

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 Secession of 1733.

### I.

ON 5th December, 1733, the Secession Fathers—Ebenezer Erskine, William Wilson, James Fisher and Alexander Moncrieff met at Gairney Bridge, which lies on the Great North Road between Edinburgh and Perth, three miles from Kinross, and after some time devoted to prayer, they formed themselves into a Presbytery. There were also present Ralph Erskine and Thomas Mair who, while in sympathy with the Four Brethren, had not yet cast in their lot wholly with them. The most noted of the Four Brethren was Ebenezer Erskine whose famous sermon before the Synod of Perth and Stirling brought about the deposition of these Brethren from the ministry of the Church of Scotland and shook it to its foundations. It was the first serious disruption in the Church of Scotland and was destined to play a very important part in the religious life of Scotland. The causes leading up to the Secession of 1733 were many. At the Revolution Settlement a considerable number of ministers were admitted into the Church whose allegiance to Presbyterianism and the doctrines of the Confession was cold and lifeless. As years went on Moderatism, nourished in a congenial atmosphere in the high places of the nation and of the Church, grew stronger and began to lay its cold hand on the evangelical piety of the most loyal and faithful supporters of the Presbyterian heritage won at such a tremendous cost during the Covenanting struggle. The restoration of Patronage by Parliament in 1712 was the beginning of sorrows for the

Church of Scotland. By the law of patronage it was provided that if the patron did not exercise his right of presenting a minister to the parish within six months when a vacancy occurred the Presbytery should (*jure devoluto*) take measures for inducting a minister to the parish. In the case of presbyteries which were opposed to patronage it was usual to pass on this right to the people; in other cases, however, the Presbytery took the place of the patron and their presentee might be far from satisfactory to the people. Owing to the diversity prevailing in connection with such settlements it was deemed advisable by the Moderate section in the Church to have a law passed with the ostensible purpose of having uniformity in the appointment of ministers to vacant charges. In 1731, therefore, an overture was brought before the Assembly and was ordered by it to be sent down to presbyteries under the Barrier Act. By this overture it was proposed that the election of a minister for a vacant parish should belong only to the elders and Protestant heritors; in the royal burghs, to the magistrates, town council, and elders. After the election the person elected was to be proposed to the congregation, to be by them either approved or disapproved. If the congregation disapproved of the choice of the heritors and elders they were to lay their reasons before the Presbytery by whose determination the calling and the entry of the minister should be concluded according to the rules of the Church (Act VIII. of Assembly, 1732). This Act took away the liberty of the people in the election of ministers and gave it to the heritors and elders. It was not required of heritors that they should be members of the Church. They might be Episcopalian or anything at all provided they were Protestant. When the Assembly met in 1732 forty-nine presbyteries reported—thirty-one presbyteries rejected the overture; six approved of it being passed into a law; twelve gave their sanction to it on condition that certain material amendments, which they suggested, should be adopted; eighteen presbyteries sent no report. The Assembly by a logic that suited the ruling party in the Church came to the strange conclusion that the presbyteries which did not report were

favourable to the overture—a decision which called forth the following criticism from the historian of the Secession: “Whatever portion of wisdom the Assembly of 1732 possessed, it did not appear to be that which cometh from above, neither could it be said of it that it was peaceable or without partiality or full of good fruits”—a criticism which will be endorsed as eminently just by all who know the history of the case. Several ministers, among them Ebenezer Erskine, and elders protested against the passing of the Act but the Assembly refused to enter their protest on the record. At this Assembly a number of representations embodying certain grievances were presented but no satisfaction was given. The ruling party meant to carry everything before them and were blind enough not to see where their high-handed policy was leading them. Another event that caused a good deal of heart-burning was the proceedings in connection with the settlement of a minister at Kinross. A call had been given by the people to a Mr. Francis Craig but another person, Mr. Stark, had received the presentation. As Mr. Stark had scarcely a single vote the Presbytery of Dunfermline refused to ordain him. The Commission of Assembly, however, appointed a Committee to proceed to Kinross and ordain him. Both the presbytery and the parishioners protested against this high-handed action but their protests were rejected. When the Assembly met the following year (1733) those who refused to ordain Mr. Stark were summoned to the bar and rebuked and the Presbytery was commanded to encourage and strengthen the hands of Mr. Stark in the work of the ministry and the members were instructed to appear before the Commission in August and report as to their obedience and the Commission was authorised to inflict the highest censure of the Church on such as should be disobedient. Such is a brief account of the condition of things in the Church preceding and immediately following the date when Ebenezer Erskine preached his famous sermon at Perth on 10th October, 1732. The Synod of Perth and Stirling met that year in St. John's, Perth. The Church is famous in Scottish ecclesiastical history as that in which John Knox delivered one of his rousing



sermons which set his hearers on fire. Ebenezer's sermon was also to set the hearts of some of his ministerial hearers on fire but it was with the fire of indignation. He preached from the text: "The stone which the builders rejected is become the head of the corner" (Ps. cxviii. 22). The sermon is contained in vol. I. of his *Works* (1871). It consists of about 30 of our Magazine pages. The preface to the published sermon opens as follows: "The following sermon gave occasion of three days' warm debate in the reverend Synod of Perth and Stirling, and has been the subject of much talk and speculation since that time." "The author's design," it is further added, "in pitching and preaching upon that text, was what he could to raise the glory of the blessed Corner-stone, to set up the corruptions of the Jewish builders as so many beacons, that builders of our day might beware of them, and to cast in the small mite of his testimony against what, to him, appears as injury done, either to Christ personal or mystical." He then offers his *apologia* for the manner in which he dealt with certain controversial matters in the sermon. "If any think," he writes, "upon the reading of the following discourse, that there is too great freedom used with respect to the present steps of defection; let them remember, that there is now no other way left to bear testimony against such things, but by warning the world against them from press or pulpit; representations and petitions from ministers or church members at the bar, being utterly disregarded, and no access to enter any protest or dissent against these proceedings in the public records, for the exoneration of conscience, or the information of our posterity, that such things did not pass in our day without a struggle and testimony against them. If any of the author's friends and well-wishers be afraid of further trouble to him, upon the account of this sermon, let them know, that, through grace, he chooses rather to suffer with the oppressed members of Christ, than to enjoy all the ease and pleasure of those who oppress them in their spiritual liberties; which, being the purchase of a Redeemer's blood will be reckoned for before the scene be ended. Hebs. xi. 24-26; I. John iii. 16; II. Thess. i. 6, 7."

(To be continued.)

## **The Potter.**

Only a piece of common clay,  
A shapeless lump of earth;  
But in that clay the potter sees,  
A vase of priceless worth.

He takes it, puts it on the wheel,  
Then with his skilful hands.  
He gently moulds it to His will,  
Till earthen vessel stands.

A vessel beautiful in form,  
Though still of mud-brown hue,  
Far from the perfect, beauteous vase,  
The potter has in view.

The drying process has to come,  
Long hours in heated air;  
Then coating, painting, glazing, too,  
Each done with utmost care.

But ere the vase is fit for use,  
It has to pass through heat—  
No gentle heat, but furnace fierce,  
To make the work complete.

Until the fire its work has done,  
No colours can be seen;  
All is dull and ugly red—  
The glaze, too, has no sheen.

His handiwork the potter takes,  
According to his plan;  
And shuts it in the furnace hot,  
For days unseen by man.

At length, the fiery ordeal o'er,  
The door is broken down;  
And from the oven he brings forth  
A vessel of renown.

No resemblance now to common clay,  
But for his use made meet.  
Perfect—in colour, glaze, and form,  
The vessel stands complete.

O thou, who art the Potter great,  
And we the lumps of clay,  
May we be plastic in Thy hands,  
That thou may'st have Thy way!  
—M. E. A. in *Gospel Standard*.

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### A Useful Book.

THERE has recently been published by the Protestant Truth Society, Cranley House, 31 Cannon Street, London, E.C.4, a book entitled:—"Rome's Fight for the British Throne," by Albert Close, which should be on the bookshelf of every English-speaking home in the British Empire. Indeed, as a revelation of the diabolical methods of intrigues, machinations, and plots pursued by the Pope and his Jesuitic agents in this and other nations during, and since, the War, it deserves to be translated into all languages. In view of the fact that it is an invaluable depository of most useful and instructive information in this connection, one can say without hesitation, after a most careful perusal of its astounding contents, that every reader of the *Free Presbyterian Magazine* should purchase a copy.

