 29th May. In his closing address Dr Mitchell, the Moderator, said:—"There is another great task which lies before the Church that is to be. If it is to hold the educated intellect of this modern time it must revise its statement of the fundamental truths upon which all religion is based." That is an ominous statement, and from what we know of the driving theological forces behind the uniting Churches, it bodes ill for the maintenance of the historic evangelical position of the Reformed Church in Scotland.

### **United Free Church.**

The Foreign Mission Committee of this Church, like that of the Established, have a heavy debt to meet. On Thursday an appeal was made for the extinction of this debt (£20,000).

The Union debate in the United Free Church Assembly was not quite so placid as in the Church of Scotland Assembly. The motion for the incorporating Union with the Church of Scotland was moved by Dr Drummond and seconded by Col. J. A. Roxburgh. An amendment was moved by Dr Forrester, Broughton; he was seconded by the Rev. James Barr, the Socialist M.P. When the vote was taken 39 voted for Dr Forrester's amendment. These, according to the press, were mostly laymen. The result, when announced, was greeted with loud and prolonged applause. Profiting by painful experience, it would appear that the Majority are to treat the Minority with magnanimity, so the addendum to the motion would indicate, which was to the effect that the Assembly confer with the dissentients.



In speeches made in connection with the Education Committee Report, submitted by Rev. Dr W. Mackintosh Mackay, a few interesting points were raised. The Rev. George M. Reith, Edinburgh, asked leave to refer to a statement by Dr A. P. Laurie in that morning's issue of "The Scotsman" with regard to what he considered a serious defect in the Local Government Act. Once the abolition of "use and wont" occurred, according to Dr Laurie, it could not be restored. He contended that a particular majority in a certain district might succeed in engineering a hostile vote, and in that case "use and wont" would be abolished. Apparently there was no provision made for the restoration of "use and wont." Mr Alexander Hamilton, Bellshill, said that he had no desire to pass any censure upon the Committee, but he was not satisfied with their decision. Surely education was of sufficient importance in Scotland as to demand an "ad hoc" authority of men interested in education, and particularly religious education. Why should they have to go to the Secretary of State and plead for equal treatment with Roman Catholics? If the Church had been half alive, as she was to-day, the 1918 Act would never have been upon the Statute Book. Lord Alness, the son of a F.C. manse, was the man who betrayed them. It was time they had something more than be satisfied with a plebiscite. They certainly had no guarantee that religious instruction would be continued in their schools, and no matter how good the education given, without religious instruction in the schools, it was little or no use. The Rev. D. J. Ross, Stirling, was, however, of the opinion that their position was stronger than under the 1918 Act.

The Committee on the Book of Common Order suggested that they should delay their work of proceeding with a book of prayers for the day schools until after the Union. In regard to the Book of Common Order, Dr Sutherland, Junior Principal Clerk, suggested, in view of the dislike to a liturgy in many quarters, that the Committee's deliverance should read "as an authorised manual to aid in the public worship of the United Free Church." His suggestion was adopted by the Convener. The Assembly concluded its deliberations on Tuesday (29th May). In his closing address, Principal Martin, the Moderator, made a final appeal to the Minority.

### **Free Church.**

On Wednesday (22nd May) an animated discussion took place on the question of receiving delegates from the United Church of Canada. The Rev. Donald Munro, D.D., moved that the delegates from this Church, which he described as almost creedless compared with the Free Church, should not be received. In this he was seconded by the Rev. William Fraser, Govan. Mr Fraser said the United Church of Canada had absolutely nothing in common with the Free Church of Scotland. They should not, he said, permit on the floor of the Assembly any representative of any Church that did not stand by the Scriptures as being the Word of God. The Rev. John Macneillage had in mind making a motion that the delegates be received and that a wholesome admonition be addressed to them, or alternately that they should not be received and the reason given to them. Dr Stewart, while agreeing with what Dr Munro had said about the United Church of Canada, did not accept the view that in receiving delegates from other Churches they were setting their imprimatur on their positions or practices. The motion for the reception of the delegates was carried by a large majority. When the delegates from various Churches were received Dr Stewart, in moving that the Moderator should convey the thanks of the House to the deputies for their interesting addresses, said with reference to the visitors from the two Canadian Churches, that while they received them both in a comprehensive Christian charity, it would be idle for him to pretend—and on that platform they believed in absolute sincerity—that they had not their ecclesiastical preferences based on closer ecclesiastical affinities. It has always been a mystery to us how the Free Church Assembly, with the profession it makes of steadfastness to the infallibility of the Word of God and purity of worship, should year after year receive delegates from this mongrel that is noseing its way into the Presbyterian family circle. Neither courtesy nor Christian charity demanded such a gesture of broad-mindedness, and the fact that when a motion calling the Assembly's attention to the inconsistency of receiving such delegates was lost shows that there is something wrong somewhere. We should have thought Dr Munro's motion would have been carried without a dissentient voice. Comment also might be made about the ecclesiastical position of other delegates received by the Assembly.

In giving in the Sustentation Fund report, the Rev. Norman Campbell said it was with great difficulty that the Committee were able to continue an equal dividend of £250. The Rev. John Macneilage, in a characteristic speech, said that it would be more in keeping with the desperate character of the situation if the people in the offices at Edinburgh held a prayer meeting before bombarding them with circulars from the head office. The Assembly declared an equal dividend of £250, exclusive of the £7 payable to the Widows' and Orphans' Fund.

On Thursday the Assembly had before it the burning question of Lima College. Considerable dissatisfaction evidently exists with the policy of the Foreign Mission Committee, and after reading the speeches in the Free Church "Monthly Record" our sympathies are decidedly with the objectors. The Committee had already spent £5500 in the purchase of a site, and they proposed to construct a new school or college on the site for £14,000. This is a big undertaking, and it is not to be wondered at that many hesitated to launch out on such a scheme. If this heavy expenditure were a venture of faith it might well evoke admiration, but behind it there is a policy to which some in the Free Church are wedded, and it is this that has not unnaturally awakened concern in the minds of many in the Free Church.

The Rev. John Macneilage, Bower, in submitting an amendment that the Assembly pass from the present scheme of building a new college, and, in lieu of the present educational policy there, devise some humbler and more evangelical line of effort, said the Free Church existed for the propagation of the evangelical faith. If the Church, therefore, opened any branch establishments, the one endeavour should be the same; but in Lima they had combined education with their original high purpose. Things had developed in such wise that they were 90 per cent. educationists and only 10 per cent., or maybe less, preachers. There was no seconded to Mr Macneilage's amendment, which was accordingly dropped.

Mr Arch. Macneilage, Glasgow, moved an amendment expressing regret at the action of the Committee in purchasing a site for the college in Lima, and stating that the Assembly did not sanction further expenditure of the capital funds of the Committee in the erection of a new school on the basis recommended in their report. The Rev. Norman Campbell, Dingwall, who seconded, said they did not propose to close the school.

The Rev. William Macleod, Dornoch, whose amendment was to the effect that the Assembly recognise the urgent need for suitable accommodation for the school, and direct the Committee to make an appeal for funds, said he was not in favour of closing the school either. He was in favour, however, of contracting, because the Church should not go further than its capacity. **Further** amendments were submitted, and the debate, after having lasted 4½ hours, was adjourned until the evening.

The Assembly resumed at 6.30, and the debate continued until 11.20. The fourteen amendments had by this time been reduced to four, and on these a vote was taken. This occupied 40 minutes, and resulted in the Committee's deliverance being carried by 32 votes to 25.

Under the report of the Religion and Morals and Public Questions Committee the Rev. K. A. Macrae, Kilmuir, moved an addition to the Committee's deliverance deploring the refusal of the L.M.S. Railway Company to receive the petition signed by 34,000 against that Company running excursion trains on the Lord's Day. In view of the inroads of sweeping godlessness he moved that the Assembly appoint the week beginning Sabbath, 17th November, as a week of Humiliation and Prayer. Principal Macleod moved that the Assembly authorise expenses incurred by ministers in giving instruction in religious knowledge to their students at the Provincial Colleges should be charged to the General Purposes Account. The Rev. Norman Campbell, in seconding, said he profoundly regretted the occasion there was for this proposal. Their young people came to the training centres for teachers believing profoundly in the Scriptures. After being taught there for a while their faith was shaken. It was incalculable the harm that was being done to these young people. He was sure there were many parents in other Churches who regretted as much as they did that they did not get sound Scripture teaching in the Training Colleges. Our readers will agree that this is a most serious matter. We, as a Church, have all along stressed the importance of religious instruction in the national schools, but if poison is being instilled into the minds of those who are afterwards to be instructors as to the infallibility of the Word of God during their training as teachers the harvest will be one of incalculable evil.

The Assembly closed its deliberations on 28th May, when the Moderator gave his closing address on "The Christian Family."



## Canadian Mission Report.

BY REV. NEIL MACINTYRE.

IN submitting the Canadian Mission Report there are various matters which come under our notice. We shall first refer to the efforts made by the Committee to secure supply. As you are aware, there was an urgent request last year from Vancouver after Mr Donald Matheson had left them to send a deputy and promising to meet all expenses. As the Committee were somewhat dubious as to whether the Vancouver Mission would be able singlehanded to meet the necessary expense, we submitted the matter to the Synod and asked if the Church at home would be prepared to meet any deficit. The Synod unanimously agreed to come to their help if necessary. I am pleased to report that all the travelling expenses of the deputy have already been refunded to the General Treasurer.

