

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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Hitherto.

WE stand on the threshold of another year. We know what we have passed through in the year that is gone; we know not what we have to pass through in the year we have entered. Some of those who read these lines will not see the dawning of another year. It requires no prophetic gift to make such a statement. The dawning of another year is like a milestone in the journey of life. It awakens within us thoughts of the past and longings to know what the future has in store for us. Happy are we if, on looking back on the past, we can say: "Hitherto hath the Lord helped us" (I. Sam. vii. 12). The year now gone may have brought unexpected and trying sorrow to many but if looking at the vacant places never to be filled on earth again they can in faith say: "Hitherto hath the Lord helped us" they are entitled to be reckoned a happy people whether they can allow themselves to say so or not. Many of our readers as they look back on the past will have to mourn because of bitter disappointments in life; bright hopes were extinguished; high expectations were disappointed and dark and threatening clouds appeared on life's horizon unlooked for and unprepared for; yet, if in the midst of it all the heart can say: "Hitherto hath the Lord helped us" faith was not asleep and the "disappointments were not unblest. Over many a home in the land at present the dark shadows cast by the industrial depression have fallen and we feel for those of our readers with families who long for work

and cannot get it. The amount of silent suffering endured by breadwinners because of the sad conditions of the times must be greater than most realise. Still if they can say: "Hitherto hath the Lord helped us" they are to be envied.

Then surely the people who are journeying on to the place of which the Lord said: "I will give it you" have reason on looking back on the year that is gone to say: "Hitherto hath the Lord helped us." He has never been a wilderness to His own and never will. He bestows His gifts as a royal Giver; with a lavish hand He scatters His blessings to His own inheritance. Whatever the future may have for them they know what He has done for them in the past and the same strong right arm that upheld and kept them in the past is quite capable of upholding them in the future. And this remains true notwithstanding all that Satan may be whispering in their ears with the purpose of paralysing them through fear. It is significant that in the words already so often quoted emphasis is laid on the fact that it was the *Lord* who helped. Unbelief would turn away our eyes to the creature. We are so ready to look to man and in doing so turn away our eyes from the Lord. Some one in the providence of God may have been instrumental in helping us—it may be in the preaching of the Word, or in kind and wise counsel given to us in a time of perplexity or it may be sympathy extended to us in the time of sorrow—and we are ready to give the creature the honour that is due to the Lord. But when we can say: "Hitherto hath the Lord helped us" then the honour is given to whom it is due. Let us then in taking a look over the year that is past seek, by grace, to say: "Hitherto hath the Lord helped us" and with our faces to the unknown future we will be encouraged to believe that the God who helped His people in the past will be with them in the future.

But we would be deceiving many of our readers if we led them to believe that what we have been saying applies to all. There are those who believe that they are quite capable of helping themselves who have no need of the strong help of

Jehovah. It would be the emptiest mockery of such to say: "Hitherto hath the Lord helped us." Their strength will be feeble in the day when it is most needed and surely this is a matter that ought to awaken the deepest concern and give them no rest until they come to know the mighty Helper of Israel.

In what way does the Lord help His people?—(1) By counsel from His Word; (2) by the strong consolations of the gospel; (3) by the comfort of the Holy Spirit.

(1) There is no counsel so heavenly, so worthy to be relied on as the counsel we have in the Word of God. Here is to be found eternal truth and eternal wisdom. Sinners are warned of dangers unsuspected; exhorted to be wise; to make choice of the good portion that will never be taken away; to renounce the follies of sin and to look to Christ as their only hope. Can we say honestly that His Word has counselled us, guided us, upheld us? if so, we are entitled to say: "Hitherto hath the Lord helped us."

(2) By the strong consolations of the gospel. No message that ever came to man was so laden with consolation—*everlasting* consolation. It is like oil poured into wounds that seemed beyond healing; like wine cheering the heart of those that were ready to faint. To those who have heard this message as the gospel of their salvation may *they* not say: "Hitherto hath the Lord helped us."

(3) By the comfort of the Holy Spirit. He is called the Comforter, *i.e.*, the Strengtheners and what strength He has given to frail, timid men and women so that they were able to contend with the giants of evil that opposed the truth of God and also with the powerful enemies that had a lodgement in their own hearts until the happy day dawns when every enemy will be driven forth and the peace of God will take undisputed possession of their hearts forever and ever. When the dawning of that day comes they will be able to say with a fulness of meaning what they often lisped in broken words: "Hitherto hath the Lord helped us." He was their Helper all the way to their eternal and happy home.

Sermon.

Preached 17th February, 1918, by the late

Rev. D. MACFARLANE, Dingwall.

“ And I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord ” (Zeph. iii. 12).

THE condition of the Church and the State as described by the prophet was lamentable but there was a remnant of godly people left in the midst of all the evils that existed in both Church and State. It is of this remnant our text speaks and we shall notice three things concerning them.

I. That they were an afflicted and poor people;

II. What God was to do with this remnant;

III. How these people were supported in their affliction.

I. They were an afflicted and poor people. (1) They were afflicted. It is written that—“many are the afflictions of the righteous but that the Lord will deliver them out of them all at last.” There are many things that cause affliction to the Lord’s people—sin in themselves afflicts them, and they must be afflicted on that account till they are made perfectly holy. They are afflicted also when wicked men are in high places in the Church to bring it low, and to provoke the Most High to pour out His judgments upon them, and when rulers in the State are doing their utmost to ruin the Lord’s cause. They are, also, afflicted by the many tribulations to which they are liable in this world. Some have more tribulations than others. These tribulations may affect mind or body or both. Some of the Lord’s people have been known to be afflicted by losing the use of their reason which had the effect of bringing them into despondency or almost despair concerning the salvation of their souls. Those who have the use of their reason should sympathize with these and pray that the Lord would support them by His grace in their trying affliction. To see them afflicted by that malady causes affliction to their brethren who are free from it. Though Job’s reason was not touched he had great affliction of mind and body as you may see in the

account given of his sufferings. His friends who came to comfort him though they were good men did not understand his case and charged him with having committed some great sin for which God was chastising him, but it was not for any particular sin that Job committed that he suffered so much in mind, and body, and property but for the trial of his faith and when the trial was over those who charged him with sin as the cause of his trouble were not accepted of God till Job prayed for them. It is dangerous to misjudge the Lord's people in their sufferings. Others are afflicted in their body as Lazarus was. There are some yet living who have been invalids from their youth while their mind was sound and clear on the Word of God. Though there is an intimate connection between mind and body so that what afflicts the one afflicts the other yet the affliction of the body is not so trying as the affliction of the mind. The temptations of Satan afflict them much. He is a "roaring lion seeking whom he may devour" and as he knows that he cannot devour the Lord's people he assaults them with manifold temptations. If he cannot tempt them to break God's law he takes another way to cause them trouble. He works very much on the imagination of man and cunningly draws a picture of the evils that are to befall them which sometimes terrifies them and leaves them restless and uncomfortable and although they have found him always a liar yet they believe him when he comes in another form and the nearer they come to their end in this world the more and the oftener he torments them with his temptations as he knows that his time of tempting them is short. He was so bold that he tempted our Saviour in the Wilderness and no wonder that he tempts His people. But as Christ was tempted in all points like His people He is touched with the feeling of their infirmities. He is able to sympathize with them and succour them when they are tempted. "In all their afflictions He was afflicted, and the angel of His presence saved them" (Is. lxiii. 9). But Satan's temptations are among the all things that work together for their good. It is for this reason that God permits the Evil

One to tempt them. They are not so much afraid of Satan if he came to them as a naked, black spirit as they are when he becomes incarnate and assaults them by the agency of wicked men. Those of them who on account of their worldly calling have to mix with wicked men have experience of this. Lot in Sodom was vexed with the filthy conversation of his neighbours (II. Peter ii. 7). (2) They are a poor people. One of the marks that Christ gives of them is that they are poor in spirit. Spirit here means the new nature or the new man. "That which is born of the Spirit is spirit" (John iii. 6). The old man is never poor in his own estimation. They are not poor as to their rights for all things are theirs, Christ is theirs. The blessings of salvation are theirs. The Bible is theirs. The ministers of the gospel are theirs. Grace and glory are theirs. They are not poor as if they had not received anything of the benefits of Christ's redemption, for they are justified, adopted, and partially sanctified but they are poor because they have not yet possessed all the good God provided for them. They are poor and yet they are rich. The richest spiritually of all men in the world. They may say with the psalmist: "The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. xvi. 5, 6). To be afflicted and poor is characteristic of them during their time in the world, but the time is coming when they shall neither be afflicted nor poor. At death when they leave this world they shall leave behind them forever all their afflictions and all their poverty. They shall be put in possession of the glorious inheritance of which they received the earnest on earth. The psalmist said while on earth: "I am poor and needy yet the Lord thinketh upon me" (Ps. xl. 17).