For instance, the fact that the author reveals that His Majesty, King George V., is mainly responsible for the appointment and retention of an Envoy to the Vatican, ought to be enough to whet the appetite of every real Protestant for a perusal of the book. It further reveals the fact that "King George has been trained from childhood in an Anglo-Catholic atmosphere," and that Cardinal Bourne dines occasionally at Buckingham Palace and is a welcome guest there. While there are many revelations in the book regarding Rome's nefarious attempts to hasten the

downfall of the British Empire during and since the War, the following quotation will suffice for the purposes of this brief review:—"A tremendous movement is on foot to do away with the Protestant safeguard to the British Throne, but so completely is the British Press dominated by Rome that nothing is allowed to appear in the great daily newspapers of Britain. Rome certainly has captured the Press of the two great newspaper magnates—Lords Rothermere and Beaverbrook, *i.e.*, the *Daily Mail* and *Daily Express* groups. It is estimated that three quarters of the Editors, Sub-Editors and Reporters on the staffs of the News Agencies and great newspapers are Roman and Anglo-Catholic; hence the manipulating of all news disclosing Rome's secret activities."

My advice to every reader of the *Free Presbyterian Magazine* is, purchase a copy, read it, and then circulate it. Furthermore, let the praying people among these readers be ceaseless in their supplications to the Most High that He would hasten the complete destruction of the most abominable caricature of Christianity that even the fertile intellect of Satan ever devised. The price of the book is 2s. 6d. per copy, post free, 2s. 10d. —A Reader.

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## **The late Donald MacCallum, Elder, Kames.**

IT is with sincere regret that many of our people will have learned of the death of Donald MacCallum, late of Kames. Those who knew him most intimately, however, will not sorrow as those who have no hope. He was a sheaf fully ripe, being in his ninety-fifth year when he was called home. He had been a member in full communion, first with the Free Church, then with the Free Presbyterian Church, for over sixty years. During that long period, the Church in Scotland passed through times of severe sifting, but Donald's faithfulness to his Lord was never in question.

Mr. MacCallum was born at Deargbhruaich, in the parish of Kilfinnan, in the year 1838, so that he was five years old when the Disruption took place. His father was a farmer in the district. Donald, as he grew up, followed the same calling, renting several farms at different times in the district of Cowal. At the age of sixty he retired to Kames, where he died on 3rd April, 1933.

His parents were both God-fearing persons, who evidently brought up their children in the fear of the Lord. Family worship, morning and evening, was regularly observed, and sound doctrinal instruction imparted by the aid of the Shorter Catechism. Under these religious advantages Donald grew up a seriously-thinking young man; although he would be the first to acknowledge that such seriousness, though commendable in itself, was no true substitute for a new heart, which is the essence of godliness. These serious impressions, however, were considerably deepened by an incident which occurred while Donald was still a lad under twenty years of age. He was riding home one stormy night and had reached a lonely stretch of moorland road, flanked on one side by a wood. The blackness of the night was suddenly pierced by an unusually vivid flash of lightning, which came so close as to singe the hair on the horse's neck, and, continuing on its way, smashed in pieces a tree just at the roadside. It was evidently as a result of this alarming incident that our late friend realised, as never before, the desperate seriousness of his being suddenly called to account before the Judge of all, while still in an unregenerate condition. That flash of lightning, by the blessing of God, impressed upon his mind his immediate need of a saving change. What if it had been the messenger of death? It might well have been! God, sin, and eternity were now solemn realities to Donald MacCallum, and further delay in a Christless condition he felt to be not only dangerous and foolish, but sinful in the highest degree. From that time an interest in Christ became an absolute necessity to him, and he sought earnestly for it.

It was some time after this, while he was out on the hill, that the word came to him which gave him liberty. Donald's

after life is sufficient testimony to the gracious quality of that experience. From then onward, whilst not neglecting the claims of his lawful calling in the world, and the various duties of his station, his real interest lay in the cause of Christ, and the glory of His Name. No one, even the most careless, could be long in Donald's company without discovering where his heart lay. The prosperity of the cause of Christ made him rejoice: news of adversity saddened him even to tears.

As a young man, his mother said of him: "I have two sons in the ministry, but the best minister of the three sits at the fire side." In support of his mother's opinion the following incident, among many, might be related. As he was one day going his rounds with the milk cart, he was met by a man of the district whom he knew well. In the course of conversation the man said: "Well, Mr. MacCallum, I've decided to stop going to church altogether. I never got any good out of it and I'm thinking it's just a waste of time."

"Well, John, I was just thinking you're very impatient. Don't we read in the Scriptures of one who lay for thirty-eight years waiting for a cure, and Christ healed him at last; and you're not nearly that long waiting." The man continued to come out to Church, and it is reported on credible authority that the Word was savingly blessed to him before he died.

Donald MacCallum was a man of sterling character, who ever loved peace, but who was prepared to do battle when peace could no longer be maintained without violating conscience. He was an exceedingly prudent, and well-informed man, who seriously considered the state of religion in his own day, and weighed well his personal duty thereto. Having decided on a course of action, he possessed great tenacity of purpose in carrying it into effect. He never made boastful promises which he afterwards found it convenient to forget, but spoke rather by deeds than by words. In this connection I might relate a conversation which took place between the late Rev. N. Cameron and another elder. They were discussing the position of the church in Kames about the year 1892, and the possible

support which the movement, afterwards known as the Free Presbyterian Church, might be expected to get. "Well," the elder said, "I'm sure of . . . and . . . (naming two other elders) and you can count on myself, but I'm not so sure of Donald MacCallum. He does not say much." Mr. Cameron replied: "If there is one amongst you all that I am sure of, it is Donald MacCallum." Subsequent events have proved that Mr. Cameron's judgment did not err.

The real test of Donald's faithfulness came when the constitution of the Free Church was altered by the passing into law of the Declaratory Act. As the result of that measure, the Free Church of 1892 found it necessary to change her name, so as to preserve her identity and protect her creed. The new name adopted by those refusing to remain under a vitiated constitution was "The Free Presbyterian Church of Scotland."

Mr. MacCallum was an elder in the Free Church prior to 1893. At his ordination he had solemnly vowed to maintain the constitution of that Church to the utmost of his power—vows which he ever considered it an honour, as well as a duty, to keep inviolate. In the estimation of such a man the mere change of a name was of little account, so long as the principles of truth were preserved and promoted. In this judgment our late friend differed very considerably from some modern ecclesiastics to whom a name seems to be all-important, and a vital principle of little account.

The cause of truth was well supported in the district, and when a congregation came to be formed in Kames, Mr. MacCallum took a leading part in the movement. The church and manse were the first buildings to be erected in connection with the Free Presbyterian cause in Scotland, and the whole expense was met without outside help. Where there are gracious people the cause of Christ will never lack willing and generous support. There were six elders besides Mr. MacCallum who were like-minded with himself on the "Church question," all of them wise, God-fearing men. They all predeceased him, and now he has followed them—the last of a goodly company.

Throughout a life-time of forty years the Kames congregation has seen many changes and experienced some bitter disappointments, but in the goodness of the Lord they always had a reliable friend in "Uncle Donald," as he was affectionately called. He never failed them—calm, wise, resolute, what a tower of strength such a one is in a congregation! What a breach his removal makes!

Mr. MacCallum enjoyed robust health until within a few weeks of his death. He was confined to his bed for about ten days before the end came. Although he never married he was surrounded by those who counted it an honour and a pleasure to wait on him in the smallest detail up to the last. We extend our sincere sympathy to his one surviving sister, and to his other relatives.

I can perhaps best express the feelings of those who were about him on his death bed in words which he himself used in reference to the death of his mother, who was ninety-eight years old when she died. When some one remarked on her great age, as if that were some consolation for her removal. "Yes," he replied, "she was a great age, but we were by no means tired of her." I felt it a great privilege to be able to visit him during the last few evenings of his life. On one of those occasions he wished the last three verses of the sixteenth psalm to be read and sung. It will be a fitting conclusion to this notice to quote the last of these verses:—

"Thou wilt me show the path of life :  
Of joys there is full store  
Before Thy face; at Thy right hand  
Are pleasures evermore."

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God accepts the will for the deed only where the impediments and hindrances are impossible to be removed.—*Richard Sibbes.*

The devil's faith cannot save us, no more than it can save him.—*Henry Smith.*

Christ is the native subject on which all preaching should run.—*James Durham.*



## **The late Rev. John Maclachlan, Bayhead, North Uist.**

THE cause of Christ in general and the Free Presbyterian Church in particular have been deprived of a true friend and faithful labourer in the removal of the Rev. John Maclachlan, North Uist. Mr. Maclachlan was born about the year 1876 in the Fort-William district, his father being a merchant in that town. He had the sad experience of losing both parents at an early age, a loss which could only be made up in measure by the relatives under whose care he was brought up.

