

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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### Discipline in the Church of Christ.

IN the *Form of Process* drawn up and ratified by the General Assembly of the Church of Scotland in 1707 it is stated in Chapter I., sec. 1, that "Our Lord Jesus Christ hath instituted a government and governors ecclesiastical, in His house, with power to meet for the order and government thereof; and to that purpose, the Apostles did immediately receive the keys from the hands of their Lord and Master Jesus Christ, and did use and exercise the same upon all occasions; and Christ hath from time to time furnished some in His Church with gifts for government, and with commission to exercise it when called thereunto, and has promised His presence to be with them to the end of the world." It is further added in section 3: "Church discipline and censures, for judging and removing offences, are of great necessity in the Church, that the name of God, by reason of ungodly and wicked persons living in the Church, be not blasphemed, nor His wrath provoked against His people; that the godly be not leavened with, but preserved from, the contagion, and stricken with fear; and that sinners who are to be censured may be ashamed, to the destruction of the flesh and saving of the spirit in the day of the Lord Jesus Christ." Nothing, according to the same authority, ought to be admitted by any Church judicature as the ground of a process for censure, but what has been declared censurable by the Word of God, or some act of universal custom of this National

Church (Church of Scotland), agreeable thereto. The importance of discipline in the Church of Christ is apt to be underrated and owing to the difficulties connected with its exercise there may be a natural disinclination to deal with the offending parties. Such disinclination on the part of office-bearers in the Church of Christ is culpable and shows a want of realization of the great end for which discipline was set up in the house of God. Every Presbyterian minister in Scotland, at least at one time, was asked the question: "Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries and superior judicatories of this Church, where God in His providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise, and that you shall follow no divisive course from the doctrine, worship, discipline, and government of this Church?" Our forefathers chose these words with care and one would have thought that however elastic the clerical conscience may be, and the history of the Church in Scotland has proved it to be extremely elastic, that it would be impossible to answer that question in the affirmative by men who had not the slightest intention of acting on it. Common honesty demanded that they would act up to what they promised and had they done so the professing Church of Christ in Scotland would be in a very different position to-day. Elders, as office-bearers in the house of God, have also come under solemn promise to exercise discipline and God-fearing men in the kirk-session who valued the truth of God and appreciated order and holiness in His house are a strong support to any minister who wishes to be faithful to the solemn promises he has made. A minister who is a servant of Christ, and not a servant of men, with faithful elders to strengthen his hands, is a power for good in a congregation. Even a time-serving minister may be held in check by men who do not love nor are actuated by his temporising

policy. On the other hand office-bearers who, for one reason or other, are continually siding with the delinquents are a tremendous drag on those who wish to see order maintained in the house of God. Of them it is true, as confidence placed in an unfaithful man in time of trouble, they are like "a broken tooth and a foot out of joint."

The exercise of discipline is one of the most difficult matters that falls to the lot of office-bearers in ruling in the house of God. There are so many questions arising—is the matter so serious as to demand action? if it is, what will be the consequence if action is taken? The answer to the latter question is simple enough. If the matter demands action then the question of consequences is not to act as an impediment. That trouble will follow is what one may naturally expect and one may make up one's mind at the outset that he may expect trouble. Wrong motives may be imputed, harsh things may be said and he may find himself placed in the place of the delinquent by the delinquent's sympathisers. This is quite a common experience in exercising discipline and if any minister or elder find themselves in such a situation they need not be too much cast down as though some new thing was happening to them. However culpable a delinquent may be we must always reckon on him having sympathisers and one need not be over dismayed if the opposition threaten to use even the strong arm of the civil law.

Another reprehensible feature of the delinquent is that notwithstanding he may be manifestly in the wrong he will give no end of trouble by agitating and appealing for sympathy. How often has this been illustrated in Scotland. Men who were out of all sympathy with the doctrines of the Church to which they belonged kept up a turmoil in the Church courts breaking the unity and harmony of the Church and insidiously sowing not only the poisoned seed of discord but false doctrine.

The aim of discipline is to keep the Church pure and to maintain order. Anything that is taught inconsistent with the creed of the Church which has been accepted as founded on



Scripture ought to be dealt with by the courts of the Church. It was failure to put this into practice which caused the tremendous land-slide in doctrinal matters in the larger Presbyterian Churches in Scotland. Once a church lightly esteems the power of discipline in doctrinal matters there is no saying where it will end. As God is the God of order so ought there to be order in His house. Any practices or line of action inconsistent with and contrary to the received practice of the Church which has been accepted as founded on Scripture ought not to be overlooked by the Church courts. It is the duty of office-bearers to see to it that uniformity of worship be maintained. "Open questions" may be allowable in politics but in the house of God they have proved a source of endless trouble. It was the policy of having "open questions" in the pre-Union Free Church of Scotland that brought no end of confusion into that Church. The existence of the Church demands that there should be unity in belief and practice founded on Scripture and anything that breaks that unity is not to be lightly overlooked by the Church courts whose duty it is to maintain discipline in the house of God.

It has been charged against the Free Presbyterian Church that it errs in being too strict in its discipline—that it would tend more for the usefulness of the church and the extension of its activities if a little more scope was given to its office-bearers and members. In an age of laxity when the discipline of Church courts is almost negligible it need not cause any wonder that such a charge should be preferred against us. If our discipline is exercised along Scriptural lines we need not be unduly concerned with what men of broad views think or say. The Free Presbyterian Church has not hesitated to deal with her ministers, elders, members or students when their conduct was inconsistent with the practice of the Church and though in the exercise of their disciplinary powers her Church courts may have been involved in trouble for a season it was generally found in the end that the policy of the line of least resistance would have involved them in more trouble. The saintly MacCheyne

tells us that at the beginning of his ministry he had a natural reluctance to exercise the disciplinary powers committed to the Church but as time went on he saw that it was an ordinance of God and when exercised for His glory it was likely to bring a blessing in its train. The idea that seems to exist in the mind of some that laxity in practice is a mark of grace and indicates superior spirituality is right in the face of Scripture.

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## Notes of a Sermon.

Preached in the Free Presbyterian Church, Oban, by the  
Rev. NEIL CAMERON, St. Jude's, Glasgow,  
at the Induction of the Rev. Donald Beaton.

“Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.” Psalm, cxxvii. 1.

IN considering these words we will notice briefly two things.

I. First of all we have brought before us here the house that was being built. II. In the second place we will notice a few things concerning the building of that house. How vain the work would be if the Lord Himself did not build.

I. We may mention that no man would allow other men to build a house for him as they liked. All know very well that a man who is having a house built takes good care that it is not every, or any man that will build it. The house must be built according to the man's mind. Concerning the house of God, there are some men who think that they can build as they like. They bring in their own furniture, and throw God's furniture outside.

(1). Notice first of all concerning the house that is to be built, that it was a house for God. We have in the Word of God an account of the first house built in the world for God and His worship. It was the tabernacle in the wilderness. We see that every cord, pin, board, and piece of cloth which went to the building of the tabernacle were definitely stated by God Himself; as regards length and everything concerning them,

and how they were to be put together. God revealed His plan first to Moses on Mount Sinai, and also the specification. Everything which was to be in this house was to be done according to the plan and specification which God showed Moses in the Mount. We are told that Moses did all things according as they were revealed to him. Consequently he got the character of being a faithful servant in God's house. It was not Moses' house at all, it was God's house. He did not seemingly alter a hair's breadth the length of a cord, or post that held the curtains. He did just exactly according to God's mind. He did not consider himself at all wiser than God. He did not think that he knew better how to build the tabernacle where God was to dwell than God Himself.

(2). Notice in the next place, that when the Temple was to be built on Mount Moriah in Jerusalem, that God revealed to David, and made him to understand all about the plan and specification of it. That was the plan and specification that was given to Solomon, and he was not only commanded to build according to God's plan, but everything connected with the Temple was to be done according to the specification. The house was built exactly to the plan, and everything that was in it. There was nothing of man's wisdom seen about it, or considered. They looked to the plan, and did everything in strict accordance with the plan, and to the specification. I am not going to follow that out just now, but see how men changed what God had at first set up in the tabernacle. See how men began to bring in their own wisdom and inventions until God withdrew His presence from the Tabernacle and left it. The same thing is true of the Temple. Men did not continue as God had commanded. In the end the Temple was left a cairn of stones on Mount Moriah, on account of the fact that men would not take God's revealed will as the rule of their worship. Men would have their own way, and would not do as God required, until at last God destroyed the Temple. When they came back from the Captivity they rebuilt the Temple but it was not very long until they began to bring into it of their own. The House of God which Christ said was to be a house of prayer they made a den of thieves, or a house of merchandise. It was demolished. It is lying there as a cairn of stones for the whole world to

look at. Whatever is in the future I don't know, but the Temple is as it were a cairn of stones for over 1800 years, a lesson to the end of time for men to take care not to bring into the House of God anything but that which is consistent with God's mind. It is not man's house at all. It is not your house or mine. It is God's House.