Immediately after the meeting of Synod the Committee began to look for a deputy, and after some correspondence with several of our ministers, the Rev. James Macleod, Glendale, consented to go for at least nine months. Mr Macleod sailed on 20th October by the s.s. "Doric." We have had several letters from him since he arrived in Canada with very favourable reports of all the stations. As Mr Macleod has sent a report of his travels which will be submitted, we will not deal further with his labours. The Committee would take this opportunity of sincerely thanking Mr Macleod for stepping into the breach and also for his services.

We have next to report on the unfortunate trouble which arose in Winnipeg anent the Synod's Resolution re travelling by tram-cars and trains on the Sabbath day. A communication was submitted to the last meeting of Synod from the Elders, Messrs Lachlan Ross, Wm. Sinclair, and Murdo Macfarlane, in which they stated: "If the Synod find they cannot alter the existing law on this matter, then we are left with no alternative but to resign from the Eldership." The Synod, after seriously considering this statement along with others bearing on the same subject, remitted the Winnipeg case to the Canadian Mission Committee with full powers to deal with it, with instructions that in the event of any difficulty arising they were to consult the Presbyteries. After the Synod's finding, adhering to

their former Resolution had been conveyed by the Clerk of Synod to the said Elders, they tendered their resignations to the Committee on 20th June 1928. On receipt of that letter, we sent Mr Wm. Sinclair, who was Clerk of Session, the following reply: "A copy of your resignation and that of your fellow-Elders was sent me as Convener of the Canadian Mission Committee, per Rev. James Tallach. Meantime I only wish to inform you, as Clerk of the Kirk-Session, that your resignations are still on the table, and until they are accepted you are Elders of the congregation. I would also point out that until your resignations are accepted you are at liberty to withdraw them."

Perhaps I should mention that Mr Lachlan Ross expressed a desire to withdraw his resignation on condition that old and infirm people be allowed to travel by street-cars and trains on Sabbath in attending the means of grace. We replied that such conditions could not be entertained by the Church. The Committee would desire to express their sincere sympathy with Mr Ross in the sad bereavement of the loss of his wife, and also in his own illness.

In connection with accepting the resignations of these Elders, the Committee had a difficulty in taking the whole responsibility. We, therefore, drew out a statement which was submitted to the Presbyteries for their approval. The Presbyteries approved of it. The statement appeared in the February number of the Magazine, so it need not be repeated here. The gist of it was that "the Elders be reprimanded for their action, that their resignations be accepted, while not absolving them from their duties and responsibilities as Trustees of the Congregation."

Mr Tallach reported that a congregational meeting was held on 27th June, at which a motion to the following effect was carried by a considerable majority: "In view of the finding of the Synod of May, 1928, anent the Resolution on Church Privileges, this Congregation agree to honour said finding and submit to same." As Mr Macleod in his report deals with the condition of things in Winnipeg, we will not refer to it further.

It remains for us now to explain the efforts made by the Committee to secure a deputy for the present year. We have had pressing calls from Vancouver, Detroit and Winnipeg. Each of these places were anxious that a minister be sent who would confine his labours entirely to that particular Mission. Each station promised

to defray all expenses. However much we sympathise with them and appreciate their laudable desire to have the Gospel preached among them in its purity and to have the public worship of God conducted according to His word, the Committee finds that in the present state of the Church at home it is almost impossible to secure more than one minister. We are pleased to report Mr Finlay Macleod, Dornoch, has consented to go this year as our deputy. Mr Macleod expects to sail (D.V.) in July. May He who promised, "And lo I am with you alway even unto the end of the world," go with him in all his travels and abundantly bless his labours to poor sinners in Canada and the States.

The Committee has not yet made final arrangements as to how his time should be divided among the different stations, and would be pleased to have any suggestions from the members of Synod.

In conclusion, the Committee, in name of the Church, would again take this opportunity of expressing their sincere sympathy with our people in the several stations in their struggles in "holding fast the form of sound words" and trust that the Lord of the harvest will in His own good time send them labourers who will permanently break the bread of life among them.

---

## Report of Church's Deputy to U.S.A. and Canada.

---

BY THE REV. JAMES MACLEOD, GLENDALE.

IT is not likely that I can be present at the Synod on this occasion, therefore, it will be my duty to submit to the Canadian Mission Committee a brief report of my mission to our Canadian Congregations and Mission Stations. I left Glasgow on the 20th of October, 1928, and arrived in Montreal on the 28th at 8.45 p.m. We were about two days behind schedule time through stress of weather. We had two days of very rough weather. The big hulk of the s.s. "Doric" was very small in the huge waves of the Atlantic ocean. How weak and helpless puny man appears when confronted with adverse elements.

The Most High brought us safely out of the storm into the calm waters of the River St Lawrence. The contrast was remarkable, and that will be the way with

the believer when he will finish his course in this stormy life of temptations, trials, and difficulties. It will all end in the blessed calm and peace of eternal rest!

It was on Sabbath evening we sailed up the St Lawrence. It was obvious even at a distance that we were drawing near a city that is governed and ruled by the Church of Rome. The priests of Rome have erected a huge cross of an imaginary Saviour on the top of Mount Royal, and at night the cross is illuminated by electric light, which can be seen for miles in all directions before one is in the city.

I was allowed to remain on board the ship until Monday morning, when I made for Toronto, which I reached on Monday evening. Mr Roderick Campbell met me at the depot, and conveyed me to his own house, where I was very kindly entertained during my stay at Toronto. The Kirk-Session of the Reformed Presbyterian congregation granted me their church for Sabbath evening, and also for the following Wednesday. The congregation at the respective meetings were not very large, perhaps between 60 and 70 on Sabbath night, and about 50 on the Wednesday night. I met several of our own people from various parts of the Highlands.

DETROIT.—I arrived on the 8th of November in the city of Detroit, and remained there for three weeks. I stayed with Mrs R. S. Mackenzie, who in her usual kind and generous way made my stay in the city of Detroit very pleasant indeed. Mrs Mackenzie and the Mackenzie family are faithful friends of the Free Presbyterian Church. May the Most High grant them the life that shall never end. We have a most beautiful account in the last chapter of the Epistle to the Romans of men and women who befriended the cause of the Lord when it was despised and severely persecuted by the devil, and wicked men. Paul says about Phebe, "for she has been a succourer of many, and of myself also." The labour of love bestowed upon the cause of Christ shall not be forgotten by the Lord. For the Holy Spirit says, "Greet Mary, who bestowed much labour on us." And we should be ready to say unfeignedly to our friends, "the Churches of Christ salute you." The true followers of the cause of Christ shall be in heaven as sure as Ruth got into the land of promise. Ruth clave unto her mother-in-law, and said, "Intreat me not to leave thee nor return from following after



thee: for whither thou goest, I will go: and where thou lodgest, I will lodge; thy people shall be my people. and thy God my God." What a blessed resolution!

The services at Detroit were well attended. There would be between three and four hundred at the Gaelic service, and near or about two hundred at some of the services conducted in English. I met Highlanders from all parts of the North, and North-West Highlands. In the summer time the weather is extremely hot, and the most of them are out of the city, but they return again in September. The people are most anxious that the Church should make an endeavour to supply them with the means of grace, especially during the winter and spring months, and I do hope that the Committee and Synod will take this matter into their consideration. The city of Detroit is one of the largest cities in the United States, and for irreligion and lawlessness it has few equals. The people have enough of the good things of this life, but our poor people need, above all things, the Gospel. It is to be feared that they cannot hear the Gospel in the city of Detroit in its purity and divine simplicity.

Mr Kenneth Mackenzie, who is in charge of our Mission in Detroit, has been seriously ill since I was there, but I am thankful to say that he is improving in health, and may the Most High grant to strengthen him in body, and comfort him in his soul with the consolations that are in Christ Jesus. Mr Mackenzie has acted nobly, and faithfully on behalf of our Church since the removal of his beloved brother.

WINNIPEG.—I arrived in Winnipeg about the end of November and remained there until the 17th of December. Here I was lodged with Mr and Mrs John Ross. Mr Ross is a native of Foindle, Sutherlandshire, and Mrs Ross is a native of the Parish of Applecross. They were both born and bred in the Free Presbyterian Church, and right loyal and faithful they are to the Church and jealous for its honour and for the cause of Christ in connection with us. May the Lord grant them of his rich grace to be faithful to the end of their day. They were both real kind to me, and for their kindness I sincerely thank them. Rev. James A. Tal-lach left for Scotland a week or two before I arrived, and Messrs William Sinclair and Murdo Macfarlane conducted the services in the congregation on his departure.

It is well known to the Committee that the congregation of Winnipeg were divided on the resolutions of Synod anent Sabbath travelling to church on 'buses, trains, and street cars. The majority of the congregation were against the Synod's ruling on the above question. However, the congregation was quite willing to continue with the Free Presbyterian Church. I spoke to Mr Lachlan Ross about holding the services in the absence of supply from Scotland, and Mr Ross promised that he would do what he could, but soon after I left Mr Ross had a severe attack of illness which incapacitated him for any work, and had to be removed to hospital for a serious operation, where he had to remain for about nine weeks. During the time Mr Ross was in hospital his wife died, and here I might mention also Mrs Sutherland, a native of Rogart, one of the members of the congregation was taken away. Mr L. Ross is much better, but weak. He is able to rise and go about the house, and he is suffering no pain. I have informed the Convener already of my impression of the Winnipeg situation, and it is not necessary to repeat that again. At the funeral of Mrs Sutherland (mentioned above) Mr William Sinclair conducted religious services at the grave, and when Mrs L. Ross died, her son-in-law, Rev. W. Matheson, attended, and he also conducted a religious service at the grave. When the Rev. Murdo Morrison, Lochinver, was here he was asked by a certain party to do the same, but Mr Morrison blankly refused, and explained to the people that such custom as praying at the grave was a Roman Catholic practice, and that the Free Presbyterian Church was not to revive a Roman Catholic custom. It is for the Synod to deal with this glaring inconsistency on the part of Rev. William Matheson and Mr William Sinclair.