Our late friend came to Glasgow when about the age of 20, and entered the warehouse of Mann Byars where he rendered faithful service, maintaining his acquaintance with the firm, after resigning his post, and retaining the respect of all connected with the warehouse to the end of his life. Soon after he began work in Glasgow he became an adherent of St. Jude's and the Holy Spirit, whose glory is it to make the Word effectual unto salvation began to teach our friend the stern realities of sin, death, judgment and his absolute need of a saving change. In connection with this blessed work in the understanding and conscience of John Maclachlan, Rev. Neil Cameron used often to tell a very remarkable incident. Quite unexpectedly he missed John from the place in the church which he used to occupy regularly and Mr. Cameron was quite at a loss to account for his giving up coming to the means of grace. Obtaining an opportunity, he remarked to a friend that John Maclachlan had ceased coming to St. Jude's; he was told that John was at every service. Mr. Cameron then discovered that there was not only a change in John's view of sin, of righteousness and of judgment, but a sudden change had come upon his outward man. His hair had turned white in a very short space of time, and it was Mr. Cameron's firm conviction that his mental agony in being brought from darkness unto light and from the power of Satan unto God had so affected his physical appearance that the watcher for souls in the pulpit

failed to identify one, to whom his preaching was as life from the dead.

That the change was permanent and saving, no one who knew John Maclachlan could have the least doubt. He retained his abhorrence of sin in all its forms, from the first day to the end. His mind was kept remarkably alive to the evil of sin and he hesitated not to rebuke sin in others as he sought to have it subdued in himself. One felt, when he prayed or gave a discourse, that he had been taught by the Holy Spirit regarding the person, work and power of our Lord Jesus Christ. Our friend was a man of fervent prayer and excelled in this duty more than in any other. His prayers in public were remarkably edifying, lively and savoury, and in our opinion, formed the main avenue of his whole-hearted service to the cause of Christ on earth.

Mr. Maclachlan became a member in full communion in St. Jude's in May, 1907, and was elected and ordained a deacon in May, 1911. He will be long remembered in our Glasgow congregation as a most painstaking and conscientious office-bearer; few ever exceeded him in humble, earnest and willing efforts to promote the prosperity of the cause. Before he became either a member or a deacon, his mind was led to the work of the ministry. We first made his acquaintance as a student in the Glasgow High School Evening Classes in 1904, where he commenced the study of Latin and English. He struggled hard during many years to fit himself for the University and it was sheer grit and perseverance that gave him ultimate success.

The Southern Presbytery accepted him as a student, I think, in 1913. He performed useful service to the Church during the War years, owing to the successful appeals for exemption from military duty. Having finished the usual University course, he studied divinity with Rev. D. Beaton from 1919-1922. Transferred from the Southern to the Western Presbytery, he was licensed in Stornoway, to preach the gospel and, thereafter,

accepted a call and was ordained and inducted to the North Uist congregation, where he laboured for eleven years. We do not claim any great erudition for our friend; he was not a brilliant scholar in any sense of the term; neither had he outstanding gifts as a preacher. We hold, however, that he was a faithful servant, labouring diligently to the utmost of his power in Christ's vineyard, and doing everything he did as unto the Lord. Both as a student and as a minister, he excelled in pastoral visitation. There was none among us comparable to him in this duty, or who could do so much of it without complaining of fatigue. We were told he walked over 20 miles in one day, about 3 weeks only, before his death, taking worship with the sick and infirm, all forgetful that he himself was suffering from a disease that would soon end his earthly career. The Great Day alone will reveal his sympathy and kindness to the sick and the needy.

A friend informs us that Mr. Maclachlan had a habit peculiar to himself of scanning the *Glasgow Herald* for notices of marriages of prominent people and sending a copy of the *Free Presbyterian Magazine* to them with a booklet on the Sabbath. In many cases correspondence ensued and friendships were formed.

John Maclachlan was not the man to complain of illness though his health was much impaired during the last few years of his life. Acute kidney trouble was wearing him out, and no one knew anything about it, till he fainted in the pulpit two Sabbaths or so before his death. He was not long confined to bed; a fortnight sufficed to wear out a man who had worn himself out in his unselfish labours. He was called away to his eternal rest on Friday, 4th August. Owing to the want of steamer facilities, only two members of the Outer Isles Presbytery, Mr. Murdo Martin, Northton and the writer were able with other friends to cross over from Harris for the funeral on Monday. The day was very wet and stormy, but the church was crowded at the time of service with people of all denominations who braved the severe weather to show their last

respects to Mr. MacIachlan. His remains were laid to rest in Kilmallie cemetery, near Fort-William, on the following Tuesday. The ministers who had received word in time and were able to be present were, Revs. Ewen Macqueen, Neil Macintyre, James Macleod and D. A. MacFarlane. There is no doubt in our mind but that Rev. John MacIachlan has entered in within the vail, to receive from the mouth of the Divine Master: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

The sympathy of the whole church goes out to the North Uist congregation in their forlorn and pastorless condition, also to his brother Mr. Duncan MacIachlan and his cousin, Miss Macmillan, Fort William. He who carried them all before a throne of grace is now no more. May the Chief Shepherd provide according to His compassion for those who are as shepherdless sheep, and make up their loss out of His infinite fullness. The Lord is removing the faithful and leaving our families and congregations desolate. "And it came to pass that when they had made an end of eating the grass of the latter growth after the king's mowings, then I said, "O Lord God, forgive, I beseech thee: By whom shall Jacob arise? for he is small" Amos. vii. 2.

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## **The Rev. Dr. John Kennedy Dingwall, on Hymns.**

A Speech delivered in the Free Church Assembly of 1872.

**I** CANNOT refrain from protesting against the proposal to adopt the hymns recommended as part of our future manual of praise, and stating as briefly as I can the grounds on which I do so. I am one of a considerable number in our Church who object on principle to the use in the praise of the sanctuary

of any uninspired compositions, and we think we are entitled to have some consideration shown for our convictions, and a satisfactory reply given to our arguments, if that be possible.

In one of the reports of the Hymn Committee, the principle is laid down that the Church is as free in the service of praise as in that of prayer or preaching—that there is no restriction to an inspired manual in the one case any more than in the others. Now surely these two positions cannot be disputed—1. That in order to concerted singing there must be a manual of praise. The materials of praise must be prepared beforehand, and be known by those who are to sing together; and 2. That the Lord once met the need of such a manual by providing the book of Psalms. The Church needed such a manual, and the Lord gave it. I suppose no one will dispute that not only are the Psalms inspired compositions, but that they were gathered into a book by divine appointment, and under divine direction; and that therefore the book, as a manual of praise, is, in that form and with that intention, a gift from Christ to His Church. As such He spoke of it, and as such He used it.

Did not the same necessity exist in the case of the New Testament Church? And did the Lord not meet it? Was he less gracious than of old.? We cannot think so. How, then, are we to account for the want of a New Testament book of psalms? To this question some reply, "He provided a manual for all ages in the Psalms of David;" and others, "He left the Church free, to use uninspired compositions under the new dispensation." Which of these answers is the correct one?

As to the latter, it can only be an assumption incapable of proof. All that can be said in support of it is, that as the Lord gave no inspired psalmody in the New Testament, it is therefore His will that the Church should prepare one for herself. It cannot be affirmed that there is any hint to that effect in Scripture, or that there was any promise given of such special

assistance in the service of praise that the manual of praise given of old might be dispensed with. It must be maintained that the Old Testament Psalmody was not intended for the New Testament Church. And this must be proved ere it can be made out that the Church is free to prepare a manual of praise. This, I venture to affirm, can never be proved. I therefore take my stand on that other position, and I ought to be able to make it good against all attacks.

A manual of *praise* there must be; there is no necessity for a manual of prayer or preaching. An *inspired* manual of praise is needed. This could be shown from the nature of the service, and is proved by the fact that the Lord once gave it. This service is the most spiritual, and therefore the most difficult of all. It is so unselfish and heavenly, and we are so selfish and earthly, that we require in order to it very special help from God. I am called to special carefulness in addressing to God my thanksgiving and adoration. I am in the presence of God, and I am looking on His majesty and glory. In order that I may fitly speak to Himself of His great name, I must get my words from God. I need to have words which I know are according to His mind, which I am sure He can bless, and which are perfectly fitted to excite and express the feeling which is becoming. While I am on the earth, and attempting to anticipate the service of heaven, and to sing with the choir there, I must have my words dictated to me. I am but lisping yet. I require my Father to put words into my mouth. I can pronounce only after Him.

