

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
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Fear Not.

FEAR is one of the most enervating emotions experienced by man. It robs him of his will power and renders him helpless and useless when attacked. There can be little doubt that it was through fear that Peter denied his Master. His admonition to "the elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" is significant and indicates how he himself had lost the battle in the hour of trial. The thought of that adversary which, as a roaring lion, unnerved him and robbed him of his resoluteness, made him concerned for others, so he calls upon them to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour" (I. Pet. v. 8). The roar of the lion with its terrorising effect upon its victims is present to the mind of the apostle when paralysed by fear he acted so disloyally to his Lord and gave utterance to words that went so directly in the face of those in which he made his noble confession of his Lord's Supreme Deity and Messiahship. Satan knowing the effect produced by fear has used it as an instrument for overcoming opposition to his kingdom. Fear, in the sense we are speaking of, was unknown to man at his creation. Perfect love reigned in his heart to God, and where there is perfect love there is no fear. Its reign, therefore, as far as the saints of God are concerned comes to an end at death, but during their pilgrimage they are beset by many fears. Fear entered the

world through sin, and it must have been an extraordinary experience for Adam when he first experienced this emotion. He fled from God—the God who made him and sustained him—who had with lavish hand so abundantly blessed him. The happy days of uninterrupted communion with his God were gone, and in place of delight fear entered into his heart. Since that day until now who can tell all the fears that have entered into the hearts of men and what betrayals and disloyalties have been the outcome. There are fears which are imaginary, the outcome of over-lively imaginations, but there are fears which are the outcome of real dangers. To enumerate even some of these would require more space than we can devote in a short article like this. Our main purpose at present is not to call attention so much to these fears as to bring before the notice of our readers the extraordinary number of exhortations in God's Word to His people to "fear not." God has given exceeding great and precious promises to His inheritance, and these are scattered with a liberal hand throughout His Holy Word. These exhortations to "fear not" are followed by some of the most precious promises of God's Word and are of such a nature as to indicate the cause of the fear or fears. The first "fear not" which meets us in the Bible is in the Lord's words to Abram—"Fear not, Abram, I am thy shield, and thy exceeding great reward" (Gen. xv. 1). What were Abram's fears? God in His Call to him said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Abram was now in a strange land, surrounded by enemies, and might he not fall a prey to them at any moment, and how could the promise of God be fulfilled for as yet he had no son?—"I go childless, and the steward of my house is this Eliezer." What if his enemies should slay him? Would God's promise not then

fail? "Fear not, Abram, I am thy shield" is the Lord's answer to him—a shield sufficiently strong and broad to protect him from all enemies that might endanger his life. But Abram had other fears. What, if after all he had done in obedience to God, there would not be the fulfilment of God's promise to him? The inward questionings are silenced again—"Fear not, Abram, I am thy exceeding great reward." Whatever would happen to Abram in the days to come, and his faith was to be tested to the very uttermost, yet he need not fear—God was his reward—his exceeding great reward. God was his reward now and would be in the days to come whatever difficulties he might have to encounter.*

Another "fear not" is that addressed to the children of Israel when they were hemmed in by the Red Sea with their enemies pursuing them behind. The situation seemed hopeless. Deliverance appeared impossible. There was nothing for them, said the murmuring multitude, but to go back to Egypt. Faith was challenged and it had another solution, and that solution was that they were to see the salvation of the Lord. "Fear ye not," said Moses, "stand still, and see the salvation of the Lord, which He will shew you to-day." If ever circumstances indicated the hopelessness of Israel's case and the uselessness of that admonition surely they were the circumstances in which the Israelites found themselves. Yet deliverance was at hand, the enemies they dreaded were near to destruction—a little patience and ere long everything that caused them to fear would be removed out of the way. Unbelief throws down the gauntlet, saying there is no possibility of escape. Faith takes up the challenge and says:—"Fear not, stand still and see the salvation of the Lord which He will shew you to-day; for the Egyptians whom ye have seen to-day ye shall see them again no more for ever. The Lord shall fight for you and ye shall hold your peace" (Exod. xiv. 13).

*We call our readers' attention to a noble sermon of the late Rev. Neil Cameron's printed in his *Memoir* dealing with Abram's fears and the trial of his faith. Most of our readers will have read the sermon, but it will bear re-reading.

In the prophecies of Isaiah we have a number of "fear nots" followed by precious promises. There is, for instance—"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness" (Is. xli. 10). The fears here were dread of desertion, fear of being left alone, a feeling of helplessness and a fear of falling by the way. But what they dreaded would not overtake them. "All they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I, the Lord, thy God, will hold thy right hand, saying unto thee, fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (Is. xli. 11-14).

We have another precious experience recorded in Lam. iii. 57 where the prophet says: "Thou drewest near in the day that I called upon thee; thou saidst, Fear not." These words indicate that the Prophet was in trouble—trouble that caused him to fear. He called upon God in his trouble and his God drew near to him and allayed his fears. He may have done so by causing the things, which were causing fear, to be removed out of the way or giving the Prophet such a view of God in the time of his trouble as made all these things very trivial when He drew near.

These are some of the "fear nots" of the Old Testament; we turn now to the New Testament and we find that it, too, has a number of "fear nots." When the Master was teaching His disciples whom they should fear he warned them against fears that they need not have. "Are not two sparrows," He said, "sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered. Fear ye not therefore, ye are of more value

than many sparrows" (Matt. x. 29-31). Viewed by man how valueless were the sparrows—two sparrows were sold for a farthing—and yet God had a care over the sparrows. His people were of more value than many sparrows, therefore they need not fear. Their lives were not exposed to powers over which their heavenly Father had no control, neither were they beyond His care and interest. This minute providential care, if realised by them, was fitted to banish fear from their hearts. Anxiety arising from the uncertain future, dark forebodings in the heart and fears of anticipated evil could have no place for those who were dwelling under the shadow of the Almighty. When the hearts of the disciples were filled with all manner of strange forebodings—when the fear gripped them that the future might reveal something worse than they anticipated, He said to them: "Let not your heart be troubled: ye believe in God, believe also in me" (John xiv. 1). Only eternity will reveal what numberless hearts have been cheered and encouraged by the divine words which fell from the Master's lips like the dew of heaven on troubled and fearing hearts.

Another "fear not" is that of the angel of God who said to Paul: "Fear not, Paul; thou must be brought before Caesar." Paul and those who were with him were in extreme danger, liable to be engulfed in the tempestuous waters at any moment—they were "exceedingly tossed with a tempest." Yet Paul had work still before him—he was to witness for his Master at Rome and the angel of the Lord delivered the message: "Fear not, Paul."

The last "fear not" is that addressed to the prostrate apostle by the risen and glorified Redeemer. The glory of the One walking in the midst of the golden candlesticks was too overwhelming for even John, who had been an eyewitness of His majesty on the Holy Mount, and he fell at His feet as one dead. It was then He laid His right hand upon John, saying: "Fear not; I am the First and the Last: I am He that liveth, and was dead; and, behold, I am alive for evermore, amen; and

have the keys of hell and of death" (Rev. i. 17, 18). John would have his own fears, possibly anticipating death at any moment from the enemies of Christ, and it may be dreading the kind of death he might have to die. Whatever these fears were his Master and Lord had passed through all that death could do and He was alive for evermore. How different must all things in Patmos have appeared to John after that "Fear not" from the First and the Last from Him that liveth, and was dead, and is alive for evermore.

Sermon.

By the late Rev. NEIL CAMERON, preached on the Saturday of the Communion in Glasgow (26th April, 1930).

"Thou, O God didst send a plenteous rain whereby thou didst confirm thine heritage when it was weary" (Psalm, lxxviii).

THIS is part of the prayer of Moses when they were going forward into the wilderness. These were the words that he was always repeating—"Let God arise and let His enemies be scattered and let those that hate Him flee from His presence," and we have here brought before us several things concerning those of the Church of God going through the wilderness of Sinai on account of the fact that along with their spiritual experience, and their experiences are typical of the spiritual experience of the Church in all ages. They have a wilderness to go through in this world and we shall notice in connection with this, two or three things—*first* concerning the heritage of God for he says here: "Thou, O God, didst send a plentiful rain whereby thou didst confirm thine heritage" and we shall notice in the *second* place a few things concerning the condition in which they were as brought before us in the preceding verse—they were in the wilderness. We shall notice in the *third* place some of the ways in which He dealt with them in the wilderness and in the *fourth* and last place, we shall notice

the effect or effects that this has had upon the Church of God in all ages—God is still with them.