II. What God is to do with this afflicted and poor people. He says I will leave them in the midst of thee. (1) While He is to destroy others and to remove them out of the world by His judgments He is to spare these and leave them in the world. It is a mercy that the Lord leaves the remnant of His people

on earth when many others are removed from it by His judgments. When God destroyed the old world by a flood He preserved alive Noah and those with him in the Ark. When so many of our fellow creatures are removed from the world in the present terrible War the great majority of whom are lost for ever in eternity it becomes us to say: "It is of the Lord's mercy that we are not consumed." (2) He leaves them to be witnesses for Him in the world. If the Lord's people were all removed from the world He would have no witnesses on earth but however low the cause may come He never leaves Himself without a witness—"And ye also shall bear witness" (John xv. 27). They shall be left in the world so long as the Lord has work for them to do, and also so long as He has a work to do in them by His Spirit, and when their work for Him is finished and His work in them is completed He removes them from the world and raises up others to witness for Him. (3) He leaves them as a seed in the church from which shall grow a rich crop of believers. The farmer is careful to preserve the seed which he is to sow and so God is. When He destroyed the world by a flood He kept the seed in the ark. However few the Lord's people are in our own day there is a remnant left as a seed from which is to spring the rich crop that shall cover the earth in the glorious period of the millenium, which period is drawing nearer every day.

III. How these people are supported in their affliction. It is by trusting in the name of the Lord—"And they shall trust in the Lord." The word trust here is translated in Gaelic; *hope*. It means both trust and hope. They rely upon Him with confidence and they hope in Him to support them in their affliction. (1) They have the grace of hope wrought in them by the Holy Spirit. (2) There is the exercise of that grace—they shall put their trust or hope in the name of the Lord. The Lord is the object of their hope and they hope in His name. That is as He revealed Himself in His Word. The Word is the means by which they put their trust in Him and they cannot be in any condition but there is something in the

revelation the Lord gave of Himself in the Scriptures to encourage and support them. "The name of the Lord is a strong tower; the righteous runneth into it and is safe" (Prov. xviii. 10). "He has magnified His Word above all His name" (Ps. cxxxviii. 2). The works of creation reveal Him as the Creator, but the word of the gospel reveals Him as the God of salvation. They that know His name in the revelation of the gospel shall put their trust in Him (Ps. ix. 10).

Oh! the need we have in this time of trouble and distress to flee to Christ for refuge as the psalmist did. "I flee unto Thee to hide me" (Ps. cxliii. 9). And the need we have of trusting in His name when Germany and her Allies are doing their utmost to destroy us as a nation. If we as a nation trusted in the name of the Lord more than in weapons of war and numbers of soldiers, though these are not to be despised, we would gain the victory over our enemies. Prayer is a powerful weapon to gain the victory. We have heard that in time of war in the past in which this nation was involved a godly man in the north spent a whole day in prayer pleading with God that He would give the victory to our soldiers over their enemies. After the war came to an end an officer came to the Highlands and met with a friend who brought him to the praying man's house, and when he saw the man he said: "I saw you before." The man asked: "Where?" and he replied: "In such a place abroad." The man said: "I never left the Highlands; you could not have seen me." The officer said: "I did see you. On such and such a day there was a battle fought and I saw you walking up and down between us and our enemies. So that at last they got terrified of us and fled away." Then he asked the man: "Do you remember anything you were doing on that day?" The man said: "I do; knowing that there was a great battle on that day I spent the whole day praying that God would defeat your enemies." This is an instance of the power of prayer. In these days when the enemy is making a great effort in France to destroy our Army we should pray for our soldiers day and night that they might

be protected and made victorious over our enemies and God is the hearer and answerer of prayer. When a large multitude came to war against Judah, King Asa cried to the Lord and said: "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. So the Lord smote the Ethiopians before Asa, and before Judah and the Ethiopians fled" (II. Chron. xiv. 11, 12). When David went to fight with Goliath he said to his antagonist: "Thou comest to me with a sword and with a spear, and with a shield: but I come in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day to the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel and all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and He will give you into our hands" (I. Samuel xvi. 45-47). David trusted in the name of the Lord and gained the victory over his enemy. The German Emperor defies the armies of Israel and the God of Israel and, however long he may continue his ambitious struggle it is to be hoped that he shall be defeated at last, but the sooner we as a nation come to acknowledge the Almighty and turn to Him with repentance the sooner the victory shall come. Are you afflicted for our young men in the trenches in mud up to their knees and for the great multitude of them killed in this war? Or whatever your affliction may be—trust in the name of the Lord.

The Judge of the earth keepeth His petty-sessions now, letting the law pass upon some few, reserving the rest until the great Assizes.—*John Trapp.*

There is no wrinkle on the brow of eternity.—*Thomas Manton.*

A Dangerous Book.*

(Continued from page 324.)

IN his preface Dr. Maclean tells of his meeting with an old friend in Skye who expressed sympathy with the minister of St. Cuthbert's in the storm of controversy his sermons on the subject dealt with in this book had called forth in the press. His friend was evidently as far astray and befogged as the minister himself for he said: "No, I did not approve of prayers for the Blessed ones; it is the others we ought to pray for . . . I remember the others every night." In parting, this old friend remarked: "Don't trouble yourself about persons who write about the dead and say that it is wrong to pray for them. They are those who never lost a son." Dr. Maclean's comment is characteristic: "He never sat in a lecture room, but he knows God." One could scarcely believe that a professed minister of the gospel would put so much weight upon the sentiment of one that was evidently much in need of spiritual enlightenment. We do not know this man's spiritual state but we have no hesitation in saying that if his spiritual condition is indicated by what he said to Dr. Maclean the man does *not* know God. Dr. Maclean is a strong advocate of the doctrine of the universal Fatherhood of God. His reasoning is almost as bad and erratic as his theology. It is inconceivable he says, that any father would fix eternally the condition of his son because of the act of any one moment. If the son told a lie that he might escape punishment would any father wish that his son would continue a liar for ever? he asks. "A father who would so act," he adds, "would be a demon and God is our Father." For a piece of sheer mis-statement of the case this would be hard to beat. Dr. Maclean should know that those who spend eternity in hell are there not for one sin but for a multitude that cannot be reckoned and the justice of the Highest revealed in the Cross was not something to be swept

*"Death Cannot Sever," by Norman Maclean, Minister of St. Cuthbert's Parish Church, Edinburgh. Hodder & Stoughton, London.

aside by vapid sentiment. Dr. Maclean has no hesitation in saying that those who feel the urge to pray for the voyagers on the great sea of life, in eternity as well as in time, are not, in yielding to that urge, acting contrary to God's will (p. 64). To this he adds: "For even hell itself, and the denizens thereof, are within the compass and the omnipresence of God." What has God's omnipresence got to do with this question? In further arguing for prayers for the dead he holds that the living and the dead are so closely united that they without us cannot be made perfect—"The felicity of the dead is thus dependent upon the living." If this is meant for exegesis it seems incredible that a minister with the theological training he ought to have would ever write it. If it is an inference drawn from what he says it is bad reasoning and untenable as a conclusion. The dead, we are told, are interested in the life they have left behind. The Covenanters, for instance who suffered in the Grassmarket in the vicinity of St. Cuthbert's "would deem it an added bitterness to the cup of woe which they drank if the succeeding generations turned their backs on the great ideals for which their fathers died" It is impossible to imagine that the fathers of old could have any bliss in their Paradise if they saw this, their country, sinking into paganism. . . . It is, therefore no flight of the imagination to say that the living and the dead are so inextricably knit together that the felicity of the latter is dependent on the former" (pp. 66, 67). Is the felicity of heaven such a fickle thing after all as to be dependent on the living? What a miserable conception Dr. Maclean must have of the happiness of the saints in glory. Here is another piece of inconsequent reasoning: "It is not only unreasonable to restrain all prayer in behalf of the dead, but it is contrary to all the instincts of the human heart. It does violence to our very nature. And as there can be nothing of good in us except what was first in God who is our Maker, it must therefore do violence to God" (p. 68). But what is the value of all the instincts of a heart that is deceitful above all things and desperately

wicked. If its instincts were followed where would Dr. Maclean find himself at last? Dr. Maclean is horrified that prayers for the blessed dead should not be offered up. "Surely," he says, "there have been rarely found among men a more monstrous conception of God than that which actually would have us to believe that the all-loving Father reprobates prayers for His children who have passed through the shadow into the light" (pp. 76, 77). Dr. Maclean and those who think with him are taking too much upon them when they charge the saints of God in this land who refused to pray for the blessed dead with having a "monstrous conception of God." It is a libel upon their memory. The fact that prayers for the dead have been offered up in St. Cuthbert's is not a matter to glory in but to be ashamed of in view of the fact that it is contrary to the standards of the Church of which he is a minister and whose pay he receives. And that this has been done for many years does not give validity to the practice.

It is not only here that Dr. Maclean errs for he has lost his way amidst the flitting shadows of spiritualism. And we must emphatically protest against the use he makes of the Bible to substantiate the vagaries of psychical research. The Bible to him is the most psychical of all books. It seems, notwithstanding what the Confession of his Church says: "The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life is either expressly set down in Scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at anytime is to be added, whether by new revelations of the Spirit or traditions of men" (Confession of Faith, chap. I. sec. vi.) that "the Bible has gone on being written, and is being written now" (p. 160).