(3). Let us notice what God has said about another house, and of a different matter. The Tabernacle and Temple were real places of worship, and they were built for real worshippers, but they were only shadows of good things to come. God does not dwell in temples made with hands. Heaven is His throne, earth is His foot-stool and what house can be built to Him? There is another House brought before us in the New Testament. It is a spiritual house in which God was to dwell. You find the Apostle in writing to the Corinthians brings before them this house which God was building in the world. That house was early seen in the world's history by God taking up His dwelling in the souls of men; living and walking in them. The Apostle addressing the Corinthians calls them the Church. That is especially true of those, whom God has made a new creation. Speaking of such, he says: "Ye are the temple of God, and if any man defile the temple of God, him shall God destroy; for the temple of God is holy." God dwells in the individual soul of His people. He dwells in and among them. With regard to this house, or church which God set up in the New Testament we are told that its foundation is the apostles and prophets, Jesus Christ Himself being the chief corner stone. It is a spiritual house—not a material house made of stones and timber that must pass away. Although there must be places for public worship for convenience sake, that does not mean at all that they are temples of God. "The temple of God are ye" those in whom He lives and moves by His Spirit.

In looking at this we desire to notice two or three things concerning this house which God is building in New Testament times, and which will never look back again to the tabernacle or temple. God's worship was confined to the temple in Jerusalem while that Temple continued, but as Christ told the woman of Samaria: "The hour cometh, when ye shall neither

in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." The time now is as far as that is concerned—it does not matter whether God is worshipped on the hill-side, on the sea-shore, or in a house made by the hands of men—it makes no difference at all. It is spiritual worship which is required, and all in connection with it is spiritual.

1. The first thing I desire to notice concerning it is this. All the doctrines that are to be taught to men are set down in the Scriptures of the Old and New Testament. Men are not at all to go and devise doctrines and teach them to the people. They are to go to the Word of God, and give nothing of their own. If any man speak let him speak as the oracles of God, not at all according to his own wisdom, imagination, or ingenuity. That is not what is meant when a man is commanded to preach to sinners on the way to an endless eternity. The truth of God alone is able to make men wise unto salvation. Never was one sinner saved, and never shall be but by just preaching Law and Gospel. God's Word alone is the only hope that can be held out in preaching and in practice to perishing men.

2. We shall notice in the second place the form of worship in the House of God—the Church of God. That form is set before us in the New Testament. It is set down by God as surely as was the form on Sinai, or the form given to David for the Temple. The worship of God is not at all left in the hands of men to devise what they will. God is to be worshipped in Spirit and in Truth, in, and with nothing but the Truth. With regard to this worship which God has set up in the world many things ought to be mentioned. I only mention three.

(a). The first thing in the worship of God is: His Word is to be read. The Holy Ghost in the epistle speaking to Timothy says among other things. "Give attendance to reading." (b). The second thing to do is to preach. To teach the people the meaning of God's Word. Comparing spiritual things with spiritual. Comparing parts that may be difficult to understand, expounding those parts, and placing them beside



other parts of the Word that may be more simple. This is a duty laid on the preacher. (c). The third thing I desire to notice in this connection, as regards the public worship of God, is that men are not to devise or invent anything they wish and bring it into the House of God. With regard to singing it is to be the psalms alone—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Psalms, hymns, and spiritual songs, these three parts make up the psalter, or the Book of Psalms, as that appears in the Greek translation of the Old Testament. Had the Holy Ghost only said psalms He would have meant only a portion of the Book. It was the whole Book He meant, and it was the whole Book He said. Nothing must be brought into God's House but what He asked for, all that men have brought into the church which God had not prescribed are only ruining themselves and the Church of God. I may say in passing that a great many heresies in the church came in through hymns. Some of those hymns sung in Protestant Churches, were made by Roman Catholic priests and others no better. We are to sing the psalms, and to sing them with our mouth, which is the organ that God has given us with which to sing His praise. If I know anything at all about the taste of grace in the soul, I say that you would be very sorry indeed to hand over to a mechanical instrument the service of that organ which God has given you not only for enjoying Him, but also of keeping His ordinance. While the psalter was in use in the Church you find that God was visiting individuals and families with divine blessings. Look back on the history of our country and you will find that the doctrines which God blessed to perishing men were just what is called Calvinistic doctrines. The doctrines of God's Word as regards man's ruin, and God's sovereignty in His dealings with man whether in mercy or in judgment.

The same thing is true concerning the psalter. While the church kept to the psalms you find that many times in Scotland (I mention just now the times of persecution) men, my friends, not only could sing but could sing far better, and sung tunes which were far more solemn than the rattling tunes of this generation. I certainly testify that your singing here is solemn

enough. I am not finding fault with the singing of the congregation in Oban. Your singing is very good. God is to be worshipped according to His own plan, with that which He has put into the hands of men—His own Truth. Nothing but the Truth in preaching and praise, and in everything concerning His worship. There are no grounds for anything else. No man can bring scriptural grounds to prove that hymns of man's composition have any authority in God's House. Neither can they bring scriptural authority for an instrument of music, harmonium, organ or anything else.

In the house built in Old Testament times not only was there set up what they were to teach the people, and how to praise God, but in it there were governors set up. Now-a-days we are for the most part, every one a rule to himself, but that is not to our advantage. God set up governors in the Tabernacle. There were door-keepers. There were men who had control over the sacrifice and the altar. There was the Holiest of all where the high priest entered once a year. The government of the Tabernacle was given by God Himself. You will find the same thing in the New Testament, and right down from the Apostolic age. You do not find in the Word of God any office-bearer mentioned other than elder and deacon. These are the two offices God has appointed in the Church. We have got the authority for appointing them, but not only that, we have the character described that those men ought to bear in the world. We are told very accurately who was to be an elder. An elder and bishop are just one. These two words mean the same person looked at from different points of view. You see the character of the man who is to be an elder given in the Word of God, how he should live, and how he should be looked upon by his fellows. He is to be a God-fearing man. Not a man of the concert and dance, and theatre. He is a serious-minded man, a God-fearing man. The same thing is true of the deacon. How they in our day managed to get the character of the deaconess I fail to see, God has given them no character in His Word, and no authority for having any such thing in

the Church of God. Certainly He has given very definitely the character of the man who is to be an elder or bishop; and as certainly, He is very particular concerning a deacon. He gives none other. The men who are taking in what God never asked to rule in His House are doing great damage. I may say that there was a controversy between some of the Reformers at the time of the Reformation. The Reformers of Scotland held that nothing should be brought into the Church of God as regards doctrine, worship, or government but just exactly what was found in God's Truth, itself. The opposite was taken by the Church of England which kept many of the limbs of Anti-Christ. They maintained that they were at liberty to take in anything which was not forbidden. They said: "If God does not forbid a thing, it should be allowed." Others held that unless God commanded the thing it should not be taken in. See the effect in England, and the effect in Scotland too, when men begin to bring into the House of God office-bearers, doctrines, and forms of worship, which God never commanded. It has already turned nearly half of our beloved countrymen into infidels. These men who are always devising things for themselves, are always doing it for their own ruin.

Notice further with regard to discipline. If you see a family where the children rule the parents, what do you expect? You may expect to see a family who will be a disgrace to their parents, and to the place where they were brought up. But the family of God have discipline. In the Old Testament the door-keepers would not admit one individual but such as were clean. They made sure that they were ceremonially clean. In the Church of the New Testament men ought to take good care that those who profess to be God's people should show by their conduct in the world that they are such, and if not they should be kept out from membership. There ought to be order and discipline, and the people of this country have lost exceedingly on account of the want of it. When there was order in the Church there was a high standard of integrity and morality among the people. On account of that no one could

receive a place of being a godly man or woman unless their conduct proved that they were so. In our own day, at least those of us who have got grey hairs know, that there was a time when there was no such thing as those who went to the dance being allowed to go to the Lord's Table. Those who desecrated God's Day would not be allowed to the Table, nor would such as were guilty of drunkenness or of going to the theatre. Those who were guilty of such things were brought before the courts of the Church and suspended until they showed by repentance and reformation that they had ceased to try and mix the world and the flesh and religion together. To-day you will find men and women of the dance and theatre sitting at the Table of the Lord and given the name of Christians. At one time such people were not allowed the name of Christians at all, unless they conformed to the rules of the Christian religion. Until this is done again in our country we shall be going down-hill.

Let us notice how our fore-fathers looked upon the House of God. They did not consider it consecrated as the Roman Catholics and Episcopalians of England do, but they looked upon it as a place of worship, a Holy Place, kept for worship and for worship only. Now at the present time you will find that in the very places where men profess to worship God, they will have a concert, a social gathering, and sometimes even a dance. In Glasgow in the halls of some of the churches they have dances, and I question if they have a prayer meeting at all. Again, what used to be the House of Prayer—the House of God—men turn in our day into a den of thieves. They bring materials which you will find in the shops of Oban into the Church, and turn the House of God into a house of merchandise. Men professing religion doing this piece of work against the mind of God! Their position is clearly set out when Christ purged the Temple of these things.

II. Notice in coming to the second thing, a few things concerning the builders of this House. The first builder as regards manual workers was Moses. Moses was a man that was very

faithful right through. The second was Solomon. After him came Zerubbabel—"His hands have laid the foundation of this House."