I. Now, the first thing I desire to notice is the heritage of God; and when we look to this, we find in the Scriptures that all creatures in heaven and in earth are all under the control of God. They are His creatures and you find that as regards this world, that God created Adam and put all creatures in the world under him. All was His inheritance—north, south, east and west was the inheritance of Adam and all that the world contained but immediately he sinned, he lost it—all his posterity lost it. Lost everything he had. He was the richest creature that God created until the moment he sinned and when he sinned, he lost everything he had and lost himself and his whole posterity for time and for eternity. There never was such a calamity and there never shall be the like again.

I read about a young man who was brought just to the gates of death through some affliction and at last he began to recover. He was a healthy, strong young man before this trouble came but there was nothing left of him now but a skeleton of skin and bones. The first time he put his feet on the floor in his own bedroom a looking glass was opposite him and he looked and lifted his two hands and said: "Oh! Adam, what hast thou done?" What has Adam done and what have I done! Lost in yourself for an endless eternity.

Then there is the Second Man, the Lord from Heaven, and He had got an inheritance. All things were made by Him and for Him and without Him was nothing made that was made. You see, that is not the inheritance that we have here at all. This was the inheritance that He got as a gift from God, the Father. In other words, the inheritance He got is the whole election of grace. Many a time a foolish father squandered an inheritance and left his son penniless but the Second Adam bought an inheritance for His people. "Ye are bought with a price. Ye are not your own." He bought Heaven for them and He bought all the mercies that they will have in time; faith, repentance, eternal life. All these great

blessings. He bought these and He bought themselves as well—bought them out of the hands of divine Justice by the price of His own precious blood. No other price, dear friend, will save you from being eternally in the hands of God's Justice but the blood of the Lord Jesus Christ. He shed it for the remission of the sins of many but, as I am not going to dwell upon this, let us notice further under this head regarding the inheritance that they are scattered. Scattered, as we were singing—throughout the lands, north, south, east and west and no one knows who they are, or where they are but God alone. He knows them. God the Father knew them when He gave them to His Son. God the Son knew them and laid down His life as the price of their redemption and God knows them everyone of them without a mistake.

This is the inheritance and some of them are already in glory. Gathered by the Holy Ghost out of the lands from north, south, east and west. He gathered them and they are now in eternal glory and a few of them are in the world in our day. This inheritance which belongs to the Son of God, which He purchased with the blood of His heart and many, many of them, are not born into the world yet but they are His. They are His heritage and no man or devil can take them from Him. "Thine they were and thou gavest them to me." I have kept them—none of them is lost.

Now, we shall have to notice this—when you look back upon the history of the world and especially as that history is infallibly given in God's Book—the first thing, I desire to notice is this: you find that God down from the very beginning—it was He who was taking the first step as to the gathering of every individual of them, not themselves or any creature, though creatures, we believe, were doing their duty—some of them. But alas! how few parents in our day are doing their duty towards their offspring. More cruel to them than the ostrich in the wilderness. When you look back you see right down from Abel one taken and another left; and who was doing it? God, the Holy Ghost gathering them into the

kingdom of Christ in the world and to the kingdom of glory at death. You see, since the days of Abraham, and it is there that you can see how the election of grace was God's purpose. How it was working in the world. There was one nation taken and the rest of mankind left in darkness. Why? Because God did not elect them. They were not among the people whom God loved with an everlasting love but you will find although one after another was coming in of these Gentiles, that the time came after the Death and Resurrection of the Lord of Glory, when all the types right down the ages were removed and were never to be raised up again. Now, the Gentiles were put on the same platform as the Jews and there they will abide and we find now that the gospel went out north, south, east and west. Why? Ah! there was a new generation. They were men and women whom God loved with an everlasting love and now they were in the world and God sent His Word and Spirit and gathered them in. See, that is revealed very distinctly in the Word of God. There are many, many that never heard the Word of God yet. Why? Ah! they were not elected of God. The love of God cannot be frustrated and whenever the time comes that some of this inheritance given to the Son by the Father—whenever the time comes in which they will be saved—say in South America (many of these wild heathen of Roman Catholics), China and all these places, you will find that the Word and Spirit is sent forth to gather them in and this is very distinctly seen in all the history of the past and we are seeing it before our eyes to-day. People are acting to-day as if God were, as He says Himself "winking at their sins" but when the time will come that God purposes that sinners should be called and saved, they will come. There is nothing that can prevent Him. All the wickedness of this generation, blasphemy and immorality, will not stand between Him and any of those whom He loved with an everlasting love because it was not on account of any goodness in them or done by them. And those who were saved were seeing that it was of His own mercy He saved them by the washing of regeneration, and the renewing of the Holy Ghost. I am not going to

enter further into that to-day. I am just pointing out that as a few remarks concerning the inheritance that the Son of God purchased in this world by His own blood and that is a description of how they have been saved in the past and will be saved in the future. None of them, my friend, will be allowed to go to Hell to be lost there.

II. Let us notice in the second place their condition in this world. You find that all the other nations of the world were at ease in their own cities and country while the seed of Abraham was living in tents in a howling wilderness without food or drink and it is the same thing still. Spiritually, men are quite at home in this world. If they will get the world—its pleasures, its riches and its honours, they are quite satisfied but there are others like the children of Israel who were going through a sandy desert while others were in their own houses in the comforts of the world. That is true spiritually concerning all who are saved. The rest of the world are quite at ease satisfying their desires with their riches—all these things that the world gives. If men will get that, there is no word about anything else. But all those who were called effectually, they were just among them like the rest—no difference between those who were called effectually and their neighbours until God the Holy Ghost began to deal with them and this is where the difference comes in. A form of godliness or none at all will all land in the same place at last but all those who are effectually dealt with by the Spirit of God, there is an extraordinary change takes place—a most extraordinary change which no other power can ever accomplish. As you see in the “Pilgrim’s Progress”—they saw that where they lived is “the City of Destruction.” They are just going to eternal ruin. All the world living in sin and themselves along with them going down to eternal woe.

Now, this work is the work of God, the Holy Ghost. The Lord Himself says: “The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whether it goeth; so is everyone that is born of the Spirit;”

and when the Holy Ghost begins to deal with a sinner, he does not know whence it cometh or whither it goeth. He concludes that he is to be surely lost. You see, Christ came to seek and to save lost men but men do not realise that they are lost. They have to be awakened like a man in a house on fire—sure to be burned to death if he is not awakened so that he may flee. Well, God the Holy Ghost awakens the sinner. He brings him to see where he is and what he is—a lost sinner and that by practice. Ah! how many sins, dear friend, you committed in the world from infancy to this day. How many sins are you guilty of before God? How many sins am I guilty of? “If thou, O God, shouldest mark iniquity who could stand?” Even the youngest of us may say that. And the poor sinner that God, the Holy Ghost awakens, he realises this. Ah! what a sinner I was—like the prodigal son. He was deranged up to that moment—but he came to himself and began to consider his former ways and to try his life—his past life and to turn his feet to the way of God’s commandments and that is true of everyone. They may not all have to go through the same terrible experiences. That is absolutely in the hands of God and we see in the Scriptures—we have it in history—some that had to pass through terrible experiences and it is our belief that those whom God intends to make use of for the salvation of sinners, He will make them go down to the depth of misery—the misery to which man brought himself by sin.

They are all convinced and now they begin to forsake their ways. You never find this man any more since God the Holy Ghost converted him, at dances. Never! You will never find him any more transgressing God’s Holy Day. No! Nor at vain songs. For, we are told that when God took him out of the horrible pit and out of the miry clay and set his feet upon a rock; Christ established his goings and put a new song in his mouth, even praise to our God. As Dr. Kennedy put it in a leaflet that he wrote about this man. He said that he would sing from the day in which God put a new song in

his mouth; and he would continue to sing the song until the day of his death except when he had a cold. You will be singing praises to your God except when you are afflicted with a cold heart; that causes you cannot sing. You see, my friends, those in the world who are called of God, they now forsake their companions. We were very pleased to hear from one of the brethren at the Fellowship Meeting last night that those who were called of God forsook immediately their former companions and did not wish to walk one step more with them and if we know anything that is a fact. You will say to your companions:—"Depart from me for I purpose to keep the commandments of my God." See, my friends, the world now becomes a wilderness to them. They have a life in them now that cannot be satisfied with bread and drink.