Dr. Maclean brushes the Confessional teaching aside as completely at variance with the marvellous revelations coming to those who are duped by the claims of Spiritualism. "If God ceased the activity of revelation on the Isle of Patmos: if He had nothing more to say, He would surely be a God outworn." After making this statement he goes on to say the Bible is the

most psychical of all books and immediately proceeds to give illustrations beginning with the incident at Endor. Then follows Jacob's wonderful dream at Bethel which he places on a level with one of Sir A. Conan Doyle's. Joseph's, Solomon's, the Wise Men's dreams are quoted to rebut the view that such revelations have been limited to a bygone age. But that is not all, the Bible according to Dr. Maclean proves to the hilt the theories of Spiritualists in reference to clairvoyance, clair-audience and levitation. Clairvoyance we are informed is one of the commonest forms of psychical experience and he instances the case of Abraham seeing the angels at his tent door in the plains of Mamre: Joshua's vision of the Captain of the Lord's host; the visions of Daniel, Stephen, and John in Patmos. As instances of clairaudience he adduces Saul hearing the voice from heaven on the way to Damascus; Peter hearing the voice which said: "Rise, Peter, kill and eat." Dr. Maclean's contention is that "the voice" has not ceased and that the records of psychical research affirm this (p. 124). As instances of levitation he mentions Ezekiel being lifted up by the Spirit; Jesus walking on the sea; Peter walking on the water; Philip caught up by the Spirit of the Lord. But we must stop as our space is running to its allotted end. There are many things that might be touched on which must in the meantime be left unnoticed. As we read the abuse the Bible narratives have suffered at Dr. Maclean's hands there came to our mind a speech delivered by Principal Story in the Assembly of the Church of Scotland when Robinson of Kilmun was on trial for the heretical teaching of his book *The Saviour in the Newer Light*. Dr. Story delivered that day one of the most impressive speeches we have ever listened to. Our sympathies with Dr. Story, as far as his ecclesiastical career was concerned, were antagonistic but we forgot all this as we listened to one of the most damaging indictments that a heretic ever heard. Dr. Story ended his speech with crushing effect and a fitting gesture of the hand as he said: "He has treated the Gospels as if they were only records fit for the waste-paper basket."

A hush fell on the Assembly; every one realized that Robinson's doom was sealed; and so it was. The point of our story is that Dr. Maclean has treated the Word of God as if they were the Proceedings of the Society for Psychical Research in the instances he has adduced to show that the Bible is on the side of spiritualism. The Bible has suffered many things at the hands of Presbyterian ministers but this is the first time a minister occupying a position of prominence has done it such dishonour from this standpoint.

It is really difficult to grasp what is Dr. Maclean's position in regard to the fate of the dead. Sometimes one feels he is an advocate for the Larger Hope but a statement such as the following seems to point to sheer Universalism or the salvation of all "The day will surely come at last," he writes, "when the harmony of God's universe will not be broken by the crying of one lost soul" (p. 153). We heartily agree with one of his reviewers who cannot be charged with narrow-mindedness when he says: "In his argument, so far as it can be called an argument, there appears to be a fundamental confusion of thought between the fate of the dead in Christ and the dead in general, and he does not seem to realise that the revelation of the unseen given in the gospel is morally worlds away from the pictures painted by spiritualists." There is a certain haughty tone in the book which we dislike and which ill befits one who is breaking away from a faith still held by thousands in Scotland and which he solemnly owned himself at his ordination. This comes out in the treatment he metes out to one of his critics in the press who according to Dr. Maclean was using the Bible as a quarry from which to get stones to throw at him. As a knock out blow to his critic he points to the stone lying immovable for years in contrast to a young rabbit. Where there is life there is movement and change, says Dr. Maclean. This is a favourite proposition with men who are drifting from the moorings. But it does not do justice to the case of such men as Dr. Maclean who receive the emoluments of a Church whose faith they are renouncing.

There are different kinds of life. There is the life of the parasite such as the mistletoe which has movement and change but it has no root of itself; it is attached to the oak and living on its substance. It is life, no doubt, but it is the life of a parasite. If the Church of Scotland has any fidelity left it cannot allow this book to pass unnoticed. For Dr. Maclean's teaching strikes not only at the robust teaching of the older theology but as strongly at the nebulous theology of the Church of Scotland. Silence is a betrayal of the truth attacked and ignoring of it for any cause is open disloyalty to the Bible.

Of old the word of the Lord came to Ezekiel saying: "Son of man, prophesy against the prophets of Israel that prophesy and say thou unto them that prophesy out of their own hearts: Hear ye the word of the Lord; thus saith the Lord God: Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! They have seen vanity and lying divination saying: The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision and have ye not spoken a lying divination, whereas ye say; The Lord saith it; albeit I have not spoken" (Ezek. xiii. 2-7).

The late Mrs. Archibald Stewart, Waternish, Skye.

ISABELLA BAIN (Mrs. Archibald Stewart) was born at Stein, Waternish, in the month of September, 1877. Her father, Donald Bain, was a native of Waternish and her mother, Margaret Macnab, belonged to the Duirinish side of the parish.

She came under the power of the truth in the winter of 1902 and the following summer became a member in full communion of Glendale Free Presbyterian Congregation. Her subsequent life and conversation proved the reality of the change she had undergone and could not but cause one to conclude that she

was not born of the will of the flesh, nor of the will of man, but of God. It was, perhaps, in her home life that the choicest traits of Christian character shone to most advantage. In October, 1903, she was married to our missionary in Waternish, and their union was, we believe, a most happy one for both. Of the family of three daughters and one son given them by the Lord, one daughter died in 1919 aged two years.

Mrs. Stewart was possessed of a quiet and unassuming disposition, not ready to speak and gentle to all. In addition to other Christian graces she had a rich musical voice which she used to effect in singing the "Songs of Zion." Her home call—at the comparatively early age of 54—leaves a large gap in her home and in the congregation of Waternish. Not being of a very robust constitution she complained of a heart attack and, after rallying a little, hopes were entertained of her recovery but a relapse followed and she passed away suddenly on 20th February, 1932, to be for ever, we believe, with the Lord Jesus Christ whom she loved. Her remains were buried in Trumpan Cemetery on the 23rd February. To her husband and family we extend our deepest sympathy in their loss, which will long be felt by them.—D. M. M.

Reminiscences of Robert Flockhart.

The following extract is from the pen of the Rev. James Robertson, Newington, Edinburgh, and appeared as an appendix to Dr. Guthrie's life of Robert Flockhart, the converted soldier, whose renewed life was such a striking evidence of God's mighty power in grace.

MY acquaintance with him had only begun when he was led in from active scenes to the chamber of solitude and the bed of languishing. About two years elapsed between that period and his death—two years during which (as he used to say) "he dwelt in his own hired house, receiving all that came unto him, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him." Often, in the midst of my

work, did I drop in upon him, to be refreshed and quickened by the testimonies he was wont to bear to the supports of God's grace and the help of God's countenance; and never did I leave him without feeling that I had learned, or ought to have learned, the duty and happiness of living more as a pilgrim-stranger, in habitual anticipation of the Bridegroom's voice.

The peculiar pithy quaintness of his conversation, it is difficult to convey a clear idea of by any description. Any of his remarks, as written, must be greatly wanting in the point they had when spoken in connection with the circumstances that produced them. His own *vernacularisms* you will probably approve of my seeking, as far as possible, to preserve.

Among these qualities which seemed to me to constitute his genuine worth were—

I. *His great delight in the Bible.*—While thankful for the sympathy of Christian friends, he uniformly declared that, "Had it not been for the companionship of God's Word, its light and consolation," he "would have perished in his affliction." "I have just been sitting," he would say, "under its shadow with great delight, and finding its fruit sweet to my taste. There are grand, sweet apples on that tree. There's the apple of justification—'justified freely by His grace.' There's the apple of sanctification—we are 'made partakers of His holiness.' There's the apple of adoption—'Now are we the sons of God.' And, best of all, there's the golden apple of glorification—we'll get that by and by; but 'it doth not yet appear what we shall be.' I mind when I've been in tropical countries, I've seen trees whose fruit just seemed as if it wanted to drop into your mouth, it was so rich and ripe. And doesn't the Lord say to us, when we come to this blessed book, Now, 'open thy mouth wide and I will fill it.'"

One day, as he sat looking into the fire, he said to me, "I was thinking about that verse, 'Is not my Word as a fire and as a hammer?' saith the Lord. Ay, both a fire and a hammer; the one would not do without the other. I would not have been here

if His Word had not been a fire; my 'will' was such an 'iron sinew' in my unconverted state. But the Lord put my iron will into His fire to make it bend; it was a fire of fierce convictions. I believe my fire was heated seven times hotter than ordinary. But even that by itself would not answer the purpose of making me into 'a vessel meet for the Master's use.' When the iron came out of the fire, He took to the hammer. It was none o' your wee hammers; it was the Lord's sledge-hammer. You've seen a smith when he was working at the fore-hammer, how he tuckt up his sleeve? Well, 'the Lord made bare His holy arm' in order to do His own work on me; and it was a' needed—a' needed."