VANCOUVER.—It was on the 22nd of December I arrived in Vancouver. I was met at the depot by our trusted and worthy friend, Mr Hugh Mackay. I was glad to see his face once more. I was conducted by Mr Mackay to Sergeant John Robertson's house. I wish to place on record the kindness of the Lord to me, for Mr and Mrs Robertson could not have done more for any of their own dear children than they did for me during my stay in Vancouver. Their consideration, care, and kindness was from the Lord, and may He reward them for time and eternity. Our people are wondrously kind wherever we go and meet them. We may

have back-sliders among us, but the back-bone is sound and healthy, and so long as the marrow is healthy it is it that counts.

It was very cold about the time I arrived in Vancouver. The services were not so well attended owing to illness among them, but when they got over their colds they attended well all the time I was there; so much so that at last the church was so full that after every place was packed some had to remain standing. I reckon that in Vancouver we have the most loyal and faithful congregation in Canada. The harmony that is among them and their love for the Gospel is uncommon in this generation. Mr Hugh Mackay and the Committee are most anxious to have a pastor settled over the congregation, but if that is not to be realised, meantime it is desired that one of the ministers of the Church supply them for not less than nine months of the year. The congregation of Vancouver will be responsible for all the expenses of travelling to and from Vancouver, and all other personal charges. They will be no burden to the Church at home in that respect. The city of Vancouver is fast becoming one of the largest cities in Canada. Since I was there last, nine years ago, the population has increased by one hundred and sixty thousand. The population now is three hundred and sixty-five thousand. There were forty thousand children attending the public schools of the city last winter. There is no doubt at all but Vancouver in the near future will be one of the largest cities in the British Empire. It is no mean city. The Scottish and English people predominate, and there are several thousands of our fellow-Highlanders in Vancouver. They have built a university which is well staffed with learned men in the various professions.

It needs the Gospel that saves lost and ruined sinners: for all the prosperity in the world will never take one soul out of the devil's kingdom. Vancouver is a wide field for young men that love Zion and the souls of men. I visited all our families, and found them anxious to have one of the ministers of our Church among them. In February last I went as far north as Clayoquot Sound, which is about two hundred miles north-west of the city of Vancouver. I was there for one week-end, and had a Gaelic service at 11 a.m. and an English service at 7 p.m. The services were well attended. At the English service I noticed a Jap and

his wife among the people who were listening very attentively; may the Lord bless his own Word to their immortal souls.

I left Vancouver on the first day of April, and remained at Calgary for the first Sabbath of that month. Mr Angus Beaton arranged for the services in a very satisfactory way. There were very encouraging congregations at both morning and evening services.

Our Calgary friends are anxious that the Canadian Mission Committee would consider them as part of our Mission stations in Canada. I trust that their desire will not be overlooked by our deputies passing to and from the coast. There are several families of our Church in Calgary anxious to have the Gospel preached among them. I arrived in Winnipeg on my return journey on the 12th inst., and will remain here until the 30th of April, when after that I hope (D.V.) to go to Detroit for three Sabbaths, to Rodney for the last Sabbath of May.

I am firmly convinced that it is both the duty and privilege of our Church to serve our people in Canada. The Protestant Churches of this country are in a most deplorable back-sliding condition. Their ministers live according to the world, and serve the world with very few exceptions. As far as one can discern the highest ambition in the minds of their ministers is their own selfish aggrandisement, at the expense of divine truth. and their own profession. What a reckoning at the great day of Judgment.

The Free Church of Scotland has three Mission Stations in Canada. But there is absolutely no need for her and her Missions in this country, because there are plenty of her kind among the poor benighted Canadians already. There is no difference between the Free Church in this country and the other denominations. The Free Church allows her members to be at dancing and vain songs. Her members work on the street cars of the cities, post-offices, trains, and in grain elevators on the Lord's day. Her Kirk-Sessions give all the privileges of their Church to Sabbath desecrators without a qualm. I have carefully enquired of Free Churchmen if this was the practice among them. They said, "It was," and added that the man who gave out the "question" on Friday was working on the Lord's day on one of the street cars of the city. The poor, blind people are to be pitied, for their leaders are leading them astray.



If the Free Church would not cease to compromise truth to suit the wishes of her people and act according to the dictates of worldly men, they will not get people to enter their places of worship.

The testimony raised for the sake of truth, the honour of Christ, and for the eternal benefit of immortal souls thirty-six years ago is becoming every year plainer that it was of the Lord, and may the Free Presbyterian Church continue faithful to her trust until better days dawn on the kingdoms of the earth.

I refer the Committee to Mr John Grant re financial arrangements for meeting general expenses to and from Canada. Our Canadian friends paid the expenses cheerfully. The greatest honour and wealth we can attain to in this world is to serve Christ, faithfulness to His blessed truth, and to the souls of men.

I enjoyed good health since I left Scotland, great kindness from my fellow-men, but, above all, the opportunities offered to make mention of His righteousness, and His only, and if one poor soul benefited for eternity I am well rewarded, and to the Lord be the glory for ever and ever!

I wish to mention how kind and considerate your Convener has been to me in writing almost weekly such nice Christian letters; also the Clerk of Synod was mindful of writing, whose advices and good wishes I highly valued and appreciated. I wish you peace and happiness at the Synod, and "may His kingdom come, His will be done on earth as it is done in heaven."

---

### The Workmanship of God.

---

"Ye have not chosen Me, but I have chosen you" (John xv. 16). Our willing of Him, is a birth of His willing us; our love, a spark kindled of His love to us. God first calls us "My people," before any of us calls Him, "My God" (Hos. ii. 23). The moon shines not upon the sun, till it be first illuminated by it. God first shines upon us before we can reflect upon Him; He calls us, before we can speak to Him in His own dialect; our coming is an effect of His drawing; and our power of coming on an effect of His quickening. Every member in Adam was a fruit of His power, as well as the whole body; every line drawn in the new creature is done by His pencil as well as the whole frame.—*Charnock.*

## Sermon

PREACHED BY THE REV. JAMES A. TALLACH, LONDON.

"Until the time that his word came: the word of the Lord tried him."—Psalm cv., 19.

**T**O the hungry soul every bitter thing is sweet. Even trial, when rightly understood, can be meat and drink to the household of faith. There is a desire in every believer's heart for the sweet comforts, the pleasant feelings, the joyous emotions of the Gospel; and no one likes trial for its own sake. Nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to those who are exercised thereby. The growing children of God require such food, food fitted for the stern realities of the battlefield rather than the ease and security of the nursery. Strong food, well adapted to produce valiant defenders of the faith, who are called upon to endure hardness as good soldiers of Jesus Christ. Do not be surprised, believer, if you are for a time put upon a diet of affliction. Trial for righteousness sake is a truer mark of future glory than pleasant feelings, in that it is more akin to the Cross—and "if any man will come after me let him deny himself and take up his cross and follow me." Moreover, trial is necessary, necessary to the proving of faithfulness, to the development of Christian character, to the confirming and establishing in the faith. Trial purifies, weans from creature confidence; teaching that hardly-learned lesson, "Cursed is he that trusteth in man and maketh flesh his arm." It issues in this blessed condition of mind, "My soul wait thou only upon God, for my expectation is from him."

Not only must we be prepared to endure trial without resentment, but we must learn to profit by it. If we do not profit by our trials then they fail of their very purpose, and we loose much thereby, besides exposing ourselves to more severe and searching visitations of God's judgment. If we persist in being like the horse and mule we may expect to be treated with bit and bridle. Scripture when searched is found to be peculiarly rich in providing us with examples of godliness tried in the fire. We do well to study carefully these examples for our guidance and comfort. Joseph is one of those examples. Let us notice (I.) The source

of Joseph's trial ; (II.) The nature of it ; (III.) Some lessons to be learnt.

I. The source of Joseph's trial is briefly stated here to have been the Word of the Lord. (a) No doubt, as a young Hebrew born of pious parents, Joseph would have learned much of the revealed will of God from his parents and acquaintances; but the special reference here is doubtless to those visions which he had seen in his youth. You remember God had twice visited him in his slumbers with remarkable dreams. The first was a representation of the harvest field, in which, while his sheaf stood upright, the sheaves of his brethren bowed and did obeisance to it. The second showed him sun and moon and the eleven stars doing homage unto him. These dreams were more than mere fancy to Joseph. They conveyed to him a direct and definite message—a message of prophecy. Even Jacob and his other sons understood the meaning, although they hardly guessed the divine significance of them. But Joseph himself recognised them as the infallible word of truth to him—the Word of the Lord, and nothing else, containing a promise of future eminence for himself. Now Joseph had not asked for this supremacy nor for the promise of it. It was given freely of God. But what long, weary years intervened between its reception and its fulfilment! The Word of the Lord tried him.