In His case, for His own honour, and in His tender mercy to His Church, the Lord gave a psalmody of old. True, it was given under the former dispensation; but could not the Lord then give what would be suitable for all ages. Can men uninspired do now better than He did then? Does not the completeness of it prove that it was not to be superseded? What view of God's character is not unfolded in the Psalms? What aspect of His providence is not presented in them?

What special dealing with His Church, individually or collectively, is not celebrated? What phase of spiritual feeling, from the deepest groan of agony and hopelessness to the highest ecstasy of triumphant joy, is not expressed? And have we not in the Psalms the grand facts of redemption in the historic form? The coming, the death, the resurrection, and ascension of Christ are set before us in the form in which it is meet the New Testament Church should sing of them. If we have this psalmody from the Lord's own hand, if it be complete, and if it presents the materials of praise in the form best adapted to our circumstances, what more do we require? This sufficed for the Old Testament Church, and with all the light of the New Testament shining on its songs, it ought surely to suffice for us. In heaven the song of Moses is also the song of the Lamb. There has been no change in the Church above. They sung before, and they sing now, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy! for all nations shall come and worship before Thee; for Thy judgments are made manifest." This is the song which they were and are singing in the Church above; and when it is given us, we find it of an Old Testament strain and in Old Testament words. Let there be a corresponding continuity of song in the Church on earth.

I am quite aware that this argument, if valid, would confine us to the exclusive use of the Psalms of David. But I would count that restriction no bondage. It may be said "There are inspired songs outside the book of Psalms throughout both Testaments;" and it may be asked, "Would it not be well to have these at least in our manual of praise?" To this I answer, that when the book of Psalms was completed, there were some inspired songs left out. And yet this was done by divine direction. The number given is perfect in the view of God.

I think, therefore, that, on the grounds stated, the use of the inspired psalter is binding on the New Testament Church; and I cannot see, if it ought to be used at all, how we can avoid the conclusion that it ought to be used exclusively. There can be no warrant for placing any other compositions on a level with those which are inspired.

I stay not to notice at any length the objections offered to the exclusive use of the inspired psalter, "You cannot regard," it is said, "the metrical version as inspired." To this it is enough to reply that it is the nearest rendering of the inspired psalms consistent with the metrical form. The sentiment is inspired, and the words are a very exact rendering of the inspired language.

"The New Testament Church has outgrown the Psalms," says some; "Her further light puts them out of date." Have you that further light? If so, bring it to the Psalms, and use it as a help to sing them with the understanding; and the more you do so, I venture to assure you that you will meet with depths which you cannot sound, and heights of attainment in faith and feeling which you are weak to climb.

Some have made the childish objection that the name of Jesus is not in the Psalms. The name of Jesus not in the Psalms! What do they mean? Is He not Himself there? Are not the Psalms full of Him!

Not more respectable is the objection that there is as much prayer as praise in the Psalms. Of course there is, for they are intended as a manual of praise for the Church in heaven. While the redeemed are on the earth there must be as much prayer as praise in their songs. There is music in the groaning of His prisoners to the ear of God. They only can dispense with the pleadings of the Psalms who give all the work of praise to their tongues to do. True hearted singers reach the thanksgiving only through prayer and supplication.

Whence has arisen the desire for hymns. Their advocates insist that this arises from revived spiritual feeling in the



Church. I wish I could believe this, for I so love my Church, that when I see her bent on following a certain course I would like to be persuaded that my objections to that course are groundless. But I cannot respect the sentiment that defers not to the law and the testimony. If it is genuine, it can be expressed in the words of the Psalms; but they furnish no suitable form of expression for a spurious religious sentiment.

I trace the Hymn movement to a desire for something new in the service of the sanctuary—and in saying this, I point to a feeling outside of this Assembly—I make no reference to any member of this House. Those who are strangers to spiritual enjoyment in the worship of God are prone utterly to weary of it. I cannot wonder that they desire a change; and I cannot at all wonder that they desire a change in the materials of praise. There is nothing in the Psalms to gratify the taste of a carnal worshipper. He must weary of being kept to their spiritual strains. He can have nothing in common with the sweet singer of Israel. He has the feeling of an outsider when the inspired Psalms are sung. He would like something with which he could be more free—something that would be less humbling—something that would give him a chance of seeming to worship.

To a considerable extent the desire for hymns has arisen from an experience of their influence in conducting "revival work." I have witnessed their effect in gathering people to hear, and in producing excitement when other means had failed; but this did not convince me that this use of hymns was legitimate, nor these effects healthful.

Some desire them because of an experience of enjoyment in using them, in private or in social Christian conference, to express their feeling of sorrow, hope, or gladness. Let these continue so to use them; I will yield to none in my desire to have them as a vehicle of any strong spiritual feeling that stirs my heart; but to use them in the worship of God in the sanctuary is quite another thing.

And there are some good men and true who have indulged a pious and poetic tendency in writing hymns, who do not like to see a brand put upon them. Let these write on; and if they write well, the longer they live the less disposed shall they be to place their compositions beside the inspired Psalms of David.

To my mind this Hymn movement seems a side current of a stream which, if it continues to increase in volume and in force, shall ere long carry down before it all that is definite in our system of doctrine, and all that is simple in our mode of worship. I know that for declaring this conviction I shall be regarded by some as a benighted reactionist, yielding in my darkness to needless alarms. But I cannot refrain from expressing this persuasion, at which I have very carefully arrived. It requires no prophet's eye to see that this will soon be followed by an organ movement. Strange though it may seem, the very men who cast contempt on the Old Testament materials of praise will be sure to borrow the Old Testament mode of praise. As they hold themselves free to cast aside what is spiritual, they will claim the right to adopt what is sensuous. They will be both broad and ritualistic. We usually make a wide distinction by the use of the terms "broad" and "high." We wonder how the parties so described can house together. But I am not sure that they do so widely differ. I believe that no one can be "high" who has not first been "broad." No one can venture to construct a system of will-worship till from his mind has been blotted all impression of divine authority connected with the teaching of Scripture.

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## **On Man's Bondage in an Unconverted State.**

Sermon, by the Rev. DONALD FRASER, A.M., Kirkhill.

**T**HE mention of freedom, or a deliverance, for mankind, implies that they are in bondage of some sort; and, such is the pride of human nature, prompting man to deny what

would degrade him, that if he thought he could maintain his ground, he would instantly repel the charge of being enslaved, and would reject the offer of a deliverer with scorn. If we find the gospel charge of man's being sinful and lost, differently entertained and quietly borne in a land of Christians, it is because they have become early familiar with it; they have heard it always said that men were sinners; the charge equally applies to all, and therefore is not thought or felt to be a slur on any one. By a certain tact of avoiding what gives pain, a habit is formed in the mind of averting the point of conviction from itself, and this it does by resolving every charge into something general belonging to all, which just operates as if it concerned none.

In preaching the gospel, which asserts directly the guilty and enslaved condition of mankind, and which also declares the necessity of a divine Deliverer—a truth implying that men are sinful and helpless to a degree that makes it utterly impossible for them to save themselves, and that if relief comes they must be beholden to a Saviour for it; we present the view which God gives, and the estimate which God has formed, of the condition of our race. Men might have pride enough even to impugn what God says; but sinfulness is too palpable an attribute of human nature, and conscience is yet too strong, to allow of their denying the charge altogether. They protect themselves, therefore, from the pain it occasions by such evasions as we have noticed; by which admitted truth is deprived of its legitimate influence on the mind. The gospel is made ineffectual, not by denial of its truths, but by a compromise man has made with his conscience, that they shall not be applied personally. These are melancholy circumstances for a rational being to be placed in—like a child, who thinks he avoids an impending danger, by shutting his eyes upon it.

Our course in ministering the gospel, however, is plain. We must assert and reassert what God declares, both as to the danger and the mode of recovery of sinners, whether they will hear or forbear—apply or evade; being assured that the time

will speedily arrive when God shall vindicate and establish His truth against all denial and evasion. At the same time, our duty is to pray that men may be brought personally to apply the truth that they may be saved.