In regard to the Church of the New Testament you will find that it was set up by the Apostles. Of it we are told "that its foundation is the apostles and prophets, Jesus Christ Himself being the chief corner stone." You will find in the New Testament how the Church was set up among the Jews first, and then among the Gentiles. You will find there the sure foundation for the Church and for the individual. "As a wise master builder," the apostle says, "I have laid the foundation." He says further, "But let every man take heed how he buildeth thereupon, for other foundation can no man lay, than that is laid, which is Jesus Christ. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." Those who build hay, wood, and stubble shall find it burnt about their ears, but because of the foundation they shall escape as a man out of an house on fire. It shows how far a man that is truly converted may go who lays the foundation of faith and hope for Eternity on Christ and Him crucified. How far he may go on; as it is called here building hay, wood, stubble, things that will not stand the fire. He will have nothing in Eternity of his work in the world. But the man who builds gold, silver, and precious stones, these things will stand the hottest fire; and lose nothing.

In connection with this you will find in the building of this House what the apostle Peter says that as there were false prophets in the Old Testament dispensation, so there would be false teachers in the New; though sometimes more numerous in one generation than another. There was only one Elijah, and 850 between the prophets of Baal and the groves who taught the people that they might worship according to their own tastes. But there was only one Elijah. You know how fond



we all are of flattery. We desire flattery much more than we desire straight forward speaking. The same thing as was true of the Old Testament Church is true of our times. We are told by Peter that there were false prophets in the past, so there would be false teachers among us who would lead men away from the Truth, and from the God of Truth, ruining themselves and others. Alas, alas! how many in our day are leading the people of this country away from the living Truth of God—away from the only Saviour of the lost, the Lord Jesus Christ. Away from God to the vanities of the world, and to the imaginations of men which will end in weeping.

You will notice when men get credit for having a great deal of learning they are looked up to. When a man gets a name for being learned, as a rule what he says is swallowed and God's Word is refused. We do not deny at all that learning is a useful thing when seasoned with the salt of grace. Learning without grace is a curse in the things of God. We do not deny either that learning as regards physical science was never in the history of the world so high as it is at present. This generation has made strides in physical science which were not dreamed of in the past in regard to many things. We do not deny that. But we must say this, that when we turn to the field of science regarding the doctrines of God's Word—theology, you will find that men have lost, not gained. They have lost much of the knowledge which men had in theological science, say about 300 years ago. Take you up a book written, or a sermon preached and written by one of the Puritans of England, or by one of the godly men of Scotland, I will mention only one—Thomas Boston. Take his writings, and take the writings of the man in our day who gets great praise for his learning, with perhaps Doctor of Divinity added to his name, compare the two, and if you have any discernment at all you will find that one is not within sight of the other. We are going down, glorying in our shame, going back to darkness. That appears distinctly in connection with much of the literature which is issued from the press of our country in our day, and

it comes to this; we never trouble ourselves about it. Much of our theological literature is full of errors, brimful. My friends, while we never deny, that this generation, as I have said already, have made great advances in physical science; yet we certainly charge them with turning their back on God's Word. Instead of making strides ahead in this direction, they are thousands of miles behind. We have not got the backbone our forefathers had. They would not follow any man, but as he followed Christ. What a difference to the builders of our day who are building with untempered mortar. Building a church of men who have never been converted, and which God says will fall on the top of themselves. I have pointed out already that no such thing as holiness is expected in members, office-bearers, or ministers in certain quarters. They build God's House with untempered mortar, clay that has never been wrought upon by the Holy Ghost. They are not new creatures in Christ Jesus, and therefore they will fall, and their fall will be great. They never repented of their sins, never looked to Christ as the only remedy for guilty sinners. There never was and never shall be a single sin forgiven but through the blood of Jesus. The blood of bulls and goats could not take away sin, only the blood of Christ could do that. "The blood of Jesus Christ God's Son cleanseth us from all sin." Those who are building away from this foundation which is Christ and Him crucified; away from the doctrines of the apostles and prophets; and away from the life of holiness in the world, are ruining men for Eternity. If we had ministers who could teach the people the need of repentance, turn from their sins to God, there would be hope that sinners would turn. But when men teach that God is so merciful that He will receive all at last, and that there is no such place as Hell, what may we expect? Notice in connection with this that all the learning and eloquence which men who depart from the light may have, does not make their case one bit better. We must admit that such men are using the English language for a bad purpose. They can certainly speak the language, but they do not speak it to the glory of

God. What these men are trying to do in this country is, to destroy the foundation of such things that matter in Scotland to-day. The foundations were laid by our godly fore-fathers at the Reformation, defended by their blood, and for 28 years they had to hide in the dens and caves of our land. Such foundations the enemies of Truth are seeking to demolish.

No such thing remains as an Established Church now, that has been cast down and is in the hands of men. They have appointed already a committee of influential men, but they do not know yet, whether they will revise the Confession of Faith, or make a new one altogether. The people of this country are so careless that they will just follow them. I do not speak this, in order to cause you to follow us. I speak out for the sake of Truth.

I desire to notice further that we must keep the Word of God to the letter. The Doctrines, as Doctor McDonald expressed it in his poem might be taught so smoothly that the plane of the joiner could not take the least thing off it. Orthodoxy of its self will not save men. I may mention a case of nearly fifty years ago, I went to hear a man who was teaching the doctrines of God's Word as scholarly, and Calvinistic as it was possible to do. Yet I think that even the atmosphere in that house was colder than the hand of death itself. It had in it all that man could do, but Christ says "without me ye can do nothing." However well men may set forth God's Truth, if it is not done in absolute dependence on the Spirit of God it will be in vain—"Except the Lord build the house, they labour in vain that build it." How absolutely useless that duty, that preaching will be if God do not send His Spirit. Perhaps you have heard already what is recorded in the life of that most eminent man, Robert Bruce, of Edinburgh. When he was down near Larbert, he was to preach in a small church to which men were coming from long distances to hear him. One day he stayed past sermon time in the little hut that he had for going into between the services. A young man who got impatient went to ask Mr. Bruce to come

out, as they were waiting to hear the sermon. When he reached the hut he heard Robert Bruce saying: "I will not go to-day, unless thou go with me," and he kept repeating it. The young man thought Mr. Bruce was speaking to someone, and returned to his companions without entering the hut. He told his companions that the minister was speaking to someone, but he could not hear him getting an answer, but that he was saying very persistently, that he would not come out unless the man came along with him. "Oh," said a companion, "we will just wait for him and his man." They waited, and it was realised that when Bruce came out he did not come alone, the Lord came with him. All that is done in this place if not done in the spirit of love, and followed by the pouring out of the Spirit of God, will be of little value for time or eternity.

I must address a few words to those who are truly God's people. They are called in the Scriptures co-workers with God. They are doing exactly what God would have them do, how imperfectly they know in some measure themselves. Look at the father and mother with the little child who is hardly able to walk, but it is doing something. How pleased the father and mother are. God, my friends, is pleased with the weakest efforts of His children.

I mention these things on such an occasion as this when a minister is being set over you, that both minister and congregation may keep their eyes on God's Word for everything. Also keep your eyes towards the God of Heaven that He may pour His Spirit upon you as a congregation and as individuals, that God's Truth might run and be glorified in your midst, that He may raise up from among the young of Oban living witnesses for Truth in the world.

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Until we have a full belief and apprehension of the Scripture doctrine of the remission of sins, we are under a kind of necessity of denying, extenuating, and explaining away, the guilt of them; and this seals us up in blindness, impenitence, and hardness of heart.—*Adam*.

### Faith in Christ.

THE angels are greatly honoured in the Holy Scriptures, and yet the chief title that is given them is, that they are children of God. Now we, we, I say, poor worms of the earth, in whom there is nothing but filthiness, no, nor ought but corruption of sin, are matched with angels, insomuch that God openeth to us the kingdom of heaven, and intendeth to have us fellows with them, who are near about Him, and be made partakers of that glory. Truly it is only faith that makes us obtain that benefit. Then let us learn to renounce all other means that may be set before us; for when men offer us any other help, as though the faith that we have in Him were not sufficient, it is but a turning of us from the Lord Jesus Christ. We shall never conceive the fruit that is contained in our text, except we always bear in mind, that by the word faith, Paul means to exclude all the desert and worthiness that men suppose or imagine themselves able to bring with them to God. When they will needs go through with the matter by their own power and virtues, it is all one as if they would cut off a piece of the grace of our Lord Jesus Christ; but He cannot be rent in pieces, or divided. Therefore all the workings of our salvation must come of Him alone. We must not go about here and there seeking ways, but come right forth unto Him by the straight way of faith. Now let us fall down before the majesty of our good God with acknowledgment of our sins, praying Him to make us feel them in such wise, as it may lead us to true repentance, that we may mourn continually before His majesty, and be so abased in ourselves, as yet, notwithstanding, we may not doubt but that He accepteth us for our Lord Jesus Christ's sake; and that we shall always obtain sure forgiveness of our sins, if we seek it in true faith, without wavering to the right hand or to the left, but only following the path which He hath shown us. We can never go wrong when we have the Sun of Righteousness shining upon us. May it please Him to grant this, not only to us, but to all people and nations on earth.—*John Calvin.*



## **The late Hugh Henderson, Deacon, St. Jude's, Glasgow.**

**H**UGH HENDERSON was born in Sanna, Ardnamurchan, Argyllshire, in the year 1861. Both his parents were careful as regards their moral conduct, but nothing can be written as to their being pious. But the majority of men and women in our rural districts at that period lived a more careful and orderly life than the most of the professors of religion in our day do. Of the early training of Hugh nothing can be said as regards religious instruction.