The Word of the Lord to-day conveys the promise of high destiny to each subject of grace. They are all children of God and heirs with Christ. Heirs of a glorious inheritance; destined to occupy cities, mansions, and thrones, the glory of which puts completely in the shade the pomp and circumstance of earthly kings and princes. On this point the Word of God is no mere fancy, it is a definite promise, a certain prophecy. Yet it is all of grace; the promise and the inheritance are both the free gift of God. A gift bestowed, not of right or merit on the part of the recipients, but rather in spite of their unworthiness and sin. Thereby God makes himself freely responsible for the carrying out of what He himself has freely promised. To us that responsibility is pledged in the blood of sacrifice and sealed by the Spirit of truth. But every redeemed soul may expect that, in between the reception of the promise and its fulfilment, a period of trial more or less intense, and more or less prolonged, will certainly intervene. The Word of the Lord freely given will, where it is received, be productive of trial.

Hence do not hastily conclude because everything is not being carried out with respect to yourself as you had planned and expected, that you are all wrong. This principle holds true, not only with respect to the ultimate glory and triumph of Christ's kingdom and each of His people, but in its own degree it also applies to every promise of temporal good to each individual believer. The point that we must be careful about is that such a promise—referring to temporal good—does indeed apply to us.

(b) The Word of the Lord tried him. Joseph was no doubt tried by the base treachery of his brethren. Their unnatural envy vented itself in binding him and then selling him for a paltry sum of money. He, the younger brother, had every right to look to them for protection: instead they became the very instruments of his banishment from home and all its hallowed associations. But notice it was not so much the ill-usage which he received from his brethren that tried him. What tried him was that, what his brethren had done was, in its tendency, directly contrary to the promise of God to him. That promise contained nothing of treachery and slavery; yet here was he bound helpless, sold as a slave. So far as Joseph could see there was not the faintest resemblance between the terms of that promise and the actual course of events. Was the Word of God wrong then? If not, what was wrong? Something certainly appeared to be wrong. The question contains the germ of the trial.

You who believe in the Word of God and cherish its hopes are often led to ask the question, "What is wrong?" Oh! how often, in these days, do we see power, ecclesiastical and civil, in the hands of unscrupulous, envious, selfish men who, directly contrary to the Word of God, abuse their power, and for the time being God permits them their way. The wicked flourish like a green bay tree and overspread the land. In face of this abused power all you have is a promise, against the fulfilment of which the whole course of events seems to be directed. It is in the cherishing of such a promise that the trial lies. But remember that in face of all earthly power the promise is the Word of the Almighty.

(c) The Word of the Lord tried him. Notice further that Joseph's trial did not arise from the dishonour cast upon his name when down in Egypt. While he was serving in the house of Potiphar his master's wife



falsely accused him of a vile intention. Her indictment was only too successful, and Joseph was cast into prison. He knew himself he was innocent, but against the alleged evidence he was helpless. God also knew he was innocent, yet He allowed the false accusation to go unchallenged, and Joseph to suffer the consequences. Public dishonour and shame unjustly cast upon a pure character can be acutely painful. We bitterly resent the casting of an unjust reflection on our honour, a false construction put upon our motives, especially when we have been, like Joseph, most careful to preserve our character unsullied, and this is all our reward. Judged in public, condemned and sentenced; and God is silent; there is no voice from the throne of righteousness and truth. No doubt the mind of Joseph was often concerned about his own reputation as a man and as a godly son of Israel, but notice, it was not there his chief trial lay. He was too noble a character. His trial lay in the fact that all the treatment he received went directly in the teeth of the promise of the Living God. It was the honour, the integrity, of his God that concerned Joseph. His own good name was of importance only in so far as it was bound up with the honour and glory of the name of his God. He realised the power and authority of that Scripture principle, "If when ye do well and suffer for it ye take it patiently this is acceptable with God" (see II. Peter, xix., 24). Instead of casting the Word of the Lord from him in a spirit of petulance, as so many in like circumstances would have done, and devoting his energies and time to clearing his own name, he rather bore all patiently and humbly and waited on God to vindicate him—God who had promised. He did not wait in vain.

(d) There is a further point to be noticed with reference to the matter. The trial did not result from any consciousness Joseph had of having sinned. No doubt much of the perplexities of Christians do arise from this source. Such was David's: "Against thee, thee only have I sinned." There is sin and consequently the prison, with all its attendant miseries. But the blame of such misery and bondage must not be laid upon the Word of God, but upon the sinner's own folly and wickedness. No wonder the promises of God are frequently spoiled of their comforting power when we deliberately defy the principles upon which they are based; principles not of licentiousness on the part of those cherishing them, but of righteous-

ness and faithfulness. The case we are treating is the very opposite. The Word of the Lord tried Joseph, not because he defied it and disobeyed it, but just because he had been true to it. "How can I do this great evil and sin against God." But his integrity did not keep him out of prison; yet he could not find the cause of distress in anything he had done, and on that account his trouble becomes all the more unaccountable. Did he then turn against God and charge Him with unfaithfulness to His own freely-given promise? No, he retained the promise, preserved his integrity—and suffered.

Thus the Word of the Lord tried Joseph, and many a Joseph has it tried similarly. There seemed to be an utter contradiction between the clear terms of the promise of God and the progress of events. The more Joseph thought of the matter the more involved the problem became. He still waited on God.

II. Having considered the source from which Joseph's trial arose, let us now notice the nature of it. (a) It was spiritual. Here we have the case of a young man to whom God had given great and precious promises. He cherished them. They were the Word of God to him. Now it is by the quickening and sustaining power of the Word of God that believers live. They are called from nature to grace, from death to life, from darkness to light, by the powerful operation of the Word of God upon their hearts. That operation and transformation are spiritual, and the life created and sustained is a spiritual existence. So that the Word of God becomes the very life of their souls. The Word of the Lord tried Joseph: that means that the trial was one that affected his spiritual life, affected the very life of his soul; how intense and deep that trial must have been; not easily shaken off, not easily borne, but of that nature which involved his highest interests. How intense is the pain and anxiety occasioned by disease which attacks the seat of physical life. But spiritual life is a much more precious and delicate thing than physical life. How much more difficult then is that anxiety and grief which arise from trial affecting the very life of the soul. Such is that occasioned by the Word of God entering into the life of the soul as a sharp weapon—hence the iron entered into his soul. This is what hides pride from man. Joseph's trial was spiritual, searching, intense: known to himself alone in a hostile, friendless land. Of earthly things, only the

cold, unsympathetic walls of his prison were witness to his unspeakable anguish. Such branding of spiritual lessons may never be forgotten; not even when subsequently looked back upon from the right hand of Pharaoh's throne.

(b) The iron entering into his soul doubtless affected each exercise of spirit. His faith was affected. You remember the sneering challenge of his brethren, "We will see what will become of his dreams." To their own confusion they did live to see; but for the time being at least Joseph's visions appeared to be but dreams. How often would Joseph in the lonely confinement of his prison find that reflection returning to his mind. Was it all a dream and nothing more? A sweet experience, but a false one? A mere delusion, if for a moment, a happy one? A dream frustrated by the envy and craft of impious brethren and enemies. And if that was a dream merely, then what of my soul itself—its life, its hope, its happiness. If what I have taken to be the word of life to my soul is all a vain fancy, then what of my salvation, what of the sin of my soul, death, eternity, God. By such reflections—known to many a Joseph—what an alarming insight must he have got into the power and workings of unbelief. Never after would he be altogether ignorant of the devices of a tempting devil. Yet through it all his faith held. It would not have been a trial otherwise. There were two forces at work in the breast of Joseph as there are in each believer—truth against error, fact against fiction, faith against unbelief: and by faith Joseph conquered. He throughout the whole perplexing experience clave to his dreams, fed upon them. Oh! how they grew in preciousness the longer and harder he had to fight for them. So is faith purified and strengthened the more it is tried. False faith would long ago have given up the struggle, but true, God-given faith struggles on to life. The Word of the Lord, which he believed in, tried him, and if you believe it, it will try you also.

(c) Those repeated set-backs he received doubtless affected his expectations also, and contributed to his general distress. He left his father's house with hopes bright; expectations which he probably thought would soon be realised with little or no difficulty. Were they not God's promise to him? Many a youthful Joseph set out on the life of grace as bravely and hopefully as the son of Jacob. But bitter disillusion came to him first in the pit, then bound to the Midianites' caravan, until

down in Egypt hope sowed a vain mockery. Perhaps for a time it rose again as he trusted in the butler to bring his case before the Egyptian King, but day succeeded day and no word of release; so neglect gradually starved hope from that source to death. Thus did Joseph experience the increasing bitterness of hope long deferred making his heart sick, and he fell back upon his dreams. He had nothing else. As the darkness increased the nearer he drew to Egypt, the brighter glowed the light in his bosom. The oftener man disappointed him the firmer hold he took upon God. The oftener his own plans miscarried the better he learned to leave all with God. Oh! how increasingly precious were his dreams to him the more impossible they seemed of realisation. Give them up! Not he, never. "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." So the darker the world is; the more precious does Christ become: the more hopeless the Christian's expectations when judged by worldly standards, the more necessary does the hope of the Gospel grow. Give it up! You would sooner part with your life. You esteem your dreams, your spiritual memories, your spiritual experiences, you esteem Christ more than your necessary food—even Christ with a prison, Christ with disappointment, Christ with sorrow. The more of disappointment, the longer the prison, the deeper the sorrow; the brighter shines the star of hope. Why, trial and disappointment are well worth while on that account alone. Thus "we glory in tribulations also: knowing that tribulation worketh patience; patience experience; and experience hope."

