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**"Neither know we what to do."**

THESE words were uttered by King Jehoshaphat to God at a critical moment in the history of his kingdom. "The children of Moab and the children of Ammon, and with them other beside the Ammonites" had entered into a confederacy against Judah. When news was brought to Jehoshaphat that a great multitude was coming against him he was deeply moved but though fear took possession of him it did not unman nor make him blind to his duty in the critical situation in which he found himself and his nation. In keeping with his trust in Jehovah he proclaimed a fast throughout Judah. The royal proclamation was speedily responded to. In the words of the sacred narrative—"Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord." Among his people stood Jehoshaphat and never did he appear more kingly than when he poured out his heart to God on behalf of his people. It is a beautiful prayer in which faith, entreaty, a consciousness of the desperate nature of their situation combined with a firm belief that the Lord's power was sufficient to effect deliverance, all had their place. It was no ordinary situation in which Jehoshaphat and the nation found themselves. No outgate from their perilous position could be seen. Their resources were not sufficient neither was their wisdom capable of delivering them out of their difficulties. The whole situation as far as human help was

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concerned was strikingly summed up in the words: "Neither know we what to do." There are situations which arise at times in the history of nations, churches, and individuals, that baffle all efforts of human power and skill and as these may confront us at any moment it is well we should consider the manner in which Jehoshaphat as the leader of his people conducted himself at this critical juncture in his nation's history.

1. He called for a public fast and the royal summons was heartily responded to—"Judah gathered together to ask help of the Lord even out of all the cities of Judah they came to seek the Lord." This was no half-hearted response on the part of the people. They came up to Jerusalem with a definite purpose to ask help of the Lord. This was a good beginning and the Lord in whom they trusted was not appealed to in vain. This threat of invasion was too serious to be taken lightly and the people humbled themselves before God and called upon His name for help.

2. The King in his own name and in the name of his people ("all Judah stood before the Lord with their little ones, their wives and their children") prayed to God, the God of their fathers, the sovereign ruler in heaven and over all the kingdoms of the earth, the God in whose hand there was such power and might that none was able to stand against Him. In the hour of their need he is encouraged to plead in view of what God did for them in the past—"Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever?" Then comes the final petitions so full of the consciousness of their own helplessness—"O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do" (II. Chron. xx. 12). There is a striking similarity between these words and those of his father Asa's when confronted with the might of the Ethiopian host—"Lord it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God;

for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee" (II. Chron. xiv. 11). Happy was the kingdom that had such kings who prayed as Asa and Jehoshaphat did in the time of dire distress!

3. Jehoshaphat, after encouragement from Jahaziel upon whom the Spirit of the Lord came, instructed the people how to go out to meet their adversaries. In a few noble sentences he says to them: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." He then appointed singers unto the Lord to praise the beauty of holiness and to say: "Praise the Lord; for His mercy endureth forever." Thus fortified in their faith and with these words ringing in their ears the army of Judah went forth to meet their enemies. Perhaps no military force ever faced a formidable enemy so poorly equipped in the eyes of the world but to them it was given to witness one of the most complete and bloodless victories recorded in the annals of war. They saw fulfilled the words of the Lord addressed to them by Jahaziel: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's." The confederate armies, through some misunderstanding brought about by the overruling providence of God, turned on one another. "For the children of Ammon," so reads the sacred narrative, "and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them and when they had made an end of the inhabitants of Seir every one helped to destroy another." The victory was complete—"none escaped"—yet the men of Judah had not to draw a sword.

This incident in a critical time in Judah's history has its own lessons for nations, churches, and individuals. There are times when nations, churches, and individuals are brought to their wits' end when the situation in which they find themselves is fitly expressed in Jehoshaphat's words: "Neither know we what to do." As we take a survey of our own national affairs at the

present time well may our statesmen say after the use of the means that their own policies suggested and which have utterly failed—"neither know we what to do." The plight of the country with its millions of unemployed and the utter failure of all the remedies suggested by Socialists, Liberals, Conservatives, and Empire Crusaders clearly proclaims that the case has reached a stage when it would be wise for our King, his counsellors, and the people of this nation to adopt Jehoshaphat's method.

Take again the professing Church how desperate is its present state. In the highest places of honour are men who are disloyal to the doctrines they have solemnly promised to maintain and defend. In the ordinary affairs of life most of these men would scorn to defraud or cheat or sail under false colours but in the things of God they have consciences whose elasticity is in inverse ratio to the importance of the truths they profess. Then again there is the question of non-church going which has assumed extraordinary dimensions. In England it is said only 20 per cent. of the population attend church; that is, out of a population roughly reckoned at forty millions only about eight millions attend church. We have not the figures for Scotland but we may reckon that the proportion is somewhat similar. The Church of Scotland is endeavouring to tackle the problem by its much talked of and much advertised "Forward Movement." If the leaders of that Church would only begin a mass "Backward Movement" to the "first works" (Rev. ii. 5) there would be more hope for a brighter religious day for Scotland. As it is, the professing Church in this land is beset with the dangerous teaching of Evolution and Higher Criticism, while the enemy is knocking at our gates and demanding of us that we lower the banner of truth and give more place to the twin gods Mammon and Pleasure. The opposition is formidable and it is neither politic nor prudent to under rate the resources and determination of our enemies. If the consciousness of our weakness drives us to the God to whom Jehoshaphat appealed in the day of trouble and ~~appealed~~ not in vain it will be a salutary experience for us.



Again, in the history of individuals circumstances arise at times which are so difficult to surmount that all our ingenuity and wisdom becomes bankrupt. It is with such situations Thomas Boston deals in his famous and most valuable book—*The Crook in the Lot*. There are some difficulties we can by patience and wisdom unravel but there are others and no words so fitly express our feelings as those of Jehoshaphat—"Neither know we what to do." These may come with a sudden and unexpected onrush so that we are overwhelmed by the impact. To all who find themselves in such situations the conduct of Jehoshaphat has its own precious lessons. It is not the first time the Lord levelled mountains and raised valleys, dried up rivers and made rocks to yield water, and what He did in the past He is able to do again. Only let us remember the words addressed to the army of Judah: "Believe in the Lord your God, so shall ye be established; believe His prophets so shall ye prosper." We cannot of ourselves beget this faith or exercise it any time we please but God the Holy Spirit can work such a faith in our hearts and then we will go into the conflict singing to the Lord. Some are, as yet, only girding on the armour and know not the strenuousness of the conflict; others are, it may be at present, in the thick of the battle, and are wondering what the issue will be; others, again, are nearing the end and will soon be putting off their armour; but at whatever stage we may be there is precious instruction in this account of Judah's deliverance at a critical hour in her history.

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Behold in the leper (Matt. viii. 3) the true picture of our pollution in sin, and of Christ's compassionate heart towards us. So foul and abominable are we, so ready is he to put forth his helping hand, and so powerful is the touch of it for our cleansing. Vile man! blessed Jesus! is the sum of all Scripture!  
—*Adam*.

## Notes of a Sermon

preached on Sabbath evening, 25th April, 1926, in

St. Jude's, Glasgow,

by the Rev. E. MACQUEEN, Inverness.

“ And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem ” (Luke 24: 46, 47).

I. In directing your attention to these words let us first of all, as we will be enabled, consider what Christ brings before the people about Himself. You can clearly see that what He brings before them concerning Himself is what Moses and the Prophets—all the prophets, and the psalmist—thought of Him.

II. The second thing we have brought before us here is this, to whom has God purposed to send this Person about whom Moses and all the prophets did write? You will see very clearly that God purposed from all eternity that He should be sent to all nations under heaven. It does not matter what they were, or what they are, God has purposed from all eternity that this Person, and this Person alone, should be brought before their notice.

