

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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PRINTED BY N. ADSHEAD & SON, 11 UNION STREET
 AND 34-36 CADOGAN STREET, GLASGOW.

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VOL. XXXIX.

November, 1934.

No. 7.

Able to Keep from Falling.

GOD'S Word is full of exceeding great and precious promises to His people. They are found at times in the most unexpected places and their discovery in the time of need gives interpretative significance to the Apostle's words—"All scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness" (II. Tim. iii. 16). It is only when the provision made in the promise meets with the need it is intended to supply that the promise stands out as something new in the experience of the believer. One of the great promises in God's Word is enshrined in the words of praise to God with which the epistle of Jude concludes: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." (Jude, verses 24-25). Jude had been warning those to whom the epistle is written—the sanctified by God the Father and the preserved in Jesus Christ and called—of the necessity of contending earnestly for the faith once delivered to the saints. This necessity arose from the fact that certain men had crept in unawares who were turning the grace of God into lasciviousness, and denying the only Lord God, and the Lord Jesus Christ. He reminds his readers of the fate of the angels who kept not

their first estate. They began well but they did not continue steadfast to the end. The children of Israel though delivered out of Egypt were destroyed through unbelief. In view of the dangers that beset his readers Jude exhorts them to build themselves up on their most holy faith and to pray in the Holy Ghost and to keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life (verses 20, 21). The epistle would naturally awaken a sense of insecurity in the minds of his readers though it was not intended for that purpose and if it did Jude points them to their real security—there is One that is able to keep them from falling. The Apostle Peter after his terrible ordeal when he was sifted by Satan which must have ever remained with him as unforgettable exhorts the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia to pass the time of their sojourning here in fear and he further admonishes them to be sober and vigilant because their adversary, “the devil, as a roaring lion, walketh about seeking whom he may devour” (I Pet. v. 8). Satan as an adversary was too real to Peter for him ever to think lightly of his dread power and he warns believers to be on their guard against an enemy so subtle, deceitful, and ceaseless in his activities. He, too with his beloved brother Paul, could say “we are not ignorant of his devices.” With such an adversary prowling about like a roaring lion self-confidence is fatal and though not so gratifying to the flesh passing the time of our sojourn here in fear is more becoming. It is when we are weak in ourselves that we are really strong as it turns our eyes away from helpless man to the Omnipotent God. It is not everyone that can join with the Apostle Paul in saying: “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak then I am strong” (II Cor. xii. 10). In his helplessness his eyes were turned to eternal Omnipotence and because of

this he would rather glory in his infirmities that the power of Christ might rest upon him. The young believer when he sets out on the great journey that is ultimately to end in the presence of God is not aware of the amount of material he is carrying that makes him an easy prey to the devil. Prayer and watchfulness he has been told by His Master are absolutely necessary but as days pass into months and months into years he is learning that with all his prayerfulness and watchfulness (and alas! in these duties how woefully he comes short) that except the Lord the city keep the watchmen watch in vain. It is in the hard school of discipline that this lesson is learned but no one who has been taught it will ever forget the experience if in the time of need thoughts are turned to One that is able to keep from falling and finally to present faultless before the presence of His glory with exceeding joy.

The many snares and pit-falls that met the pilgrims to eternal glory are so many reminders to them of their inability to continue the journey in their own strength. They are passing through an enemy's country and they are strangers in it. The way does not become easier the older they get but it seems to be getting more and more difficult than it was at the beginning. An increasing sense of the believer's inability to reach the end in safety makes the promise exceeding precious which says that there is One able to keep from falling.

Another thing that increases the sense of weakness and helplessness which they increasingly feel is a deeper knowledge of the waywardness of their own hearts. The heart is deceitful above all things and desperately wicked. They have no quarrel with such a sweeping condemnation; with all their heart they can put their amen to this description. Others may talk glibly about the nobility of human nature in its fallen state and of the fine qualities of the human heart but in God's sight they feel that beneath the polished surface there are dens of iniquity that are as yet undiscovered and unexplored in their experience.

They know that one false step taken and the whole profession of a lifetime may be blotted out; one false word spoken and the regrets of a lifetime cannot undo the mischief that has been done and one wrong action and the memory of it will be like a gnawing worm to mar any pleasure they had in the world. They have seen these things happening before their very eyes in the case of others and what are they that the same may not befall them? Such experiences are not pleasant but they are salutary. They are striking at that spirit of self- and over-confidence which exercises such a baneful influence over the heart of man. To a people made so conscious of their liability to go astray on every hand—in thought, word and deed—the promise that there is One able to keep from falling is glad tidings indeed.