(d) But the Word of the Lord tried him. In every believer's heart there is a deep-rooted love for the Word of God; not a shallow sentimental attachment, but an abiding oneness of mind. A mind enlightened and graciously empowered to close with that God whose beauties are described in His own Word. A God seen and known to be worthy of love and the full trust which is essential to true love. Here we get Joseph loving God's Word for the message it brings to his heart. A love deep, sincere, and trusting, finding its satisfaction in the glorious fulness of the love of an infinite Saviour, who had promised. But into this harmony of a soul at one with his Maker there enters the serpent of sus-



picion, of doubt, distrust. The Word of the Lord whom he loved tried him. This doubt arose from the whole course of events relative to his imprisonment. Was that God worthy of love, was His promise worthy of trust, who could permit this child of His to be the victim of such foul plots? Has his mercy clean gone for ever, fails His Word evermore? Did Joseph's love wither and die? Was the poison of suspicion fatally successful? Nay, there is a quality of endurance in true spiritual love which defies all mistrust. However contradictory the testimony of circumstantial evidence may be, however dark the present, however gloomy the future; in the darkness and gloom God speaks—His Word is sure and speaks to the heart. And oh! how precious does the object loved become according to the intensity of the struggle we have to retain it. It is in such fires as these that the gold is purified and the dross is burned up. While we are never to court trial, yet where true love to God is, we need not fear it. Trial never yet burned the image of Christ out of any gracious heart.

(e) There is, however, one feature of this trial which must not be overlooked. It affected the life of his soul, tried his faith, proved his hope and tested his love, but it was limited, measured—until the time. There was a time set, when that time came, the trial ended. Until the time that His word came—the word of release, of liberty, of realisation. That word which released his soul, confirmed his faith, exceeded his expectations, and satisfied his heart. "And Joseph knew his brethren . . . . and Joseph remembered the dreams which he dreamed of them . . . . and he turned himself about from them and wept." In such cases tears are a better indication of relief than laughter, they are tears of joy, of a holy joy inexpressibly sweet, the joy of a glorified Redeemer: the joy of the glorified redeemed.

According to the particular blessing He has in view for you, God has measured your trials. The time is set, the boundaries are marked. The time may be long to you, it is not longer than God; the boundaries may be wide to you, they are not wider than God. The pain may be severe and deep; it's not deeper than the love of God. Outside of those boundaries of time, space, and intensity; hell and earth, in evil combination, will not touch a hair of your head.

III. There are many lesson to be learned from such considerations. Among others: (a) It appears very evi-

dent that "God's ways are not our ways nor His thoughts our thoughts." We are so ignorant, yet think ourselves so wise. Man sees such a little way ahead, and he thinks he sees so far. He knows so little of God, and he thinks he knows so much. Hence before we can learn anything aright we must first be taught that we know nothing. That we are nothing. O sinner, learn this, that it becomes you at all times to bow in absolute and unquestioning submission before the will of a Sovereign God. That God to whom alone belongs power, wisdom, and honour. Who alone claims absolute independence as His right. Who, although He promises, always reserves the right of appointing the times, prescribing the means, and arranging the circumstances by which His promise is carried out; the object in all He appoints being twofold. That man, even gracious man, may be humbled in the dust under a deep and continuous sense of his own utter helplessness; and that God may be glorified as the wonder-working Jehovah for every promise He gives and fulfils.

(b) We learn that the Word of the Lord is to be trusted for its own sake alone. Vain man looks for signs and wonders; we expect sensible evidences to back up our faith; if these are lacking we become faithless. But God's promise is to be trusted when all sensible, circumstantial, and incidental evidences point directly against its fulfilment. O, you say, if only this or that circumstance were more favourable to me I would find it so much easier to believe. Well, the less of that kind of faith you have the better it will be for you when you stand before the Great White Throne; when the Word of God will be the only standard of righteousness. It is only as the result of severe discipline that we learn habitually to trust the Word of God, when it brings no sensible joy, no present comfort, and when the prospect itself is utterly discouraging to reason. For wise reasons God sees such discipline to be necessary to teach us, and to encourage us in the exercise of true saving faith, which endures to the end as seeing Him who is invisible. Faith relying upon a promise which does not need signs and wonders to prove its truth. The greatest wonder is, and the strongest sign is, "The mouth of the Lord hath spoken it." Let that suffice.

(c) Of course the most evident lesson is that, as a matter of fact, there is nothing contradictory between the revealed Word and promise of God and the actual

course of events in the world. In the case of Joseph the issue proved this. The day did come when Joseph stood in the midst of his brethren, and they bowed and did obeisance to him. And each incident, however small and however contrary to expectation, supplied its own contribution to the complete fulfilment of the promise. Joseph saw it all now just as God had seen it all from the beginning. You, poor, tried believer, will also see it all when the time comes, even as your God sees it all now. But until that time comes the Word of the Lord will try you, test you, and prove you. "Blessed are they who have not seen yet have believed."

---

### **The Late Mr A. MacAskill, Missionary, Braes, Portree.**

---

**O**UR late worthy missionary, Mr A. Macaskill, Braes, was a native of North Uist, and was born there about 73 years ago. His mother was a sister of the late Rev. D. Macdonald, Sheildaig, the fragrance of whose life and preaching shall long remain in the Church. He seems to have had serious impressions when quite young, but it was through the instrumentality of the late Rev. Mr McLellan, at one time minister of Clachan, that he became savingly acquainted with the adorable Saviour of the lost. For this servant of Christ he cherished the greatest regard.

The passage that gave him relief when under conviction of sin was John iii., 16: "For God so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." At this time the love of Christ took possession of his soul, and ever afterwards he delighted to dwell on the love of the Saviour for lost sinners.

He took a worthy part in serving the old Free Church, we believe, but when that body forsook her original principles he could not longer stay in her, and followed his venerable uncle in the stand he made for the truth, along with his beloved friend, the late Rev. D. Macfarlane, Dingwall. He never regretted this step, and was a strong support to the Free Presbyterian congregation in North Uist.

Over nine years ago he agreed to become missionary in the Braes section of Portree congregation, and dis-

charged the duties of his office faithfully to the end. He was thoroughly conscientious in everything, and could be depended on to fulfil any duty entrusted to him. His services were highly appreciated, and he was greatly respected by all who knew him.

After the death of Mr Neil Mackinnon, who was a tower of strength to the Free Presbyterian Church in Skye, the association of Mr Macaskill with the Portree congregation was a great source of help in ruling and administering ordinances.

The children of God are not ignorant of Satan's devices, and there were some temptations which gave our friend great trouble. On one occasion he was at the death-bed of an ungodly man, whose conscience was awakened. After going home he went to the barn to pray, and on opening the door he saw before him the image of the dying man in the article of death—a terrible vision. Although a strong-minded man, he felt as if the hairs of his head stood on end, but the Lord came to his help with these words: "I can do all things through Christ who strengtheneth me." His fears disappeared immediately, and he felt as if he could stay there all night. He regarded this as an attempt by Satan to prevent him from praying in the dark, for if he had succumbed to his fears at this time it would be long before he could pray in the dark again. No doubt the Devil had other objects in view by this attack.

At another time Satan accused him of having committed the unpardonable sin—the sin against the Holy Ghost. He very often assaults God's people with this temptation, his purpose being to lead them to despair. When relief came from this trial it was accompanied by a most precious assurance of his sin being pardoned through the blood of Jesus; and this sweet season he never forgot.

He loved the whole of God's Word, but seemed to find great comfort in Psalm 25. No doubt he saw some of his own experience depicted there by the inspired psalmist of Israel.

Owing to his health being somewhat indifferent he went to Glasgow a year last winter, and was under treatment in the Western Infirmary for a short time. He was in doubt at times whether he would ever be able to return home, but one day he remarked to a friend who was visiting him often that he was going to return home once more. "I am not yet ready," he went on to say, "to leave the world. There was a time in my life when my cup was overflowing with the love



of my Redeemer, but now I feel so barren and not yet ready to go to be with Him for ever." He then wept, and his friend could not refrain from weeping with him.

Although his health was not restored he was able to carry on the duties of his office, and when at Raasay a year last July he passed away suddenly on the Saturday of the Communion. He had spoken with great freedom and unction on the preceding Friday fellowship meeting, so that it came as a great shock to his friends to learn that he had passed away on the following morning, to be for ever, we believe, with his Saviour. Some time previous he said to one who knew him well that his sojourn in this wilderness was drawing to a close, as he now felt loosened from every earthly bond.

Mr Macaskill was married twice, his two wives predeceasing him. Both were a help and comfort to him, especially the first, who was a daughter of the late Malcolm McCorquodale, missionary, North Uist.

It is worthy of note that the only son in this country has succeeded his father as joint missionary in Braes, and is faithfully following his fine example and testimony.

To all the members of his family we extend our deepest sympathy in their great loss, and may his God be their covenant God in Christ Jesus.—D. M. M.

---

### **The Late Mr Alexander Gray, Elder, Lairg.**

---

ALEXANDER GRAY was born at Culmaily, Lairg, Sutherlandshire, on the 27th September, 1843. The writer did not know his mother. His father, Angus Gray, was a man of no ordinary intelligence and of integrity in things pertaining to God and men. This being so, we may safely conclude that he did his duty faithfully in his own family, and that the subject of this short obituary was brought up in the fear and admonition of the Lord.