III. The third thing brought before us clearly here is this, what does Christ bring before all nations to which God had purposed to send Him? It is repentance and remission of sins. Now, it is true of all nations that they are rebels, and sinful. For you know very well that none but rebellious men need repentance, and none but sinful people require forgiveness. Whatever you may think, that does not matter one iota: for the Gospel clearly points out that all nations are rebels, and that all nations are sinners before God. Senseless sinners will laugh at the preachers who tell them that they are sinners. I don't know, but that you are here by the score, who are inclined in your heart to laugh at the idea of anyone saying that you are sinners, or that others are sinners. Well, well, as far as we are concerned that will not move us. Your heart

laughing will not move us one iota from telling you the truth of God, no matter what your likes or dislikes may be.

IV. The next point before us here is this: What are the privileges which are to be preached in the name of this Person among all nations? Two things are declared here most emphatically by the lips of Him who cannot lie. If we knew ourselves, these two things would be the greatest news in our ears. What are the privileges? Repentance and remission of sins. It does not matter what you are, or were, we tell you on the authority of the God of Heaven, that God is sending us to you in the name of Christ, to offer you repentance and forgiveness.

V. Then we have to notice how this shall be done—"By preaching in His Name." I have known men for the last thirty-five years—oh, they would take salvation in their own way, were it not for the way salvation is offered to them. How does God here through His Son Jesus tell how we are to be offered the privileges, and how to offer it? by preaching in His name. My friends, if a preacher brings any other object before his congregation but Christ, he diseases that congregation. If a preacher offers any congregation, anything short of repentance and complete forgiveness; or as is pointed out here repentance and remission of sins, he has failed. Some preachers you would think wanted to flatter their congregations in their rebellion. "You are good enough as you are," is what is said I am told to some of the people of my town, Inverness. "If you continue as you are, pay twenty shillings in the pound, I consider you are in a safe way; on the way to everlasting glory." Is that God's message? No, no, my friends, that is not God's message. This is God's message, preach repentance, and then preach forgiveness to every repenting sinner. It does not matter what they were, though a whore, or a whoremonger, a drunkard, a swearer, or a Sabbath-breaker. If the Spirit of God has brought that sinner to repentance; what are we authorised to preach to him or her?—forgiveness. One thing more under this head, in whose name is forgiveness to be offered?

"In His Name." That is in the name of Christ, because there is no other name.

VI. In the last place where is the preaching to begin?—At Jerusalem. Here we see the infinite love of the Eternal Father, and here we see the infinite love of the Eternal Son. If there was any spot on the face of this earth where this should not be preached, it would have been Jerusalem—were it not for infinite love. Jerusalem of all places! Yes, begin at Jerusalem. Jesus says, begin at Jerusalem, the place where I was crucified. Preach to the people that had such enmity to me. At Jerusalem where I was crucified and buried. Begin at that place. This clearly reveals that this was the purpose of the Eternal Father. This is the tenor of Scripture right down from the days of Moses. This was to be done, begin at Jerusalem.

I have to bring before you, according to the text, the Person which Christ points Himself out to be. He was the Person whom Moses wrote about. Now, even the Jews will admit that the first writer of the Bible was Moses. As they admit that the first writer of the Scriptures was Moses; whom did Moses write about? When Moses spoke to the children of Israel, who was the person who was more immediately before his eye? There was one person before his eyes—it was Jesus. He says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." With every one who listens to this Prophet all will be well, but with those who do not listen to Him "It shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." Although a person may get off for not listening to Moses, it is pointed out with regard to those who will not listen to Christ that they shall be finally, and absolutely cut off forever from any lot among the chosen people.

Without saying more about that let me as far as my time will permit, come along to the Psalms. The next writer is David, the sweet psalmist of Israel. You will find that David

spoke about this Person from the beginning of his writings, right down to the very end. What does he point out to us about Him? First of all, he points out that He is a glorious Person. He was the Son. He was the anointed of the Father. What then?—he points out that He is Lord. Or, as it is in the 110th Psalm, “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” It does not matter who the enemies are. He points out to us His Lordship. He points Him out to us in His incarnation. He points Him out to us in His sufferings. I may say this, that when I am reading the 22nd Psalm, and the 69th I forget that it is the Old Testament I am reading. For I see the sufferings of Emmanuel in the 22nd, and 69th Psalms as clearly as I see the sufferings of Emmanuel in the New Testament. The words used by Emmanuel when on Calvary’s accursed tree, are the opening words of the 22nd Psalm—“Eloi! Eloi! lama sabachthani?” which is being interpreted, “My God! My God! why hast Thou forsaken me?” In the psalms you find the psalmist speaking about Emmanuel.

Let me pass along until I come to the Evangelical prophet Isaiah. In the prophecies of Isaiah, especially from the 40th chapter down to the end of the book, what do you see? What do you see more especially in the 52nd and 53rd chapters? You see there very clearly—Emmanuel. In the 52nd chapter He is brought before us—“His visage was so marred more than any man, and His form more than the sons of men.” Then come to the 53rd chapter, it says, “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” Come along now to the prophet Zechariah. You will find Him brought before you there as the Shepherd—the Eternal Shepherd. The man who was the Fellow of the Eternal Father. “My Fellow,” “My Shepherd,” He says, “And the Man that is my Fellow.” In other words my co-equal, my co-eternal. There He speaks of Him and says: “Awake, O sword, against my Shepherd, and against the Man that is my

Fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." Don't you see there in the smiting of the Shepherd, the suffering Emmanuel? What were the Lord's people doing here to-day? They were commemorating the death of the suffering Saviour. Yes, the death of a suffering Saviour.

I pass along now to the New Testament. What is it all about? It is about the Saviour—God becoming incarnate—God incarnate suffering—God incarnate dying—God incarnate rising again, and ascending to the right hand of the Eternal Father. Now these things He points out about Himself. He also points out that there was a necessity, as shown in the Scriptures that He should suffer these things, and enter unto His glory. We have it written in His Book, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." These are the points brought before us, a suffering Saviour, a victorious Saviour, and a risen Saviour. These things He brings before us about Himself.

Let me notice now what was the purpose of God from all eternity regarding this Person. I know very well that the majority of people in our day do not like the purposes of God. Many are so possessed by the Devil that they would tear to pieces if they could, the preachers who preach from God's Word. When I was down at Tighnabruaich and Kames, one day I was clipping the hedge. The place had become wild before I went to it. I may say that I was in my shirt sleeves. Perhaps some of you never saw a minister working in his shirt sleeves, but I have worked many a day in my shirt sleeves. A number of evil men and women gathered at the foot of the ladder on which I was standing. Here they gathered like a swarm of wasps or bees, and the first thing they showed was their teeth. It was an iron church, and anyone could hear outside what was said. They had heard, and evidently did not like to hear the truth. "You, you," they shouted, "You and

your preaching." I did not come down, but I was giving them an answer now and again. One thing I said to them was: "You would tear me asunder if the law of the land would allow you." "Yes," they shouted, "You and every one of your kind." "You had your day; but this is our day, and we mean to take it."

We are fully convinced that the vast majority of the people who reject this Person, the Saviour, would like to-day to be their day, so that they might tear asunder every true Gospel preacher. Blessed be God they have not got the day, and we hope that they never will.

Let me point out what the Father purposed regarding this Person. It is that He be preached to all nations, all nations, not one nation only, not to one people only. The law came to one nation, the Jews. Christ said in the days of His flesh: "I am not sent but unto the lost sheep of the house of Israel." My friends, God's purpose is wider than that. I may say that God's purpose regarding Christ is as wide as the whole universe. God has purposed regarding Christ that there shall not be a spot on the universe where Christ will not be known, where Christ shall not be preached. It is written in the Psalm which we sang: "All ends of the earth shall remember." How are they to remember? They shall remember through the preaching of the everlasting Gospel.

"All ends of the earth remember shall,  
and turn the Lord unto.

All kindreds of the nations  
to Him shall homage do."

Oh, that He would speed the blessed day when all ends of the earth will have this blessed Person presented to them.