In the year 1879, when he was eighteen years of age, he came to Glasgow and took to a seafaring life. The most of the time he spent at sea, if not all the time, was on the "Burns" boats trading between Glasgow and Ireland. He rose to the position of first mate with a captain's certificate.

During many years *i.e.*, up till 1910, he lived a good moral life but was regardless of the paramount concerns of his immortal soul.

In the month of May 1910 a young daughter of his was removed by death after a few days illness. At the funeral service in the house (we are out and out against the popish prayers put up at the grave) during prayer an expression to the following effect was used—parents and children will have to meet yet on the great day of judgment, and if parents neglected to teach their children the fear of God in time, while they were bringing them up, the Great Judge will curse them for their neglect and also their children who will say to them "Our curse be upon you, for had you taught us our ruined condition and the salvation God provided for sinners in Christ crucified we might be to-day on the right hand of the august Judge of Eternity." A few days after the funeral he called on the writer. When he came in to the room, he began to weep aloud and the contortions of his face revealed a terrible agony of mind. After a little space of time he began to speak. His first words were, "My lassie is now lost and in

the flames of hell and I have been the cause of her everlasting ruin; for I have never said a word to her about her soul being lost or as to how she could be saved. I am guilty of the unpardonable sin." The writer said to him that it was certainly a very great sin for parents to neglect the upbringing of their children in the fear and admonition of the Lord, but that was not the unpardonable sin; that sin against the Holy Ghost, which would not be forgiven, was from malice to attribute the Holy Spirit's work to Satan. After we pointed out to him that he should not definitely conclude that his lassie was lost (for the writer believed that his wife was a converted woman and that being so that she would have taught her child in the fear of God) because she was of age to enable her to realise by the teachings of the Holy Spirit her lost condition and also to the only way of salvation through faith in Christ Jesus. It was pointed out to him that great sinners were forgiven in the past and that there was forgiveness still with God for the guiltiest sinner. He became more calm, and after a short prayer he went away.

The following day he called again. He said that he was not so hopeless as he was seeing the Lord forgave such great sinners, but his great fear was that He would not forgive him. We had more conversation about the need of the Holy Spirit to work faith and repentance in our hearts, after which he went away. He continued to come almost daily for two or three weeks, and notwithstanding that his great fears were abated somewhat, yet he was in deep fear that the Lord would not forgive him all the sins he had committed against Him, which were now day and night lying heavily upon his mind and conscience.

On a Sabbath day soon after these conversations were held just as the writer rose up in the pulpit to give out his text, he saw him appearing inside the door at the end of the passage in the Church. The text was—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have

everlasting life." Next morning he came to see the writer when he related the great deliverance he received from the text above referred to. He said that he left his lodgings in good time for the 11 o'clock service, but that when he came to within 2 minutes walk from the church the thought came forcibly into his mind—"If you will enter St. Jude's to-day, you will bring God's curse upon every one that will be in it"—so he returned to his lodgings and sat down in a chair. No sooner was he seated than it came into his mind that if he neglected the means of salvation he could not escape being lost for ever, so he at once got up and away to the church. When he arrived at the place where he returned to his lodgings before, the same thoughts were pressed upon his mind with such force that he turned back the second time. He was only seated when the same thoughts of the effect of neglecting the means of salvation came again forcibly into his mind. So off he went the third time. The former temptations met him again at the same place and it made him halt for a moment, but he made up his mind that he would go to St. Jude's whatever the consequences might be, and so he did, and the result was as above stated.

The above is revealed to let poor tempted sinners know what subtle art Satan will use so as to keep them from attending the means which God has set up in the Church for their salvation. It is quite manifest that nothing pleases Satan better than that God's curse should come down upon a congregation, so that he was acting as a liar and a murderer in the above temptations, and has tried the same tactics often and in many cases too successfully. The above reveals also how the Holy Ghost resists Satan, and enables poor helpless sinners to obey God's Word despite Satan's temptations to the contrary. This is one of the ways by which men quench the Spirit when they obey Satan and the flesh rather than the Holy Spirit speaking in and by the Word.

In about a fortnight after he received the great deliverance from God's blessed Word, he called again and when he was seated he looked on the writer with tears in his eyes and real sadness

on his countenance and said—"I am not converted at all Mr. . . . ; all that I passed through was a delusion, for my heart was never before so wicked as it is now." The writer answered—"If you came to-day to tell me that you feel your heart, a good heart, I would certainly be afraid that you are not converted; but I am now convinced that you are. Did you ever hear any unconverted man or woman complaining of their heart as being a wicked one? No: man while dead in trespasses and sin is not conscious of the lusts, etc., that are in the heart. On the contrary it has been the experience of such as were truly godly. You remember David's prayer in the 51st psalm: 'Create in me a clean heart O God, and renew a right spirit within me.' You see the same thing as being Paul's experience in Romans, 7th chapter, when he describes the flesh warring against the Spirit and the Spirit against the flesh, which caused him to exclaim: 'O wretched man that I am! who will deliver me from the body of this death.' This was his experience when he was an old man. You probably thought that you would have nothing but happy feelings once you were converted." "Yes," he said, "that was what I expected, but I now see that I was wrong."

In the year 1912 he came before the Kirk-Session to be examined with a view of becoming a member in full communion. The Session were highly satisfied with his knowledge and experience so he was received to full membership. In the year 1924 there was an election of elders and deacons. He was elected by the vote of the members to the deacon's office which he fulfilled to the satisfaction of that court. He was loved and respected very highly by all our people in St. Jude's as well as by all the office-bearers. In his prayers, at the prayer meetings, there was manifested a deep sense of his own poverty as a sinner, and of true humility of soul on account of it, but a strong hold by faith upon the merit of Christ and of the power of the Holy Spirit to apply savingly the blood of Christ to the guilty sinner both for forgiveness and inward cleansings. These exercises were greatly valued by the poor in Zion in St. Jude's.



About four years ago his heart began to show signs of losing its former vigour. Formerly he had been a powerfully built man, and probably that caused him to be of the opinion that he could carry on at least to some extent as he used to do. But by and by he had to take a lengthened holiday in his native air. The change did him much good, so he came back to Glasgow, but his strength continued to decline. He went back again to his native air expecting that he might derive the same benefit which he experienced the previous year, but he continued to grow weaker till the end came.

He passed through great desertion of soul during four months before the end came. His widow sent me the following concerning the great deliverance the Lord granted him before the end came: "From Saturday afternoon till he passed away he was very comfortable in body and in mind. He was very weak on Tuesday and he passed peacefully away on Wednesday at 7 a.m. the 17th day of September. On Tuesday I said to him—'I will never leave thee nor forsake thee,' and I then asked him if he had the promise. He said, 'Yes.' After that he said—'The storm is changed into a calm at His command and will.' I then asked him if he was going home. He said: 'Yes, to glory, to the King of glory.' Later I sang psalm 51, from 7th to 10th verse, and psalm 50, verse 5. He was able to join a little in singing himself.

"It was a great comfort to him that his oldest son had come home from New York to see him three weeks before his end came, and that all the rest of the family were so kind to him and so mindful of him. He left this message with his two sons and daughter—'The blood of Jesus Christ, the Son of God cleanseth from all sin.' At the very end he repeated several times—'I, even I, am He that blotteth out thy transgressions, for mine own name's sake, and will not remember thy sins.' And he then added: 'Blessed be His name that it is for His own name's sake.'"

Thus passed away to the rest that remains to the people of God worthy Hugh Henderson. His remains were laid to rest



in the Kilchoan Churchyard till the last trumpet will awaken the dead at the last day. Captain John Nisbet held a service in the mournful home before the remains were removed.

We express our deepest sympathy with his widow and children and pray that the "Father of the fatherless and the widow's Judge" may give them grace to trust in the God of their father.—N. C.

## Nadur an Duine 'na Staid Cheithir Fillte.

MU THRUAILLIDHEACHD NA TUIGSE.

(Continued from page 353).