Alexander Gray, like some of the sons of Adam, lived for many years carelessly without God and without hope in the world. The first thing that awakened him out of his spiritual stupor as to the realities of his danger in prospect of death, judgment, and an endless eternity, was a railway accident, in which several of

his fellow-travellers were killed. His conscience challenged him with the fact that if he had been killed he would be immediately in everlasting torment and despair. He was not without true Scripture knowledge of the fact that all who die without repentance toward God and faith toward the Lord Jesus Christ are irreparably lost. The writer took notice of his earnest and serious attention to the Word of God in the public services held on a hillside at Lairg shortly after the separation of 1893. On a certain evening, during sermon on that hillside, he noticed now and again a spark of dazzling light below Alexander's face, which resembled the light reflected from a diamond by a ray of the sun striking upon it. What this could be he was anxious to ascertain. After the sermon was finished, and during the singing of the concluding psalm, he noticed this spark again. He watched intently so as if possible to solve the problem. It became evident that this was caused by a ray of the sun striking Alexander's tears falling from his eyes profusely. The writer came to the conclusion that this was a pouring of the Spirit of grace and supplication upon Alexander, which turned out to be very true in all his after life.

Not many years after the above, on the Saturday of the Communion at Lairg, and while the members were receiving tokens at the tent, the writer noticed that Angus Gray had his right hand on Alexander's shoulder standing some distance from the tent. He heard Angus say to him: "You come before the Session, and they will deal faithfully with you. If they will conclude, after examining you, that you should not go to the Lord's table, they will tell you so." So he persuaded him to come. After examination (during which the railway accident was made known) the Moderator asked the elders whether they were satisfied that Alexander should be received as a member in full communion with the Church, they all answered that they were fully satisfied. Angus said with emphasis: "I am fully satisfied also." On the following Sabbath Alexander was tempted that he should not go to the Lord's table. When the minister was inviting the members to come to the table he quoted the Scripture: "Let all thy wants lie upon Me," and this encouraged him to go to the Lord's table, and to obey the Lord's command—"This do ye in remembrance of Me." After he went home from the service he was much tempted by Satan that the words, "Let all thy wants lie upon Me," were not in the Bible at all. This caused him to be greatly cast

down in his mind. In this state of mind, when dinner was finished, he was asked to return thanks. This he could not take upon himself to do. As they were urging him to do it, his father came to his rescue by saying: "You better leave him alone just now." Angus Murray also repeated the words: "They that are broken in their hearts and grieved in their minds He healeth, and their painful wounds He tenderly upbinds." This gave him great relief. These fathers were not ignorant of Satan's devices, and they well knew that Satan would do all in his power to tempt and harass poor Alexander. In the year 1907 Alexander Gray was elected and ordained an elder in the Free Presbyterian congregation of Lairg. To all the duties of his office he attended with diligence, faithfulness, and Christian discretion. He was held in high esteem by all the Lord's people who had the privilege of knowing him as a man who could be implicitly relied upon in everything. He was a true, steadfast, and an unswerving Free Presbyterian elder, who acted from first to last in strict adherence to the position taken in 1893, and to which position he bound himself at his ordination. The brotherly love which characterised him and his fellow-elders, in which they did abound towards one another, was really exemplary; and none of them exceeded Alexander Gray in this precious grace. But, on the other hand, no one known to the writer had a lower opinion of himself as a sinner than he had. This appeared in many ways, especially when he approached the Lord in prayer. It then became very evident that it was the prayer of the Publican that suited him and not that of the Pharisee—that all his hope was in the mercy of God through the blood of Christ. The same sense of sin and unworthiness appeared when he was called to speak to "the question" on Communion Fridays. Christ and Him crucified was manifestly his sheet anchor within the veil, and "all his hope and confidence were placed in Him alone."

The following letter which the writer received from him in March, 1925, will show better his spiritual exercises than anything that can be written by another:—"The least I ought to do is to endeavour to acknowledge receipt of your most kind and sympathetic letter. Its first effect on me was to take tears from my eyes. I have to say that I am still where the Son of Man has power to forgive sins. Although I have been finding myself beyond this, I am not like Job on the whole, but I am like him in some things. He said, "if I

say that my bed will comfort me and my couch will ease my smart, then Thou scarest me with dreams, and terrifiest me with visions." I am even finding myself so much resembling, in my heart and mind, those who will be lost for eternity. Everyone now expects to go to heaven at death, but I realise that heaven for me, and me being unholy, would be to me a more terrible hell than the hell of the lost; for there is nothing my corrupt and sinful nature hates like God and holiness . . . The Most High only knows if I will ever be able to go out again to the means of grace. Oh! how low His cause is in this place—almost out of sight—but what was it the better of myself; with a name to live but being dead. But He will arise and will have mercy yet upon Sion, when the time to favour her is come, the time that He has set." No one should conclude from the low tone of the above that Alexander Gray's experience was always at so low an ebb as this. He had rejoicing of heart in his hope of being saved by the Lord Jesus Christ from all the inward corruption of which he so bitterly complains. Like the Apostle Paul, he was wretched on account of sin warring against grace in his members, and like him he could thank God through the Lord Jesus Christ for the hope of eternal salvation—"As sorrowful, yet always rejoicing." These experiences are unknown to formal professors of religion, and, therefore, they cannot understand them; but all who are born of water and of the Spirit both know and understand them by their own experience.

It could truly be said of him that he walked in all the commandments of the Lord blamelessly. In words and in all his actions seriousness and watchfulness became manifest to all who knew him. He did truly adorn the Gospel of our Lord in the midst of a perverse and crooked generation. There could not be a more constant and faithful friend than he, and the writer is very conscious of having lost one of his truest friends on earth the day that Alexander entered into the joy of his Lord.

His minister sent us the following appropriate summary of his usefulness in the congregation and to the public concerns of the people in general:—"Very many thanks for your sincere sympathy with my congregation, and with myself, in the great loss we have recently sustained by the removal of Alexander Gray to the rest that remaineth to the people of God. Truly his removal is a real loss, for though he was unable for a year or



more to attend the public services regularly, he was earnestly pleading in private for the advancement of Christ's cause in these parts and throughout the earth. Though his prayers are now at an end, we believe they will yet be answered. Mr Gray took an active part in public affairs. He was a member of the School Board and of the Parish Council, and an Inspector of Poor for a considerable number of years. He was also Clerk of our Kirk-Session and treasurer of our congregation until two years ago when he resigned. He was a man of a very strong personality—most upright in his dealings with all men—of a very keen intellect and discernment. As a public man he was highly respected by all who came in contact with him, and as a Christian he adorned the doctrine of the Lord Jesus Christ his Saviour." All who knew Mr Gray will accept this summary as being a true statement of what he was as regards temporal and spiritual matters.

Mr Gray's health was not in a robust condition for a considerable number of years before the end came, but he was able to attend the public means of grace with some regularity till within a year of his departure. The health of Mrs Gray became seriously impaired about three years ago. This affected him very much, especially as he was unable, through old age and infirmities, to assist her as he would wish. At the same time he uttered not a murmur concerning the Lord's dealings in providence towards them; but on the contrary praised Him for His long suffering, goodness, and mercy with which he followed them all their days. Their family attended most dutifully, especially their daughter, on them both. Mr Gray passed away to his everlasting rest on the 12th day of February, 1929. His remains were laid to rest in Laig burying-ground to await the blast of the trumpet on the last day which will awaken all the dead that are in their graves. He will then in his resurrected body and soul enter into the joy of his Lord.

The writer desires to convey his sincere sympathy to Mrs Gray in her loneliness and physical weakness, and to each member of their family. May the Lord enable them by His grace to make choice of the God of their fathers and grandfather as their God and portion.  
—N. C.

---

When one eye is fixed upon our graces, let the other be always fixed upon the God of Grace.—*Brooks.*

## **The Teacher's Daughter.**

---

**S**OME of our readers may remember reading a tract under this title, which was printed in the Magazine some years ago. The late Miss Jessie Russell, Inverness, so well known to a number of our ministers and people, when on her death-bed expressed a wish that the tract should be sent to the Editor of the Magazine for publication in its pages. After her death the tract could not be found, as it had gone amissing, but it was ultimately found in a book and sent to the Editor for publication. The next part of the story is unfolded in a letter which we received the other month from a Dutch reader of the Magazine in the U.S.A.:—

Dear Friend,—I am enclosing one dollar for another year's subscription to the "Free Presbyterian Magazine." I enjoy very much its pithy articles, and I have some hope that it has been a means of spiritual blessing for me, especially those articles of the "Teacher's Daughter." While reading and re-reading them I obtained such free and open access to the throne of grace and such courage, yes, I would almost say boldness, to cling and cleave unto Christ as I had never been able to do before; also have I experienced a peace of mind as never before. Since that time I have made public confession of faith in the Christian Reformed Church, and been admitted to the Lord's Holy Supper, also there I might be cleaving to Christ during the last administration. How hard a lesson it is to learn, "This man receiveth sinners and eateth with them." I have for almost 20 years been pleading God's promises, often wrestling earnestly in prayer. But never in all those years (I am now 40 years) could I realise that God's grace was so free and so great as I see it now. I wish to relate this to the honour of the triune God and to encourage you in your work. I also have been encouraged to keep on seeking and praying, though doubts will still arise at times whether it was true saving grace. But I sometimes think "if I perish it will be at his door facing him."