Now, I come to point out two things that are true of all ends of the earth, or all nations. (1) The first thing that is pointed out to us is, we need repentance. My friends, I ask you one question. Is there one inside these walls who does not need repentance, whether young or old? Not one, because we are clearly informed in the Word of God that there is none righteous,

no, not one. "But," you say, "God created man righteous, and if he is not righteous now, how did he become unrighteous? He became unrighteous by rebellion against God. Wherever this rebellion is, the rebel needs repentance. Now my friends, where did the rebellion begin? "By the tongue," someone will say, "in the use of the tongue which is a little member, but which can do a lot of harm." I dare say, the tongue is only the servant of the heart. Not that which entereth into a man, but that which cometh out defileth a man. Out of the heart of man proceed evil thoughts and so on.

When did rebellion begin, and against whom? It was against the God of Heaven. Yes, I may say that from my childhood I was strong for constitutional monarchy, yet at the same time though strong for constitutional monarchy, and constitutional government, I have to say that I was a rebel against the God of Heaven, needing repentance. My friends, my memory can go back to childhood, some maintain that my memory goes too far back. If you have any spiritual knowledge, you will be conscious of the fact that there is rebellion in your heart against God. Let me call your attention young boys and girls; don't you feel your heart rebelling against God?

There is a nice family in my congregation. I went in one day to see them. After I had been in for a little while, the father looked and smiled at a little girl called Mary. Mary seemed a little shy of coming near me. The father whispered, "do you know what she was saying the other day?" "No, Mr. Fraser," I replied, "I don't know what Mary was saying." "Well," he said, "on Sabbath she heard other children out playing on the green, and she said, 'Father I want out to play.'" I said to her: "You know what Mr. Macqueen says about God always seeing you, and that God will be angry if you play on His Day." She stamped her foot on the floor, and said, "Bother, you and Macqueen." The father said: "Though she is only a child you can clearly see the spirit of rebellion." Yes, manifested in children. Yet most people maintain that there is no evil in a child. Rebellion was born



in them, and the sooner people know that the better it will be for themselves. "I was born in sin," said David, "and shapen in iniquity." There is a rebellion against God. There is a rebellion against everything divine. There is rebellion against the Gospel. There is rebellion against the Sabbath. There is rebellion against holiness. There is a rebellion against righteousness. That rebellion is not in one or two, it is in all natures, and as far as we are concerned in our inward parts. Yes, we can find our brothers among the blacks.

When the Jap who preaches for three hours from one text, from one year's end to the other, was in Inverness, we had him in our Church. He told me about himself and the rest of the Japanese, and, "Oh," he said, "you would be sorry for my people if you saw them, worshipping every idol, and worshipping the spirits of the departed; but when you begin to speak about God and holiness, they manifest a spirit of rebellion." My friends, all need repentance, and if the Spirit of God has dealt with yourself you will know it.

"Oh," you say, "I feel it in here" (placing the hand over the heart). Rebellion against holiness, against righteousness, against all the divine attributes. "I feel it in here." Are you saying that?—if I knew where you are, I would say: "You are my brother, or my sister as far as feelings are concerned." I see from the newspapers that you have illicit stills in Glasgow. Now the illicit distillers won't like the law of the land, which is against their practices. How sad, and yet it is true of us all who continued in sin; because of the rebellion of the heart we hate the law of God, as illicit distillers hate the law of the land. We do not like God's Law; why? Just because we are like the other poor man with the honest prophet. "I don't like him," you say. "He always speaks against me." Well! Well! if you are a Sabbath-breaker, do you like the fourth commandment—"Remember the Sabbath Day to keep it holy." "No," you say, "I wish it were never given." A lot of people turn, and say about the moral law "Oh, that is only a Jewish institution." The moral law a Jewish institution!

As if there were no other people on the face of the earth when the moral law was given but Jews. If the moral law is a Jewish institution, that means, that there were no moral people but the Jews in the world.

God is the Moral Governor who has created all nations, and He knew very well what He was doing when He gave the moral law. He gave the same law, the moral law, to Jew and Gentile, black and white. If you don't like the moral law the reason is because of the hatred, the rebellion of your heart. Just like Jehu, or Ahab who said of the prophet, "I hate him, for he doth not prophesy good concerning me, but evil." As for the moral law, the sinner says: "I don't like it;" why? "Because it prohibits me from profaning the Sabbath. It is against idolatry. Away with the moral law. I would trample it under my feet if I could." But I will ask you one question. "Can you trample it without sinning?"

What is sin? I shall notice three things about sin. The first meaning according to the Word of God of what sin is, may be illustrated as you know this way. There is a target, and there is a bull's eye on the target. When our Government brings out men, for musketry training, it is the wish of the Government that every soldier in the British Army would strike the bull's eye. The bull's eye in the moral law is the glory of God. As it is written—"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." What is sin? Well, sin, according to what is written, is a shooting wide of the mark, or away from the mark. God has put this mark, His own glory, and if you are not living to the glory of God; if you are not loving God, you are shooting wide of the mark. That is sin. In the Shorter Catechism which is written according to Scripture—"Sin is any want of conformity unto, or transgression of, "the law of God." How may we speak of want of conformity? We may say want of love, want of knowledge, want of obedience, want of loving the Father. Consider your condition in your own inward parts. Ask yourself this question, "Do I in heart love God?" If

you answer, "Yes." Ask the next question, "Do I obey God?" If not, you transgress. You sin. Sin is not only want of conformity unto, but it is transgression. It is true of all nations, they are sinners.

The third thing is this. What is it that God has purposed should be preached among all nations? My friends, what has God purposed regarding all nations? As far as Christ is concerned it is that all nations should be offered repentance. It does not matter who they are; let them be Japanese or Africanders, or barbarians, or the lowest of the low in the slums of Glasgow. It does not matter who they are; God has purposed, and God is offering repentance in the name, and for the sake of Christ to all nations, and to sinners of all nations.

My friends, if we preach a Gospel without repentance, the message is not a message from Christ. What is repentance? You and I are naturally so foolish, and there some preachers who declare to the people that they can repent themselves. Well, there may be a repentance, but it is termed legal repentance. That repentance is possible by the sinner himself, but it will not save him. Evangelical repentance is utterly beyond the confines of the power of man. No man can work that repentance in himself. What then is true repentance—repentance unto life? "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavour after, new obedience." My friends, who can give you a true sense of your sins? None, but the blessed Person who suffered and died, and rose again. No one can give you a true sense of your sins but the blessed Person who is exalted at the Father's right hand. If you feel, friend, that you are a sinner I will give you an advice. Go home to-night to your knees. Go to Jesus and tell Him that you feel that you cannot work repentance in yourself, but that you have heard

of Him who is exalted to give repentance. Christ can prove to you that He can give repentance to you.

In the second place what is repentance? Again we may see sin as deserving of Hell. Many a day I looked upon my sins as deserving of Hell. But, oh, my friends, I only felt myself getting more vicious against God for having made me. As the apostle says in the 7th of Romans, "When the commandment came, sin revived, and I died." Sin revived, and any hope I had within my breast died. Any hope that I had of overcoming the rebellion of my heart died within my breast.

I remember reading about a little girl at school not long ago. Her brother was very rough. Boys are often very rough to their sisters. I am very sorry that I have often to say that. Well, this boy went and kicked his sister. The teacher saw this and cried out "Oh, Mary, go and kiss your brother." The boy yelled when he heard the teacher's voice, and saw how he was to be recompensed. The teacher was a God-fearing man, and called: "Mary, Mary, run and kiss your brother, look how miserable he is." The little girl ran and put her two arms round the neck of her brother saying, "Oh, my dear brother you gave me a kick, but it did not hurt me very much." If he yelled before, he yelled more now. When the sinner gets a look at the crucified Saviour, he will grieve because of his rebellion. They shall look upon Him, whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born.