Intending to offer somewhat of an enlarged view of the great deliverance wherewith Christ maketh free, we begin with this implied and fundamental truth—That all natural or unconverted men are in bondage.

1. The nature of this bondage falls to be considered. Need we say that it is not an excusable bondage, and the object of mere commiseration like the physical slavery of the body, which may be imposed and continued by injustice and compulsion; but moral, in the disposition of the mind, which is inclined to evil, and therefore culpable and degrading, as would be that of slaves who should love their chains and seek not to be free? It consists in the soul's subjection to a ruling sinful disposition, opposed to God and His law, and in its subjection too to the effects inseparable from such a state of the soul—to condemnation from the divine law—to increasing pollution of mind—and to liability to Satan's temptations.

We shall endeavour to trace it in these particulars. The first of these, the condemning power, it derives from the divine law, which attached, by an unalterable eternal decree, penalty to transgression, saying, "The soul that sinneth, it shall die." "The day thou eatest," saith God to Adam, "thou shalt surely die;" not then fixing the penalty, but declaring the great truth, founded in the nature of God and His government, that sin and penalty should be inseparable. This is the curse spoken of, Gal. iii. 20, "Cursed is every one that continueth not in all things, written in the book of the law to do them." This is the condemnation already upon them that believe not.

The power of condemnation, then, sin has from the law; "The strength of sin" (in this respect) "is the law." This sentence of law rests upon our condition, and materially affects our present state as well as our future destinies, though we may not consciously have the slightest apprehension of it. The

soul, as an accursed territory, is left to its own corruption and barrenness, unvisited by the light or dews of heaven. It is the soil on which the avenger treads in all its length and breadth, as that legally assigned him. See in this the facility which condemnation gives to the polluting power of sin and to the intrusions of Satan, and the impossibility there is that the condemned should be free.

The designation given to the curse of the law is death; but the amount of this infliction, when it takes full effect at last, has never yet been ascertained in the experience of any of our fallen race on earth: none have returned to tell what death is when completed—to relate the feelings of a soul fully exposed to the frowns of offended justice, or to depict the horrors of evil disposition unmitigated, and of despair interminable. We know only what the Word of God says of the second death, and of the place where the worm dieth not, and the fire is not quenched. This tremendous impending evil seems to have as its forerunner or harbinger in the soul on earth, an undefinable awe, the parent of superstition, which, far from having any beneficial effect, powerfully operates to drive men to the intoxications of sinful pleasure, as an opiate to soothe the wounded spirit, and makes them dread approaching God.

*(To be continued.)*

## Searmon.

le C. H. SPURGEON.

*(Continued from page 70.)*

“Mar sin thug Daibhidh buaidh air an Philisteach le crann-tàbhail agus le cloich; agus bhuail e am Philisteach, agus mharbh se e; ach cha robh claidheamh ann an laimh Dhaibhidh” (I. Sam. xvii. 50).

airson sin, na smuainich gu'n dean a' ghràs do leithsgeul a ghabhail airson do ladarnas. Ach rach air adhart leis na h-innealan a dhearbha thu cheana. Uair 'sam bith a dh' fheuchas sibhse a tha 'nar luchd-oibrich ri soisgeul Iosa Crìosda a shearmonachadh, na feuchaibh ri aragamaidean àrda a'

chleachadh, tha bitheanta air an gnàthachadh airson cur an aghaidh luchd-àicheidh. Cha dean sibh gu bràth an gnothach orra, rathad an tèarnaidh, neo-chaochlaideachd gràis agus firinn amhghar a tharruing oirbh. Innsibh do ar coimhearsnaich agus do ar companaich nì a dh' fhairich sibh agus a laimhsich sibh de Fhocal na Beatha. Cuiribh an céill na nithean sin dhaibh a tha sgriobhte anns na Sgrìobtuirean; 'S e na h-earamnan sin na clachan mine a fhreagras do ar crann-tabhaill-sa. Cumaibh ris a sin. Carson? innsidh iad dhuinn, anns an latha an diugh gu bheil coir againn na h-aragamaidean sin a thogail suas, th' air an deilbh le feallsanaich an latha so, geur amhaire orra, beachdachadh orra agus tighinn a mach air latha na Sàbaid agus aig amannan eile agus freagradh a thoirt dhaibh; gu'm bheil coir againn rannsachadh a stigh ann an eachdraidh agus le reusonachadh ealanta cur an aghaidh slointearachd luchd-aichidh. Oh! cha dean armachd Shaul co-fhreagradh dhuinne. Iadsan leis am math an gnàthaicheadh iad i, ach an aghaidh nan uile 's e Crìosd agus Esan air a cheusadh a shearmonachadh? an fhuair sheann sgeul innseadh mu dhéidhinn a' ghràidh shìorruidh agus an fhuil a chuir seula Dhé—'s e so a bhi gnàthachadh 'nan clachan sin agus an crann-tabhaill sin a gheibh gu neo-chearbach a mach clar-aodainn an nàmhaid.

A ris, thoir fainear, an obair air an do thòisich Daibhidh, cha do stad e dhi gus an do chrìochnaich e i. Leag e sìos am fahair le aghaidh ris an talamh, ach cha robh e riarachte gus an do gheàrr e dheth a' cheann. Bu mhatl leam gu robh cuid a tha ag obair airson Chrìosd cho dearbhta 'nan oibribh ris an neach òg a bh' ann so, a thug e féin suas dà. An d' fhòghlum thu riamh rathad na slàinte do leanabh? Na toir thairis an leanabh gus an bi ainm an measg nan creidmheach. An d' rinn thu gu dileas an soisgeul a shearmonachadh do choimhthional sluaigh 'sam bith? Lean air a bhi 'g an earaileachadh, 'g an comhairleachadh agus 'g an misneachadh, gus am faic thu iad air an stéidheachadh anns a' chreidimh. An do chuir thu an aghaidh saobh-chreidimh, an do chrònaich

thu peacaidhean gràineil, lean air adhart ann a bhi cronachadh na truaighe gus an cuir thu as dà. Chan e a mhàin gu marbhadh tu famhair, ach geàrr a' cheann dheth! Na dean obair an Tighearna uair 'sam bith gu cearbach. Na cumhann uair 'sam bith le truas, aon de chuilbheartan an diàbhuil. Droch cleachaidhean agus peacaidhean a tha ag aghaidh timchioll air daoine tha eòir an leigeil iosal le buille neo-cheurbach. Ach na deanadh sin a mhàin an gnothach. Na toir cothrom 'sam bith dhaibh air gu'n ath-nuadhaich iad an neart. Ann an gràs aithreachail na h-irioslachd agus ann an treibhdhireas inntinn. le muinghin ann an Dia agus fìor-ghràin d' a nàmhaid, 'seall ris gu'm bi an claipeann air a thoirt de 'n pheacadh, a' cheart cho cinnteach agus a chaidh a' ehlach a stigh ann an clàr aodainn. Ann a bhi deanamh mar sin faodaidh tu sealltuinn ri euideachadh nach robh sùil agad ris. Chan 'eil claidheamh agadsa maille riut; chan 'eil thu air son a bhi air do chudthromachadh le aon a bhi ort féin, eadhon mar a bha Daibhidh, cha robh feum aige a bhi giùlan claidheamh 'na làimh; bha Goliah ag giùlan a chladheamh maille ris, a 'ni a dh'fhaodadh a bhi ro fheumail airson a' chinn a thoirt dheth féin. Aig àm 'sam bith a ni thusa seirbhis do Dhia, Bi thusa an cruaidh-ghleachd an aghaidh mhearachd; agus cuimhnich air a so, gu bheil a h-uile mearachd ag giùlan a' chladheamh a ni i féin a sgrios. Ann a bhi ag cumail suas aobhar na firinn, cha ruig sinn a leas ioghnadh a bhi oirnn ma 's e cath fadalach a bhios ann; ach faodaidh sinn an còmhnuidh socrachadh air, gu'n dean uamhar an nàmhaid tionndadh chum a' dhoilgheas féin. Bi a' chomhrag air a giorrachadh leis féin. 'Nuair a thigeadh an nàmhaid a stigh air an tìr, gu bitheanta thachair e, 'nuair a bhiodh iad a' socrachadh air a' chùmhnannt a bh' eatorra, thachair e bitheanta do Israel gu'n do bhuinig iad cath an latha. tre na Moabaich agus na h-Assirianich a bhi dol troimhe chéile 'nam measg féin. Gu minic thachair e gu'm b' e rathad Dhé leigeil leis na nàimhdean tionndadh air aon a chéile agus an cath a' chrìochnachadh chum comhfhurtachd a sheirbhisich. Feuch ceann an fhamhair air a thoirt dhe le