The children of Israel were 40 years in the wilderness learning and they were learning these three lessons. They were learning first: That man lives not by bread only but that man lives by every word that proceeds out of the mouth of the Lord. They learned that for 40 years and then they were learning another lesson in the wilderness and that lesson was:—What was in their own hearts—whether they would obey God or not. For 40 years learning that lesson and oh! what fearful trials they had in learning it—leaving thousands here and thousands there dead corpses in the wilderness. Why? Just on account of how disobedient they were; how they would not obey God. They were 40 years learning this—whether they would obey God or not and very few of them were able at the end to say they had learned this lesson. Joshua and Caleb certainly were there. They went through the whole of it and they had another lesson to learn in the wilderness—that it was a land which was full of snares and pits and scorpions and serpents. They were learning this in the wilderness for 40 years; my friends, if God the Holy Ghost has called you, you are learning just these very lessons that they were kept literally in the wilderness to learn. You are learning them. You are learning that man will not live by bread only. Should they give you

all that the world can provide—that will not satisfy you. Why? Because you are two now. You were only one before. See, my friends, those who are called effectually, they are two. They have the flesh, the old man and the spirit of the new man and there never were yet in the history of time any two that cannot be at peace with one another more than these two. No!

There is an extraordinary peace in this generation and man is getting his own way in everything but you see, wherever the new man is and whenever he begins to curb the way of the old man, then a fight will get up. They cannot separate. If you have a bad neighbour, you can go to another place out this man's way but you cannot leave this bad neighbour. However, wretched and miserable he may be and however great the victory may be which the flesh would gain over the spirit, he cannot get rid of him. Well, they learn *that* in the wilderness and they are learning in the wilderness that which will feed the one will bring death to the other. It is a bad way, my friends, to crucify the flesh by giving it a meal on lusts. It must be starved to death as I heard a godly man say to another once who was contending about something. The one said:—"Man, it's a very bad way for the flesh to give it a meal." "Ah!" he said, "you are right, it is a very bad way to crucify the flesh to give it any flesh." You will find, if you have grace, how strong the flesh will get and you are here it may be and you are finding in the wilderness, if you should be one of the inheritance of Christ, that what flesh desires to feed upon will bring death upon grace and what grace will feed upon, the Word of the Living God, flesh has no appetite for it at all. "Away with it!" it says, it is on the Word of God and Christ in the Word that this life is feeding in the wilderness and there is nothing the world over like the wilderness. You will see nothing in this world that will do the least good to your immortal soul. You must look to heaven. It must come from above what will feed the soul. There is another thing true about this wilderness. It is a land of great drought. You have to be learning in the wilderness whether you really can

keep the commandments of God or not. But you are too strict, they are saying about us just now; we are far too strict. We are making laws that God never made because we make very feeble efforts to keep the Sabbath Day holy. My friend, it is a way of trial going through this wilderness. They find that they cannot keep the commandments of God as they would like. No! We never yet met one man or woman, young or old, in whom we thought there was the least spark of grace but was very, very sorry and grieved over this fact—how they could not keep the commandments of God. They loved the law of God but they were not able to obey it as they would like and you may be here who have been 40 years in the wilderness and the Spiritual wilderness in this world, learning that you cannot live without some portion of God's Word to uphold your faith or hope or love; and you may be 40 years learning that, instead of being too strict about God's law, you never can keep God's law as you would like and that your desire is, as it is in the prayer, "Thy kingdom come, Thy will be done on earth as it is done in heaven" and you would give the whole world if you are in this heritage that you could keep God's law as it is kept in heaven without one transgression. Those, my friends, that we are speaking of here are not of the mind of the people of our day at all. God writes His law in their hearts, puts it in their minds and they can say at times like David: "Oh! how love I thy law, it is my study all the day." But then you have another lesson to learn in the wilderness and that is that it is a wilderness since the day you were separated by the grace of God from the world, its fellowship and ways, it is a wilderness to you that is full of snares on the right hand and on the left—serpents ready to sting you; full of scorpions, a land of great drought, and instead of getting easier and getting better—don't look for it, my friends—it is only getting worse every day and, especially, in days of backsliding in the world and we have a good illustration of that in Scotland. Ah! what men and women had to endure in the wilderness of the world in Scotland even

to death. Why? Just on account of this, that they were God's heritage. They were learning these lessons in the wilderness. There were many other things that were meeting them there—troubles they were having from causes within themselves. Idolatry—leaving thousands on Mount Sinai on account of idolatry. Grumbling, also against God and His truth and Moses and you find right up till they reached the land of Canaan there were men that died in the wilderness. Why? Because of unbelief. You see, he says, that they could not enter in because of unbelief. They were an extraordinary trial to Moses and to Joshua and Caleb and the unbelievers did not understand in the world why it was that they left over 2000 here and 2000 in the next encampment until at last they had only a few of those that were there at Mount Sinai. They could not see it at all but we are told in the New Testament that they fell in the wilderness. Why? Because of their unbelief. They would not believe God and the same thing, my friend, is taking place in our day. There is nothing new under the sun—whatever harasses you and it may be nothing, is taking place but just what God, my friends, in His purpose is carrying out and which will be seen when we are in the grave.

But let us notice this also and then we must leave this head. In this wilderness in which they were and, in which you are, if you be one of them and if I be one of them—we are spiritually in a wilderness in this world. This is true that you may not trace the footsteps of those who went through the wilderness before you. The sand of the desert although an army would go through it, if the slightest breeze of wind got it, in less than an hour, the whole of the tracks would be filled up with sand and you would be ready to say: "No man ever walked this way before—I am surely on the wrong way." You cannot trace the footsteps of the flock. You find in this Psalm that the Holy Ghost takes notice of that. He says: He gathered them out of the lands, from north, south, east and west; they strayed in the desert's pathless way and found

no city to dwell in. Did you find any? Do you feel at home in Glasgow? Do you? Would you like to be in it for ever? Are you looking for a city which hath foundations whose Builder and Maker is God? Well, that was the way with them but time will not allow me to enlarge.

III. Let us notice in the third place, how they were upheld in this condition. Manna rained from Heaven every morning. A miracle straight from Heaven. There was a man up in Caithness belonging to Ross-shire called Alexander Gair and the minister of the parish was passing him one day when he was digging potatoes. "What are you seeing to-day, Sandy?" asked the minister. "Miracles, no less than miracles. It's split potatoes I put here in the Spring and here I am lifting whole potatoes." The world is full of miracles but men are so blind they do not see them but I will say this that God provided natural food for these people from heaven miraculously every day and never failed them and water out of the rock which followed them in the wilderness like a river. Now, my friend, if you be in this wilderness this is true of you too. It is from heaven you get all that you have spiritually. All the philosophy or the learning of men is just like the east wind so far as satisfying your soul is concerned. It must come from heaven and it comes through the Word; the Word of God, read or preached. You get something to satisfy all your soul, your reason, your intellect, conscience and your affections from the Word of God—Christ, the true bread which came down from heaven which, if any man eat, he shall never die.

And you are also supported by the water which flows from the Rock. The blessings Christ flow from the throne of God and of the Lamb and that is what sustains you—the Word. The Holy Ghost in the gospel. Some people can swallow things that others cannot but this is not true of everyone—you cannot swallow that which is dry without getting a mouthful of water or something to wash it down and you cannot, my friends, swallow God's precious Word unless the Holy Ghost will come and enable you to wash it down, like a mouthful of water and

then you can swallow it. You can say that you feel stronger, more comfortable. Like a man that got a good diet, you would see how strong he would get; that is the way with this person making a child of God strong in the grace that is in Christ; but it is not the fruit of the wilderness—or the world. It comes from above and he knows it. I am going to mention this in passing. We were very much struck sometime ago on thinking on that precious portion of God's Word:—"And thus He shall come down like rain on mown grass and like the rain that waters the earth." Mown grass is cut; nothing left but stumps, dry stumps and without rain they would just wither and decay but when rain comes on it, it begins to show a tendency to grow again and what comes upon the soul of man through the Word, it refreshes him. He was weary—fainting in the wilderness. He felt refreshed from the Word of God and he felt that the things which were just withering—his faith, his hope, his love, were beginning to revive on account of this—Christ coming down like rain on mown grass and like rain that waters the earth. He comes down like rain on mown grass and like the rain that waters the earth that is the Holy Ghost, the Spirit of power and of love and of a sound mind. Ah! how sound the Holy Ghost will make a poor sinner in his mind when He comes; how strong he causes the love of God to be revived so that he wishes in his heart he could say: "I love the Lord." He will come down like rain on mown grass. I am going to give just two or three instances of this from the Word of God and the first thing I desire to bring before you and I am just choosing these from many hundreds of others—the Feast of Unleavened Bread they had in the days of Hezekiah. They had eight days and when the eight days came to an end, they sent a petition to the King for other eight days. Why? Ah! Christ came down upon their souls like rain on mown grass and they could not leave the place. If it would come down upon us, poor, withered, dry sinners, all other things are of no effect, but if the Holy Ghost were to come down upon us, we would be like

the people in Hezekiah's day. We would feel it difficult to leave God's service, to leave His house and His worship.