Well, my friends, and fellow sinners on the way to eternity, what will I say now about repentance? Repentance is a sight of the mercy of God in Christ that melts the hardest heart that ever lived. When the blessed Saviour shows His own wounds, His own blood to a poor sinner, then the sinner becomes ashamed of himself. He mourns. Would to God that this were the case with many in St. Jude's before this communion season was over. Oh, that the exalted Saviour would show His own

wounded side, show His hands and His feet to sinners. Then there would be repentance.

It does not matter how vicious you are, there was John Newton, and Saul of Tarsus. Look at all that ever lived; how vicious they were against the Lord and Saviour. Did the Saviour show them viciousness in return? No, no. What then?—preach repentance, and next preach forgiveness of sin to the greatest sinner, whatever his guilt. Oh, friends what a Gospel is the Gospel of the blessed God! Repentance is offered to the most vicious sinner on the face of this earth. Forgiveness is offered to the greatest transgressor on the face of the earth. Repentance and remission are to be preached in His name. He says, among all nations. It does not matter what you were, it does not matter what you are at present, Christ can come to you by the melting influences of His Holy Spirit. To you He comes, friend, in this offer. He comes with the fountain of His own blood, that you may be washed from all guilt. Cowper wrote the lines:—

“The dying thief rejoiced to see  
That fountain in His day.  
And there have I, though vile as he,  
Washed all my sins away.”

You may have been an idolater, you may have been a whore-monger, but what we are told to do by the Saviour is, preach repentance and forgiveness to you. There was at one time a great evangelist in England. His name was George Whitefield. Among his many admirers was the Countess of Huntingdon. Oh, how she loved the faithful preaching of the Gospel! She called the preacher her Geordie. There was a number of ladies at a house party. The Countess of Huntingdon wanted them to hear her Geordie. They came home from the service, evidently not pleased with the Gospel, nor with the preacher. “Fancy,” they said to the Countess of Huntingdon, “fancy, the preacher said to-night in your church, that Christ was such a Saviour that He can save the leavings of the

Devil." "Well," said the Countess of Huntingdon, "the language is perhaps strong I admit, but I think Geordie is not far away. I believe he would have good reason for saying what he has said." While these ladies were making such accusations against the man of God, a poor disreputable, half-naked creature passed the window, and enquired for the preacher. She was shown in, and on seeing the preacher, said, "O, Sir, you are the man of God, who preached such a message to me. I have not entered a church for forty years. I was engaged in immoral practices by an immoral mistress. As I am getting old, I was of no use to my mistress, and yesterday she threw me out. I had no place to go. I have never been in a church for forty years. I saw the door of your church open and I went in. You said: "Christ is such a Saviour that He can save the leavings of the Devil. Yes, I am the leavings of the Devil, but I trust the Lord Jesus has taken me in."

When it was told George Whitefield what the ladies had said, he said to Lady Huntingdon: "Look at that poor creature, she has been brought in as the Devil's leavings. She has confessed to me that these were the words that were blessed to her soul for eternity." "Well done," said Lady Huntingdon, "let the proud ladies of England turn their backs upon the Saviour. He is still such a Saviour that He can save the leavings of the Devil."

No matter how godless and wicked you have been, repentance is offered you. Who can set a limit? None. There is no limit. "The blood of Jesus Christ, God's Son cleanseth from all sin." I don't know what the Devil is saying to your poor soul, but take my text to the Devil and say: "O Devil, even granting that I am the worst sinner on the face of the earth, look at this passage from the Word of God. Christ has offered me repentance and remission of all my sins."

Now my friends, unto you, men, women, and children, whatever your age may be, Christ is offering to you repentance.

Christ is offering to give you remission of every sin you ever committed. Was there ever, my friends, anything more glorious than this? I assure you, no. There is one thing true, if you get repentance and remission of your sins, you will take no delight in evil afterwards. Some think that if free forgiveness is preached, a licence is given for sin. Those who say that do not know the facts of the Gospel.

It is pointed out in the text how repentance and remission of sin is to be preached in His Name. That is in the name of Jesus. What is the preaching in many places just now? Most people will say: "Ah, well, Macqueen, in the city of Glasgow we think that the preaching which gives some fine idea from Aristotle, or Plato is beautiful. Preaching from a selected piece, and giving a kind of moral lesson." That is preaching, you say. And some congregations when they come out from hearing such, say: "Was that not grand?" To get the brains of Aristotle is as we say of old books, "to get dead men's brains."

In right preaching three things are brought before the people. It is to be preached that all nations are rebels against the government of Heaven. They are to be offered repentance and remission. They are to be told that the remedy is Christ. The obedience, the sufferings, the death, the exaltation of Christ. That is the remedy. You never saw a remedy so adapted to a disease, as Christ in the Gospel to the poor sinner. I have had many doctors at my body. They all told me to begin with, that they would be able to cure me, that the medicine they would give me would put me right. I can honestly say this: "I never got a doctor yet, but I was disappointed with him." I say that from my heart. I must say this about the Christ of God, I am now on the verge of sixty years, and for over thirty years I have been going about with the message of the glorious Redeemer; and what I have to say to-night is, that He has never failed in anything that He told me He would do for me.

Now, my friend, I know this, that though you may be on the brink of hell to-night in feeling, yet the Christ of God is offering to you repentance and forgiveness.' "He is exalted a Prince and a Saviour to give repentance and remission of sins." My friends, get Him by the Spirit of the everlasting Gospel, and though you may be at the brink of hell, He can lift you up to the gates of heaven. The psalmist said:

"Of death the cords and sorrows did  
about me compass round:  
The pains of hell took hold on me  
I grief and trouble found."

He also found that "God merciful and righteous is."

Oh, do not listen to the Devil, do not listen to your own heart. Here you are in St. Jude's, face to face with the Saviour who was dead, but is now alive for evermore. He has the keys of heaven, earth, and hell. It is He who is exalted to give you repentance and forgiveness, no matter how great a sinner you have been, even the chief.

What are the blessings that you get along with repentance and forgiveness? I consider you are much richer than him who is leaving Glasgow to-night. The money of Rockefeller! How far will the millions of Rockefeller take him? Not a step beyond the confines of time. How far will forgiveness bring you? It is written regarding those that are forgiven their sins, that they shall not stand before mean men. They shall stand before kings. Where will forgiveness bring you? It will bring you to the right hand of the eternal God. When He says at last; "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Who will hear that invitation? None, but the repenting, and forgiven sinner. Oh, what a Saviour! He says: "Begin at Jerusalem"—the seat of wickedness and enmity against Him, the place where they crucified Him. Yes, begin there. Does not this prove to us the marvellous love of God? Begin at Jerusalem; do not pass them by. Begin at the very place



where I was crucified, and then go among all nations, black and white, red and yellow, Jew and Gentile.

But let me conclude. Oh, if the Word would be blessed to even one of you, I would continue on to twelve o'clock to-night. I hope that my love to you, and my fellow sinners is such, that because of the great things that are in the Gospel, I may continue to preach until the candle of my life burn out. What now friends? Will you have this Person who is presented to you for yourself? You say: "Oh, Macqueen, I cannot repent myself." I ask you: "Where in the New Testament are you asked to repent yourself?" "Are you going, my friend, to make a liar of my text?" Christ is prepared to give you repentance. He is here by His Word and Spirit to give it to every boy and girl, to every man and woman who will take it of Him. If you get these two things won't you be wealthy to an endless eternity? There used to be a saying in Skye; "I don't pity a dog with food about its neck." My friends, I am sorry, very sorry for the Lord's people in their temptations, trials, and sorrows, but I do not pity them as I pity the careless, for they have food about their necks. They have Christ about their necks. They have repentance and forgiveness. Jesus has said to them: "I will never leave thee, nor forsake thee." No, no, He never will.

O, you boys and girls of Glasgow, Highlanders in Glasgow, Lowlanders in Glasgow, or to wherever you belong, here is a Saviour offered to you who can give repentance and forgiveness to you for all your sins. I ask you fellow-sinner on the way to eternity, are you to leave Him here? If that is your purpose, it shows that so far, the Devil has complete control over your heart. Or are you saying, "Oh, well, I do not wish to leave this church without the Saviour who can give repentance and forgiveness to such a sinner as I am." If that is what you say, may God bless you. I have good hope of you through Christ.