2. *Dearbhadh.* Tha cridhe agus beatha gach duine nadurra 'nan torr do dhorchadas, do throimhe-cheile agus do aimhreite, ciod air bith anns an nochd se e féin ann am fianuis dhaoine: "Oir bha sinne féin" mar an ceudna, ars' an t-Abstol Paul, "uair-eigin eu-ceillidh, eas-umhal, air seacharan, a' deanamh seirbhis do iomadh gne do ana-miannaibh agus do an-toilibh," Tit. iii. 3. agus gidheadh, aig an àm sin, bha e "neo-choireach a réir na fireantachd a ta san lagh," Philip. iii. 6. Tha so 'na dhearbhadh soilleir, gu bheil "an t-suil gu h-ole, air bhi do'n chorp uile làn dorchadais," Mata vi. 23. Tha chuid neo-nuadhaichte do'n chinne-daoine, air an iomain triomh'n t-saoghal, cosmhuil ri air eamh do dhaoine dall; nach gabh aon chuid fear-sèolaidh, no nach urrainn iad féin a sheòladh: agus a ta iad uime sin a' tuiteam o aon àirde agus àirde eile gu sgrios! Tha cuid a' ruith an deigh an sainnt, gus am bheil iad air an troimh-lot le iomadh cradh; cuid a' stad ann an clabar nan ana-mianna; cuid eile gam bruthadh féin air carraig an uaibhair agus na féin-speis; na h-uile h-aon a' tuisleachadh air aon chlach-thuislidh no clach-thuislidh éigin eile; tha'n t-iomlan diubh gan ruith féin air roinn claidheimh a' cheartais, am feadh a tha iad a' dian leantuinn an aignidhean agus an ana-mianna neo-cheann suidhichte an taobh a ta iad gan treorachadh; agus am feadh a tha cuid 'nan aonar anns an t-slighe, tha cuid eile a' teachd

air an aghaidh, agus a' tuiteam an comhar an cinn thairis orra. Agus uime sin, "Is an-aoibhin do'n t-saoghal (dhall,) air son oibbheuman," Mat. xvii. 7. Tha mearachdan anns an tuigse a' mèudachadh anns an t-saoghal; do bhrìgh gur i an "oidhehe *ta ann* sam bheil uile bheathaiche na coille a' snàgadh a mach." Tha muinntir neo-nuadhaichte uile am mearachd do thaobh fìor-shonais; oir ged a shuidhich a' chreidimh Chrìosdaidh a' phuine sinn anns an steidh, gidheadh, cha'n 'eil ni is lugha na cumhachd grais as urrainn a dhaingneachadh ann an cleachdana na tuigse. Tha na h-uile dhaoine a' cordadh ann an iarrtus a bhi sonadh: ach am measg na muinntir neo-nuadhaichte, a thaobh na slighe gu sonas, tha ach beag co lìon barail as a tha do dhaoine air an t-saoghal; air dhoibh "tionndadh gach aon 'ga shlighe féin," Isa. liii. 6. Tha iad cosmhuil ris na Sodomaich dhall mu'n cuairt do thigh Lot; bha iad uile ag iarraidh gu faigheadh iad an dorus, tha cuid a' rannsachadh a' bhalla ann an aon aite, agus cuid ann an àite eile; ach cha b'urrainn a h-aon diubh a' ràdh gu cinnteach, gun d' fhuair se e; agus mar sin feudaidh an duine nadurra tuiteam air maith sam bith ach an t-àrd-mhaith. Amhaire ann ad chridhe neo-nuadhaichte féin, agus an sin chi thu gach ni bun os ceann; neamh 'na luidhe an iochdar, agus an talamh an uachdar! Amhaire air do chaithe-beatha, an sin feudaidh tu fhaicinn, mar tha thu cluiche mar dhuine euthaich, a'greimeachadh ri faileasan, agus a' deanamh dearmaid, air a' chuspair: a' ruith gu dian an déigh an ni sin nach 'eil, agus a' deanamh tàir air an ni sin a ta, agus a bhitheas gu brath!

3. *Dearbhadh.* Tha'n duine nàdurra do ghnath mar fhear oibre a ta air fhagail gun solus, aon chuid a' cleasachd no a' deanamh cron. Feuch ri d' chridhe a ghlacadh aon uair is aill leat, agus gheibh thu e a' figheadh lion an damhain-alluidh, no a' gur uighean na ri-nathrach, (Isa. lix. 5.) a' ruith sìos agus suas triomh 'n t-saoghal, na a' cladhach chum an t-sluic; air a lionadh aon chuid le dìomhanas, no le gràineilachd; a' saothreachadh ann an neo-ni, no ann an ni is miosa na neo-ni: comhara bronach air inntinn dhorchais!

4. *Dearbhadh.* Tha'n duine nàdurra a dh' easbhuidh eolais slainteil air nithe spioradail. Cha'n aithne dha an Dia ris am bheil a ghnòthuch; tha e aineolach mu Chrìosd; agus cha'n 'eil fhios aig ciod e peacadh. Tha na daoine a's mò gliocas agus

innleachd, dall mar na faimh, mu na nithe sin. Tha, ach gidheath is urrainn cuid diubh labhairt mu'n tìmechioll gu deas-bhriathrach: Agus mar sin dh'fheadadh na h-Israelich sin labhairt, mu na buaireanna, na comharan, agus na miorbhuilean, a chunnaic an sùilean, (Deut. xxix. 3.) muintir, gidheadh, do nach d' thug an Tighearna cridhe a thuigsinn, agus sùilean a dh' fhaicinn ainm a' a Chrìosdaidh, a dh' fheadas aidmheil Pharaoh a dheanamh mu chreidimh, Ecsodus v. 2. "Cha'n aithne dhomhs' an Tighearna, is cha mho a dhealaicheas iad ris," an ni sin a tha e 'g aithne dhoibh a leigeadh as. Tha Dia dhoibhsan mar phrionnsa folaichte, am measg a chuid iochdarain; nach 'eil a' faotainn gnàthachadh as fearr uatha, no ge b' iad a' choimpeirean iad, Salm l. 21. Am bheil aithne aca air Crìosd, no am bheil iad a' faicinn a ghlòir, agus maise sam bith ann, air son am bheil e ri bhi air iarraidh? Nam biodh aithne ac' air, cha chuireadh iad suarach e, mar a tha iad a' deanamh: Chuireadh sealladh d'a ghlòirsan a lethid do nèul air na h-uile maise cruthaichte, as gu'n gabhadh iad e air son, agus ann an àite na h-uile; agus ghabhadh iad gu toileach ris, mar a tha e g'a thairgseadh féin anns an t-soisgeul, Eoin iv. 10. Salm ix. 10. Mata xiii. 44, 45, 46. Am bheil fios acasan ciod e peacadh, a tha 'g altrum na nathrach 'nan uchd, a tha cumail greim daingean air ceilg, agus a' diultadh a leigeil as? Tha mi 'g aideachadh gun amharus, gu'm feud eòlas nadurra bhi aca mu na nithibh sin mar a bh' aig na h-Iudhaich neo-chreidmheach mu Chrìosd, a chunnaic iad agus ris an do labhair iad; ach bha glòir spioradail ann-san, a bha mhàin air aithneachadh le creidmheich, Eoin i. 14. Agus do thaobh na gloir sin, cha b'aithne do'n t-saoghal (neo-chreidmheach) e, rann 10. Ach an t-eòlas spioradail cha'n urrainn iad a bhi aca; tha e os ceann breithneachaidh na h-inntinn fheolmhoir, 1 Cor. ii. 14. "Cha ghabh an duine nadurra ri nithibh spioraid Dé: oir is amaideachd leis iad; agus cha'n 'eil e'n comas da eòlas a ghabhail orra, do bhrìgh gur ann air mhodh spioradail a thuigear iad." Feudaidh e gun amharus labhairt umpa; ach cha'n urrainn e sin a dheanamh ach mar a labhras duine mu mhil no fion-geur, nach do bhlais riamh mill-seachd an aoìn, na searbhachd an aoìn eile. Tha cuid do bheachd aige mu fhirinnibh spioradail, ach cha'n 'eil e faicinn nan nithe féin a ta air am filleadh a suas ann am briathraibh na

firinn, 1 Tim. i. 7. “Cha’n ’eil iad a’ tuigsinn ciod a deir iad, no ciod mu’n bheil iad a’ toirt cinnte.” Ann an aon fhocal tha eagal ann an daoine nadurra, tha iad ag iarraidh, agus ag aidmheil, cha’n ’eil fhios aca ciod. Mar so feudaidh sibh fhaicinn, gu bheil tuigse an duine, gu nadurra, trom-luchdaichte le tiugh-dhorchadas ann an nithibh spioradail.

*San treas àite*, Tha ann an inntinn an duine, claoonadh nadurra gu ole; leis am bheil e tachairt, ciod air bith cruaidh chas a gheibh e an uair a tha e an sàs ann an nithibh a tha da rìreadh maith, gu bheil e ’g oibreachadh gu furasda anns an ole; oir anns a’ chùis sin tha e mur gu’m biodh e ’na fhonn féin, Ier. iv. 22. Tha’n inntinn fheolmhor a’ siubhal gu trom ann an smuaintibh mu nithe maith; ach siubhlaidh i gu dian ann an smuaintibh mu’n ole. Am feadh ’s a ta naomhachd ma coinneamh, tha cuibhrichean orra; ach aon uair is gu’m faigh i thar a’ gharadh tha i mar èun a fhuair a mach as a chliabh: agus tha ’n duine ’na fhear claoon-bharail da rìreadh. Beachdaicheamaid gu h-athghearr, air breithneachadh agus air smuaintibh na h-inntinn fheolmhoir; agus gheibh sibh dearbhadh soilleir air a claoonadh thruagh so gu ole!