You find the same thing in Scotland as in Judah's land. We are told:—"In Judah's land God is well known." Well, He was well known in Scotland as surely as He was in Judah's land and they had a shower of rain—Christ, in the gospel and you, would know it by the fruit. Those, my friends, who purposed that they would not wait at the Kirk of Shotts an hour waited for three and a half hours, and returning they never had a word to say but, "Did you ever hear a sermon like that?" It was the rain—the Holy Ghost watering the earth. My friends, there is something in godliness something in the gospel that the professors of our day are absolutely ignorant of.

I read, and you probably read it too, a story the late Dr. Kennedy relates concerning his own father, John Kennedy of Redcastle; how at Kinlochbervie on the Monday of a Communion, when he went away, the whole congregation went after him and he could not get rid of them and he was after all but a vessel out of which God, the Holy Ghost poured a shower of the blessed gospel of God's grace into the hearts of these poor sinners. What effect has this upon them or what effect would it have upon yourself to have such an experience as we have been endeavouring to mention in a very feeble way but as well as we could. It would have this effect upon you? It would confirm you that this is our God. We will call upon Him and joy and rejoice in His salvation. It would confirm you though you would be saying this morning:—"I am afraid I never had anything at all that will stand me for an endless eternity and I am afraid that whatever it was, it is withered away and nothing is left for eternity." My friend, if this blessed Holy Spirit, the Spirit of grace, were to come on your soul, you would then be able to feel confirmed that it was God's work—no delusion in it. You could go away rejoicing that it was His work. You see they know Him; His people know Christ. Their hearts know Him although their eyes would not know Him at all nor even their ears. Their hearts were

in Him and He was in their hearts and we are not saying this at all in order to make an impression. We are speaking what we believe as to God's sovereign way of dealing with His own people—not with hypocrites. Hypocrites may have plenty of words but they know nothing about the real experience of God's child when the Holy Ghost is poured upon him:—"I will pour water upon him that is thirsty and floods upon the dry ground" and may He do it in our midst at this time. May He bless His Word.

Letter of the late Mr John Mackenzie, Student.*

CROMARTY, 8th March, 1918.—My dear Friend,—Your loving epistle duly received. Had also the privilege of reading your letter to Lieut. G——t which I received enclosed with his own to-day from France. They were both a treat to my weary soul, and I found them as cold water to a thirsty soul on our way to our everlasting rest, where all our troubles will be at an end and not till then. We have no place here where to compose our weary soul. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." So our rest for time and eternity is the bosom of Jesus our Redeemer. I have always been thinking of the Apostles. Some of them revealed more zeal for their dear Master; others were more active; but notwithstanding their zeal and activities they were continually exposed to danger and needing to be rebuked by their Peacemaker. But John took the safest place and lay on His bosom. . . . The bosom of our Beloved then is the place where our souls can be composed, taught, fed, comforted and strengthened on our heavenly journey. "Except ye abide in me and I in you ye cannot bring forth fruit."

*Mr. John Mackenzie, North Tolsta, was killed in France on 9th June, 1918, a few months after the above letter was written.—Editor.

Friend, it is a great comfort to us to know that we have got oil in our lamps in going forth to meet the Bridegroom. What gives us so many unpleasant experiences is that we forget to keep them trimmed and full of oil—always going to the Master for the same. Gideon's army had their lights in their pitchers, but the lights were hidden until the containers were broken. So God's people are like the pitchers—their light is almost hidden in this world with doubts and fears, unbelief, and a sense of their own want of conformity with that glorious image created in them. But when God will break them their lights will discomfit all their enemies who will disappear at its glorious rays. Be not dismayed, dear friend, knowing you must have all things He has appointed and take up the cross. Christ has not only proved to you that He was your surety from all eternity, but He died for your sins and faults, rose again for your justification, and is now employed as your Advocate, defending you at every earthly tribunal whether temporal or spiritual, and will yet acquit and acknowledge you at the great universal tribunal. Let Him, therefore, have the glory of your life and death. "For me to live is Christ and to die is gain." May this be your motto going up from this desert to the land that is flowing with milk and honey. To me it is not only given to believe on Him, but also to suffer for Him. Now, your suffering in this world is only preparing you for that unutterable peace of which you are now but getting foretastes. It is only giving you appetite for more glory and keeping you fit to take your food. . . . Who are these who came out of great tribulation and washed their garments and made them white in the blood of the Lamb?

I cannot, in the midst of all your trials, temptations, perplexities, adversities, but ask you to look to Jesus who is the Author and Finisher of your faith. Remember Him who endured such contradiction of sinners against Himself lest ye be wearied and faint in your mind. Many may be your ups and downs at the cavilling of wicked men, from the roaring lion, and, more especially, from your own wicked heart. But David could say that He was the Rock of his salvation. Grace is a wonderful

support and a desirable help, but Christ our fulness is our sufficiency. Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him—even those whom He hath called according to His purpose. Increase our faith, Lord, so that we may say it is good for us that we were chastised. Our Beloved knows best what is good for us and where to place us. Lift your soul through faith to Him who hath paved the way before you, and more wonderful that He Himself is the *Way*, the *Truth* and the *Life*, and say “Shall I not drink the cup my Father hath given me?” I go to your Father and my Father. Now, my friend, before you will receive this I shall (D.V.) be in the danger zone. “The time of my departure is at hand.” A few days ago I have been warned for a draft, so I am now awaiting my draft-time. I feel quite reconciled with my Master’s will. “This is the work of God that ye believe on Him whom He hath sent.” I am still having the privilege of speaking His Word to my fellow-sinners, although, I feel as if no one could listen to me. But my command is to be instant in season and out of season. May this find you well, dear friend. I shall never forget our last meeting in the world which I hope is recorded in heaven. Look to Jesus your Redeemer. Have no confidence in the flesh inasmuch as it is cursed. Give your life and death to Christ and your crown is sure. “For me to live is Christ and to die is gain.” I was in Dingwall recently and they were asking for you kindly. With love, your attached friend, J. Mackenzie.

Death of Rev. John Maclachlan, North Uist.

IT is with the sincerest regret we record the death of the Rev. John Maclachlan, who died at Bayhead on the 3rd August. The news of his death came as a shock to many in the Church as they had not heard he had been ill. Mr. Maclachlan may

not have been so gifted as some of his brethren, but he lived a fine Christian life, characterised by loyalty to his Master and devotion to His cause. He was of a most unselfish disposition and never grudged doing a good turn for his fellows. During his life he was a most loyal supporter of the Free Presbyterian Church.

We extend our sympathy to his brother, Mr. Duncan MacIachlan, procurator-fiscal, Lochmaddy, who took up his duties there only a few days before his beloved brother's death, and also to other relatives who mourn his loss, and the congregation of North Uist, who have lost a devoted and diligent pastor. We hope to have a longer notice in a future issue.

The late Dugald MacCallum, Elder, Kames.

THIS worthy man was born in Millhouse, parish of Kilfinnan, about 79 years ago, where he lived all his days. He was one in a family of eleven. His father was a God-fearing man, and the family were brought up under the influence of a pious example, and from their earliest infancy were instructed in the elements of Christianity. As is too often evident, however, religious training of itself will not produce any saving change in a sinner. How often this is seen in families brought up under the same roof and enjoying the same religious influences. As time goes on some of them become more and more deeply impressed by spiritual things, while their brothers and sisters grow more and more indifferent.

At what time Dugald came under the saving power of the truth we cannot now ascertain, but that he had been born again was evident, and became more and more evident as he drew nearer to eternity. He had evidently been seriously inclined before there was a congregation of the Free Presbyterian Church formed in Kames, and immediately on the formation of that congregation he joined the ranks, and from then till his death he never looked back, although in time to come circumstances arose which severely tried him.

As long as he was associated with the congregation—over 30 years—he acted as beadle, a difficult task, and in this case made specially so by the venom and malice which characterised the attitude of some towards the Free Presbyterian cause in Kames.

Dugald was a rare combination of patience, meekness, firmness and sincerity. His smile of welcome at the door of the Church was something to be seen to be appreciated. Christianity, welcoming stranger as well as friend to the House of God, beamed from his very countenance. One felt that here was a man whose delight it was to be a doorkeeper in the house of his God rather than to dwell in the tents of wickedness. He was ordained to the eldership in 1921, and from then to his death his chief interest was the prosperity of the cause of Christ.