chlaidheamh féin. Biodh e mar chomharradh fa chomhair bhur sùil. Chan 'eil e gu dìbheir a bhràithrean, ged a bhitheamaid anns an àireamh bheag thaobh cuid de ghnothaichean àraidh, mar gun agadh 'sam bith a tha sinn. 'S e a' cheist dhuibhse am bheil sibh ceart? Am bheil sibh ceart? Oir buanaichidh an nì tha ceart! Am bheil an fhìrinn agaibh air bhur taobh? Am bheil am Biobull agaibh air ur taobh? Am bheil Crìosd agaibh air us taobh? Ma's seadh, faodaidh gu'm buin sibhse do chuideachd a tha air an meas glé shuarach faodaidh gu bheil sibh ceangailte ri àireamh glé bheag agus ri sluagh tha glé bhochd. 'Na caithrichibh—agus na rachadh bhur eridhe air chrith. Mur robh neart agaibh leis am b' urrainn dhuibh buaidh a thoirt air an nàmhaid ach sin a mha'n a bha air a ghealltainn le Dia, nach robh gu leoir agaibh. Ach tha 'na laighe am folach ann an camp bhur nàmhaid cuideachadh agus treòrachadh gu fìrinn, faodaidh e bhith, air nach do smuainich sibhse. Lotaidh an seann dràgoìn e féin a dh' ionnsuidh a' bhàis. Mar a nì truailidheachd an duine a tha air a chleachdadh ann cur as dà, mar sin nì mearachdan, air a' cheann thall, thig e gu bhi 'na fhear sgrios air féin. Gu math tric thachair e gu'n do dhealaich an fhìrinn a mach na bu mhotha bho'n dearbh nì so, gu'n d'rinn mearachd an saoghal a dhorchachadh le faileasan dubha. Rach air aghaidh, matà! Gleac le seasmhachd agus gu treun! No bi air do thonn-luaisgeadh le aghannan màiseach, le iomhaighean riòghail, agus le ordugh catha do nàmhaid! Na cumadh a bhriathran dalma air ais thu. Gairm air ainm Iehobhah, Tighearna nan sluagh, agus dean feum eadhon ann an làthair Dhé de na h-innealan a dh'fheuch agus a dh'earbh thu. Oir thoir deagh aire gu'n téid thu air aghaidh le obair Dhé; dean gu ceart e, ag amharc ri Iosa, ùghdair agus Fear-criochnachaidh bhur creidimh; agus mar sin mo chàirdean, faodaidh dùil a bhi agaibh gu'n téid sibh a neart gu neart, agus gu faigh Dia a' ghloir.

B'e mo mhiann gu robh sinn uile air taobh an Tighearna, gu robh sinn uile 'nar saighdearan do Chrìosda. Am bheil duine 'sam bith ag aideachadh an so nach 'eil a' chùis mar sin? Am



bheil neach 'sam bith agaibh, a tha faireachadh a' pheacaidh 'na laighe trom air? agus b'e do mhiann a bhi ann an sìth ri Dia agus ann an co-chomunn Iosa? Mo chàirdean gràdhach, cha do chuir Criosda riamh cùl ri neach a thàinig d'a ionnsuidh. Cha d'fhuirteadh riamh fhathast nach robh fhuil-san comasach air an t-anam bu shalaiche ghlanadh. Rach d'a ionnsuidh. Chan urrainn dhuit aobhar gairdeacha-ais na's motha thoirt dà na bhi 'dol 'g a ionnsuidh agus do pheacaidhean aideachadh, agus a bhi ag aslachadh a thròcair. Tha e a' feitheamh gu bhi gràs-mhor, Tha e ag cur as do'n pheacadh, ach a' gabhail truas do'n pheacach. Tha e ullamh gus am mathadh. Tha e 'na namhaid do Gholiath ach tha e 'na shuidhe air tulaich Shioin, agus gu toileach a' toirt di-bheatha do'n chreutair as bochda de na bochdan a thig d'a ionnsuidh. Ma's tu peacach as miosa a bha riamh beò, tha e fathast comasach air saoradh do'n cheum as fhaide mach. Mur 'eil dòchas no muinghinn agad—ma tha faireachadh gu'n deach an t-ordugh a mach gu feum thu bàsachadh gu bràth—chan e t'eagalan-sa a tha 'nan riaghailt do chomhairle Dhé. Cha do labhair e na nithean searbha a tha thusa a' smuaineachadh 'nad aghaidh féin. Thoir cluais do'n nì a labhair e: “tréigeadh an t-aingidh a shlighe, agus an duine eucorach a smuaintean; agus pilleadh e ris an Tighearna agus nì e trocair air; agus ri ar Dia-ne, oir bheir e maitheanas gu pailt.” Oh! bhi air taobh Chrìosda, gleidhidh e an éridhe ann an sìth, lasaidh e an t'anam le aoibhneas, a dh'aindhèoin am pian a tha nìs 'g ad chlaoidh, no nàire a tha mar bhratach air do ghruaidhean! Ach O! a bhi air an taobh eile—'na do nàmhaid do Iosa 's e a tha ann anaobhinn air a h-uile aoibhneas a tha làthair agus a tha 'na dheoch a tha làn phuinnseanachadh 'na tha air thoiseach. Na tha air thoiseach, na tha air thoiseach, na tha air thoiseach! 'S e so an t-aobhar-eagail as uamhasaich de na h-uile nì eile. “Pogaibh am Mac, air eagal gu'm bi fearg air agus gu'n sgriosar sibh 'san t-slighe, 'n uair a lasas ach gu beag a' chorruih. 'S beannaichte iadsan uile a' dh'earbas as.” Gu'n toireadh an Tighearna dhuibh, do na h-uile h-aon agaibh, a bhi ann an ùine glic, air sgath ainme-san! Amen.

## Nadur an Duine 'na Staid Cheithir Fillte.

## CEANN III.

NEO-CHOMAS AN DUINE GU H-IOMLAN AIR E  
FEIN A LEIGHEAS.*(Continued from page 234.)*

Air an aobhar sin, co-dhuinidh mi, gu bheil thu neo-chomasach air thu féin a leigheas, le rathad nan oibre, no an lagha: O gu 'n co-dhuineadh tusa an ni ceudna mu d' thimchioll féin.

II. Feuchamaid 'san àite is faisge, ciod is urrainn am peacach a dheanamh gu e féin a leigheas ann an rathad an t-soisgeil. Theagamh gu bheil thu smuaineachadh, ged nach urrainn thu 'n t-iomlan a dheanamh leat féin a' d' aonar; gidheadh, air do Iosa Crìosd a bhi tairgse cobhair dhuit, gur urrainn thu dhìot féin gabhail ris agus feum a dheanamh dheth gu d' leigheas: Ach a pheacaich! bi dearbhta mu t' fheum mór air gràs Chrìosd; oir gu cinnteach tha cobhair air a tairgse, ach cha'n urrainn thusa gabhail rithe: tha cord air a thilgeadh a mach, a tharruing pheacach long-bhrìste gu tìr; ach, mo thruaighe! cha'n 'eil lamham aca dheanamh greim dheth: Tha sibh mar naoidheana air am fàgail s'a mhachair fhosgailte, d' an eiginn bàsachadh ged tha 'm biadh 'na luidhe laimh riu, mur cuir neach 'nam beoil e. Gu dearbhadh a thabhairt do dhaoine nadurra uime so, Thugaibh fa'near,

*Air tùs*, Ged tha Crìosd air a tairgse 'san t-soisgeul, gidheadh cha'n urrainn dhoibh creidsinn ann. Is e creidimh shlaiteil, creidimh muinntir thaghta Dhé; tìodhlac araid Dhé dhoibh, air oibreachadh annta le a Spiorad. Tha slainte air a tairgse dhoibhsan a chreideas ann an Crìosd; ach cionnus a dh'fheudas sibhse creidsinn? Eoin v. 44. Tha i air a tairgse dhoibhsan a thig a dh'ionnsuidh Chrìosd; ach, Cha'n urrainn neach air bith teachd d'a ionnsuidh-san, mar tarruing an t-Athair e. Tha i air a tairgse dhoibhsan a dh' amhairceas ris, mar air a thogail suas air crann an t-soisgeil: (Isa. xiv. 22.) Ach tha 'n duine

nadurra gu spioradail dall; Taibh. iii. 17, agus a thaoibh nithe Spioraid Dhé, cha 'n 'eil e 'n eomas da eolas a ghabhail orra, do bhrìgh gur ann air mhodh spioradail a thuigear iad, 1 Cor. ii. 14. Ni h-eadh, Ge b' e neach leis an àill, 's e bheatha, thigeadh e: (Taibh. xxii. 17.) Ach is eiginn gu 'n tig latha cumhachd air a' pheacach, mu'm bi an toil umhal: Salm. ex. 3.