## Obituaries of Three Worthy Women.

IT is with sorrow we record the removal by death, during the past year, of three God-fearing women from our Helmsdale congregation. These were Mrs. Johan MacKay, Portgower, Mrs. MacPhail, and Mrs. Wm. MacKay. The writer was in Canada when they were taken away. Mr. Adamson, Helmsdale, notified him, saying—"Some of our congregation have gone to heaven, isn't that good news for you?" Yes, good news in that they reached the haven their soul desired to see, but sorrowful news as we thought of the loss to the cause of Christ here.

### MRS. JOHAN MACKAY, PORTGOWER.

This gracious person was the last surviving member of a family eminent for piety. Her worthy sister, the late Mrs. Johnstone, was well known to many in the north. (An obituary of her appeared in the F.P. Magazine for November, 1920.) Mrs. MacKay was bereaved of her husband in 1914 and of a son in the Great War. Her only other son, David, died at the age of 14 years. He gave clear evidence of having been taught by the Holy Spirit—in that he was a boy to whom the Lord Jesus Christ was precious. It would appear that Mrs. MacKay was brought to a saving knowledge of the truth when she was a young woman. Her life and conversation revealed it. She loved Zion and Zion's children. It was to her, and to many others, as life from the dead, when in 1893 a banner for truth was displayed in Scotland by the definite stand made by the late worthy Messrs. Macdonald and Macfarlane. The steadily increasing prevalence of such sins as Sabbath desecration, and the inordinate love of pleasure with its accompanying evils to be seen on every hand, were a source of much grief to her. She was faithful in rebuking sin. The tempter often tried her. She referred to one occasion, many years ago, when her soul was in deep distress. On the Sabbath, as she entered the old meeting-house at the Shore, the precentor was "giving out the line" from Psalm 34—

"O taste and see that God is good  
Who trusts in Him is blessed."

The relief and comfort experienced through these words were sweet to her soul.

Her spirituality of mind and her hospitality made it a privilege and a pleasure for one to visit her little home. Sometimes she expressed a feeling of loneliness, while thinking of those who had gone before, adding:—"Oh that the Lord would cleanse me, and take me to Himself, for I know He will not cast me off." As the end drew near one of the congregation visited her, and having read Chapter 14 of the Gospel according to John, he quoted Isaiah XL, 2, as having been specially laid on his mind for her. She was comforted by it.

After six months' illness, patiently borne, she passed away into the great eternity on Sabbath, the 3rd August, 1930, at the advanced age of 81 years. "Blessed are the dead that die in the Lord."

Her only daughter, Mrs. MacAngus, and the latter's husband, tenderly and lovingly nursed her to the end. Much sympathy is felt for them. May they be enabled by grace to follow in her footsteps and arise to witness for Christ in the village of Portgower. This village had many of the "Salt of the Earth," but it has now come, comparatively, to desolation.

MRS. MACPHAIL, HELMSDALE.

On the same Sabbath, 3rd August, 1930, as Mrs. MacKay, Portgower, was removed from earth, death claimed Mrs. MacPhail, widow of Hugh MacPhail, Arnisdale, Glenelg. She was about 90 years of age, having been born before the Disruption of 1843, at Knockan, Assynt, Lochinver, of godly parents. Having lost her mother early in life, she was brought up by her grandmother, Mrs. McLeod, the well known, saintly Margaret Bhan, of Assynt, who frequently travelled from Knockan to Redcastle to hear Rev. John Kennedy. Mrs. MacPhail was the last surviving member of the family of Alexander MacLeod, an eminent Gaelic teacher and layman-preacher at Arnisdale. It was under the preaching of her father that she was spiritually awakened. To one to whom she

confided something of her experience at that time, she remarked:—"For nights I lay under a weight of guilt, and, if you were to place a pail under my head, I think the perspiration would fill it." In this distress, she went to Lochalsh. A Lochcarron woman meeting her said:—"To-morrow you will be set free." This proved to be the case, under the preaching of that eminent servant of Christ, the Rev. Alexander MacColl. "The Gospel prevailed," she would say, "and I lost control of myself." Her soul thirsting for the water of life, she walked many a mile to communions from that day onwards. A deep attachment to Rev. Mr. MacColl, and latterly to the late Rev. D. Macfarlane, Dingwall, was evident. They were instruments for good to her soul. For twenty years she resided in Dingwall. While there she met with an accident in going down stairs for the morning milk to the milk cart. To her daughter, who expressed alarm, she said:—"Oh, don't weep! I deserved that blow as I did not bend my knees in prayer before going." An early riser on Sabbath morning, she would awaken others singing—

"O that men to the Lord would give  
Praise for His goodness then,  
And for His works of wonder done  
Unto the sons of men."

Next to the Bible, her companions were Boston's "Four Fold State" and the Shorter Catechism. In giving advice to others, she would add—"Be kind to the Cause of Christ." Her own actions were in keeping with this advice. On one occasion she had no money to give to the Sustentation Fund. She went out and caught a fowl, which she sold, giving the proceeds to the fund.

The last five years of her pilgrimage were spent with her son-in-law, Mr. MacPherson, in Helmsdale. For several years she was under the infirmities of old age, and thus she was, comparatively, unknown to the present generation in Dingwall and Helmsdale. In both places she was affectionately nursed by two daughters. With the sorrowful daughter in Dingwall and

with Mr. and Mrs. MacPherson, Helmsdale, we express sympathy. May the departed's prayers on their behalf be answered.

MRS. WM. MACKAY, HELMSDALE.

The subject of this notice was born in Hilton, Fearn, in 1857. At the age of 21 she married Wm. MacKay, now elder in our Helmsdale congregation. For over 50 years they were happily united—equally yoked, being of one mind for many years in the great concerns of the soul. Where the Spirit of the Lord begins a good work in a soul it is carried on unto perfection. Mrs. MacKay was not one of those "perfectionists" who maintain that having believed they are therefore no longer troubled with sin. Neither was the Apostle Paul, who, long after he believed, cried, "O wretched man that I am! who shall deliver me from the body of this death!" The plague of her own heart was much felt. "It is at death the souls of believers are made perfectly holy and do immediately pass into glory, while their bodies, being still united to Christ, do rest in their graves till the resurrection."

Mrs. MacKay had the grace of discernment above many. A religion of mere sentiment did not satisfy her. She desired the sincere milk of the Word, and, consequently, she grew in grace and in the knowledge of the Lord and Saviour, Jesus Christ. We have good reasons for believing that few were more in secret prayer than she was. Her wise, gentle and kind ways endeared her to old and young. Family anxieties were many. Her son, Donald, has been for over a year in hospital in Western Canada. The writer visited him last summer and brought home a favourable report of improved health—an improvement which has continued since. Her son's illness, and the death of his wife, leaving four children, weighed heavily on her. Her greatest concern for her family was the welfare of their never-dying souls. In her they have lost a praying mother. Her husband has lost a devoted, spiritually-minded helpmeet, and the congregation of Helmsdale a loyal, warm-hearted member, and

they mourn their loss. The end came unexpectedly. She had been visiting friends and seemed in her usual. That evening she became sick, and, the following morning, she passed away at the age of 73, to be, we believe, "with Christ which is far better."

The deepest sympathy is felt for her sorrowing son and daughter in Canada and for members of the family in this country. May they have an interest, through Christ, in the promise which says—

"And to their children's children still  
His righteousness extends."

We desire that the bereaved husband, in his much felt loneliness, will be enabled to lean more and more upon the Blessed Saviour who said:—"I shall never leave thee nor forsake thee."—W. G.

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### The late Mrs. Catherine Bain, "Englewood," Stornoway.