Dugald was, more or less, laid aside by illness for about a year before he died. But during his long trying illness his bed was made soft by a spirit of gracious submission. The chief trouble that Dugald complained of was not the pains and discomfort of his body, although these were undoubtedly great, but the desperate evil and unbelief of his heart. Tears used to stream down his cheeks as he spoke of the rebellion of his thoughts and will against the Most High. Doubtless these tears were put into God's bottle and for mourning he now has joy.

During his illness he was tenderly nursed by his sister, Mrs. Hill, and his only daughter, to both of whom we wish to extend our sincere sympathy. I take this opportunity of recording my own sense of loss at the removal of Dugald MacCallum, which took place on the 9th December, 1932. J. A. T.

Letter from Sir Murdoch Macdonald, M.P.

THE following letter sent to the Clerk of Synod appeared in the press. While we are gratified to know that Sir Murdoch and his Lady keep to the good training of their youth, we cannot agree with him on his view that legislation restricting Sabbath pleasure traffic is impracticable. Parliament has the power and

ought to use it in passing legislation that will put a stop to a glaring infringement of God's law. The Churches, no doubt, have their duty also in the matter, but they have not the same power as the State to deal with this question.—Editor.

Dear Mr. Beaton,—I have received the motion passed by the Free Presbyterian Church Synod anent the Traffic Commissioners for the North of Scotland in so far as they have permitted excursions to be run on the Sabbath day. In London here my wife and I keep to the habits of our earlier years as much as we possibly can in regard to the Sabbath, but I am afraid these habits and views are not those of the majority of the population to-day. Why they should have changed is not for me to say, but I cannot but recognise that they have, and that in consequence any effort in the direction of restricting legislatively "Sabbath Pleasure Traffic" is unfortunately in my view impracticable. The only thing that can be done is for the Churches to say emphatically what is the right course for each individual to pursue in this matter and so lead men's minds to regard the Sabbath day as it ought to be regarded.—Yours sincerely, Murdoch Macdonald.

A Resting Time.

I lay it down in silence,
That work of mine,
And look at what He sent me—
A resting time.
The Master's voice had call'd me
To rest apart;
"Apart with Jesus only,"
Echoed my heart.
I took the rest in stillness
From His own hand,
And felt this present illness
Was what He plann'd.

How often we choose labour,
 When He says, "Rest!"
 Our ways are blind and crooked,
 His way is best.
 This work must be completed,
 This lesson set.—
 He is the higher Workman,
 Do not forget.
 It is not only working,
 We must be train'd;
 And Jesus learn'd obedience
 Through suffering gain'd.
 For us His yoke is easy,
 The burden light,
 His discipline most needful,
 And all is right.
 We are but under workmen :
 They never choose
 If this tool or that other
 Their hands shall use.
 In working or in trusting,
 May we fulfil
 Not what we would, but only
 The Master's will.

—*Gospel Standard.*

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).

Tha Daibhidh mar an ceudna a' seasamh fa ar comhair mar eisimpleir gu'n tig àm ur cothrom ma tha sinn freagarrach air

a shon ged nach bitheamaid 'g a shireadh no 'g a iarraidh sinn fhéin. Bha Daibhidh air a chuir 'na shuidheachadh freagarrach féin. An t-àite a bha e làn-dheas air son a lionadh, 'se sin, a bha e air a ghairm ann an diomhaireachd Freasdail gu lionadh mar dhuine mór ann an Israel. 'S beag a bh'aige de smuain, 'n uair a chaidh e mach le eallach de dh'aran agus coire, agus càise, gu robh e gu bhi an ùine gheàrr gu bhi air ardachadh oscionn na h-uile duine a bha am Palestine. Gidheadh, bha a mar sin. A' chairdean gràdhach na bithibh ro chabhagach airson sealltuinn a mach air son bhur n' àite féin. Bithibh deasail air son bhur gairm; oir thig bhur gairm shuidhichte do bhur 'n-ionnsuidh. Tha mi labhairt ris an iomadach brathair òg gràdhach a tha ag ullachadh airson na ministrealachd. Bithibh ullamh airson obair 'sam bith, a thoiseach air a bhi ag amhare airson àitean sonruichte dhuibh féin. Tha àite freagarraich aig Dia dhuibh. Tuitidh sibh, mar gu'm b'eadh, a stigh ann, bithibh dearbhta as a sin. Bithibh ullamh. 'S e ar gnothuch-se a bhi ullamh. Biodh bhur 'n airm air an geurachadh, agus biodh aithne agaibh ciamar a lamhsaicheas sibh iad. Thig ur 'n àite do ur n' ionnsuidh, an t-àite as freagarraiche dhiubh, mur eil sibh a' sealltuinn as déidh àite a riarraicheas bhur càil fein, an àite ni a dhearbhas sibh a bhi 'nar soitheachan freagarraich airson feum bhur Maighstir an déidh so. Thuair Daibhidh an t-àm freagarrach. Thuair e an Spiorad an toiseach, 's e sin am prìomh nì, agus an déidh sin fhuair e an t-àm freagarrach a bha toirt a mach an t-ùghdarras a bha aige.

Tha mi tionail bho eisimpleir aig Daibhidh 'n uair a bhios sinn air ar faireachadh a bhi air an gairm gu nì 'sam bith a dheanamh airson Dhé, agus airson Eaglais, cha leig sinn a leas feitheamh gus an tig an dream dha am motha bheil a dh' urram againn a dh' ionnsuidh a bhi comh-dhùnadh maille ruinn, thaobh gliocas a' cheum a tha sinn ag gabhail, airson na seirbhis. Na robh Daibhidh air a ràdh, "a nis féithidh mi gus am bi Eliab, Abinadab agus Shaamah mo bhràithrean as sine làn-riaraichte 's an aon bheachd gur e mise an duine gu cath a chuir ri Goliath," tha mi ann an teagamh nach tigeadh an t-àm anns an cogadh

e ri Goliath idir. Tha àite mòr ri thoirt dha breithneachadh na feadhach as sine na sinn féin, ach tha àite na 's motha ri thoirt ri gluasadan Spiorad Dhé ann ur eridheachan. Gu'n deònaicheadh Dia gu'n tugadh na Criosduidhean àite na's motha do na gluasadar sin na tha air a thoirt anns na h-amannan a tha so. Ma tha smuain agad 'na do chridhe no ùghdarras air a leigeadh air do chogais, bi umhail a dhuine; cleachd thu fhéin ann, ged nach biodh aon neach eile ann a mhothaicheadh dha no bheireadh misneachd dhuit. Ma nochd Dia dhuit a rùn, tha thu ann an eunnart do bheatha na dh' fholaicheas tu no machumas tu air ais bho 'n ghnìomh a dheanamh. Ah! le eagal Dé ann ar eridhe agus ùghdarras Dé 'nar làmhnan am bheil sinn a' dol a sheasamh agus a stad gu bhi 'n an seirbhisich do dhaoine. B' fheàrr leamsa bàsachadh no tighinn do'n chùbaid agus ur ceadsa iarraidh na aonta duine 'sam bith fhaotainn airson gu dé 'shearmonaicheas mi. Tha Dia a' labhairt tre a Spiorad, an ni tha aige ri ràdh rium; agus le comhnadh a Spiorad mhath cuiridh mi an céill e dhuibhse mar a chluinneas mi e uaithe-san; gu'm biodh an teanga so balbh ma's tigeadh i gu bràth gu bhi na seirbhiseach do dhuine! B' e so an inntinn a bh' aig Daibhidh. Dh' fhairich e gu robh ni aige r' a dheanamh, agus ged a b' urrainn dha eisdeachd ri gu dé chanadh sluagh eile gidheadh cha b' iad a mhaighstir-san. Bha' a' deanamh seirbhis do'n Dia bheò agus chaidh a mu 'n cuairt d' a ghnìomh a' bha air earbsa ris gun fhiamh, gun eagal g'e b'e air bith dé na beachdan a bhiodh aca air. An tì tha labhairt airson Dhé 'se àite labhairt gu h-onorach. Faodaidh muinntir eile a bhi criathradh agus ag atharrachadh a' mhol bho 'n chnuithneachd. Feumaidh sùil a bhi aige ris a sin. Ach air a shon féin feumaidh e an cruithneachd glan a' leigeil a mach mar a tha e a' creidsinn a bhi mar sin, gun eagal ro dhuine, ma's fhaod e tighinn fo dhìteadh Dhé nan neamh. Falbh timchioll air do ghnòthuich ma bheir Dia dhuit-sa e airson a dheanamh. Ma chàineas mise tha, dé dha sin? Chan'eil annann ach duine agus iadsan uile a bhiodh tu toileach seasamh am beachdan

matha ort, ach ma thiondaidheas iad uile ort le droch amharusan agus briathran ciùrteach, chan'eil anna ach daoine, 's ann do Dhia a mhàin a bhuineas dhuitsa a bh' strìochdadh. Rach mu 'n cuairt a' deanamh obair do Mhaighstir mar a rinn Daibhidh, gun eagal, gun fhiamh, ach le giùlain modhail. 'S e droch sheirbhiseach a bh' anns an tì a fhuair aon uair òrdan a' Mhaighstir 's a dh' fhàgas iad gun an cur an gnìomh agus a ghabhas a leithsgeul féin le a ràdh, "thachair mi ri fear de mo chomh-sheirbhisich, agus thuirt esan gu robh e smuaineachadh gu robh mi ro-thapaidh anns an nì a bha agam anns an amhare, agus gu'm b' fheàrr dhomh mar sin stad a dh' fheuchainn an coimhlionainn e." Dho do Mhaighstir féin seasadh no tuiteadh tu; thoir an ro-aire gu'n seas thu ceart 'na lathair-san.