'*San dara àite*, Cha 'n 'eil nì'sam bith aig an duine, gu nadurra, leis an dean e feum, eum a leighis, do'n chuideachadh a ta air a thabhairt a steach anns an t-soisgeul. Tha e air a thilgeadh air falbh ann an staid feirge; ach tha e air a cheangal eadar làmh agus chos, air chor as nach urrainn da greim a dheanamh air cuird a ghraidh, a tha air an tilgeadh a mach dha 'san t-soisgeul. Cha 'n urrainn am fear-ceird as seolta oibreachadh gun inneil; 's cha mhó is urrainn do 'n fhear-chiuil as seolta cluich gu ceart air inneal-ciuil a ta á ordugh: Cionnus as urrainn neach creidsinn, cionnus is urrainn neach aithreachas a dheanamh, aig am bheil a thuigse 'na dorchadas, (Eph. v. 8.) aig am bheil a chridhe cloiche, do-lubaidh, neo-mhothachail, (Esec. xxxvi. 26.) aig am bheil aignidhean gu h-iomlan as an ordugh, agus mi-riaghailteach; aig am bheil eas-aonta do mhaith, agus aomadh gu ole? Tha gairdeine chomasan naduir ro ghoirid gu ruigheachd gu comhnadh tha os ceann naduir; uaithe so, is iadsan, a 's mo aig am bheil do bharrachd ann an eomasan nadurra, gu tric coigrich is mo do nithibh spioradail, Mat. xi. 25. " Dh'fholaich thu na nithe sin o dhaoine eagnaigh agus tuigseach.

'*San treas àite*, Cha 'n urrainn duine atharrachadh slainteil oibreachadh air féin: Ach is eiginn da bhì mar sin air atharrachadh, no cha 'n urrainn dha creidsinn, no aithreachas a dheanamh, no gu bràth nèamh fhaicinn. Cha'n urrainn gnìomh 'sam bith a bhì gun ghnè naduir freagarach ris: Is iad creidimh, aithreachas, agus an leithide sin, toradh an nàduir nuaidh; agus cha'n urrainn iad gu brath a bhì air an toirt a mach leis an t-sean naduir thruaillidh. A nis, ciod is urrainn an duine nadurra 'dheanamh anns a' ghnothuch so? 'S eiginn da bhì air ath-nuadhachadh, air ath-ghineamhuinn a rìs gu

beo-dhochas: Ach, mar nach urrainn leanaban bhli cur neirt an gnìomh 'na ghineamhuinn féin, mar sinn cha'n urrainn duine bhli cur neirt an gnìomh 'na ath-ghineamhuinn; ach 's ann tha neart air a chur an gnìomh air. Tha'n cridhe duinte an aghaidh Chrìosd! cha'n urrainn duine fhosgladh; 's e Dia a mhain a nì sin, le 'ghras, Gnìomh. xvi. 14. Tha e marbh ann am peacadh; 's eiginnt da bhli air ath-bheothachadh, 'sa bhli air a thogail á naigh: Cò 's urrainn so a dheanamh ach Dia féin? Eph. ii. 1, 5. Nì h-eadh 's eiginnt da “bhli air a chruthachadh ann an Iosa Crìosd chum deadh oibre.” Eph. ii. 10. Is oibre uile-chumhachdach iad sin, agus cha 'n urrainn iad a bhli air an deanamh le cumhachd is lugha.

*'Sa' cheathramh àite,* Tha ' duine 'na staid thruaillidh fuidh neo-chomas iomlan air nì 'sam bith a ta da rìreadh maith a dheanamh, mar a rinneadh soilleir gu farsuinn roimhe: Cionnus air an aobhar sin is urrainn da umhlachd a thabhairt do 'n t-soisgeul? Tha 'naduir calg-dhìreach an aghaidh an t-soisgeil: Cionnus is urrainn dha uaithe féin, a bhli reidh ri innleachd na slainte, agus gabhail ris an leigheas a ta air a thairgse? Tha truailidheachd naduir an duine a' dearbhadh, gu ro chinnteach, a neo-chomas air e féin a leigheas air sheol 'sam bith: Agus cò 'sam bith aig am bheil mothachadh air an dara aon diubh sin, 's eiginnt da gabhail ris an aon eile; oir seasaidh agus tuitidh iad le cheile. Ged bhitheadh na h-uile nì a choisinn Crìosd air a thairgse do 'n duine neo-iompaichte air son aon smuain mhaith, cha'n urrainn dha sin féin a bhli aige, 2 Cor. iii. 5. “Cha 'n e gu bheil sinn comasach uainn féin chum nì 'sam bith a smuaineachadh uainn féin”: Ged bhitheadh e air a thairgse air son aon fhocail mhaith, gidheadh, cionnus a dh'fheudas sibh nithe maithe a labhairt, a a ta sibh féin ole? Mat. xii. 34. Nì h-eadh ge do rachadh fhàgail duibh féin, chum roghainn a dheanamh do 'n nì sin diubh as usadh; tha Crìosd féin ag innseadh dhuibh, Eoin xi. 5. “As m' eugmhais-sa cha'n urrainn sibh aon nì a dheanamh.”

*'San àite mu dheireadh,* Cha 'n urrainn an duine nadurra gun a bhli cur an aghaidh an Tighearn a ta tairgse cuideachaidh

dha; gidheadh tha buaidh air fhaotainn air sin, anns na daòine taghta, le gràs an iompachaidh. Ann urrainn an cridhe cloiche gun chur an aghaidh a' bhuille? Cha 'n e mhaoin gu bheil neo-chomas, ach tha naimhdeas agus ragaireachd ann an toil an duine, a thaobh naduir. Tho fios aig Dia, a dhuine nadurra, co dhiubh a tha no nach 'eil fios agadsa air, "Gu bheil thu reasgach, agus gu 'n robh do mhuineil mar fheith iarruinn, agus d' eudan 'na umha," Isa. xlviii. 4. agus cha 'n fhaighear buaidh air, ach leis-san, a bhris na geatan umha, agus a ghearr sios na croinn iarunn. Is ann uaith so a ta leithid do chruaidh obair ann am peacach iompachadh. Tha air uairibh coslas air a bhi air a ghlacadh ann an lion an t-soisgeil; gidheadh tha e gu h-ealamh a' sleamhnachadh air ais a ris. Tha 'n dubhan a' glacadh greim air; ach tha e ri strì, gus air dha faotainn saor dheth, gu bheil e dol air falbh le lot fuilteach. 'Nuair tha deadh-dhochas mu thimchioll aig a' mhuinntir sin, a ta saothreachadh chum gu 'n dealbhar Criosd ann; cha 'n 'eil gu tric ni 'sam bith air a thoirt a mach ach gaoth. Tha'n cridhe cealgach a' deanamh iomadh dìchioll gu Slanuighear a sheachnadh, agus gus an duin' a mhealladh d' a shonas sìorruidh. Mar so tha 'n duine nadurra 'na luidhe gu domhain ann an staid pheacaidh agus fèirge, gu h-uile neo-chomasach air e fèin a leigheas.

*Ri leantuin.*

## Notes and Comments.

**Progress in Sabbath Desecration.**—Sabbath breaking in Scotland is increasing at an alarming rate and the Sabbath-breaker is getting bolder and bolder. Bishopbriggs Golf Club has decided to permit play on the Lord's Day. This is the fourteenth in Glasgow district to allow golf on the Sabbath. There are now 67 courses that allow play on the Lord's Day. Another form of Sabbath breaking that shows itself more and more is Air Pageants. Recently the Edinburgh Presbytery

protested against a display of air-flying on Sabbath at Cos-storphine. Flight-Lieut. N. Russell, Air Superintendent, said that his company, the Scottish Motor Traction Company, had no intention of stopping flying on the Sabbath. The only way to bring these people to their senses is by the Scottish people boycotting their machines. It is wonderful how suddenly their minds would change then.