While noticing his love for the Bible, I may advert to the sort of instinctive dexterity with which he made the most simple incident subservient to the enforcement of Bible truth. For instance, speaking of the time when he first saw the sin-bearing Saviour, he said to me, "Well, you know, after that how I wondered that all the world did not see Him too. I fell to telling all my comrades what a Saviour I had found, and there was one o' them, a young lad—Edward Brown—that I took great pains to instruct in the ways of peace; but he was little the better of my concern about his soul, for he soon ran again into excess of riot. He was taken up on charge of having to do with a highway robbery, and, along with two other soldiers, was condemned to be hanged. The night before the execution, he sent for me, and said, 'You've been very kind to me, Flockhart; I want to make you my heir; to leave you all my effects.' So the morning came, when we were all ordered out to attend the execution. There were the three with the halters round their necks. I had heard o' 'mercy at the foot o' the ladder,' but I never saw it till then. For almost at the last minute a message came that there was a pardon for Edward Brown. 'Well, lad,' says I to myself, 'you've got your life, but I've lost my legacy; for "a testament is of no force while the testator liveth."' But (turning to me with a beaming face), he added, "Isn't it precious that we're so sure that Jesus died; it is attested by so many

‘infallible proofs.’ ‘He died for our sins according to the Scriptures.’ We need not fear about losing our legacy because there’s any doubt about the reality of His death. But we may fear something else. My wife had once a legacy left her by a lady. The lady was dead, beyond a doubt but the lawyers got the legacy into their hands, and it was not easy, I can assure you, gettin’t out again. In fact, they wasted it among them, and my wife never saw a sixpence o’t. Had the kind lady been living, she would have had the business better managed. And isn’t it doubly precious to ‘know that our Redeemer liveth?’ ‘He liveth by the power of God.’ He has made himself responsible to be the executor of His own will. When we put our case into His hands, He’ll let none wrong us o’ our legacy.”

At another time, speaking of the risen Redeemer meeting His disciples on the shore of the sea of Tiberias, he observed, “I suppose the kind of salutation to them, ‘Children, have you any meat?’ had a higher aim than the supply of their bodily wants. Ay, something was to be set right wi’ Peter that day, and the plan Jesus took was wonderful like Himself. He knew that the seafaring trade is a hungry trade; so, in order to keep Peter’s temper sweet, He had a refreshment made ready for him. And it was only after the meal was ended (‘when they had dined’) that He turned to him and asked, “Simon, son of Jonas, lovest thou Me?’ He did not cut him short, and say, ‘You denied me the other day, sir.’ No, He took a more telling way of His own. The three askings would put Peter in mind of how often he had misbehaved in the high priest’s hall before the cock crowed outside; and maybe the very ‘fire of coals’ on the shore might be just a picture of the fire at which he had warmed himself that cold night when the breath of a woman threw him down.”

This “maybe it might be a picture” struck me as not a little remarkable as coming from one who had no knowledge of the Greek original, and as confirmed by the fact that there is only one other place in the New Testament where the Greek word translated “fire of coals” is found. It is where this same Evangelist John is relating what took place “that cold night” in the palace

of the high priest. Does it not indeed give emphasis to the "maybe," that busy memory may have been carrying Peter back to the very scene, and that there may have come thronging up before him, now the strong glare of that fire, the taunting questions of the silly maid, and the piercing look of Jesus—now when he sees, on the wild sea-shore, lighted up mysteriously, miraculously, just such another "fire of coals?"

II. Robert Flockhart was *eminently a man of prayer*.—On no point, perhaps, did I hear him speak oftener than on the sinfulness of "restraining prayer,"—the weight of guilt lying in these days on the churches of Christ, and on individual Christians, for spending in idle visits, frivolous talk, and unprofitable reading time that might be redeemed for prayer. One evening (and I believe it was one of the last on which he was able to take his accustomed place on the street) I happened to call upon him about an hour before his usual preaching hour. On reaching his door I found the room dark; but remaining quite still I could overhear him, in a deep under-tone, "as a man talketh with his friend," telling out to the Lord his griefs and fears, his designs and expectations, in regard to the work he was going to—"Lord, dinna forsake Edinburgh! dinna forsake Edinburgh! Why should our preaching here be so powerless? Consciences are not pricked, hearts are not broken, souls are not saved. The enemy is come in as a flood. Oh, pluck thy right hand out of thy bosom! Lord, dinna forsake Edinburgh!"

It was real pleading, real wrestling, "erying out of the depths." When he ceased, and I had stepped forward, he rekindled his light, and as soon as he recognised me, exclaimed, "Oh, I'm glad it's you, for we'll be of one mind on the matter. You know 'we must give ourselves continually to prayer and to the ministry of the Word.' Prayer is the one half of our work, the first half, and the best half, too. Oh! what poor weak things we would be if we were not made 'mighty through God.'" Thus did the good old man strengthen his soul for active service by living near the Throne. Thus did he go to his post on the street, strong in the power of prayer.

At whatever time I called upon him, I never got away without our praying together, the one following the other. "I hope you're not in a hurry," he would say; "we cannot leave out 'agreeing together' to entreat the Lord. Maybe we'll never meet on praying ground again."

He carried everything that interested him to the mercy-seat, and he had strong faith in the efficacy of prayer. These were among his favourite maxims—that we are "sure to get relief if we go direct to Christ for it," and that we should set our hearts not only to "desire greater things than we have gotten yet, but to be aye on the look-out for them."

I have it on the testimony of one who waited on him much during the closing years of his life, that when alone he spent almost all his time in prayer. Every morning at seven he commenced domestic worship. When afraid, at certain times, of not being awake at that time, he would arrange with the baker to come precisely at the hour. On the Friday he got in his week's provision, that he might not be disturbed on the Saturday, this being a day he set apart for meditation and special intercession for a blessing on the Sabbath and the labours of the ministry.

He was peculiarly fond of praise-singing, and frequently expressed his astonishment that Christian people should leave praise out of their family-worship, especially since they professed to expect that praise would be their employment for ever in glory. He sometimes alluded to the fact that, when he was first married, he and his wife lived for a time in the same house with a family that had no objection to his making worship; "only," said he, "they would not let me sing, for fear, I suppose, the neighbours would know what we were at from the sound. Weel, I reasoned with them, and would not give in. All the baits by which they tried to put me past it I rejected. So at last, says I to my wife, 'Annie, this will never do. We maun hae a house o' our ain.' And so we got one, and it was a Bethel to us, where there was 'heard the voice of joy and melody.' Oh! it is pleasant, and to praise, 'it is a comely thing.'"

His prayers were marked by an affectionate precision. Every Christian friend, and every object of Christian interest, were sure of a warm and special mention. He was emphatically one of those who "sigh and cry for the sins of the land." He had "great heaviness and continual sorrow of heart for his brethren, his kinsmen according to the flesh." He made the burden of a dying world his own. I am told by one who was much with him, that during all the time of the Crimean war, he spent some portion of every day in interceding for the soldiers, and that, when he heard of their doing any brave thing, the old martial spirit used to be stirred within him. He would laugh and rub his hands, and say, "shouldn't it just be the same wi' Christ's sodgers? They must charge on the enemy; not content wi' aye pop, popin' wi' the rifles. That's no the way to do. But up and into the heart o' them! Three cheers, and down wi' the enemy's colours! That's the way to carry the day."

He took much pleasure of talking of "the church in the army" in India—"how prayerful they were," and "how warm their love was to each other." He was wont to say, "Christian love in this country is like Greenland to theirs." He had a strong affection for all who love the Lord and whom the Lord loves, to whatever denomination they belonged, if he felt persuaded of their consistent adherence to the grand distinctive doctrines of grace, though on this point he was well known to be "jealous with a godly jealousy." When I was leaving him one afternoon, a young man came in, as if from College, with books in his hand. He turned to me, and said in a whisper, "That's a gracious student. I know you like to see a gracious student." He gathered round him regularly, I understand, a number of such students for the purpose of social devotion, and these scenes were felt to be like a hallowed mount, from which they came down again to the world, prepared to be less ruffled by its cares, and less vulnerable to its temptations.* Several times I took

* Those of our readers who are fortunate in having a copy of "Mr. Macfarlane's *Memoir and Remains of Rev. D. Macdonald, Shieldaig*, will remember the account Mr. Macdonald, while a student, gives of Robert Flockhart's prayer meetings.

Christian friends along with me to see him, and often afterwards did they refer to such visits as seasons of peculiar refreshment and quickening. By the light he cast on Scripture texts, and his fixed earnestness of soul in pleading the promises, they learned better how to "fight the good fight of faith," through strength derived from God.

III. The only other distinguishing feature of his character I shall notice is his *zeal in seeking to win souls*. "When the Lord began a work of grace in my heart," said he, "I made a vow that if He would spare me as long in His service as I had been in the service of the devil, I would do all in my power to try and bring as many souls to Him, through the grace of His own Spirit, as I had been instrumental in destroying. I was a ring-leader in all evil, a perfect Napoleon in Satan's ranks. So I have good reason to be greedy for the conversion of souls." Indeed, it was from the quiver of his own experience he ever drew his sharpest arrows. It seemed deeply fixed in his mind, and interwoven with all his convictions, that it was his calling—not his by-job, but his business—to go on a Saviour's errand in quest of lost souls—to seek to snatch them from perdition, like firebrands from the flame.