The mystery of God's providences help also to bring home to them their helplessness. Things are not going as smoothly as they would like and like Jacob they misread His providences and say: "All these things are against me." Another wave like the last that passed over their head and they say: "Such another and I will be swept off my feet." God is infinitely wise and knows the end from the beginning and through the limitation of our knowledge and our ignorance we foolishly try to read God's providences from the beginning instead of wisely reading them from the end as the Jews read their Hebrew Scriptures as Flavel so beautifully pointed out. "All is well that ends well" is a well-known saying but it must begin well if it is to end well. And it began well with God's people when He called them in the day of their effectual calling and the work begun then is to be continued until the day of Jesus Christ. The greater the sense of helplessness the greater will be the encouragement from the words: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Notes of a Sermon.

PREACHED BY THE REV. D. BEATON, OBAN.

“For He must reign till He hath put all enemies under His feet.” (1 Cor. xv. 25).

THESE words are used by the Apostle in connection with the important subject he is dealing with in this chapter. The supreme reign of Christ involves in its very nature the subjection of all enemies otherwise He would not be absolutely supreme.

At the outset it is necessary to point out that in the chapter from which our text is taken the Apostle is not dealing with the doctrine of the resurrection of the bodies of unbelievers but of believers only. This point is necessary to be kept in mind in view of the fact that this chapter is so often read at services in houses preparatory to burials. In this way, unfortunately, the idea has become prevalent in the minds of many that the chapter deals with the doctrine of the resurrection of the bodies of all, believers and unbelievers, but careful attention to what the Apostle says will show that this is wrong.

In coming now to consider some of the things implied in our text we shall consider :

I. The necessity of Christ's Reign. II. The opposition to Christ reigning. III. His final Triumph.

I. The Necessity of Christ's Reign.

He *must* reign, says the Apostle, till He hath put all enemies under His feet. (1). The first thing that calls for attention in this statement is the all-embracing nature of the subjection referred to and (2). its completeness. (1). *All* enemies are to be put under His feet. Not simply a few of the less powerful—not even a few of the most powerful and most troublesome but *all* enemies. When one thinks of the vast armies which are at present warring against Christ among so-called Christians and among the pagan races of mankind, to say nothing of the vast and powerful marshalled armies of Satan, one may take up the words that the Apostle uses concerning Isaiah and apply

them to himself—Paul is very bold. But it is a boldness that is the outcome of a mind divinely taught as Isaiah was and of one with a keen eye surveying the far-stretched battle-lines who sees in the light of the divine purpose the whole opposition break beneath that tremendous power that will go forth from Him who is sitting upon the throne. There is no uncertainty as to what the issue will be. He that joins issue with His enemies has the crown already upon His head and there are no possibilities in the tremendous conflict that indicate any insecurity in the wearing of that crown. (2). The completeness of the subjection is indicated by the words—"till He hath put all enemies under His feet." Many a proud, haughty and arrogant enemy there was among the marshalled hosts that opposed Him but they are all to be put under His feet. Perhaps no words could be found which so completely convey the idea of the utter defeat of His enemies and His own triumphant victory. Among men it is not uncommon when a noble and honourable fight has been put up that the conqueror hands back the sword that has been tendered to him as a kindly and chivalrous gesture by which he recognises that his opponent has fought as an honourable man but in this conflict every vestige of honour was cast to the winds by His opponents and the rules governing the conflict were Satanic. His enemies knew not that the whole purposes of God were against their success and in measuring their strength with omnipotent power they realised not how complete and crushing the disaster was to be. Now, behind all that is to happen to Christ's enemies there is divine necessity that it should be so. There are divine purposes which cannot but be fulfilled, divine promises that cannot be broken which render it necessary that He *must* reign.

1. God has made it plain in His Word that His Son is to reign and to reign in such a sense that in all things He is to have the pre-eminence. He has announced His decree—"I have set my King upon my holy hill of Zion." The rebel hosts cannot say that the decree has not been announced; neither can

they say that its solemn announcement by the God who cannot lie has restrained them in any way—their opposition is as determined and as bitter as though God had never spoken. As the forces of opposition measure their strength with eternal omnipotence, He that sits in Heaven looks down upon their unavailing efforts and holds them in derision and when His time comes He will break them in pieces as a potter's vessel is broken. How frail, how fragile is a potter's vessel when it is smitten by an iron rod—so shall it fare with the enemies of Christ.