**The Day of Unrest.**—One of the Edinburgh evening papers, commenting on the above, says: "A popular demand for air spectacles and even for flights exists . . . But is it necessary that in doing this they should invade the sacredness of the day of rest, a proceeding that is bound, even in these latitudinarian days, to hurt the sensibilities of many citizens? . . . The Day of Rest has become a 'day of unrest,' even in country districts that used to slumber blissfully and unrepentantly in the knowledge that they were a generation or two behind the times." Such sentiments expressed in an editorial in the secular press show as clearly as anything the menace of Sabbath desecration for it may be said that generally speaking the secular press did its own inglorious part in breaking down the fences of Sabbatarianism in Scotland.

**The Religious Situation in Germany.**—The present position of the churches in Germany is not quite clear except in so far that under the Hitler Dictatorship Erastianism seems to be the order of the day. This brings Hitler's Church policy into open conflict with the Hildebrandianism of the Church of Rome which asserts that the State must be in subjection to the Church. The Vatican, therefore, ever watchful of its interests has entered into an agreement with Germany in which freedom of conscience and of the public practice of the Roman Catholic religion is guaranteed. The Concordat was signed on Sabbath, 11th September, by the Pope. The Concordat forbids the priests to take part in any political activities. Hitler may be a Dictator whose word is law in Germany but while he can lay down laws for the Protestant Churches he must bow to the Vatican.

**Minimum Stipend Threatened.**—The daily press at the beginning of last month quoted a paragraph from *Life and Work* indicating that the Minimum Stipend (£300) of the ministers of the Church of Scotland was threatened. It gives us no particular pleasure to see the salaries of ministers or others reduced but in this case it cannot altogether be attributed to the financial distress through which the country is passing for we believe that other causes are at work causing the stringency in contributing to the Maintenance of the Ministry Fund. One of the arguments adduced in favour of union, both in 1900 and 1929, was that with the union of congregations it would be easier to give larger salaries to ministers. In both cases the prophets have miserably failed. With all the unions consummated since 1929 one would have thought that the long anticipated day when the ministers of the Church of Scotland would be enjoying larger salaries would have come but instead of this there is a cry going up from the central office throughout the land that the minimum stipend is threatened.

**The Prayer Meeting.**—In an article recently appearing in the *Evening Dispatch* (Edinburgh) from the pen of a "Country Minister" surprise is expressed that prayer meetings are held in the far north in August. He then goes on to say: "Many a minister in the south must covet such fidelity on the part of his office-bearers and congregation, for he knows that his prayer-meeting is crowded out before the onrush of countless meetings. In many congregations it has died in the stampede and been laid to rest without mourning. In other cases it struggles for its life during the months of October, November and December, but after the hectic days of the Christmas and New Year festivities are over it languishes, and by the end of February has once more to be abandoned, like some lost cause which the leader faintly hopes will be retrieved in the somewhat distant autumn." These words throw anything but an agreeable light on the religious condition of too many congregations in Scotland. The lukewarm way in which the prayer-meeting is regarded in many congregations is bad enough but when it comes to giving up the prayer-meeting because pleasure and

social duties call louder than religion then such congregations are on the high road to be like the Church of Sardis having a name that it is living while in the sight of the Lord it is dead.

**The Law and Sabbath Excursion Traffic.**—The transformation of the Lord's Day into a day of pleasure is steadily on the increase, and the menace of Sunday 'bus excursions, so prevalent in the south of Scotland, has now made its way to the Highlands. To their representations made before the Traffic Commissioners, to refuse road service licences to 'Bus Companies to run such excursions, the Inverness and North of Scotland Branch of the Lord's Day Association of Scotland have been informed by the Traffic Commissioners that they (the Association) had no standing. This state of matters being wholly unsatisfactory the Association communicated with the Secretary for Scotland who in his reply presents the matter in a clearer light. From his reply we quote the following:—

“The Ministry of Transport, and not the Scottish Office, is the central authority in regard to road traffic legislation and administration. Moreover, the law already provides for objections to the grant of road service licences—whether on Sabbatarian or other grounds—to be made by local authorities to the Traffic Commissioners (Section 72, particularly sub-section (3) thereof, of the Road Traffic Act, 1930); and where road service licences are granted despite such objections a local authority has a right to appeal to the Minister of Transport under Section 81 (1) (b) of the Act.”

The local authority referred to is the Town or County Council, or both, as the case may be, responsible for the roads of the route traversed by proposed excursions.—F. B.

**Statutory Defence of Sabbath.**—The Scottish Secretary in his reply further states:—

“The proper course for the Association, if they desire to object to the grant of road service licences for Sunday traffic services, is to take advantage of the existing statutory provisions by moving the appropriate local authority or authorities to



exercise their statutory right of objection to the Traffic Commissioners, and, if necessary, of appeal to the Minister of Transport."

For this statutory means of restraining Sabbath desecration by selfish 'Bus Companies we have cause for thankfulness. But as this restraint can be made effectual only with the approval of the elected representatives of the people, it means that effective resistance to encroachments on the sanctity of the Sabbath, can be maintained only by having elected to Councils, men who are favourable to the Lord's Day. Sabbath observance should therefore be made a test question at all elections—town, county and district, as well as Parliamentary. At public meetings candidates should be questioned as to their views, and lovers of the Lord's Day should make it their duty to support candidates who are sound on this question. This is imperative. We have reached a state of matters in which half-measures are worse than useless. It is a case of Sabbath or no Sabbath, God or no God. This is really the most momentous public question of the day, although few recognise it. Providence has conferred the franchise upon men, and privilege brings with it responsibility. The Sabbath question challenges the electors. Through the ballot-box they can decide whether the Sabbath be recognised by the State and the community as a day of revelry and toil or of rest and worship. The November elections are at hand. Who on polling day will stand up for the Lord and His day? To make candidates disclose their attitude it is suggested that electors put the following questions to them.—1. Are you opposed to the growing tendency to turn the Lord's Day into a day of pleasure and indiscriminate work? 2. Are you prepared to have inserted in all County (or Town) Council contracts a condition requiring that no work be done on the Lord's Day, other than works of real necessity and mercy? 3. Will you, if elected, use all your influence in the direction of upholding the Divine authority of the Fourth Commandment, thus conserving the Sabbath as a day for holy rest and worship?—F. B.

## Church Notes.

**Communions.**—October—Second Sabbath, Ness and Gairloch; third, Scourie; fourth, Lochinver and Greenock; fifth, Wick. November—First Sabbath, Oban and Halkirk; second, Glasgow; third, Dornoch and Edinburgh. 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.

**Collection for the Month.**—The first Collection for the Home Mission (Missionaries and Catechists) Fund is to be taken up this month by book.

**Rev. Donald Urquhart.**—Mr. Urquhart arrived safely in this country at the beginning of September. At a meeting of the Foreign Mission Committee, held in Glasgow, on 12th September, it was decided that Mr. Urquhart proceed next month (October) to Jerusalem which is to be his headquarters. We are sure we are expressing our readers wishes in saying that we wish him all success in the Lord.

**Call to Rev. John Colquhoun.**—Mr. Colquhoun has received a unanimous call from Glendale. The ordination and induction has been appointed by the Western Presbytery to take place (D.V.) on Thursday, 28th September.

**History of the Free Presbyterian Church.**—As we have received a number of orders and inquiries in connection with the above we may inform those interested that the book is now printed and that whenever the bound copies are received from the binders parcels of the book will be sent to ministers, missionaries, and others from whom the book may be had. Those sending orders direct should address them to Rev. Wm. Grant, Free Presbyterian Manse, Halkirk, Caithness, and *not* to the Editor. The price is 2s. 6d. or 2s. 10d. post free.

## Acknowledgment of Donations.

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

**Sustentation Fund.**—Anon, 4s; Mrs McL., Aviemore, £1; Miss A. M., £2.

**College Fund.**—Mrs D. M.—Isaiah 50-4, 8s.

**Jewish and Foreign Missions.**—K. M., Raasay, 10s; W. W., Lochinver, 10s; A. Friend, £1 10s; D. F., 18 Skigersta, Ness, 5s; Friend of the Cause, Vancouver, per Rev. F. MacLeod, £10 19s.

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The Building Committee of Rogart Congregation, in closing this Fund, desire to thank all contributors, especially Miss Murray and Mrs MacKenzie, Rogart, for generous contributions, as directed by their late worthy brother, Mr Adam Murray.—F. M.

**Tallisker (Skye) Church Building Fund.**—Mr James R. MacRae, Carbost, acknowledges with sincere thanks a donation of £1 from Anonymous, Dunvegan.

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