I have it on the testimony of a Christian friend who was intimately conversant with all his habits, that "when going to preach in the evening, he could not say a word unless he had first, for a considerable while, wrestled with the Lord for a blessing." And even at those times when he was scarcely able to walk to the place, "ere he was done with preaching he was strong as a lion." On getting home he "stirred up the fire, and then getting immediately to his knees, he told the Lord all about what had occurred on the street that night, and besought Him to seal the word spoken by making it the means of conversion to somebody."

One night when he had mounted his chair at St. Giles', and was about to commence his work, as usual, by singing praise, a woman stepped forward and said, "Mr. Flockhart, you'll never attempt to preach in sic a nicht as this," for it rained very

heavily. "Whist, woman," he replied, "and be thankful that the Lord's not raining down fire and brimstone on you and me out o' heaven." The woman was startled and said no more. "So," to use the words of my informant, "Robbie set to work in earnest, determined not to be afraid of the elements."

Another night, when he was discoursing on the spirituality of the Law, and how God has threatened His fierce wrath against every one that goeth on in his iniquity, some passers-by came and listened for a little while, and then went away. But he lifted up his voice and cried after them, "Ye're not fond, I see, o' the sparks fleeing about your ears. I doubt ye may be like the dog in the smith's shop when the red-hot iron is on the anvil. Just when the hammer is coming down, the dog, poor beast, runs in below the bench for fear. And is that the way wi' you?"

This incident reminds me of one of the first remarks he made to me when I first met him. We were speaking of how difficult it is to awaken reflection and produce conviction in the minds of the ungodly, when he stated that he had almost always found the most alarming subjects the most useful, and he added, "You never saw a woman sewing without a needle? She would come but poor speed if she only sewed wi' the thread. So, I think, when we're dealing wi' sinners, we maun aye put in the needle o' the law first; for the fact is, they're sleepin' sound, and they need to be awakened up wi' something sharp. But when we've got the needle o' the law fairly in, we may draw as lang a thread as you like o' gospel consolation after 't."

Certainly, he was not one of those who, by their preaching, sew pillows under the arms of sleepy professors, who "prophesy smooth things," and "heal hurts slightly," and "cry Peace, peace, when there is no peace." "I believe," said he, on one occasion, "though the High Street were strewed with the blessings of God's grace, there's such hard-heartedness and ungodliness among the folk here, they would not stop to lift up one of the gifts so freely given them of heaven. Oh! they're a 'generation o' vipers,' the drunken, scoffing, crew! They fasten like vipers on the very hand o' God. But if they dinna mend,

I tell them what God will do. He'll shake the vipers off His hand into the fire, the devouring fire, the unquenchable fire, and yet He'll 'feel no harm.'"

Speaking of those that are "backsliders in heart," he observed, "When the fire of grace is burning low in our hearts, it's high time to be clearing out the ribs,* and the first way to do that is by making free confession. 'I said I will confess,' and I no sooner 'said it'—I no sooner began to 'muse'—than 'the fire' began to 'burn.' 'I said I will confess my transgression unto the Lord, and Thou forgavest the iniquity of my sin.'"

When he heard that the matter of open-air preaching was stirring so much the minds of ministers and churches, it made him very happy, and he said, "You will never get at the ignorant and the profligate mass without it. I'm so glad I had to bear the brunt o't for you. I had to 'suffer shame' many a day for what's so respectable now. I had to go to 'bonds and imprisonments' for doing what our Master did, for He preached far oftener by the road-side, and by the sea-side, than in the synagogue." Well did He know, and often testified how well He knew, that one great cause of the ill success of the gospel among the careless multitude is their disposition to regard stated official ministrations within church-walls as just so much paid work. But when one approaches them, on whom they have no claim—one who asks nothing but a patient hearing, and who exposes himself to toil, and contempt, and danger, for no conceivable reason except that he is seeking to do them good—in this case a state of feeling is produced peculiarly fitted to gain attention, and, by the blessing of God, to ensure saving impresssion. How much better to die of George Whitefield's asthma, or of Robbie Flockhart's palsy, through "labours more abundant" in such service, than to die of dignity through letting it alone.

He was going on with his street-work, with undiminished zeal, when palsy overtook him. "We've met at last," said he, speaking of the disease, "and we'll never be parted but at the grave's

* Bars of a fire grate.

mouth." For some days he seemed to be hovering between life and death, yet he rallied again with wonderful rapidity, though never to the reattaining of that point of strength from which this attack had brought him down. His wonted vivacity and cheerfulness still remained unshadowed. I never saw him spiritually depressed. He regarded it as his duty to "rejoice in the Lord always," as really as it is to "pray without ceasing." And upon this he was accustomed to lay particular stress, as the true way of honouring "the God of all comfort."

To adopt the expression of one of his friends, "He appeared to take that palsy as kindly from the Lord's hand as if some one had left him a fortune." Yet he did say at times, "I feel my wings are clipped now. I'm like a bird wi' a stone tied to its leg. It tries to get up, but cannot rise. The time's coming, though, when I'll be relieved o' this heavy load. Then I'll clap my glad wings and flee away. I'll be young again when I reach that happy home. How I'll make the arches o' heaven ring with loud hallelujahs to God and the Lamb for ever! Oh, what a glorious body 'the celestial body' will be! No blear-eyed Leahs nor limpin Jacobs up yonder!"

One of the last times I was with him, we were speaking of Christ's "learning obedience by the things which He suffered," when he said, "Ay, but what a difference there is between His language in His state of humiliation and in His state of exaltation. In His humiliation, it was 'Father, not My will, but thine be done.' But now, in His exalted state, He says, 'Father, I will.' And He gets the request of His lips, when any believer dies, 'Father, I will that they whom thou hast given me be with me where I am, to behold my glory.'"

As his end drew near, his thoughts appeared to dwell the more delightedly on "the things that are above." For instance, one afternoon when heaven was the theme of our conversation, he remarked, that "Faith, Hope, and Love will be our good company all the way up to the door o' our Father's house. But there Faith will make her bow, and retire, saying, 'You'll

not need me more, for you're now to "see Him as He is," without the veil.' And Hope, too, will say 'Farewell! I've been glad to get you guided this length. And now, when I've served your turn, I must see after other pilgrims coming the same road.' But Love will smile, and say, 'You and I are not to part that way. No, no! I'm going in to stay wi' you to all eternity.'"

It needs but to be added, that he died as he had lived, to the praise of God's grace. It was striking and most instructive to witness how his long life of active service came in no degree into the account of his final hope. His heart, in the end, found rest alone in the merits of Him who had been "the beginning of his confidence." And with this sure anchor before him, he passed "within the veil."

Short Gleanings.

THE GLORY OF SALVATION.

What a surprise will it be to them that now have come to God by Christ, to see themselves in heaven indeed, saved indeed, and possessed of everlasting life indeed. For alas, what is faith to possession?—faith that is mixed with many tears, that is opposed with many assaults, and that seems sometimes to be quite extinguished—I say, what is that to a seeing myself in heaven? Hence it is said that "He shall then come to be admired in them that now believe;" then they shall admire that it was their lot to believe when they were in the world. They shall also admire to think, to see, and behold what believing has brought them to; while the rest, for refusing to come to God by Christ, drink their tears mixed with burning brimstone.

What a joy will it be to the truly godly to think now that they are come to God by Christ. It was their mercy to begin to come; it was their happiness that they continued coming; but it is their glory that they are come, that they are come to God by Christ.

To God! why, He is all in all; all that is good, essentially good, and eternally good. To God, the infinite ocean of good. Oh, that I could imagine, O that I could think that I might write more effectually to thee of the happy estate of them that come to God by Christ!—*Bunyan*.

THE HOLY GHOST.

Where it is said, at any time, that God spake by the prophets, or that the word of God came to them, it is always intended that this was the immediate work of the Holy Ghost. So says David of himself, "The Spirit of the Lord spake by me," or in me; "and His word was in my tongue" (2 Sam. xxiii. 2). Hence our Apostle, repeating his words, ascribes them directly to the Holy Ghost, Heb. iii. 7: "Wherefore as the Holy Ghost saith, to-day if you will hear His voice;" and chap. iv. 7, "Saying in David." So the words which are ascribed unto the Lord of hosts (Isa. vi. 9), are asserted to be the words of the Holy Ghost (Acts xxviii. 25). He spake to them, or in them, by His holy inspirations; and He spake by them in His effectual, infallible guidance of them, to utter, declare, and write what they received from Him, without mistake or variation.—*Owen*.

THE PRAYER ANSWERING GOD.

Why is God *so ready* to hear the prayers of men? 1. Because He is a God of infinite grace and mercy. It is indeed a very wonderful thing, that so great a God should be so ready to hear our prayers though we are so despicable and unworthy: that He should give free access at all times to every one; should allow us to be importunate without esteeming it an indecent boldness; should be so rich in mercy to them that call upon Him; that worms of the dust should have such power with God by prayer; that He should do such great things in answer to their prayers, and should show Himself, as it were, overcome by them. This is very wonderful, when we consider the difference between God and us, and how we have provoked Him by our sins, and how unworthy we are of the least gracious notice. It cannot be from any need that God stands in of us: for our

goodness extendeth not to Him. Neither can it be from anything in us to incline the heart of God to us; it cannot be from any worthiness in our prayers, which are in themselves polluted things. But it is because God delights in mercy and condescension. He is herein infinitely distinguished from all other gods: He is the great Fountain of all good, from whom goodness flows as light from the sun. 2. We have a glorious Mediator, who has prepared the way, that our prayers may be heard consistently with the honour of God's justice and majesty. Not only has God in Himself mercy sufficient for this, but the Mediator has provided that this mercy may be exercised consistently with the divine honour. Through Him we may come to God for mercy; He is the Way, the Truth, and the Life; no man can come to the Father but by Him.—*Jonathan Edwards.*

Searmon

leis an Urr. Seumas MacLeoid, Grianag.