Foghlum mar an ceudna o Dhaibhidh, thu fhreagairt an dream, a thilleadh air falbh o t' obair thu, gu eòin. Ach tha e gu bitheanta tachairt gu b' fheàrr gun freagairt idir. Oir bha a chleachdadh a glaothaich na b' àirde na cainnt 'sam bith. 'N' uair a thàinig e air ais o'n chath, agus ceann an fhamhair aige 'g a' chumail suas, bhithinn ann ar dòchas gu faca faca Eliab e; agus gu'n tàinig Abindab agus Shaamah a mach 'na choinneamh, ach ma thàinig iad a mach cha deanadh e ach an nì tre'n an tug e a bhuaidh a thogail suas fo an comhair, agus dheanadh an aghaidh oillteil aigesan am freagairt.

Smuaineachadh iad, nach b'e an déidh na h-uile nì tre uamhar agus àrdan a chridhe, 's nach b' ann am faoineis diomhanais a thàinig e a dh' fhaicinn a' chath. Bheireadh iad fainear gun ann a thàinig e a dheanamh obair Dhé 'na rathad féin: gur e Dia a chuidich leis gus a' bhuaidh a thabhairt, a' ruaig a chuir air an nàmhaid agus an t-eagal a bha air clann Israeil a thogail dhiù; agus tre'n duine bha iadsan ag cur suarrach, gu'n d'rinn an Tighearna ainm féin gloirmhór.

A rìs, foghlumaibh o eisimpleir Dhaibhidh an gliocas cumail ris no h-innealan a chaidh a dhearbhadh. Chuala mi aig iomadaich àm e air a ràdh, nach b'e nì glé choltach a bh 'ann

gu'n b'urrainn Daibhidh am famhair a mharbhadh le clach. Ach tha mi smuaineachadh an fheadhainn a labhras mar sin a bhi no bu chruaidhe no na b' fheàrr airson an àm a bha làthair? Ma 's e duine àrd a bh' ann chuireadh an crann-tabhaill nach 'eil iad a' tuigsinn brìth na cùis. Dé an t-inneal a b'urrainn a' chlach àrd gu leòir gu ruigsinn air; agus ma bha e laidir, agus glé laidir, dheanadh an crann tabhaill a' chlach a thilgeadh cho fada agus buaidh a chuir na cois gus nach leigeadh Daibhidh a leas tighinn cho dlùth air an nàmhaid agus gu faigheadh e greim air. B'e t-inneal a b' fheàrr a b'urrainn e a ghnàthachadh. Bha buachaillean na h-airde an ear, ma bha iad cosmhuil anns an t-seann aimsir ris an dream a tha ann an diugh, cleachdte gu leoir agus ealainte air clachan a thilgeil anns a' chrann-tabhaill. Tha iad a' caitheamh ìomadh uair a thìde 'nan aonar, agus maille ri companaich aig feasda chrann-tabhaill. Tha e bitheanta gur e an tinneal as feàrr as urrainn a bhi aca gu dion a chuir air na caoraich anns na fàsaichean iomallach. Chan 'eil teagamh agam nach do dh' fhògluim Daibhidh clach a chuimseachadh as a' chrann-tabhaill aig leud na rònaig, agus gun a dhol iomrall. Airson claidheamh, Cha robh a h-aon aige 'na bheatha, oir cha robh claidheamh no sleagh ri fhaotainn am measg an t-sluaigh a bha maille ri Saul agus Ionatan, ach a mhàin aig Saul agus Ionatan. Agus tha sin air innseadh dhuinn anns an treas caibdeal deng. Bha na Philistich an déigh na h-airm a thoirt de' n t-sluagh cho iomlan agus nach faighte inneal-airm 'nam measg. Air an aobhar sin, gun a bhi cleachdte riutha, bha e eu-comasach do Dhaibhidh a bhi eolach orra. Agus airson a' luairiach-mhàileach 's e éideadh luideach an-shocair gun chomhfhurtaehd a bhiodh ann,—s e an t-ioghnadh leamsa gu'm b'urrainn na fir threuna o shean ni 'sam bith a dheanamh fo leithid de éideadh. Chan ioghnadh idir ge do thilgeadh Daibhidh dheth e. Dh' fhainheadh e fada na bu shocaire an éideadh a bhuachaille. Chan 'eil sinn dol a' tharruing o sin gu bheil uidheaman neo-fheumail ri bhi air am miannachadh. Chan 'eil sinn a' dol a theagasg ni a tha cho bòsdail agus cho faoin. 'S e ar gnòthuich-ne na

h-innealan as freagarraiche gheibh sinn a ghnàthachadh. Airson nan clach a thog e as an t-shruth cha b'ann air thuairmse a thog Daibhaidh iad agus gu faicilleach thagh e iad agus chuir e air leth na clachan mìne a fhreagradh anns a' chrann-tabhaill—na clachan a bha e smuaineachadh bhiodh freagarrach airson a' ghnìomh a bha 'na aire. Cha do chuir e earbsa 'sam bith 'na chrann-tabhaill féin. Tha e ag innse dhuinn gur ann a bha a earbsa ann an Dia, ach chaidh e a dh' obrachadh leis a' chrann-tabhaill mar gu'm biodh e faireachadh gur ann air féin a bha an t-uallach uile. Na'n d' rachadh e iomrall 'na chuimis cha bhiodh sin ach a dearbhadh a' chluaintearachd féin, ach 's ann tre chòmhndadh Dhé bha e agus a nì a thoirt mu'n cuairt. 'S e so mo bhràithrean fìorghliocas beatha a' Chrìosduidh. Tha thu dol a dheanamh a h-uile obair math cho eudmhór 's mar gu'm biodh tu gu bhì air do thearnadh tre dheagh oibre. Ach gidheadh 's ann a tha thu dol a dh' earbsa á àraidheachd Chrìosd mar nach deanadh tu nì 'sam bith. Agus mar sin anns an seirbhis Dhé ged tha thu dol a dheanadh obair do Dhia mar gu'm biodh coimhlionadh na h-obrach gu h-iomlan 'na do làmh sa, feumaidh tu thuigsinn gu soilleir agus a' chreidsinn gu dìoghmhalta, an déidh nan uile, gu bheil an t-iomlan, fo thoiseach gu dheireadh, maille ri Dia. Tha a h-uile nì a rinn thu riamh as eugmhais-san gun mhath 'sam bith. 'S e gliocas fallain a bh'aig Mohammed 'nuair a thuirt an duine ris, “thug mi stréin fhuasgailte dha mo chàmhail, agus tha mi dol a dh'earbsa á Freasdal.” “Ni h-eadh,” arsa Mohammed, “ceangail do chàmhail an toiseach agus an sin earb á Freasdal.” Dean an nì as fèarr as urrainn dhuit a dheanamh agus earb á Dia. Cha do chiallaich Dia riamh gu'm biodh creidimh annsan co-ionann ri leisg. Carson?—airson na cuid sin dheth, ma 's e obair Dhé a th'ann uile gu'r e sin an aon bheachd a ghabhar air, chan 'eil aobhar aig Daibhidh crann-tabhaill a bhì aige. Nì h-eadh chan 'eil feum air Daibhidh a bhì idir ann. Faodaidh a dhol air ais, laighe air a dhruim air an achadh, agus a ràdh obraichidh Dia: chan 'eil feum 'sam bith aige