. . . . .

Hoping that through God's grace you may be enabled to bear much fruit. I remain, dear friend, sincerely yours—Wm. Van Drunen, jun.

## Notes From a Table Address at Inverness Communion, January 1915.

BY THE LATE REV. D. MACFARLANE, DINGWALL.

**"I**LL of salvation take the cup." There are two cups mentioned in Scripture—one was put into the hand of Christ and the other into the hand of the Church. The one put into Christ's hand was filled with the wrath due to the sins of His people, the Church; and the one put into the Church's hand was filled with all the blessings of the New Covenant as wrought out for them by Christ. The deeper Christ drank into His cup the bitterer it was getting (Matt. xxvi. 29); but the deeper the Church drank of her cup the sweeter it was becoming. Christ drank His to the bottom (John xviii. 11), but the Church will not empty hers eternally. Eat, my friends, drink oh, my beloved.

### The Elements Served.

In Christ's Church there are children, young men, and fathers, and Christ feeds them all. Children in general are not satisfied with the regular diets; perhaps half an hour after meal time they will come for a piece. When asked: "Are you hungry already?" they will answer: "Oh, yes"; and so it is with the young in grace. They are often hungering after the promises Christ gives them, and they feed upon them; but when they become men they have to content themselves with diets, and perhaps have a hard day's work to do between them. Some of the fathers had to go forty days on one meal. God's Word is wholesome food; a good meal of it will sustain one not only for 40 days but for time and eternity. In the hope that you have tasted of this substantial food you shall arise from the table with His grace, we trust in your hearts and His praise on your lips as you sing in the 103rd Psalm—"O thou my soul, bless God the Lord."

It is not unkindness that keepeth Christ and us so long asunder.—*Rutherford*.

Never believe that your tender-hearted Saviour will mix that cup with one drachm-weight of poison.—*Rutherford*.

## Notes and Comments.

**The Princeton Issue.**—The American papers giving reports of the proceedings of the General Assembly of the Presbyterian Church in U.S.A. reached us as last issue of the Magazine went to press. The mind of the Assembly revealed itself in the appointment of Dr McAfee, Chicago, "the most liberal candidate that had ever been presented for that office" (The Presbyterian), as Moderator by a vote of 572 to 332 cast for Prof. Dick Wilson, who had been put forward by the Conservatives. This vote is discouraging to all who deplore the teaching of the "liberals." The Assembly decided that a new Board of Directors for Princeton Seminary, consisting of 33 members, should be appointed to function in place of the "heretofore existing Board of Directors." Later it is expected that the new Board will take over the work of the existing Board of Trustees. Dr Craig, editor of the "Presbyterian," is very dissatisfied with the composition of the new Board, revealing, as it does, strong "liberal" tendencies in many of the members. In a leading article headed "Action of Assembly, if Valid, Dooms Princeton Seminary," the editor says: "We believe, therefore, that the action of the last Assembly, if valid, means that Princeton Seminary, as it has been known, and loved, and feared throughout the world, has been given the death blow, and that in a short time, at the best, it will be wholly dead, and its abode occupied and its name held by an institution of an entirely different sort. We cherish grave doubts as to its validity, but withhold the basis for these doubts until we have had time to give the matter fuller consideration." The distinguished Semitic scholar, Dr Dick Wilson, is to retire, and Drs Allis, Machen, and Van Til have sent in their resignations. The decision of the Assembly on Princeton Seminary may have a far wider effect than the "liberals" anticipate. Already there is talk of testing the validity of the decision in the law courts, and some are suggesting that the time has come when the "liberals" and "conservatives" must part.

**Refusal of L.M.S. to Accede to the Prayer of Petition Against Sabbath Excursion Trains.**—A deputation, consisting of Mr Ian Macpherson, M.P., Sir Murdoch Macdonald, M.P., and the Rev. Ewen Macqueen, waited on the Vice-President (Mr Follows), of the



L.M.S., in London recently. The M.P.'s and Mr Macqueen urged in the strongest terms that the people in the Highlands resented the intrusion of excursionists on the Sabbath as a breach of religious observance, and desired the quiet of the Sabbath to be preserved. Mr Follows fell back on the groundless plea that the Company had to look after the interests of the public. Captain Prejudice played his part as successfully as he did on a more vital occasion, but the reckoning is not yet settled either by what Mr Follows said or what the L.M.S. persist in doing. It may be mentioned that Sir Archibald Sinclair, Bart., who had expressed a desire of co-operating with his fellow M.P.s, was not present owing to absence from home when notice was sent him. From the report in the "Inverness Courier" one gathers that Mr Follows is a blind worshipper of Mammon. Early in July the L.M.S. ran its first excursion train on the Sabbath to Kyle of Lochalsh. The excursionists, 300 in number, were denied the right of crossing the ferry to Skye. The departure of the train was marked by the sudden death of the stationmaster, who dropped down as the train was departing. This, in itself, should speak to the Mammon-worshipping officials of the L.M.S. and the pleasure-seekers whom they are helping along the broad way.

**The Revised Prayer Book Again.**—The Bishops seem determined on wrecking the Church of England. The Archbishop of Canterbury moved a resolution in the Upper House of the Convocation of Canterbury recently that the Deposited Prayer Book, twice rejected by Parliament, should be administered by the Bishops in their dioceses. The resolution was carried in the Upper House, but it was amended by the clergy in the Lower House to the effect that the synodical assemblies should determine its use. This put the Bishops into a fix, as it took the power out of their hands; but rather than have the proposal rejected they meekly submitted. During the discussion in the Upper House, while the Bishop of Truro (Dr Furse) was speaking he was interrupted by Dr Barnes, who was sharply admonished by the Primate. Dr Lang would have done well if he had admonished the Romaniser (Dr Furse) as well as the Modernist (Dr Barnes), and he would have done still better if, after admonishing both, he addressed a severe admonition to himself as one who is betraying the Protestant heritage of the Church of England.

## Church Notes.

**Communions.**—August—First Sabbath, Dingwall; second, Stratherrick, Portree, Farr; third, Breasclate, Laide and Bonar-Bridge; fourth, Stornoway, Finsbay. September—First Sabbath, Vatten and Ullapool; second, Strathy; third, Tarbert, Stoer. October—First Sabbath, North Tolsta; second, Ness, Gairloch; third, Scourie; fourth, Wick and Lochinver; South, African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

**Collection for this Month.**—The Synod appointed the collection for the College Fund to be taken up this month.

**Committee of Synod's Declaration on Sabbath Desecration.**—The following Declaration has been issued to the press and to the leading officials of the chief public companies involved in the desecration of the Sabbath therein condemned:—"The Synod views with alarm the amount of Sabbath desecration persisted in by high and low in this country, and would most vigorously protest against the persistent action of the L.M.S. and L.N.E. Railway Companies and other public companies in running excursions on the Lord's Day, thus bringing the curse of God upon themselves and upon the people of this land. The Synod would also call upon the Admiralty to refrain from opening their ships at Invergordon or any other port on the Sabbath, thus encouraging vain and careless people to travel and inspect the ships on the day which God has given us to rest from labour and recreation, lawful on other days; for God will assuredly punish men and nations who disregard His Commandments."

**Death of Mr John Macdonald, Gairloch.**—It is with sincere regret we record the death of this notable man, who passed to his everlasting rest on the Sabbath of Gairloch Communion. John was a familiar figure at Communion gatherings as long as we can remember. He reached a patriarchal age, and until recently was quite active. His removal is a great loss to the Church of Christ, and to the Gairloch congregation in particular. We extend our sincere sympathy to his family, to the

Kirk-Session of Gairloch, of which he was a member, and to the congregation of Gairloch, who held him in the greatest respect.

**Deputy to Canada.**—The Rev. Finlay Macleod, the Church's deputy to Canada and the U.S.A., sailed on the "Athenia," 12th July. The arrangement for going to Detroit first, as stated in last Magazine, has been cancelled, and Mr Macleod proceeded to Winnipeg. We pray for the Lord's blessing to rest upon his labours among our people in Canada and the United States. Mr Macleod expects to visit Calgary on his way to Vancouver, and on his homeward journey to visit Detroit.

**Opening of Church in Raasay.**—The new Free Presbyterian Church in Raasay was opened for public worship on Wednesday, the 3rd of July, by Rev. N. Cameron, Glasgow, in the presence of a large congregation. Mr Cameron preached an appropriate sermon on John xi., 56. The new building is large and comfortable, on a suitable site, and central for most of the congregation. Our people in Raasay are to be congratulated on the excellence of their new church, which, in the favourable providence of God, is almost already free of debt. It is to be hoped that the Lord's blessing will follow the proclamation of the everlasting Gospel in the new building, and that many who worship in it may be led into the paths of peace.—D. M. M.

**Dunoon.**—Mr Maclean, formerly of Sandbank, Dunoon, will (D.V.) conduct the services in the Free Presbyterian Church during August.

## Acknowledgment of Donations.

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

**HOME MISSION FUND.**—Mr McL., Muir of Ord, per Mr Hugh Munro, 5s.

**JEWISH AND FOREIGN MISSIONS.**—Dr Holdom, Detroit, U.S.A., £5; Well-wisher, Glasgow, 15s; Miss J. M., Tain, per Mr D. Urquhart, 5s; N. McP., Glasgow, 10s; R. McL., Clashnessie, 6s 6d; Miss M. D., Kingussie, 5s 6d; Friend, Shildaig, 5s; Mrs Stewart, Toronto, per Mr A. R. Finlayson, Lucknow, £1 0s 5d; Miss A. C., Newtonmore, 5s; M. I., Glasgow, 10s.