Again, there are wonderful promises given in connection with Christ's reign—promises made by the God who cannot lie. He has received the promise that His throne shall be forever and ever. The stability of that throne is not affected in the slightest degree by the mighty waves of opposition that dash themselves on that rock in vain. His kingdom is an everlasting kingdom and His sceptre is a sceptre of righteousness. Inasmuch as His throne is forever and ever He *must* reign, for though His grave is empty forever His throne is filled for evermore. But some one may ask how does all this agree with what the Apostle says in this chapter? "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power" (verse 24). "The end" referred to in these words means the end of the world when Christ shall deliver up the kingdom mentioned, i.e. after He has accomplished the work of redemption. But what is the kingdom that Christ will deliver up to the Father? There is a threefold kingdom belonging to Christ to which the Scriptures refer. 1. That which belongs to Him as the Son equal with the Father and Holy Spirit. This kingdom extends over all creation. This kingdom is His for evermore. 2. There is the kingdom which belongs to Him as the incarnate Son of God over His people. This kingdom is also everlasting. 3. There is the kingdom that was given to Him after His resurrection when all power in heaven and earth was committed into His hands. "This kingdom, which He exercises

as the *Theanthropos* (God-Man), and which extends over all principalities and powers, He is to deliver up when the work of redemption is accomplished. He was invested with this dominion in His mediatorial character for the purpose of carrying on His work to its consummation. When that is done, i.e., when He has subdued all His enemies, then He will no longer reign over the universe as Mediator, but only as God; while His headship over His people is to continue forever." This is the explanation that Dr. Charles Hodge has given of this difficult passage and it appears to us to be consistent with the teaching of Scripture. It throws light on a passage that otherwise would be very difficult to explain satisfactorily in accordance with Scripture.

Then there is the necessity of Christ reigning in virtue of the fact that the bodies of His people are resting in the graves to the resurrection. We are in danger of confining Christ's redemptive work to the souls of His people. We must ever bear in mind that Christ's redemption is a complete redemption—that it includes the whole man, soul and body. Now, while the souls of believers being made perfect in holiness do immediately pass into glory their bodies being still united to Christ rest in their graves till the resurrection. The Apostle Paul speaks of those who have the first fruits of the Spirit waiting for the redemption of the body (Roms. viii. 23). These bodies are not to be left in the possession of death for it is the Father's will that of all who have been given Him He should lose *nothing* (not *none* as we so often interpret it in our mind) but should raise it up at the last day (John vi. 39). It is therefore necessary that Christ should reign until the separation that death caused between the souls and bodies of God's people should be brought to an end. Christ's redemptive work, as already indicated, is complete extending to soul and body and when they shall be presented before the Father at last His divine purpose will be accomplished that of all given to the Son He lost *nothing*.

Again there is a multitude yet to be saved known to God alone—those whose names are written in God's book. There may be some listening to me to-night who are among these though, as yet, they have little or no thought of Christ or any love to Him. Christ must reign until these are gathered in for connected with their salvation there are divine purposes and covenant engagements that cannot be broken. They are not to be left in the hands of the devil. Christ is sitting at the right hand of Power as a Prince and a Saviour. His enemies and the enemies of His people are not the masters though too often the Lord's people feel that their enemies are too strong for them; yet, stronger is He that is for them than all that can be against them. He must reign until all His redeemed are gathered in. When the fields of the world will become white to harvest what a multitude will He gather in. As long as God has one of His elect in a place where he is to be saved God will provide the means whereby that sinner is to be saved. He will maintain His cause, however, weak it may become that His own divine purposes may be accomplished and we are carefully to guard against applying rules and standards to God's government that are only applicable to the government of men. The whole out-working of the divine purpose in Joseph's life was very mysterious and sometimes very dark but how manifestly the divine purpose was working through it all.

Intimately connected with the necessity of His reign is the fact that in the predestination of God's elect He purposed that they should be conformed to the image of His Son. A great work is to be done in them as well as for them and He must reign until this is accomplished. None of the enemies within, however, subtle, powerful and numerous they be will be ever able to match their power with His. Every high thought and imagination instigated and nourished by the enemies of Christ within shall never be able to prevail. The victory may seem at times to be on the side of the enemies and the issues going sore against His people but the fact that the issue may go against

them at certain parts of the field of battle does not say that the day has gone against them. No doubt on the field of Waterloo the day was going well with the French at certain places but a battle was being fought which brought a crashing defeat to the hopes of Napoleon and irretrievable disaster to the armies of France. So shall it be in this conflict. The hope of God's people is linked with a purpose that cannot fail and is assured by a power that shall prevail. Happy are the people who have such a faith as this—a hope independent of anything they can do themselves, a good hope through grace.