I.

“Mar sin thusa, a Mhic an duine, chuir mi thu mar fhear-faire chum tigh Israeil: uime sin eisidh tu am focal o mo bheul-sa, agus bheir thu dhaibh rabhadh uamsa” (Esec. xxxiii. 7).

AIG an àm a chaidh Eseciel a thogail suas gu bhi 'na fhàidh o Dhia dha eaglais, bha aobhar an Tighearna ro ìosal air an talamh. Bha cumhachdan an dorchadais cho soilleir an am beò-chleachdadh, agus gur ann a dh' fhaodadh e bhi air a ràdh gu robh an saoghal uile 'na laighe 'san ole. Gidheadh cha d' fhàg an Tì a's ro àirde e fhéin gun fhianuis, a bha mar shalann agus mar sholus do'n ghinealach anns an robh iad beò. Tha e soilleir gu leòir gur ann tha sùil Dhé air a shluagh mar a chì sinn an eachdraidh Lot, ged bha e air a chuartaich le muinntir Shodoim agus Gomòrrah. Chi sinn o eachdraidh an duine bheannaichte a bh'ann sin nach gabhadh Sodom agus Gomòrrah fhéin a bhi air an sgrios gus

an robh leanabh **Dhé** air a ghiùlain a mach bho'n léir-sgrios a thàinig orrasan. Tha na déileigean ceudna againn ri fhaicinn an làithean Noah ann an sgrios an t-seann t-saoghail.

An déidh do'n eaglais a bhi air a suidheachadh ann an reachdan, orduighean, agus riaghailt aoraidh Dhé do'n eaglais ann an tìr Chànaain, tha sinn a' leughadh gu'n do bhagair Dia tre òglach Maois, agus seirbhisich dhileas eile a bha air an togail as a dhéidh, nan dealaicheadh iadsan ris na laghannan agus na reachdan matha a thug e dhaibh, gur ann a bhiodh iad air an atharrachadh le làimh an naimhdean as an tìr féin, a dh' ionnsuidh tìr choimhich, mar a thachair gu soilleir, 's a chaidh a choimhlionadh cho iomlan, 'nuair a bha iad air an toirt am braigheanas gu ruige tìr Bhàbiloin.

Gidheadh mar a chaidh a ràdh cheana cha do dh' fhàg E E féin gun fhianuis. Bha a chuid Dhàniel, Shadraich, Mhesekh agus Abed-nego aige anns an linn ro-cheannairceach agus dhorcha anns an robh iad air an giùlan gu ruige a' bhraighdeanas.

Bidh sinn airson teare bheag de dh'ùine a' gabhail beachd.

I. Air an fear-fhaire.

II. Am fear-faire a bhi air a chuir gu tigh Israeil.

III. Dh' fheumadh am fear-faire eisdeachd ris an fhocal o bheul an Tighearna.

IV. Agus rabhadh a thoirt dhaibh a réir focal an Tighearna.

I. Am fear-faire.

Tha am focal so fear-faire a' gabhail a stigh 'na innibh féin, gur e tha an so neach a tha 'na dhùisg. Chan'e nach fhaod daoine a bhi 'nan dùisg gu litireil, sùilean an cinn a bhi làn-fhosgailte agus suilean an inntinn a bhi mar an ceudna fosgailte, agus a bhi luaineach gu leòir, agus gidheadh an spioradan a bhi cho marbh, thaobh nithean Dhé, ri aon de ainmhidhean an t-sléibhe. Feumaidh so a bhi fìor a thaobh fear-faire a bhi an suidheachadh 'sam bith no anns an tomhas a's lugha, cosmhuil ris mar a bha seirbhiseach Dhé, Eseciel, am fàidh. Gu'm bi an neach a bhios mar so anns a' cheud

àite, air a ghairm gu h-eifeachdach leis an Spiorad Naomha, air a shaoradh o chumhachd an dorchadais, air fhìreanachadh gu saor tre ghràs Dhé, agus air uchd-mhacachadh a stigh gu ruige teaghlach Dhé. Tha so fìor a thaobh a h-uile duine de theaghlach Dhé, ach chan' eil sinn a' tuigsinn bho'n sin gu bheil a h-uile duine de chlann Dhé air an cur air leth gu bhì 'nan luchd-faire thairis air treud Dhé mar a bha Eseciel agus feadhainn eile.

Ach tha e ri thuigsinn agus ri chreidsinn nach b'urrainn neach 'sam bith bhì 'na fhear-faire thairis air eaglais Dhé mur d' ràinig a' ghairm eifeachdach agus uchd-mhacachd clann Dhé air fèin an toiseach. Cha robh na daoine a bh'ann sin a' ruith gus an robh iad air an cur a mach le Dia, mar a leughas sinn gu soilleir ann an eachdraidh beatha Mhaois, Isaias, agus Ieremiah. 'S ann a ch'è sinn iad a' gabhail leithsgeulan ann an làthair Dhé airson nach biodh iadsan air an deanamh 'nan luchd-faire a rachadh a mach "mar ghabharaibh fìrionn air toiseach nan treudan." Tha sinn a' tighinn a dh' ionnsuidh a' chomh-dhùnaidh, mar sin, gur e Dia tha cur air leth an luchd-faire. Tha e soilleir mar an ceudna gu fènmadh am fear-faire tomhasan àraidh dhe'n Spiorad Naomha agus de chleachdaidhean gràs Dhé, ma's b'urrainn neach 'sam bith bhì 'na fhàidh no 'na abstol, 'no 'na aodhaire ann an eaglais Dhé air thalamh.

Tha aig an fhear fhaire bhì mach a latha agus a dh' oidhche le 'shuìl fhosgailte air cuilbheartan agus innleachdan an t-Shàtain, agus an saoghal a tha 'na laighe anns an ole. Chane obair fhurasda a tha ann, ach nì tha anabarrach uile gu léir duilich a tha ag agradh cruadail, gliocais, disleachd agus treibhdhireis diadhaidh air taobh glòir Dhé agus mar an ceudna air taobh anaman prìseil neo-bhàsmhor. Mar am faiceadh am fear-faire an luach neo-chrìochnach a tha ann an glòir a' Chruithfhir anns an fhoillseachadh a thug e air fhéin 'na lagh naomha agus anns an t-soisgeul shiorruidh, ciamar a b'urrainn eùram a bhì air a thaobh glòir an Tighearna; agus a rìs; mar a faiceadh am fear-faire an luach a bh'ann an anaman neo-bhàsmhor cha b'urrainn dha suim na gràdh a bhì aige dhaibh,

agus 's ann a bhiodh e coma dè dh' eireadh do dh' anaman prìseil ann an tìm no airson sìorruidheachd mhór.

Tha an t Abstal Pòl ag ràdh ri Timoteus, a chuid a bhi aige de dh' àmhgharaibh an t-soisgeil, ach mur a biodh Timoteus dileas dha'n t-soisgeul, do ghloir Dhé, 's do anaman dhaoine, chan 'urrainn dhuinn a' ghabhail a' stigh gu'm biodh a' chuid aige de dh' àmhgharaibh an t-soisgeil.

2. Bheir sinn fainear, anns an dara h-àite, am fear-faire a bhi air a chuir gu tigh Israeil. Tha tigh Israeil ann an so, a' gabhail a stigh eaglais Dhé air thalamh. Mar a biodh sluagh aig Dia air thalamh, cha bhiodh aobhar 'sam bith air fear-faire a bhi ann ni's mó. 'S ann airson beathachadh treud Dhé a cheannaich Criosda le 'fhuil a tha fear-faire ann. Bha Israeil ri tilleadh a mach às a' bhraighdeanas a' dh'ionnsuidh an robh iad air an giùlain air falbh, tre'n ceannaire agus an iodhal-aoraidh ain-diadhaidh an aghaidh reachdan naomha tigh Dhé.

'Nuair a thàinig àm Dhé gu iad a bli air am pilleadh "mar shruth 'san àirde deas" bha fear-faire air ullachadh le Dia agus air a chur d'an ionnsuidh, chum 's gu labhradh e riutha o bheil an Tighearna. Chan urrainn sinn a ràdh robh fàidhean bréige lìonmhor aig an àm so, ach mar an robh bha iad aig àmanna eile, mar a tha iad anns an latha anns an d' fhuair sinn fhéin ar cuibhrionn air an talamh.