ormsa. Sin mar a labhradh luchd-àicheidh, ach chan ann mar sin a chleachdadh creidmheil ann an Dia iad féin. Their iadsan “’s e toil Dhé e, uime sin tha mise dol ‘g a dheanadh;” —chan e, “ni Dia e agus uime sin cha dean mise dad idir.” Ni h-eadh, do bhrìgh gu’n obraich Dia leamsa uime sin oibrichidh mise le làmh mhath-san orm. Tha esan ag cur neart ‘na sheirbhiseach anmhuinn, agus a’ deanamh feum dhiomsa mar inneal-san, ged nach ‘eil math ‘sam bith annam-sa dealaichte ris-san. Nis ruithidh mi a stigh do’n chath gu h-aigeannach agus gnàthaichidh mi mo chrann-tabhaill leis an eòlas as fheàrr a tha agam, agus gabhaidh mi cuimis gu socrach, ciùin, air clar-aghaidh an Uile-bheist, do bhrìgh gu bheil mi creidsinn gu’n dean Dia a’ chlach a stiùreadh agus a’ chrìoch féin a thoirt mu’n cuairt. ‘Nuair a tha thu làn strìochda ann a bhi deanamh seirbhis do Dhia, thoir dha an ni as fèàrr; na cùm ni ‘sam bith air ais dheth do neart, na dheth do ghliocas as ealainte as urrainn dhuit a choisrigeadh airson na h-obrach. Na abair, ni ni ‘sam bith an gnothach: ‘S urrainn Dia mo eu-comasan a’ bheannachadh a cheart cho math ri mo chomasan. Gun teagamh, ‘s urrainn, ach gun teagamh ‘sam bith cha dean E e. Bi air do ghrad-fhaiceall gu’n dean thu an ni as fèàrr as urrainn dhuit a dheanamh. Daibhidh na shean aois agus ‘nuair a bha eòlas làn abaich cha b’urrainn e ni a thairgsinn do Dhia nach do chosg dad idir dhasan. Feuchaibh nach bi sibh toirt seirbhisean suarach do Dhia, agus ‘g ar mealladh féin gu’n dean e a’ bheannachadh. ‘S urrainn dha a bheannachadh; ach chan e sin an dòigh ‘cur air aghaidh na h-obrach. Ged a ghabhas e bitheanta innealan neo-chuimte bheir e cumadh orra agus bheir e dreach orra airson obair fhéin. ‘S urrainn dha daoine baoghalta, garga, iompachadh gu bhi ‘nam ministearan foghainnteach an tiomnaidh nuaidh.

Ri leantuin.

He that rides to be crowned will not think much of a rainy day.—*John Trapp.*

Sanctity is no enemy to courtesy.—*John Trapp.*

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN III.

NEO-CHOMAS AN DUINE GU H-IOMLAN AIR E

FEIN A LEIGHEAS.

(Continued from page 73.)

Cunnuil, Ach tha Dia 'na Dhia trocaireach, agus tha fios aige nach urrainn sinne uile iarrtuis a fhreagradh; tha dochas againn, air an aobhar sin, a bhi air ar tearnadh, ma nì sinn cho maith 's a's urrainn dhuinn, agus ma choimhideas sinn na h-aitheanta cho maith 's a dh' fheudas sinn.

Freagradh, 1. Ged tha thu comasach air moran de nithibh a dheanamh, cha'n 'eil thu comasach air aon nì a dheanamh gu ceart: Cha'n urrainn thu nì 'sam bith a dheanamh taitneach do Dhia, air dhuit a bhi mach á Criosd, Eoin xv. 5. "As m' eugmhais-se cha 'n urrainn sibh aon nì a dheanamh." Cha 'n urrainn duine neo-nuadhaichte, mar a tha thusa, nì 'sam bith a dheanamh ach peacadh; mar a dhearbh sinn cheana. Tha do ghnìomhara a's fearr 'nam peacadh, agus tha iad mar sin a' meudachadh t'fhiacha do cheartas: Cionnus ma ta a dh'fheadar a smuaineachadh gun lughdaicheadh siad iad? 2. Ged thairgeadh Dia daoine shabhaladh air chumha gu'n deanadh iad gach nì a b' urrainn dhoibh, ann an umhlachd d' a aitheantaibh; tha deadh aobhar againn a smuaineachadh, nach biodh iadsan a rachadh a dh'ionnsuidh an rathaid sin, gu bràth air an tearnadh: Oir, e' ait' am bheil an duine ta deanamh cho maith 's a's urrainn dha. Cò nach 'eil a' faicinn iomadh ceum clì a thug e, a dh'fheadadh e sheachnadh? Tha liuthad nì ri dheanamh, a liuthad buaireadh gu'r tabhairt a thaobh a rathad ar dleasdanas, agus tha ar nàdur cho ro-ullamh gu bhi air a lasadh o ifrinn, as gu 'm failnicheamaid gu cinnteach, eadhon ann am ponne araidh, a ta 'n taobh a stigh d' ar comas nadurra. Ach, 3. Ged dheanadh tu gach nì a's urrainn dhuit a dheanamh, 's ann an diomhain a tha thu 'n dochas bhi air 'do shabhaladh air an rathad sin. Ciod am focal o Dhia air am bheil an dochas so air a steidheachadh? Cha'n 'eil e air a steidheachadh

air lagh no air soisgeul, agus uime sin, cha'n 'eil ann ach mealladh. Cha'n 'eil e air a steidheachadh air an t-soisgeul; oir tha'n soisgeul a' treòrachadh an anama as féin, gu Iosa Criosd air son gach uile, agus tha e "daingneachadh an lagha," Rom. iii. 31. Air an laimh eile, cha'n urrainn an dochas so agaibhse a bhi air a dhaingneachadh ach air sgrìos an lagha, a dh'àrdaicheas Dia agus a ni e urramach. Agus uaith so chithear, nach 'eil e air a steidheachadh air an lagh. 'Nuair a chuir Dia Adhamh a dh'oibreachadh air son sonais da féin agus d' a shliochd, b'e umhlachd iomlan an cumha bh' air iarraidh air, agus bha mallachd air a chur an céill air son easumhlachd. Air do'n lagh a bhi air a bhriseadh leis-san, thainig e féin agus a shliochd fo pheanas a' pheacaidh a chuireadh an gnìomh; agus, leis sin uile, do ghnath ceangailte gu umhlachd iomlan: Oir is mi-reusanta bhi smuaineachadh, gu'n dean peacadh duine, agus fulang air son a pheacaidh a shaoradh a dhleasdanas umhlachd d' a Chruithear. 'Nuair a thainig Criosd ann an àite nan daoine taghta, a cheannach an slainte, b' iad na cumhachan an ni ceudna. Bha na daoine taghta an sàs aig ceartas; ma tha run airsan an saoradh, tha na cumhachan air an deanamh aithnichte: 's eiginn da dìoladh air son am peacaidh, leis a pheanas a thoill e fhulang, 's eiginn da'n ni sin a dheanamh nach urrainn iadsan a dheanamh, eadhon, umhlachd iomlan a thabhairt do'n lagh, agus mar sin gach uile fhireantachd a choimhlionadh. A reir sin, rinn e so gu h-uile, agus mar sin b'esan crìoch an lagha, chum fireantachd do gach neach a chreideas, Rom. x. 4. Agus a nis am bheil thu smuaineachadh gu'n lughdaich Dia na cumhachan sin duitse, 'nuair nach d'fhuair a Mhae féin lughdachadh dhiubh? Na biodh duil agad gu'n lughdaich ged iarraidh tu e le deoir fhola; oir nam buadhaicheadh iad, b'fheadar dhoibh buadhachadh an aghaidh firinn, ceartais agus onoir Dhé, Gal. iii. 10. "Is malluichte gach uile neach nach buanaich anns na h-uile nithibh a ta sgrìobhta ann an leabhar an lagha chum an deanamh." Rann 12. "Agus cha'n 'eil an lagh o chreidimh; ach an duine a ni iad gheibh e beatha annta." Is fìor, gu bheil Dia trocaireach: Cha'n urrainn e

gun a bhi trocaireach, mur sabhail e thusa ann an rathad nach 'eil aon chuid freagarach r'a lagh no r' a shoisgeul. Nach d'fhoillsicheadh a mhaitheas agus a throcair gu leoir, ann an cur Mic a ghràidh a dheanamh an ni nach robh an comas do'n lagh a dheanamh, do bhrìgh gu robh e anmhunn tre 'n fheoil? Dh'ulluich Dia cobhair air an sonsan nach urrainn iad féin a chobhair: Ach is àill leatsa, air bhi dhuit neo-mhothachail air do laigse féin thu féin a leigheas le t'oire féin; am feadh nach 'eil thu ni's comasaiche air e dheanamh, no tha thu comasach air beanntaibh umha atharachadh as an àite.