1. *Dearbhadh*. Mar tha duine a’ call a sheallaidh an uair a tha e faotainn buille trom air a cheann, leis am bheil ag éiridh solus mealltach, agus leis am bheil e a’ faicinn na mìltean do fhaileasan: mar sin an duine, air dha bhi air a bhualadh dall, do gach ni a ta da rìreadh maith agus a ta air son a sheilbh shiorruidh, tha shuilean air am fosgladh air dha bhi fiosrach air an ole: agus mar sin tha briathran a’ bhuaireadair air an dearbhadh, Gen. iii. 5. Tha briathran an Fhaidh soilleir, “Tha iad seolta a dheanamh uile? ach maith a dheanamh, cha’n aithne dhòibh,” Ier. iv. 22. Tha innleachd nadurra aig inntinn an duine gu ole a dhealbh: Cha’n ’eil a h-aon co simplidh ann, aig nach ’eil seòltachd gu leor a dhealbh innleachdan gu’n anama mianna a shàsachadh, agus gu’n anama a grios; ged nach ’eil cumhachd ann an laimh na h-uile neach gu’n innleachdan a chur an gnìomh. Cha ruigear a leas an eallainn dhubh so, a theagasg do dhuine sam bith; ach mar a dh’fhasas luibhean lobhta, anns an lios a ta air a dhìchuimhneachadh, mar sin fàsaidh an gliocas so (a ta talmhaidh, collaidh, diabhluidh, Seum.

iii. 15.) a suas ann an inntinnibh dhaoine, do bhrìgh truailidh-eachd an naduir. C'ar son a bhiodh iongantas oirnn mu'n toradh a ta sruthadh o innleachd dhaoine truailidh; mu'n t-seoltachd leis am bheil iad a' deanamh tarhuis air neamh, a' cur an aghaidh firinn agus naomhachd, agus a' sàsachadh an ana-mianna fèin agus ana-mianna dhaoine eile? Tha iad a' dol leis an t-sruth, cha'n iongantach ged a ni iad astar mòr; tha am maoin san taobh a stigh, agus tha e a' meudachadh le bhi 'ga chleachdadh: agus tha oibre an dorchadais air an dealbh leis an tuilleadh cothrom, a chionn gu bheil an inntinn gu leir as eugmhais soluis spioradail; ni a chuireadh maille air an obair, nam biodh e ann an tomhas sam bith anna, 1 Eoin iii. 9. Ge b'e neach a ghineadh o Dhia, cha dean e peacadh; cha dean se e le seoltachd; oir, a ta a shìol-san a fannuinn ann. Ach air an laimh eile, "Tha e mar shùgradh do'n amadan ole a dheanamh: ach tha gliocas aig fear na tuigse," Gnath-fhoc. x. 23. "Tha bhi deanamh uile gu h-innleachdach (mar tha'm focal a' ciallachadh) 'na chluiche, no 'na shùgradh, do amadan." Tha e ga dheanamh gu furasda; agus c'ar son, ach do bhrìgh gur amadan e, agus nach 'eil gliocas aige; ni a mhilleadh innleachdan an dorchadais? Mar is nadurra tha ni sam bith, 's ann is usa a dheanamh.

2. *Dhearbhadh.* Leig leis an inntinn thruailidh ach an cothrom air neach a bhi air a chur an sàs, no a dheanamh seirbhis eigin do Dhia, air chor is an t-innleachd, mur 'eil e peacach ann fèin, gu'm feud e gidheadh fàs peacach, le e bhi air a dheanamh ann an àm neo-iomchuidh; theid e gu h-eallamh gu innleachd no gu deuchainn sam bith le leum gu grad a thaoibh; ni nach b' urrainn e dheanamh, nan smuainicheadh e gu h-iomchuidh. Mar so Saul, aig nach robh fios ciod a dheanamh e, mu'n do thòisich an sagairt air comhairle chur ri Dia, chuir e roimhe gu h-eallamh, co luath 'sa bha lamh an t-sagairt an sàs: thug a chridhe fèin an sin freagradh o'n Tighearna, 1 Sam. xiv. 18, 19. Tha leithid sin a dh' eolas diabhluidh aig an inntinn thruailidh, ann an deilbh an ni sin a chumas daoine o'n dleasdanas do Dhia.

3. *Dearbhadh.* Nach 'eil an inntinn fheolmhor, gu nadurra a' deanamh strì ri greim a dheanamh air nithibh spioradail ann an smuaineachadh; mar gu'm biodh an t-anam gu h-iomlan air



a shlugadh suas ann am fuil agus feoil, agus gu'n tionndadh e na h-uile ni gu 'choslas féin? Amhairceadh na daoine a 's eleachta ri mìn-smuaineachadh air an anamaibh féin, agus gheibh iad an claonadh so 'nan inntinnibh; air am bheil an t-iodhal-aoradh a bh' ann o shean, agus a ta buadhachadh fathast anns an t-saoghal, 'na dhearbhadh cinnteach. Oir tha e gu soilleir a' nochdadh, gu'm b'aill le daoine gu nàdurra, dia faiesinneach a bhi aca, agus, gu'm faiceadh iad an ni d'am bheil iad a' deanamh aoraidh, agus air an aobhar sin chaochail iad glóir an Dé neo-thruaillidh gu dealbh. Rom. i. 23. Dh' fhògair an an t-ath-leasachadh anns na duthehaibh so, (gu ma beannuichte gu'n robh an Tighearn air a shon,) iodhal-aoradh, agus dealbhan, a mach as ar n-eaglaisean; ach is e ath-leasachadh cridhe a mhaìn, is urrainn a briseadh ann an smuaintibh agus a dh' fhogras air falbh an dealbh-aoradh inntinneach, agus diomhair o inntinnibh dhaoine. Cha robh an saoghal riamh aig àm a dhorchadais, ni bu mhò deigh air son an dara aoìn, no tha'n inntinn neo-naomhaichte air son an aoìn eile. Agus uaithe so, tha smuainte uamhasach agus graineil neo-shuidhichte mu Dhia, mu Chrìosd, mu'n ghloir a tha shuas, agus na h-uile nithe spioradail.

4. *Dearbhadh.* Cia cruaidh an obair ann inntinn fheolmhor a chumail an làthair an Tighearna: Cia doillich leatha caidreadh a thoirt do smuainte maith, agus buanachadh ann am beachdachadh nithe spioradail? Ma tha neach aig uair sam bith air éigneachadh, gu smuaineachadh mu churam mor anama, tha e ni's so-dheanta creutair neo-cheannsuichte aerach a thaladh, na'n inntinn fheolmhor a chumail o ruith a mach and deigh diomhanais an t-saoghail. An uair a tha Dia a' labhairt ri daoine le fhocal, no iadsan a' labhairt ris san ann an urnuigh, nach 'eil an inntinn gu tric a' fàgail an cuirp an làthair an Tighearna, cosmhuil ri dealbhan, aig am bheil sùilean, ach nach faic; agus cluasan, ach nach cluinn? Tha'n corp striochdta an lathair Dhé, ach tha'n saoghal a' toirt air falbh a' chridhe: ged tha na sùilean dùinte, tha'n duine a' faicinn mìle diomhanas; tha'n inntinn anns an àm cheudna, cosmhuil ri èun a fhuair fuasgailte as a chliabh, a' leum o phreas gu preas: air chor as nach 'eil an duine a' teachd d'a ionnsuidh féin, gus am bheil e air dol o làthair an Tighearna. Na h-abair, gu bheil e neo-chomasach an inntinn a shoerachadh: tha e cruaidh gun teagamh, ach cha'n 'eil e

neo- chomasach; is urrainn gràs o'n Tighearn a dheanamh, (Salm cviii. 1,) ni cuspairean taitneach e; glacadh smuainte tlachdmhor inntinn an fhir-rannsachaidh: cha'n 'eil inntinn an duine shaoghalta an cunnart dol air seacharan an uair a tha e smuaineachadh mu ghnòthuiche, a' deanamh a mach a chunntais, no a' meas a chuid airgid; mur freagair e thu air tus, innsidh e dhuit nach cual e thu, bha e'n sàs; bha 'inntinn socraichte. Na'm bitheamaid air ar tabhairt an lathair rìgh, a thagradh air son ar beatha, cha bhitheamaid ann an cunnart a bhi 'g amhare timechioll seòmair 'na lathaireachd: Ach is ann an so a tha'n t-eadar-dhealachadh, gu bheil an inntinn fheolmhor an uair a tha i cuairteachadh maith spioradail sam bith, as a fonn féin, agus uime sin, cha'n urrainn dhi soerachadh.

*Ri leantainn.*

## Notes and Comments.

**Slavery in Liberia.**—The reign of the slave dealer is not at an end yet it would appear and of all places in the world Liberia, which was set up as a Republic for freed slaves from the United States, is where it has been showing itself recently. A Commission was appointed by the League of Nations to look into the condition of things existing in Liberia and the "Times" in commenting on the Commission's report says: "It exposes a maladministration so cruel and so corrupt, and an exploitation of native workers by their negro masters so callous and so shameless that the civilized world will not be satisfied until effective measures have been taken to substitute a system of justice for a reign of brute force and to establish decent conditions of labour."

**Scots Ministers' Concert Party.**—In our last issue we intended making a comment on the above and though our remarks may appear to be somewhat belated it is right that this movement in Glasgow ministerial circles should be exposed. The newspaper report says that more than a thousand persons filled the church and the hall of Rutherford Church, Dennistoun,

Glasgow. The reverend singers had to give every item twice—once in the church and then in the hall. Lest the strain would be too much for the singers or, may be for their audience, humorous stories were told by some of the ministers present. The Rev. F. P. C. Simmons was evidently delighted with the success of the venture and he informed a journalist that his party had been engaged to sing in other places. It is a fair indication of the low state of religion in the country generally and in Glasgow in particular when such a concert would be allowed. It is in this way ministers have lost the respect they once had in Scotland and who can blame the people? The Church and its servants are out to amuse the people and are competing with the music hall, the picture houses and the theatre, but Satan is one too many for these entertainment amateurs and he will go one better every time.