3. Anns an treas àite, dh' fheumadh am fear-faire éisdeachd ris an fhocal o bheil an Tighearna.

Tha so a' deanamh eadar-dhealachadh soilleir eadar luchd-faire Dhé air ballachan nighean Shìoin, agus an dream a tha ag aideachadh a bhi 'nan luchd-faire, ach a tha dearbhadh gu soilleir, nach e focal Dhé tha 'na riaghailt dha'n teagasg no dha'n cleachdaidhean anns an t-saoghal. Thubhairt Ceann na h-Eaglaise 'gur ann air an toradh a bhiodh iad air a f'athreachadh. Tha moran cheudan de mhinistearan ann an Alba aig am bheil an aidmheil, a thaobh an dreuchd, gur iad

fhéin seirbhisich Chriosda, ach a tha dearbhadh gu soilleir nach 'eil iad ag éisdeachd ri focal an Tighearna, oir 's ann a tha iad a 'meas gur e am beachdan 's am briathran agus an gnìomharan féin, an riaghailt a's àirde agus an t-ùghdarras as motha as urrainn a bhi aca.

Ri leantuinn.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN II.

TRUAIGHE STAID NADUIR AN DUINE.

(Continued from page 317).

Sa' cheathramh àite, Bithibh iriosal, giulainibh siuil iosal, imichibh gu foil uile bhliadhnachan bhur bheatha. Na bithibh uaibhreach as bhur tiodhlacan, bhur gràsan, sochairean, no as na nithe gus an d'rainig sibh; ach cuimhnichibh gu'n robh sibh 'nur cloinn feirge, eadhon mar chach. Tha pheucag ag imeachd gu mall a' leagadh sìos 'iteagan lannaireach, an uair a ta e 'g amhare air a chasan dubha. Seallaibhse ri slochd na h-uamha, o'n do chladhaicheadh sibh, agus gluaisibh gu h-iriosal, mar a bhuineas do luchd-feiche saor-ghrais.

San àite mu dheireadh, Bithibh gu h-iomlan air son bhur Tighearna. Tha e mar fhiachaibh air na h-uile mnaoi a bhi dleasdhanach d'a fear; ach tha ise fo cheangal dubailte a thugadh o phrìosan no o'n otrach. Mu shaor bhur Tighearna sibhse o fheirg, bu choir dhuibh air son a' cheart aobhar sin, a bhi gu h-uile air a shonsan: a bhi 'g oibreachadh air a shon, a bhi fulang air a shon, agus a bhi deanamh cìod air bith a ghairmeas e sibh gu dheanamh. Cha'n 'eil aobhar aig na naoimh a bhi gearan, mu'n crannchur anns an t-saoghal, cìod sam bith mar bhitheas e. 'S maith a dh' fheudas iad an crann-ceusaidh a ghiulan air a shonsan, leis an robh am mallachd air a thabhairt air falbh uapasan. Is maith a dh'fheudas iad feirg dhaoine a ghiulan, 'na aobhar-san, a shaor iadsan o fheirg Dhé! agus dol

gu misneachail do theine air a shonsan, leis am bheil teine ifrinn air a mhuchadh air an sonsan. Bha t'anam agus do chorp, agus gach ni bha agad san t-saoghal, uaireigin fo fheirg; thug e air falbh an fhearg sin: Nach bi na nithe sin uile chum a sheirbhis? Is ann air son Iosa Crìosd, nach 'eil t'anam air a chlaoidh le fearg Dhé; agus nach bi e air an aobhar sin, 'na theampull d'a Spiorad? Is ann air a shonsan a mhàin, nach 'eil do chridhe air a lionadh le h-uamhunn agus eu-dochas! Cò dha, air an aobhar sin, d'am bu enoir dha bhi air a thoirt suas, ach dhasan 'na aonar? Is ann a mhàin air son Iosa Crìosd, nach 'eil do shùilean air an cuibhreachadh le geimhlibh, dorchadais, do theanga a' losgadh ann an teine ifrinn, agus do chasan a' seasamh anns an loch a ta losgadh le teine agus pronnusc. Agus nach be na sùilean sin air an gnathachadh air a shon, na lamhan sin ag oibreachadh air a shon, an teanga sin a' labhairt air a shon, agus na casan sin a' ruith gu luath air a ghnothuchibh-se. Dhasan a ta creidsin gu'n robh e 'na leanabh feirge, eadhon mar chach, ach a ta nis air a shaoradh leis an Iosa bheannaichte, cha bhi ni sam bith tuilleadh is mor, r'a dheanamh no r'a fhulang air son Fhear-saoraidh, 'nuair a bhios gairm shoilleir aige gu dheanamh.

III. Gu co-dhunadh, le fòcal do gach uile: Na smuainicheadh neach sam bith gu suarach mu'n pheacadh, a ta fàgàil a' pheacaich buailteach do fheirg Dhé. Na biodh peacadh 'ur nàduir, a cheangail cuing feirge Dhé co moch mu'r muineil na ni beag 'nur suilibh. Biodh eagal an Tighearn oirbh, do bhrìgh 'fheirge namhasaich. Criothnaichibh ri smuaineachadh air peacadh, an ni ris am bheil Dia 'na leithid do fhearg-theinntich. Amh-aireibh air 'fheirg, agus biodh eagal oirbh, agus na peacaichibh. Am bheil sibh a' saòilsinn gur h-ann tha so gu'r tarruing gu eagal trailleil? Nam biodh e mar sin, b'fhearr do neach a bhi 'na thràill do Dhia le cridhe ball-chritheach, no bhi 'na shaor dhuine do'n diabhul, le coguis loisgte agus cridhe Adameint: Ach cha'n 'eil a' chùis mar sin; feudaidd sibh a ghradhachadh,* agus mar so eagal a bhi oirbh mar an ceudna. Seadh, bu choir dhuibh e bhi oirbh, ged bu naoimh sibh do'n inbhe a's airde. Faic Salm

exix. Mat. x. 28. Luc. xli. 5. Eabh. xii. 28, 29. Ge do chaidh sibh thar doimhne mhor na feirge, air dhuibh a bhi ann an Iosa Criosd, gidheadh is reusanta gu'n eriothnaicheadh bhur eridheachan, 'nuair a dh' amhairceas sibh air bhur n-ais orra. Tha bhur peacadh fathast a' toilltinn feirge, eadhon mar pheacanna chaich: agus b' uamhasach a bhi ann an amhuinn theine, ged bha sinne le miorbhuil air 'ur dion uaipe air a leithid do dhoig as nach b' urrainn dhi dochann a dheanamh dhuinn.

Ri leantuinn.

Notes and Comments.

"Death Cannot Sever."—We have had something to say on this book in our last and present issue. In an editorial note in *Life and Work* (the organ of the Church of Scotland) we have the following: "This is the title of a new book by Dr. Norman Maclean, one of our most distinguished ministers, whose devotion to the truth, and to the Church of Jesus Christ as the only hope for the world, is beyond question. The work has caused widespread interest and not a little uninformed criticism, which is to be deprecated. There are few more competent to deal with the views expressed in the book than Professor W. P. Paterson, and he has kindly agreed to write an article for *Life and Work* on the subject. It will appear in the January issue." We wonder if the Editor has read the book.

Expense of Roman Catholic Schools in Scotland.—

Recently, in answer to a question put in Parliament, Sir G. Collins, Secretary for Scotland, gave some interesting information. The total expenditure by Scottish education authorities, he said, to the end of the financial year 1930-1 on the purchase of Voluntary Schools of all types transferred in pursuance of the Education (Scotland) Act, 1918, was approximately £771,000. Nearly all this sum was in respect of Roman Catholic schools,

but without a special inquiry he was unable to state the precise amount, or how much had been paid by way of rent for schools not purchased outright. The cost of providing new Roman Catholic buildings and additional accommodation at existing Roman Catholic schools was estimated at £1,335,000. The corresponding figure for schools other than Roman Catholic was £6,354,000.

Jehovah's Witnesses.—This is one of the names of the Russellites, the wandering stars of the religious world. The number of aliases under which the advocates of this insidious and dangerous teaching labours is one of the marvels of modern religious history. The various designations are cunningly chosen to impress the unwary but for sheer impudence surely "Jehovah's Witnesses" crowns them all. They are becoming bolder as time goes on. To begin with their literature was hawked through the country by so-called poor students who were in need of funds to study. Now they are appearing in the correspondence columns of the northern press. The northern representative of Russellism made a poor show but he was helped by more subtle penmen from the south and over the Border. They were ably exposed by correspondents in the "Northern Chronicle" (Inverness) who showed that they knew what they were writing about. Much is made of the year 1914 in the Russellite programme but as one has truly said it looks like that that year will be remembered as one on which Satan paid a special visit to this poor world of ours. One of the correspondents aptly quoted and applied to these so-called "Witnesses of Jehovah" the words of the Apostle to the Corinthians—"Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ (II. Cor. xi. 13).

Second Volume of Rev. Lachlan MacKenzie's Works.

—This volume which contains original matter not hitherto published is still available and may be secured from "The Courier" Office, Inverness, or from Mr. Grant, 4 Millburn Road, Inverness, price four shillings post paid.

As there are still some who have not been able to secure a copy of the first volume on account of the demand exceeding the supply the publisher is offering to any one who has a copy of the first volume and who returns it post paid a copy of the second volume in exchange. If any of our readers wishes a copy of this new book in exchange for the first volume they should immediately take advantage of this offer.

Literary Notice.