Ri leantuinn.

Notes and Comments.

The Wrong Road.—We cull the following from *The Christian* (London):—"A speaker before the General Assembly of the Church of Scotland reminded his hearers of the duty they owe to present-day youth; and what he urged upon Scottish Churchmen is equally applicable to Christians of all denominations in England. He estimated that of the 920 societies with 39,000 members in their particular communion, the great majority were purely cultural or recreational or both. That is to say, in Scotland as well as in England the Churches are going forward steadily on the wrong road. They are—wilfully or mistakenly—endeavouring to compete with the world on the world's own ground. They fancy that what is 'wrong' with religion is that it has been kept on a too austere plane, and that the worldling will embrace the tenets of Christianity more readily if the Churches come down to the worldling's chosen level, imitate the worldling's standards of conduct, and speak the worldling's language. As a fact, the worldling is not more than momentarily impressed by such implied or actual condescension to his own standards. He quickly despises what he cannot reverence. The Church must recover the courage of its own convictions; and this now means that, in some places, those who profess and call themselves Christians must first decide whether they, any longer,

have positive convictions themselves, and, if so, what exactly those convictions are. It is not only a betrayal of Christ, it is also foolish as a practical policy, to seek to drag the gospel at the cart-tail of the world's procession."

Failure of the Economic Conference.—We live in an age of conferences—sometimes they are useful—sometimes they have been dismal failures. This is true of the Economic Conference which was proclaimed with a sounding of trumpets that boded ill for really useful work. Journalist vied with journalist in describing beforehand the tremendous significance of this wonderful gathering. Sixty-six nations were present and represented millions of the human race. Britain's King opened the proceedings and the Prime Minister presided. Terrible things, we were told, were to happen if the Conference failed. Well, the Conference has failed and we are just in the same troubled waters as we were in before. We have been carefully watching the press and it would be amusing were it not so serious in comparing what these gentlemen of swift flowing pens said before the Conference and what they said after its failure to see the efforts they made to cover their retreat. Our rowers have brought us into deep waters, and yet they will persist with covenants, leagues, conferences and other devices that only proclaim too plainly the utter futility to deliver out of the distress God has brought upon the whole world for our sins and folly. Like Israel of old though sorely smitten we will not turn to Him that has smitten.

Magazine Free Distribution Fund.—"A Constant and Gratefully Appreciative Reader" of the Magazine has sent us a letter on the above subject, an extract of which is herewith given:—"While I fully appreciate the undeniable fact stated in your Magazine Report in the July issue that 'the trade depression is affecting even the finances of the Magazine,' I, nevertheless, feel convinced that the fact that the contributions to the Free Distribution Fund amounted only to £28 17s. 2d. for the last Magazine year, manifests a clear lack of appreciation of the edifying evangelical quality of the Magazine, and a consequent lack of self-denial and self-sacrifice. In these days of

blatant atheism, evolution, and infidelity in the realms of science and philosophy, of Karl Marxian socialism and Communism in the domain of politics, and of Modernism, Romanism, and milk-and-water Arminianism in the religious sphere, it is a matter of deep thankfulness to God that such a religious periodical as the *Free Presbyterian Magazine*, with its unambiguous, robust and vigorous evangelical Calvinism is wending its way, as revealed by the subscription lists, to various parts of the five continents. While also well aware that 'not many noble and mighty' financially are found among the members and adherents of the F.P. Church, I feel quite persuaded that there are still left among them individuals who would not need to deem it a great display of self-denial to contribute a little more in one sum annually than the total amount donated to the Free Distribution Fund for the past year. For a number of years past I have regularly ordered six copies monthly, and when articles and other matters of more than mere denominational interest appeared I generally doubled that order. It is my constant practice to send these copies to different friends at home and abroad, and I personally know of no better method of strengthening, particularly morally and spiritually, the bond of affection that should characterise family relationships, even when separated by oceans and continents. I am by no means wealthy, but I unhesitatingly confess that I never found reason to grudge this little self-denying expenditure in connection with a noble cause. It is, therefore, quite easily conceivable that a little self-denying practical effort on the part of your readers would not only double but at least treble the circulation of the Magazine."

Literary Notice.

THE OXFORD MOVEMENT FROM A CALVINISTIC VIEWPOINT.—The Sovereign Grace Union (31 Imperial Buildings, Ludgate Circus, London) have issued an interesting and useful pamphlet with the above title. The first paper shows the Arminian origin

of the movement; another paper deals with the history of the movement; in the third paper the Rev. Thomas Houghton, Editor of the *Gospel Magazine*, deals with the movement and the Thirty-Nine Articles and in another the Dr. Unmack shows that Anglo-Catholicism is not the true religion. These papers will be found useful and instructive at a time when this Romeward movement is being lauded to the skies by a large and powerful section in the Church of England. The price of the pamphlet is sixpence post free.

Church Notes.

Communion.—September—First Sabbath, Ullapool and Uig (Lewis); second, Vatten and Strathy; third, Stoer. October—Second Sabbath—Ness and Gairloch; third, Seourie; fourth, Lochinver and Greenock; fifth, Wick. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *Note*—Notice of any additions to, or alteration of, the above dates of Communion should be sent to the Editor.

Collection for September.—The Collection for this month is for the Organisation Fund. We may be permitted to remind our readers that there is an increasing drain on this Fund, and it is to be hoped a generous response will be given to the Collection.

Acknowledgment of Donations.

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

Sustentation Fund.—Anon, Loch Fyne, 5s; Mrs N., Fort William, Ontario, 8s 4d; Mrs N., Fort William, Ontario, 8s 2d; C. U., Luibmore, 10s; Mrs B., Hamilton, 10s; M. C., Kilmacolm, 10s; A Friend, Stratherrick, 6s 3d; "Free Presbyterian," per Mr J. Ross, Fearn, £1; K. McL., New Zealand, per Rev. D. McLeod, £4; Friend, Dunvegan, 10s; Anon, 5s; Mrs N., Fort William, Ontario, 13s; D. McK., Corrary, Glenelg, £1.

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Home Mission Fund.—Miss M. McL., Cairndow, Inveraray, 5s.

Organisation Fund.—A. S., Spean Bridge, 6s; Mrs B., Selkirk Street, Hamilton, 6s; Friend, Ross-shire, £2; Mr Hugh Mackay, Vancouver, to account of Rev. F. McLeod's Expenses to Vancouver, Detroit, etc., £40.

Jewish and Foreign Missions.—Anon., Comrie, £1; C.M.K., 5s; Wellwisher, Glasgow, £1; Anon., Comrie, £1; A.S., Spean Bridge, 10s; Anon., per Rev. R. Mackenzie, 10s; H. H., Ontario, £2 4s 9d; J. R. M., Simcoe, Ontario, 12s 9d; Mrs A. McN., Corrour, o/a Mrs Radasi, 6s 3d; Free Presbyterian, per Mr J. Ross, Fearn, £1; S. McL., Strathcanaird, 5s; Matthew 6, 3-4, 10s; F. McD., Ardheslaig, 15s; Mrs. K. M. H., Manor Road, London, 10s; Friend, Skye, per Rev. N. McIntyre, £2; Miss C. M., Waterloo Place, Inverness, £1; Friend of the Cause (o/a Lochbroom), £20; A. J. S., Applecross, 15s; A. M'L., 59 Nth. Tolsta, £2 0s 6d.

London Mission Church Fund.—Matthew 6, 3-4, 10s.

The following lists have been sent in for publication:—

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Applecross Manse Building Fund.—Mr M. Gillanders acknowledges with sincere thanks the following donations:—J. McK., Shore Street, Applecross, £10; J. A. McK., Camustiel, £1; Miss A. McL., Shore Street, £1; Collecting Card, per Mrs Beaton, Strumbay, Lochcarron, £2; Collecting Card, Miss E. Mackenzie, P.O. Buildings, Lochcarron, £1 17s. The following per Mr John MacAulay, Missionary:—Friend, Lochcarron, £1; N. M. L., Mill Place, Raasay, 10s; Friend, Malaig postmark, 10s; Collecting Card, per Rod. Ferguson, Northton, £2 16s; A Friend, Applecross, £3; Collecting Card, per Miss L. Macbeath, 15 Woodside Crescent, Glasgow, £8 7s; Friends, Laxdale, per Mr John MacAulay, £4.

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