CATHERINE Morrison or Bain was born in Newton, Stornoway, sometime in the year 1838. Her mother was considered a mother in Israel, in that the most discerning of the Lord's people of that day had great delight in her company. In particular, she was an intimate friend and associate of Sandy Morrison, an eminent witness, whose name is still savoury among us, and he delighted much in her fellowship. Mrs. Bain lived the first forty years of her life without giving much evidence that she cared for ought above the things that perish. Without doubt, her mother's godly example and instructions left their own impression on her mind, but the cares of this life, especially of husband and family, caused higher matters to be put off to a more convenient season.

In the Lord's good time and way, it pleased Him to convince her by such truths as—"They have hewed unto themselves broken cisterns that can hold no water," that these wells afforded

no lasting satisfaction, and that the end of these things is death. She used to speak as though the Lord Jesus, as He is revealed in the Scriptures, stood before her and directed her away from the cisterns of death to the Fountain opened for sin and for uncleanness. In due time she became concerned about making a public profession of her faith in Christ. She had what many of the Lord's people do not have, in addition to the Saviour's command:—"Do this in remembrance of me." That passage:—"O my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance," constrained her and encouraged her in the path of duty. Mrs. Bain's aim in life was to adorn her profession by seeking to be dependent on divine grace, so that it might be without spot or blemish. We hardly ever called to see her without hearing something about the goodness of God in bestowing health of body and, especially soundness of mind, and also that the Lord would keep us without spot or blemish. She was remarkable for her kindness to the poor, even in her early days of domestic struggles, and when, by the dutifulness and competency of her son, Mr. John Bain, banker, Chicago, she had enough and to spare, her delight was to spread out her bounty to relieve all necessitous cases and the cause of Christ.

Mrs. Bain, though surrounded by her family and friends, used often to feel how much alone she was in her generation, missing the companions of her early days, the godly women such as Anna Bhan, Grannie Ullapool and Bantrach Dhannie (the widow of the late Dannie Maciver, Missionary). Her last year in this vale of tears was a year of longing to depart and to be with Christ. We were never alone with her during these last months without hearing something of the Lord's wonderful goodness during her life's journey, her own weariness of the present, and of her willingness to go when the Lord's time would come. Mrs. Bain, though kind to all, was a straightforward rebuker of wrong-doing, and a faithful witness to the testimony of the Free Presbyterian Church and to all else that was right. She had many months of extreme weakness to endure, but never

failed to state that she was without pain. She passed away from hence to be with Christ on the 12th of August last year at the age of 92 years, and what was mortal sleeps in Sandwick Cemetery along with the dust of others of the Lord's people till "the trumpet shall sound and the dead in Christ shall rise first."

We extend our sympathy to her daughter, Mrs. Macdonald and her family, to Mr. John Bain, whose generosity to the Stornoway congregation is well known, and to the other sons and relatives. We would pray for them what David sought for Solomon:—"And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever" (I. Chron., xxxviii., 9).—M.G.

## Nadur an Duine 'na Staid Cheithir Fillte.

MU THRUAILLEACHD NA TOILE.

(Continued from page 469.)

1. *Dearbhadh.* Cia tric a tha'n solus a' dealradh mu choinneamh dhaoine, air chor as nach urrainn iad gun am maith fhaicinn bu choir dhoibh a roghnachadh, agus an t-ole but choir dhoibh a threigsinn; agus gidheadh cha mhò tha do chumhachd aig an cridheachan gu gabhail ris an t-solus sin, na ged a bhiodh iad air an glacadh le laimh neo-fhaicsinnich? Tha iad a' faicinn an ni a ta ceart, agus gidheadh tha iad a' leantuinn, agus cha'n urrainn iad gun bhi leantuinn, an ni a ta mearachdach? Tha'n cogaisean ag innseadh dhoibh na slighe cheirt, agus mar an ceudna ag aontachadh rithe; gidheadh cha'n urrainn an toil a bhi air a toirt d'a h-ionnsuidh: tha'n truailidheachd g'an ceangal, air chor as nach urrainn iad gabhail rithe; mar sin tha iad ag osnaich, agus a dol air an ais, an ceart aghaidh an soluis. Agus mur an



mar so tha chùis, cionnus a ta e tachairt gu bheil am focal, agus shlighe na naomhachd a' faotainn a leithid a dh' aoidheachd anns an t-saoghal ? Cionnus a ta e tachairt nach 'eil argumaidean agus reusain air taobh na diadhachd agus na beatha naomha, a ta annta féin, a' giùlan a stigh eadhon air an inntinn fheolmhor a' tarruing dhaoine gus an taobh sin ? Ged nach biodh ann ach barail, mu bhith neamha agus ifrinn, bu leoir e thoirt air an toil roghainn e dheanamh do shlighe na naomhachd, nam biodh i comasach air an roghainn sin a dheanamh le reusan a mhàin : ach "Daoine d' an aithne ceartas Dé, (gu bheil iadsan a ni an leithide sin toillteanach air bàs,) gidheadh ni h-e mhàin gu bheil iad féin 'gan deanamh, ach a ta mar an ceudna tlachd aca do'n mhuinntir a ni iad." Rom. i. 32. Agus cionnus a tha e tachairt, nach 'eil iadsan a ta 'g àrdachadh cumhachd na saor-thoil, a' dearbhadh am barail am fianuis an t-saoghail, le eiseimpleir fhollaiseach, 'nan cleachdain co-mòr os ceann chaich ann an naomhachd, as a tha'm barail mu'n cumhachd nàdurra os ceann chaich ? No, am bheil a' bharail so air a cumail a mhain a chum ana-mianna a dhion, a dh' fheudas daoine ghleidheadh co fhad 's as àill leo ; agus an uair nach 'eil tuilleadh feum ac' orra, is urrainn an tilgeadh dhiubh ann am mìonaid, agus leum a mach á h-uchd Dheililab gu h-uchd Abrahaim ? Ciod air bith feum a tha cuid a 'deanamh do'n bharail sin, tha i innte féin, agus 'na nadur féin, a' tilgeadh sgaile farsuinn mar dhion airson aingidheachd cridhe agus beatha. Agus feudar a thabhairt fa'near gu bheil a' chuid mhòr do luchd éisdeachd an t-soisgeil, do gach seorsa, air an sàruchadh leatha ; oir is frèumh seirbhe i, a ta nadurra do na h-uile dhaoine. Is ann uaithe sin a ta sruthadh co beag curam mu staid shiorruidh an anama ; choimhlion dail agus cuir seachad anns a' ghnòthuch chudthromach sin, leis am bheil mòran obair air fhagail gun deanamh le cuid gu leabaidh báis ; am feadh 's a ta cuid eile air an sgrios le giùlan laghail, agus aineolas mu bheatha a' chreidimh, agus gun a bhi deanamh feum do Chriosd air son naomhachd ; agus so uile a' sruthadh a bheachd mu chumhachd naduir. Is co taitneach a tha'n ni so do'n nadur thruaillidh.

2. *Dearbhadh.* Labhradh agus innseadh iadsan aig an robh an lagh le cumhachd spioraid an daorsa, air a chur mu'n comhair 'na spioradalachd, a chum mothachadh a thoirt dhoibh, ma fhuair iadsan iad féin comasach air an eridheachan aomadh g'a ionnsuidh anns an staid sin ; cha d' fhuair, oir, mar is mò a dhealraich an solus sin 'nan anamaibh, 'san is mò agus is mò a fhuair iad an eridheachan neo-chomasach air co-aontachadh leis. Tha cuid a ta air an tabhairt gu àite briseadh a mach, a tha fathast ann an camp an diabhuil, is urrainn innseadh o'm fiosrachadh, nach urrainn solus air a leigeil air an inntinn beatha thabhairt do'n toil, gu a neartachadh gu gabhail ris ; agus b' urrainn iad an teisteachas a chur ris an ni so, nam b'àill leo. Ach gabhaidh teisteachas Phaul d'a thaobh so, a bha fada o chreidsinn 'na staid neo-iompaichte cia cho neo-chomasach a bha e air maith a dheanamh, ach dh' iunnsaich so e le fiosrachadh, Rom. vii. 9—12. Tha mi 'g aideachadh, gu'm feud seorsa graidh a bhi aig an duine nadurra do'n lagh ; ach 'sann an so a tha cudthrom na cuise, tha 'g amhare air an lagh naomh, ann an deise fheolmhoir ; agus mar sin am feadh 's a te e 'g altrum creubair d'a dheanadas féin, tha e smuaineachadh gu bheil an lagh aige ; ach, the e da rìreadh as eugmhais an lagha oir fathast cha'n 'eil e faicinn an lagh 'na spioradalachd. Nam faiceadh e mar sin e, chitheadh se e calg dhìreach an aghaidh a nàduir féin ; agus nach b' urrainn a thoil gabhail ris, gus am biodh e air atharrachadh le cumhachd grais.