**Petition to Parliament.**—The Lord's Day Observance Society (Secretary, Mr. H. H. Martin, 22 Red Lion Square, London, W.C.1) is presenting a great national Petition to Parliament against the opening of Theatres, Cinema Halls and other places of amusement on the Sabbath. Forms of the Petition may be had post free from the Secretary. There is no getting away from the fact that a determined effort is to be made to change the law and to allow all places of amusement to open on the Lord's Day. Our readers should not only get these forms but also get into touch with their members of Parliament so that the Bill presently before Parliament might not get a place on the Statute Book.

**A Mixed Multitude.**—At the recent induction of the Rev. Kenneth Cameron, M.A., to the Free North Congregation, Inverness, the "Northern Chronicle" devotes a short paragraph to the induction and two and three quarter columns to the luncheon speeches, congregational social, and presentations. We have not space in a short note to refer to the speeches in proposing the loyal and patriotic toasts given from the chair, and other toasts but notice must be taken that in proposing

"Other Churches" Dr. Maclean, Bishop of Moray and Ross, replied. One wonders at first sight if it was really so but there sure enough are the words of his speech. Dr. Maclean is a distinguished scholar and an estimable gentleman but surely charity has gone a step further than neighbourliness required when a Bishop of the Scottish Episcopal Church (remembering what its doctrines and principles are) was asked to be present on such an occasion. The Bishop's welcome was followed by that of the Rev. Donald Macleod and Rev. E. J. F. Elliott, M.A. Then came the toast of the "Town and Trade of Inverness" proposed by Dr. Galbraith, Dingwall, and replied to by Provost Macewen. At the congregational social the Rev. James Tolmie, Queen Street Church (formerly U.F.) said in his speech that "those of them who at times rose above their denominational differences and thought about the progress of the Kingdom of the Lord, felt that in Mr. Cameron they were associated in a richer and truer union than any union of the Churches." We need not say much; the proceedings speak for themselves but the policy to bring together Episcopalians, Church of Scotland (especially as it is now constituted) and men with such strong bias against the right observance of the Sabbath as Provost Macewen has shown time and again is a policy that is heading in a bad direction. We have been told in season and out of season that there is no difference between the Free Church and ourselves but we have no hesitation in saying that such functions would not be tolerated at a Free Presbyterian induction. We notice that those who are out for the wider union are making a great deal of the Inverness gathering.

**The Edinburgh Cinemas permitted to Open for Three Sabbaths.**—The action to interdict the opening of the cinemas on certain Sabbaths for collecting money for the extension of the Royal Infirmary was brought up in the Court of Session on the 18th January. The Edinburgh magistrates would not resile from the permission they had given to open the cinemas for the above purpose. Mr. J. L. Wark, K.C., for the Lord's



Day Observance Association (Eastern Branch) said he was authorised not to ask for immediate stoppage if an undertaking was given by the magistrates that no further Sabbath licences would be issued until the major issue was decided, viz., the legality of opening cinemas on the Sabbath. Counsel for the magistrates said he did not feel entitled to give that undertaking but he was satisfied the magistrates had no intention of granting any further permission during the present year or during the action. We believe the Lord's Day Observance Association has made a serious tactical blunder in authorising their counsel to make the offer he did. They are fighting determined men and retreat in the presence of a determined enemy sometimes means disaster. It is to be regretted that the Association acted as they did for if the opening of the cinemas is not only contrary to the law of God and the law of Scotland, as we believe it is to both, then they have played into the hands of the enemy and in the first skirmish yielded a strong position. The larger question as to whether cinemas can legally open on the Lord's Day in Scotland is yet to be decided.

**Ministerial Spiritualists.**—The modern craze for idle prying into the secrets of the world of spirits is growing. Recently a meeting of 130 clergymen and ministers was held in All Soul's Church Room, Langham Place, London. A Committee was formed to arrange another meeting at which a clairvoyant will give demonstration of how messages are received from the other world. The meeting was called by the Rev. Arthur Buxton (brother of Lord Noel-Buxton) and 100 invitations were sent out to clergymen and ministers of all denominations in London. Not only did the hundred turn up but many more from the country. One speaker said that spiritualism was the most progressive force in the world of religious thought at the present time. All we say by way of comment is that religious thought must be in a very sickly condition when spiritualism was its most progressive force. The Churches have been drifting from the truths of God and their servants now grasp at any novelty that appeals to the passing whim of the moment.



## Literary Notices.

THE SECEDERS (1829-1869). The Story of a Spiritual Awakening as told in the Letters of Joseph Charles Philpot, M.A. (Fellow of Worcester College, Oxford, 1827-35) and of William Liptaft, M.A., Vicar of Sulton Courtney, Berks., 1829-31. With an Introduction by J. H. Philpot, M.D., London: C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C.4. Price, 7s. 6d.

This is a most interesting book. The deep spiritual experience of the letters in which the writers lay bare their feelings and conflicts against the world, the flesh and the devil, is rarely to be met with in these days. Both these noted men began their career in the Church of England and though Mr. Philpot long hesitated he was driven at length by the upbraiding of his conscience to leave it forever with all the prospects it held out to him of a life of ease and affluence. But for the grace of God, as one put it, he might have become a bishop. While J. H. Newman and others were groping in the dim light that led them into the Church of Rome and F. W. Newman and J. H. Fronde were wending their way to the darkness of atheism a great spiritual awakening was going on in the hearts of a number who afterwards left the Church of England. Mr. Philpot's association with the Newmans neither influenced him to Romanism or atheism—the work of grace wrought in his heart was too thorough for that. The letters written by these worthy men are invaluable—not that one needs to pin his faith to everything they wrote—but they breathe such spirituality that one feels he is in the company of men deeply taught by the Holy Ghost. Both of them laid great stress on experimental preaching. The letter written to the Provost of Worcester College by Mr. Philpot when he resigned his fellowship is one of the most scorching we have ever read. It must have made the College dignitary wince if he had a conscience at all. Both Mr. Liptaft and Mr. Philpot ended their days as strict Baptist ministers.

The book is prefaced by very readable and instructive biographies of Mr. Liptaft and Mr. Philpot by Dr. Philpot, a son of the latter. There are a few statements in it with which we do not agree, *e.g.*, the remark about the call of the gospel. The distinction between "the sense of sin" and "the conviction of sin" as worked out on page 106 we think is misleading and untenable. The terminology of the modern school of psychologists sounds like the language of Ashdod when applied to the spiritual experiences of God's people. Again in equating the theological doctrine of Predestinarianism with the metaphysical doctrine of Determinism injustice is done to the former. We are not forgetful that such distinguished Calvinistic theologians as President (not Principal, as Dr. Philpot calls him, the latter is a different person) Edwards and Dr. Chalmers were philosophical Determinists but no one who has ever read Principal Cunningham's masterly article trouncing Sir William Hamilton is ever likely to forget that the metaphysical doctrine is not synonymous with the theological.

The book is handsomely bound and excellently printed and is a credit alike to the publishers and printers.

"IS THY GOD ABLE?" by the Rev. A. B. Lewis. The China Inland Mission, 4 Bouverie Street, London, E.C.4. Price, 9d.

This is a most impressive account of the trying experience of Rev. R. W. Porteous and his wife, missionaries of the China Inland Mission, who passed through a fiery ordeal as prisoners in the hands of the "Red" Army in Kiangsi. The beautiful devotion shown by the native Christians especially Mr. Chen and his two companions is inspiring and is as fine as anything one can read in missionary annals. God carried them safely through in the face of untold dangers until at length their labours were successful and Mr. and Mrs. Porteous were released after 100 days imprisonment during which they time and again heard their guards say that they would be put to death on the morrow. God ordered it otherwise and this little booklet tells

the story in unaffected language. By all means let our readers purchase a copy. The menace of Communism to Christianity is seen in that missions were wiped out wherever the "Red" Army went. Anti-Christ has no place for the Christ of God. **OLD TIME REVIVALS** by John Shearer, M.A., Glasgow: Pickering & Inglis, 229 Bothwell Street. Price, 2s. net.

A very readable account of some of the great revivals when the Spirit was poured forth from on high beginning with Puritan times and the Kirk of Shotts down to the North of Ireland revival in 1859. The book is pleasantly written and gives one an impressive idea of these mighty works of the Holy Ghost.

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### Church Notes.

**Communion.**—February—First Sabbath, Dingwall; third, Stornoway; fourth, Breasclete. March—First Sabbath, Ullapool; second, Portree, Ness and Tarbert (Harris); third, Lochinver and Achmore, Lewis; fourth, Kinlochbervie; fifth, North Tolsta. April—Second Sabbath, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. 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 alteration of, the above dates of Communion should be sent to the Editor.