**ORGANISATION FUND.**—Miss A. C., Newtonmore, 5s.

The following lists have been sent in for publication:—

**ARDINEASKAN MEETING HOUSE REPAIRS FUND.**—Rev. D. Macleod, Shildaig, acknowledges, with sincere thanks, the following donations:—Kishorn District, per Mr Murdo Mackenzie, Ardineaskan, £12 19s 6d; Ardineaskan District, per do., £26 2s; Ardineaskan Church

Door Collection, per do., £9; Lochcarron and Slumbay, per do., £9 19s 6d; Collecting Card, per do., £7 4s; Do., per Miss C. Maclean, Milltown, £3 10s; Do., per Miss F. Gordon, Toscaig, £2 3s; Do., per Miss Mary Mackenzie, Glasgow, £7 5s.

**GLEN LEAN MISSION.**—Mr Macgillivray, Ardhalow, Bullwood, Dunoon, acknowledges, with sincere thanks, £2 from Glasgow friends, per Mr Cattell.

**HELMSDALE CHURCH BUILDING FUND.**—Rev. William Grant, Halkirk, acknowledges, with grateful thanks, the following donations:—Miss McK., Dumfries, £1; Collecting Card, per Miss K. Grant, Kilmacolm, £3 3s.

**LOCHINVER MANSE BUILDING FUND.**—Rev. M. Morrison, Lochinver, acknowledges, with sincere thanks, the sum of £2 from Mr A. M., Saskatoon.

**NEWCASTLE CHURCH PURCHASE FUND.**—Mr F. Bentley, 35 Buston Terrace, Newcastle, acknowledges, with sincere thanks, the following donations:—Well-wisher, Halkirk, £1; J. McK., Newcastle, 10s; Friend, U.S.A., 5 dollars.

**ROGART CHURCH BUILDING FUND.**—Rev. F. Macleod, Evelix, Dornoch, acknowledges, with sincere thanks, collecting card, per Miss Mackintosh, Inverness—£1 10s.

**SOUTH AFRICAN MISSION—CLOTHING FUND.**—Mrs Miller, Westbank Terrace, Wick, acknowledges, with grateful thanks, the following donations:—Anon., Carr-Bridge, per Mrs J. S. Sinclair, Glasgow, 3s 6d; Mrs McP., Muirton, 10s; Miss B., Bellahouston Hospital, £1.

---

## *The Magazine.*

---

**Corrections.**—Delete “Free,” p. 86 line 8 from top of page. The Rev. John MacIachlan regrets that the name of Mr Macdougall was omitted from the list of elders mentioned in his obituary of Mr Macdonald. Mr Macdougall was one of the outstanding men of North Uist.

**Held Over.**—The Annual Financial Statement, Magazine Report, Gaelic, etc., are held over through pressure on our space.

**Notice.**—It is requested that no Magazines for binding be sent after this notice appears.

**3s 6d SUBSCRIPTIONS.**—B. G. Franks, 10 Humbert St., Jarrow-on-Tyne; Mrs Mackinlay, 5 Calder Drive, Lochwinnoch; Mrs A. MacIennan, Gorton, Bridge of Orchy; A. Macphail, Daviot; Miss Nicolson, 4 Morelands, Breakish; Miss I. Macpherson, Ivy Bank Cottage, do.; Miss Fraser, St Giles, Kingussie; Adam Black, Gerston, Halkirk; Mrs M. Macrae, Culkein, Clashnessie; Mrs W. Black, Huntly; Jack Cross, Grand Hotel, Lerwick, Shetland; Norman Macleod, Borve, Portree; Alex. Sinclair, 6142 Dorchester Ave., Chicago; Murdo Mackay, 21 Skigersta, Ness; Mrs D. Gillanders, Fernabeg, Arrina; Rod. Kerr, Recharn, Lochinver; Mrs C. Gillies, Arkona, Ontario; Wm. Mackay, 24 Syne, Kinbrace; Mrs D. Mackay, Fern Bank, Lochcarron;



Mrs D. Mackenzie, Daisy Cottage, Strath; Wm. Fraser, Farley, Beaully; Miss E. Elliot, 119 Browning Ave., Toronto; Miss C. Nicolson, Monzie Castle, Crieff; Wm. Chisholm, Customs Officer, Lochcarron; Wm. Gray, 45 Waverley Terr., Dundee; D. A. Macleod, Tarbert, Laig; Mr Cooper, Lakenheath, Homestead; Mrs Sawyer, Mayfield, Sussex; Mr Howe, Balham, do.; A. Cuddington, Hove; Mr Wariner, 120 Havelock Road, Brighton; Miss Littleton, Australia; Mrs C. MacEwan, Ardrishaig; A. Sutherland, 23 Mountnoel Ave., Toronto; Wm. Macpherson, Bailencruith, Bonar-Bridge; — Macleay, New Zealand; Mrs Macpherson, Australia; Duncan Maclean, Clashmore, Clashnessie; Rev. M. Gillies, Stornoway; Mrs D. Gillies, Sandwick Hill, do.; Miss M. Dallas, The Birches, Kingussie; Mrs Gollan, Slumbay, Lochcarron; John Darroch, Craighouse, Jura; Don. Shaw, Iolanthe Garah, N.S. Wales; Miss M. Stewart, Stein, Waternish; Miss A. Stewart, 4 Melbost, Stornoway; Colin Macdougall, 35 Shore St., Port Ellen; Murdo Macdiarmid, 21 Livingstone Pl., Edinburgh; Miss J. J. Tallach, Boleskine, Foyers; Mrs J. Finlayson, R.R. 3, Lucknow, Ontario; Donald Finlayson, do. do.; A. R. Finlayson, do. do.; R. J. Mackenzie, do. do.; John McCuish, Malaglate, N. Uist; John Downie, 174 Calder St., Glasgow; Don. Mackay, Shamrock Cottage, Lochcarron; Mrs Calder, Tannachy, Rogart; Mrs Andrews, 10 Cleveland Terr., Lancaster Square, London; Malcolm Macleod, 4482A Fullum St., Montreal; John Macleod, 61 Grant St., Glasgow, C. 3; Miss M. Macleod, Crondall, Farnham, Surrey; Mrs Macleod, Achnacarnin, Clashnessie; Miss M. Carmichael, Lonbain, Arrina; Mrs L. Macdonald, Callakille, Shieldaig; Don. MacSween, Borne, Skye; Rod. Matheson, 59 Harmony Row, Govan; John Gillies, 34 Inverarish Terr., Raasay; Mrs Macdonald, Tighnabruich, Torridon; Mrs Matheson, Camustiniavaig, Portree; Mrs Maclean, do., do.; James Mackenzie, Ardree, Lochinver.

4s **SUBSCRIPTIONS.**—Arch. MacMaster, Bridgend, Shiskine; Angus Macleod, Strond, Harris; Mrs A. Munro, 5 Lower Breakish, Kyle; Mrs E. H. Wheat, 355 Brooklyn St., St James, Winnipeg; Murdo Murray, 516 Wiley St., Fort-William, Ontario; R. Matheson, Lonbain, Shieldaig; John Hamilton, Achanalt, Whitingbay; Miss M. Mackay, 25 Charles St., Berkeley Square, London; Mrs J. I. MacCallum, Box 244, Mundare, Alberta; Lach. Macdonald, Middlequarter, Sollas, N. Uist; Miss F. Macaskill, Kincardine, Ontario; Mrs A. Macbeth, Corran House, Shieldaig; Mrs Macpherson, Duriner, do.; Don. Macdonald, A., jr., Middlequarter, Sollas, N. Uist.

**OTHER SUBSCRIPTIONS.**—Miss Macmillan, Fort-William, per Rev J. Maclachlan, 10s 6d; Rev. J. Maclachlan, Bayhead, 10s 6d; John MacSween, Connel Ferry, Argyll, 5s; Hugh Graham, 322 Cornwall Ave., Port Arthur, £1 0s 5d; D. Fraser, Rosebrae, Muir of Ord, 5s; Miss J. Mackenzie, 12 Port Henderson, Gairloch, 10s 9d; Miss May Mackay, 80 Earl Grey Road, Toronto, 7s; Don. Macdonald, Oak Villa, Invergarry, 6s; Miss A. Highton, 11 Stanhope Place, Hyde Park, London, 5s; Mrs Macdonald, Tighnabruich, Torridon, 5s; People of Annat, Torridon (8 copies to 1930), per Dr Johnstone, £2 8s.

**FREE DISTRIBUTION.**—Mrs C. Gillies, Arkona, Ontario, 2s 7d; A Friend, Lochcarron, 2s 6d; Donald Shaw, Garah, N.S. Wales, 6s 6d; Miss M. Mackay, 25 Charles St., Berkley Square, London, 4s; Mrs J. I. MacCallum, 244 Mundare, Alberta, 4s 1d; Wellwisher, Glasgow, 5s; Miss May Mackay, 80 Earl Grey Road, Toronto, 6s 10d; A. R. Finlayson, Lucknow, Ontario, 8s; John Downie, 174 Calder Street, Glasgow, 1s 6d; John Macleod, 61 Grant St., do., 9s 6d.