*San dara àite,* Tha anns an toil neo-nuadhaichte, gràin do'n ni a ta maith. 'Se peacadh beatha an duine nàdurra ; tha e co-doilich leis dealachadh ris, is a tha na h-iasga air teachd o'n uisge gu talamh tioram. Cha'n e mhàin nach urrainn e teachd a dh' ionnsuidh Chrìosd, ach cha tig, e, Eoin v. 40. Tha e salach, agus is fuathach leis a bhi air a ghlanadh, Ier. xiii. 28. "Nach bi thu air do ghlanadh ? C'uin idir a bhitheas sin ?" Tha e tinn, ach tha fìor-fhuath aige do'n leigheas : tha leithid do ghràdh aige d'a thinneas, is gur fuathach leis an Leighich. Tha e ann am braighdeanas, na hriosanach, agus 'na thràill ; ach tha gradh aige d'a fhear-buaidh, d'a mhaor, agus d'a mhaighstir : tha speis aige d'a chuibhrichtibh, d' a phriosan, agus d'a thraillealachd.

Mar dhearbhadh air a' ghràin so do mhaith, ann an tòil an duine, bheir mi fa'near na nithe a leanas.

1. *Dearbhadh.* Droch ghiùlan cloinne. Nach 'eil sinn 'gam faicinn gu nadurra, speiseil mu shaorsa pheacach ? Cia neo-thoileach a tha iad air a bhi fuidh uachdranachd ? Cia cruaidh leo a bhi air am bacadh ? Is urrainn an saoghal teisteanas a thabhairt, gu bheil iad mar dhaimh neo-chleachdta ris a' chuing : agus gur so-dheannta daimh og a thabhairt fuidh riaghladh, na iadsan a thabhairt fuidh cheannasachadh a shaorsa pheacach. Feudaidd na h-uile neach fhaicinn an so, mar ann an sgathan, bu bheil duine gu nadurra fiadhaich agus ceann-laidir, a reir mar a thug Sophar fa'near, Iob xi. 12. gu "bheil an duine a ta air a bhreth mar loth asail fhiadhaich." Ciod tuilleadh is urrainn sinn a radh ? Tha e mar loth ; loth na h-asail ; loth na h-asail fhiadhaich ! Ier. ii. 24. "Mar asail fhiadhaich cleachdta ri fasach, a thairngeas 'a ghaoth suas 'na cuinneanaibh, ann an ciocras a h-anama ; an uair a thig a miann co a philleas i."

2. *Dearbhadh.* Ciod an t-saothair agus an trioblaid a tha daoine gu tric a' faghail gu'n eridheachan a thabhairt gu dleasdanas dhiadhaidd, agus nach mòr an t-uallach do'n chridhe fheolmhor mairsinn annta ? Is cruadalach leis an saoghal fhagail ùine bheag, a chomhradh ri Dia. Cha'n 'eil e so-dheannta aimsir a ghabhail an iasachd o na moran do nithibh, gu a buileachadh air an aon ni feumail. Tha daoine gu tric a' dol a dh' ionnsuidh Dhé ann an dleasdanas, le'n aghaidh ris an t-saoghal ; agus an uair tha'n cuirp air beinn nan orduighean, gheibhear an eridheachan aig iochdar an t-sleibh, "a' dol an deigh an sàinnt." Esec. xxxiii. 31. Tha iad ullamh air sgitheachadh do mhaith a dheanamh : oir cha'n 'eil dleasdanas naomha taitneach d'an nadur truailidh. Thoir aire dhoibh aig an gnothuichte saoghalta ; cuir 'nan suidhe iad le'n cuideachd fheolmhoir ; no leig leo a bhi deothal ciochan an ana-miann, tha'n aimsir an sin dhoibhsan ag iteach, agus a' ruith gu luath, air chor as gu'n deach i seachad mu'n d' thug iad fa'near. Ach cia trom a tha'n ùine a' tarruing, fhad 'sa tha urnuigh, searmoin, no sabaid a' mairsinn ? 'Se là an Tighearn an là is faide do'n

t-seachduin uile le mòran ; agus air an aobhar sin, 's eigin doibh cadal ni's faide air a' mhaduinn, agus dol ni's luaithe d'an leabaidh air an oidhche sin, na's gnáthach leo; a chum is gu'm bi 'n là air a shìneadh gu tomhas iomhas iomchaidh: oir tha'n eridheachan ag radh an taobh a stigh dhiubh, "C'uin a theid an t-sàbaid seachad?" Amos viii. 5. 'Siad uairean an aoraidh, na h-uairean is fhaide do'n là sin, uaith sin, 'nuair a tha 'n dleasdanas thairis, tha iad mar dhaoine fhuair fuasgladh o'n uallach; agus an uair a tha'n t-searmoin air a eriochnachadh, tha moran aig nach 'eil gràs no modh gu stad gus an teid am beannachadh a radh a adh, ach, cosmhuil ris na h-ainmhidhean, tha'n ceann air falbh co luath 'sa chuireas aon a lamh 'g am fuasgladh: C'arson, ach a chionn, an uair a ta iad aig orduighean, gu'm bheil iad, mar Dhoeg, "air an cumail an làthair an Tighearna," 1 Sam. xxi. 7.

3. *Dearbhadh.* Thoir fa'near mar tha toil an duine nadurra "ag éiridh suas an aghaidh an t-soluis," Iob xxiv. 13. Tha'n soluis air uairibh a' dol a stigh, a chionn nach 'eil e comasach air a chumail a mach: ach tha e 'gradhachadh dorchadais ni's mò na'n solus. Tha air uairibh, le neart na firinn, dorus a mach na tuigse air a bhriseadh suas ach tha dorus a stigh na toil a' mairsinn dùinte. An sin tha ana-mianna ag éiridh an aghaidh soluis; tha truailidheachd agus cogais a' gleachd, agus a' comhrag mar ann am blàr-comhraig; gus am bheil truailidheachd a' faotainn làmh an uachdar, agus a' chogais air a h-eigneachadh gu dol air a h-ais; tha mothachadh air peacadh air a mhort; agus tha'n fhirinn air a deanamh agus air a cumail na prìosanach air chor is nach 'eil i deanamh tuilleadh grabaidh. An uair a tha'm focal air a shearmonachadh, no air a leughadh, no a tha slat Dhé air an duine nadurra, tha air uairibh mothachadh a' briseadh a stigh air, agus tha 'spiorad air a leon, ann an tomhas mòr no beag; ach a chionn nach 'eil na mothachaidhean sin comasach air a leagail, tha e ruith air falbh leis na saighdean saithte 'na chogais; agus mu dheireadh, air aon seol no seol eile, tha e ga'n spionadh a mach, agus tha e ga imlich féin slàn a ris. Mar so, an uair a tha'n solus a' dealradh, air do

dhaoine bhi gu nàdurra mi-speiseil uime, tha iad gu ceannairceach a' dunadh an sùilean ; gus am bheil Dia air a bhrosnuchadh gu'n dalladh, agus gus am fàs iad ceann-laidir an aghaidh an fhocail agus an aghaidh an fhreasdail mar an ceudna. Mar sin, rachadh iad far an àill leo, is urrainn iad suidhe socrach ; cha'n 'eil focal o neamh dhoibhsan, a tha dol ni's doimhne no d' an cluasan, Hos. iv. 17. "Tha Ephraim air a dhluth-cheangal ri 'iodholaibh, leig leis."