THE OXFORD MOVEMENT EXPOSED by the Rev. THOMAS HOUGHTON, London. *Gospel Magazine* Office, 23 Bedford Street, Strand, W.C.2. Price, 1/6.

Mr. Houghton, the Editor of the *Gospel Magazine*, has given an excellent and interesting account of the Oxford Movement that was so disastrous to the Protestant interests of the Church of England. For those who have not time to study Mr. Walsh's standard book on the subject this will form a most convenient handbook in view of the centenary of the Movement next year. Mr. Houghton has been able to cram a great deal of information into his fifty odd pages. "In many instances," he says, "the plainness and simplicity of services have been departed from in order to attract larger numbers. This, however, is unwarranted by Scripture, and despite these changes churches are now comparatively empty. For ourselves we regret that the Reformers did not abolish both surplice and gown and arrange that the minister should minister in his ordinary attire. If a cleaner sweep of such things had been made we might have been saved all the controversy about Mass Vestments. By the use of surpliced choirs and musical services Evangelicals are unconsciously training their congregations to be at home in Anglo-Catholic churches We would venture to ask what Scripture ground can be given for surpliced choirs consisting of unconverted men and boys." To which we respond by a hearty amen.

Church Notes.

Communions.—January—Last Sabbath, Inverness. February—First Sabbath, Dingwall; second, Portnalong. South African Mission—The following are the dates of the Communions :—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

Induction at Glasgow.—The Southern Presbytery met in St. Jude's Free Presbyterian Church on Wednesday, 7th December, for the purpose of inducting Rev. R. Mackenzie, M.A., to the pastoral charge of St. Jude's rendered vacant by the decease of the Rev. Neil Cameron. The Rev. James MacLeod, Greenock, conducted divine worship preaching an appropriate sermon from Acts xx. 28—"Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the Church of God which He hath purchased with his own blood." Thereafter the Rev. Neil Macintyre gave a brief narrative of the proceedings in connection with the call to Mr. Mackenzie. The Rev. James A. Tallach then addressed the questions usually put to ministers at their induction which being satisfactorily answered and the Formula being signed Mr. Mackenzie by prayer was inducted to the pastoral charge of St. Jude's by the Rev. D. Beaton in the name of the Presbytery. Mr. Beaton then addressed the newly inducted pastor and Mr. Macintyre the congregation in brief addresses. The proceedings were conducted in a way befitting the solemn occasion and the crowded congregation gave rapt attention throughout.

We wish Mr. Mackenzie every encouragement from the Lord in the responsible charge to which he has been called and pray that his labours in his new charge may be owned and acknowledged by the divine Head of the Church.—Neil Macintyre, *Clerk of Southern Presbytery.*

Opening of New Church at Elgoll.—The new building at Elgoll was opened for public worship in October. Our people there have now a comfortable place of worship and are to be commended for their zeal in getting it built so quickly.—D. M. M.

Acknowledgment of Donations.

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

Sustentation Fund.—A. A. McL., Leverburgh, 5s; Mrs D. C., Dunvegan, 6s; Mrs H. N., Fort William, Ontario, 15s 9d; Mrs H. C., Kingussie, 10s.

Jewish and Foreign Missions.—Anon, Comrie, £1; Anon, "Argyll," 10s.

The following lists have been sent in for publication:—

Braes (Skye) Church Building Fund.—Rev. D. M. Macdonald, Portree, acknowledges with grateful thanks the following donations:—Miss K. A. N., 10s; Mrs R., Edinburgh, £2; D. McA., Inverness, £3 (not Collecting Card as previously acknowledged). For Congregation purposes the sum of £3 from Mrs R., Edinburgh.

Dingwall Congregation.—Mr. Kenneth Matheson, Dingwall, acknowledges with sincere thanks a donation of £10 from "A Friend, Glasgow, in memory of happy days in Dingwall," for Dingwall Congregation Sustentation Fund.

Elgol (Skye) Church Building Fund.—Mr. James MacKinnon, Elgol, acknowledges with grateful thanks the following donations:—Collecting Card per Mr. Norman Robertson, Drynan, £2 15s; Mrs P. McK., Elgol, 10s; P. McL., Strathaird, 10s; M. McL., Strathaird, 5s; A. McD., Sluganan, 5s.

Greenock Manse Purchase Fund.—Rev. James McLeod acknowledges with grateful thanks the following donations:—Collecting Card per M. McAulay, Geocrab District, £3 13s 6d; Friend, Lairg, 10s; M. F., Dornoch, 10s; D. M., Glasgow, £1; Collecting Card per Mr N. Shaw, Dunoon, £2 7s 6d; Collecting Card per Mr M. Mackinnon, Stocknish, £9 6s; Collecting Card per Mr J. McLeod, North Arnish, £3 14s; Collecting Card per Mr E. Morrison, Kyle Scalpay, £3 18s 3d; Nurse L., £1; C. M., Glasgow, £1; Collecting Card per Neil McLean, Cairnglass, by Inverness, £9 10s; Friend, Laide, in appreciation of a sermon preached at Laide, 10s; "From a friend in loving memory of the late Rev. Neil Cameron, Glasgow," £50. The following per Mr John Urquhart, Greenock—Friend, Greenock, £1 10s; Friend, Glasgow, 5s.

Lochbroom Congregation.—Rev. D. N. MacLeod, Ullapool, acknowledges with sincere thanks a donation of £11 (Exchange = £9 9s 9d) from Mr and Mrs McD., Opoho, Dunedin, New Zealand, on account of the Lodibroom Sustentation Fund.

Plockton Church Building Fund.—Mr A. Gollan acknowledges with grateful thanks the following donations:—Collecting Card per Mr Kenneth Matheson, Dingwall, £7 7s 6d, and Applecross Coast, £3 7s 6d; Miss A. McA., Glasgow, £1. The following per Mr D. Matheson, Missionary—Mrs McK., Achintee, £1; Miss McD., Glasgow, 10s; Miss G. M., Edinburgh, £2.

Rogart Church Building Fund.—Rev. F. McLeod, Evelix, acknowledges with sincere thanks the following donations:—Friend, Dornoch Congregation, £2; Mrs M., 10s; Matron M., Oban, £1 10s, per Mr M. Fraser, The Mound.

St. Jude's Congregation, Glasgow.—Mr Neil MacLeod, Treasurer, acknowledges with sincere thanks the following donations on account of St. Jude's Sustentation Fund:—E. McD., £1; A. F., 10s; E. C., £1.

Uig (Stornoway) Manse Building Fund.—Rev. R. McInnes, Uig, acknowledges with grateful thanks the following donations:—Friend, Stornoway, per General Treasurer, 10s; Miss McL., Glasgow Eye Infirmary, £5; Ebenezer, Tarbert, Harris, £3; Collecting Card per Wm. Sim, Inverness, £7 10s; F. P. Congregation of Stornoway, £61 15s; Mrs C. M., Box 377 Simcoe, Ontario, per General Treasurer, 10s 6d. The following per Mr N. Mackay, Treasurer, "County Angus," £2; Psalm cxxxiii. (Bayhead Postmark) 7s 6d; J. McK., Stornoway, per Mr D. MacSween, Missionary, 5s.

South African Mission—Clothing Fund.—Mrs Miller, Westbanks Terrace, Wick, acknowledges with sincere thanks a donation of 24s from five Friends, Portree. Rev. John Tallach acknowledges the following with grateful thanks—Miss M. McP., Dingwall, 10s, and Mrs McP., Helmsdale, 10s for South African Mission.

The Magazine.

Subscriptions.—Mrs A. Campbell, R2D3, Brattleboro, U.S.A., 5s 4d; Mrs Campbell, Mossfield, Banavie, 3s 9d; Mrs Cattenach, Kingussie, 5s; Mrs I. Grant, Recharn, Lochinver, 12s; John Graham, Balchladich, Clashnessie, 1s 2d; Miss J. Munro, Craigton Cottage, North Kessock, 3s; A. Mackenzie, Tulachard, Plockton, 1s 10d; Alex. Mackenzie, Durnanurck, Dundonnell, 4s; Mrs A. McInnes, Badcall, Scourie, 5s; Neil McLean, Skiniden, Skye, 2s; D. McLeod, Onoway, Alberta, Canada, 4s 6d; Mrs MacGregor, Quarry, Redcastle, 3s 9d; F. Macdonald, Ardhislaig, Lochcarron, 14s; Rev. R. Mackenzie, St. Jude's, Glasgow, 7s 6d; M. Mackenzie, M.A., Wick, 7s 6d; Mrs MacSween, 2 Laxdale, Stornoway, 7s 6d; J. A. Mackenzie, M.A., Greenock, 7s 6d; M. McLeod, Drynoch House, Cullicudden, 2s; Mrs Thom, 39 Rose Crescent, Perth, 10s; A. K. McLennan, Box 224 North Adams, Mich., U.S.A., 5s 5d; D. M. McLennan, 605 Palk Buildings, Des Moines, Iowa, 5s 5d; Capt. D. McIsaac, 18 Cardigan Terrace, Heaton, Newcastle, 3s 9d.

Free Distribution.—J. McIver, Scorraig, Dundonnell, 10s 9d; Rev. R. Mackenzie, M.A., Glasgow, 10s (Total to date, £13 10s 2d).