**Collection for this Month.**—The Collection for the Jewish and Foreign Missions' Fund is to be taken up this month.

**Death of Mr. Angus Fraser.**—In the sudden death of Mr. Angus Fraser on Sabbath, 4th January, there has passed away one who was very well-known throughout the Church and who gave his services ungrudgingly. Mr. Fraser retired from business a number of years ago and generously placed his

services at the disposal of the Church as an unpaid missionary. He visited our Mission field in South Africa in company with Rev. Neil Cameron and accompanied Rev. Donald Urquhart to Palestine at his own expense. Mr. Fraser was most useful in the Church and his removal makes a blank that will not be easily filled up. A fuller notice will (D.V.) appear later on. Meantime we extend to his sorrowing relatives—sisters and brothers, and others, our heartfelt sympathy in the loss of a warm-hearted and loving brother.

**Church of Scotland Congregation Joins the Free Presbyterian Church.**—At the request of the Rev. R. Macinnes,

Uig, Lewis, and a largely signed petition by the bulk of his congregation requesting to be received into the Free Presbyterian Church the Presbyteries of the Church appointed the following deputation to visit the congregation:—Revs. Ewen Macqueen, Neil Macintyre, D. M. Macdonald and M. Gillies. The deputation visited the congregation on 7th January and first interviewed the minister who gave satisfactory answers to the questions put to him. This was followed by a private conference with the elders who were questioned as to the truthfulness of charges that had been brought against him in the press and elsewhere in using language and making statements in the pulpit that were out of keeping with his sacred office. The elders replied that they had never heard Mr. Macinnes say anything unscriptural or unbecoming from the pulpit. The deputation afterwards had a meeting with the people in Miavaig Free Church (lent to them temporarily) when the Rev. Ewen Macqueen preached from Ephes. v. 25 and thereafter Mr. Macintyre explained the distinctive position of the Free Presbyterian Church. The people were then asked if they fully agreed with that position and opportunity was given for questions or objections. It was intimated after a member present had voiced their thanks to the Church for its kindness and consideration shown to them that the deputation were receiving the minister, elders, and congregation into the Free Presbyterian Church.

The deputation under the Convenership of Rev. N. Macintyre deserves the sincere thanks of the Church for the business-like and expeditious way they carried out their work. The minutes of their conferences and meetings have been sent on to the Clerk of Synod and will be presented to the Court when it meets in May.

**Deputy to United States and Canada.**—According to present arrangements it is expected that the Rev. Ewen Macqueen will (D.V.) visit the stations in the United States and Canada this year. He expects to sail about the end of March and to spend about 9 months in the various places.—D. A. MacFarlane, Clerk of the Canadian Mission Committee.

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## Acknowledgment of Donations.

John Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

**Sustentation Fund.**—Anon, £2; D. M., 10s; Mrs J. C. and Miss M. M., Craigmores, Bute, £1; K. McK., Brooks, Alta, Canada, £2 1s 1d; H. S., Kinlochiel, £1; Mrs H. N., Fort William, Ontario, 4s 1d; D. M., Fort William, Ontario, 4s 1d; Friend, Invergordon, £1; J. W., Blacksboat, Morayshire, 10s; M. McL., Hacklet, Bernera, per M. McLennan, 7s; R. McL., Tolsta Chaolois, Bernera, per M. McLennan, 15s; N. McL., per Rev. N. Cameron, 4s. Rev. N. Cameron acknowledges with grateful thanks a donation of £10 from "B. K. T." for St. Jude's Sustentation Fund.

**Aged and Infirm Ministers and Widows' Fund.**—N. McL., per Rev. N. Cameron, 4s.

**General Building Fund.**—Friend, Invergordon, 5s.

**Home Mission Fund.**—R. McL., Chaolois, per Mr. M. McLennan, 2s; Mr McK., Muir-of-Ord, 12s 6d. The following per Rev. N. Cameron:—Anon, Glasgow, £5; Miss M. H., Tobermory, 5s; N. McL., 4s.

**Jewish and Foreign Missions.**—"Amicus," London, £10; "Interested," £10; "M.," London, £5; Dr. I. H., Detroit, £4; Percentage on Capital, 18s; A Friend, Melrose, 10s; M. McK., Annat, Torridon, 10s; Miss D. McL., Achina, per Mr. M. Mackay, 10s; Miss M. McC., Kames, for Kaffir Bibles, £1; Anon, Ardheslaig



Postmark, 10s; Portree Sabbath School, for providing clothes and books for the needy children of South African Mission, per Rev. D. M. Macdonald, £4; From the Vancouver Sabbath School Children, per Mr. H. Mackay, £10 5s 1d; D. M., Creiff, 10s; Mrs J. C. and Miss M. M., Craigmore, Bute, £1; Rev. N. Cameron acknowledges with grateful thanks the following donations:—Friend, Glasgow, £2; B. K. T., £10; A Bride, £1; A. M., £10; Friend, Applecross, £3; Anon, o/a Rev. D. J. Urquhart, for Testaments, £1.

**Colonial Mission Fund.**—Miss M. McC., Kames, £1; Anon, Kelvinside, Glasgow Postmark, £3; "Interested," for the special benefit of the Mission in Australia, £10.

**Legacy Fund.**—Received with grateful thanks from the Executor of the late Mr. Donald Gillies, Ardineaskan, Lochcarron, the sum of £100, bequeathed to the Church Funds as follows:—To Sustentation Fund, £50; to Jewish and Foreign Missions, £50.

Received with grateful thanks from the Executors of the late Miss Jane C. Morrison, 3 Braid Crescent, Edinburgh, and late of Dingwall, the sum of £20 in aid of the Sustentation Fund.

The following lists have been sent in for publication:—

**Achmore (Stornoway) Church Building Fund.**—Capt. K. K. McLeod acknowledges with grateful thanks the following donations:—Friend, Lochcarron, per Rev. D. McLeod, £1; Miss M. M., Lochmaddy, 10s; Miss G. M., Edinburgh, 10s; N. McL., per Rev. N. Cameron, 2s; the following per Miss A. MacLeod, Garve:—K. M., Ardcharnish, 10s; Mrs McK., Ardcharnish, 5s; Mrs R., 2s; Mrs A. McL., 2s 6d; K. J. M., 3s; A. McL., 2s 6d; K. McK., 2s; W. McL., Leckmelm, 2s; J. McL., Leckmelm, 2s 6d; A. McL., Leckmelm, 5s.

**Bonar Bridge Church Building Fund.**—Rev. D. J. Matheson, Lairg, acknowledges with grateful thanks the following donations:—Friends, Wick, £2; N. McL., per Rev. N. Cameron, 2s.

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**Newcastle Church Purchase Fund.**—Mr. F. Bentley, 35 Buston Terrace, Newcastle, acknowledges with grateful thanks a donation of 5s from J. G., Applecross.

**Dunoon Church Fund.**—Rev. N. Cameron acknowledges with grateful thanks a donation of 2s from N. McL.

**Elgoll Church Building Fund.**—Rev. N. Cameron acknowledges with grateful thanks a donation of 2s from N. McL. J. G.,

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**Sollas (Lochmaddy) Church Building Fund.**—Rev. John MacLachlan acknowledges with sincere thanks the following donations:—K. B. M., Coupar Angus, 5s; Mrs McD., Tarbert, Harris, £1; Miss A. McD., Pollokshields, Glasgow, 10s; Mrs A. M., Port Dover, per Mrs Munro, Simcoe, 8s 2d. Mr. D. MacSween, Missionary, Sollas, acknowledges with sincere thanks the following:—Collecting Card, per Mr. Roderick Kerr, Clashnessie, £4 17s; Collecting Card, per Mr. A. MacVicar, from Stroud, Harris, £3.

**Braes (Portree) Church Building Fund.**—Mr. McIver, Bank Agent, Portree, acknowledges with grateful thanks a donation of 5s from J. G., Applecross.

**Tallisker (Portnalong, Skye) Church Building Fund.**—Rev. D. M. Macdonald, Portree, acknowledges with sincere thanks the following donations:—Anon, Dunvegan Postmark, £24 in payment of Interest on loan money for first year; J. G., Applecross, per Mr. McIver, 5s.

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## The Magazine.

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**Other Subscriptions.**—R. Campbell, Toronto, 16s; Mrs C. C. Dixon, 24 Amarn Road, Onchunga, Auckland, N.Z., 10s 6d; A Friend, Newcastle-on-Tyne, 7s; Mrs MacDowall, Killochan Castle, by Girvan, 5s; Miss E. MacDonald, Achnahane, Spean-Bridge, 7s; Mrs D. Mackay, Shawingan Lake, Vancouver Island, 4s 1d; Miss M. Mackay, c/o Jenaway, Oyster Bay, Long Island, U.S.A., 1s 6d; Mrs J. Mackay, 30 Barrington Drive, Glasgow, 1s 6d; John Mackenzie, 6 Skigersta, Port-of-Ness, 5s; Miss M. McLeod, Drynoch House, Cullicudden, 2s; Mrs MacPherson, Duriner, Shildaig, 4s 3d; John MacRae, Strome, Lochcarron, 7s; John Ross, 1174 Dominion Street, Winnipeg, 4s 1d; E. R. Smith, Sitapo No. 138, P.O. Waterpoort, Northern Transvaal, S.A., 5s 9d.

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