*Ri leantuin.*

## Notes and Comments.

**Opening of Cinemas Sabbath Bill.**—The Bill introduced by the Home Secretary to allow cinemas to open on the Lord's Day under the licence of local authorities is at the time of writing receiving a mixed reception. It does not go far enough to meet the wishes of the vanguard of the devil's army whose cause is persistently advocated by those incomers from the south—"The Daily Mail" and "The Daily Express." These two journals never lose an opportunity of holding up to ridicule the Sabbatarianism which made Scotland the butt of the libertine's empty jest and the target of the jibes of the irreligious. The press of Scotland generally had too strong leanings towards the devil's cause without being outdone by an alien press. The Home Secretary's Bill does not apply to Scotland or Northern Ireland. Stage plays are excluded but cinemas, musical entertainments, exhibitions of animals or inanimate objects may be permitted if the local authority allows them. It is possible that by the time this note is in print the Bill will have faced the opposition it is to meet in Parliament. What the issue will be remains to be seen.

**Two Excellent Pamphlets.**—We have received two pamphlets written by Dr. Hay Fleming—"Were Cardinal Beaton and Archbishop Hamilton not Libertines?" and "Jesuit

Morality." Dr. Hay Fleming produces an array of the most damaging kind from Scottish records as to the licentious lives led by Beaton and Hamilton. In the other pamphlet he exposes Jesuit Morality in his usual masterly way. Both pamphlets may be had from the Scottish Reformation Society, 17 George IV. Bridge, Edinburgh.

**Petition to the Church of Scotland Assembly for Women Preachers.**—The "British Weekly" of 9th April had the following note:—"A petition is to be presented to the Church of Scotland General Assembly, advocating the claims of women to be eligible for the ministry as well as the eldership and diaconate. It is signed by the late Lady Frances Balfour, the Marchioness of Aberdeen and Lady Balfour of Burleigh, together with 350 women members in full communion, representing congregations in Edinburgh. It is pointed out that the Church is poorer by reason of women being debarred from the ministry and other offices; that in the mission field women are placed at a disadvantage through their inability for ordination, and that the position now held by women in every sphere calls for reconsideration of their place in the Church of Scotland."

**The "Empress of Britain."**—Not since the ill-fated "Titanic" was built do we remember such unrestrained boasting of man's power and skill in floating a leviathan of the deep. No doubt the gentlemen of the press having run short of sensational matter found the great liner a fit subject for their imaginative minds and facile pens. This is what one might expect from that quarter. But what are we to say about those who arranged the sail down the Clyde on the Sabbath and the return of the giant ship on the Sabbath. No plea of necessity can be advanced except that it be that it suited those who had to do with the arrangements. Thousands broke the Lord's Day to witness a work of man and flagrantly shut their eyes to the work accomplished by the Son of Man. Poor Scotland! who would have thought thirty years ago that the banks of the Clyde would be lined by thousands of pleasure seekers to witness

a vessel being towed down the river. Special trains, pleasure steamers, 'buses, etc., were requisitioned to carry the idlers to places of vantage where the vessel could be seen.

**The Most Tragic Woman in Europe.**—Such is the cross heading in one of the Scottish dailies dealing with the ex-Queen of Spain. Princess Ena, as she was known before her marriage, renounced her faith to receive a crown and to-day she leaves the land of her adoption in tears. It was an honour that was not worth the price paid for it. What effect the Revolution in Spain will have upon the religious situation in that country is, at the time of writing, not known but one may be sure it will be of a far-reaching nature. Senor Alcala Zamora, President of the Spanish Provisional Republican Government, in a statement made to an American press agency, gives the assurance that the Republic will guarantee the freedom of the press and of worship. What he really means by freedom of worship will be made clearer as events develop. To all appearance the prestige of the Church of Rome will be seriously affected by the fall of the monarchy.

**Easter in Scotland.**—Presbyterianism in Scotland is year by year drawing closer to Church of England customs. Christmas and Easter services are now observed by an increasing number of Presbyterian Churches. One wonders what our Covenanting forefathers of the Second Reformation would say if they entered many of the churches in Scotland to-day. We are quite evidently being carried along in a religious and ecclesiastical drift that is taking us year by year farther and farther from the old moorings.

**The Census.**—Why is it that the Registrar General has fixed on Sabbath for the taking of the census? If it is answered that he is following the custom of previous censuses that is not a sufficient answer to our question. In India, we believe, the census was taken on a Thursday and why not on a week-day in Britain? It would appear that the Government officials of this country never miss opportunities of this kind to do on the Lord's Day what could be quite easily done on a week-day.

## Church Notes.

**Communions.**—May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh; fifth Broadford. June—First Sabbath, Applecross and Coigach; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, and Dornoch; fourth, Gairloch and Inverness. July—First Sabbath, Raasay, Lairg, Thurso, and Beaul; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, North Uist, and Bracadale. August—First Sabbath, Dingwall; second, Portree; third, Laide, and Bonar-Bridge; fourth, Stornoway. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

**Meeting of Synod.**—The Synod meets (D.V.) at Inverness, on Tuesday, the 19th day of May.

**Call to Kames.**—At a meeting of the Southern Presbytery, held at Kames on Tuesday, 14th April, a unanimous call was presented to Rev. James A. Tallach. The Presbytery have fixed the ordination and induction to take place (D.V.) on Monday, 4th May, at 7 p.m.—Neil Macintyre, *Clerk of Southern Presbytery.*

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## Acknowledgment of Donations.

**Sustentation Fund.**—A Perthshire Adherent, £1; Miss M. C., Strontian, 5s; Nurse McL., Melrose, 10s; Mrs A. McP., Ardentenny, 6s; D. M., The Stores, Rannoch Station, 16s; Mrs N., Fort William, Canada, 4s 1d; D. M., Fort William, Canada, 4s 1d; D. McK., Aviemore, 7s; D. M., Achmelvich, Lochinver, £1; Friend, Invergordon, £1; Wm. McK., Naver, per Miss J. Munro, Farr, 5s; A Friend, Corpach, 5s; J. L., Stockton-on-Tees, per Rev. N. Cameron, £4 10s.

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**Legacy Fund.**—Received with grateful thanks from the Executors of the late Miss Isabella Morrison, Ballantrushal, Barvas, Stornoway, the sum of £20, less legacy duty, bequeathed to the following Funds of the Church, Sustentation Fund, £10; Jewish and Foreign Missions, £10; per Messrs Anderson, MacArthur & Co., Solicitors, Stornoway.

The following lists have been sent in for publication:—

**Achmore (Stornoway) Church Building Fund.**—Captain K. K. McLeod acknowledges with grateful thanks the following donations:—Friend, Breasclate, 2s 6d; Mrs M., 10s; Miss McL., New York, £1; Miss McK., 10s; Friend, Ness, 4s; Mrs McD., 10s; Friend, Tain, 10s; Miss K. McL., 10s; Friend, per W. Cameron, 10s; Miss P. McL., Antrim, £5.

**Dunoon Church Debt Fund.**—Rev. N. Cameron acknowledges very thankfully the following donations for the above Fund up till 10th April:—Matron MacGillivray, £1; J. McL., Crianlarich, £1; Well Wisher, 10s; Miss C. B. Campbell, £2; An F.P., Strond, £3; J. L., Stockton-on-Tees, £2; Nurse J. McK., £1; Friend, 5s; Friend, Staffin, £1; F. D. Mackenzie, 10s; Friends, Breasclate, per Mr D. MacSween, £4 12s 6d; Friend, Badachro, £1; No name, £1; Friend, 4s 6d; Mrs J. C., Craigmores, Bute, 16s 3d.

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