II. The Opposition to Christ's Reign.

When one considers the beneficent nature of this reign, the righteous rule that characterises it and the blessings showered undeservingly upon men, opposition to Christ's reign would be an insoluble problem were it not for the fact of sin. From whence comes this opposition? 1. From the devil and his emissaries; 2. From unregenerate men in the world; 3. From the old man in the regenerate.

1. Opposition from the devil. When our Lord came into the world it was part of His divine mission to destroy the works of the devil. Satan was under no illusion as to the significance of Christ's presence in the world and he set himself with all the powers at his command to thwart the purpose of His mission. It was a tremendous struggle—the hour and power of darkness was terrible—and when the Lord grappled with the principalities and powers of darkness the hope of the Church of God hung upon the issue. Hell was stirred at His coming and from the manger to the cross there was one persistent and determined effort to snatch victory from Him concerning whom the decree had been announced—"I have set my King upon my holy hill of Zion" (Ps. ii. 6). Satan felt the impact of that tremendous power which was to wreck his hopes forever and he met it with all the strength and power he could command.

2. The opposition of unregenerate men. How unaccountable it was; how unnatural; how Satanic! Herod, instigated by

the devil, stretched forth his hand against a helpless Infant. He could not brook the idea that here was one that might challenge his place as a ruler and so he determined to dip his sword in the blood of those who had no quarrel with him. He failed in his plan but that did not bring the opposition to this King to an end. It tracked His footsteps right up to the hours of His suffering on the Cross. It was an opposition that had behind it all the viciousness, wickedness and maliciousness that Satan could pour into the hearts of men. His acts of kindness, the graciousness of the words that fell from His blessed lips, His manifest interest in the poor, downtrodden and distressed instead of breaking the brunt of the storm that beat upon Him only intensified it until at last the cry was heard—"Away with Him, away with Him; crucify Him" (John xix. 15). They would not have this Man to rule over them. The heart of man has not changed since the time earth heard that terrible cry. There is no desire in the natural man that Jesus should reign. There is opposition to His holiness, His righteousness, His holy laws and precepts and it requires greater power than man possesses to end this opposition. In the face of all the opposition offered to Him He could challenge His enemies with the fact that they hated Him without a cause.

3. Opposition from the old man in the regenerate is also keenly felt by those who desire that He would reign within their heart. Their conscience tells them that He ought to reign, their heart that He should reign and their understanding that it is the most reasonable thing under the sun that He should reign yet they know that He is not getting the place He ought to get and which their love to Him says He should get. They do not feel that acquiescence to His will which ought to characterise them as followers of the Lamb. They carry about with them a nature that is at war with the holy laws of His kingdom. But when confronted with the rebel host, seemingly so irresistible, it comforts them to know that He must reign until all His enemies will be put under His feet. Had the Allied Nations in the

Great War been assured that Germany would be ultimately crushed in the field it would have saved them from that gnawing fear which at times well nigh paralyzed their hearts. So when we see the great armies marshalled in all the pomp and circumstance of pride setting themselves in array against the Lord and His anointed they are assured by the infallible Word of God that Jesus Christ must reign until all His enemies are put under His feet then we may lift our heads and say with the Church of old: "Lo, this is our God, we have waited for Him."

Is Christ being exalted and honoured by the legislation of the civilized nations of the earth? Is he honoured and glorified by the great mass of the literature that is pouring from the printing presses of the world? What place is given Him in the high councils of the nations? Need we wait to give answers. But we ask again what place is given Him by men eminent in science, philosophy and literature? What place is given Him in His own professing Church, in the theological chairs of our colleges and in the pulpits of our churches? Are they all joining with one accord in giving Him the place of pre-eminence which the Father has given Him? Are we willing that He should reign? Whether we are willing or not He is to reign till His enemies are put under His feet. The cause of Christ's enemies is the most hopeless on which men ever embarked.

III. His Final Triumph.

Measured by the eternal ages the day of His manifested triumph is not very far away—though measured by the years of human life it may appear to be very distant. The day is coming, however, when all nations will be summoned before Him to give an account of all the deeds done in the body. When He comes in His glory—heaven and earth fleeing away at His presence—and when the transactions of that unspeakably solemn day begin who among these assembled millions will be able to take his or her eye off the face of Him who sits on the Great White Throne? How unspeakably solemn it is even to think about it and speak about it now but what must it be

when our eyes look on the reality. Every eye shall see Him and every knee shall bow to Him and confess that He is Lord to the glory of God the Father. The loud voice of opposition will be stilled, the indifference to His claims as supreme Ruler will give place to riveted attention and the proud boasting of His enemies will cease before a glory so awful and a power so overwhelming. Do men really realise what they are engaged in when they are opposing Christ? Are they—are we—really considering what it will all mean if persisted in until that day with all its solemnities bursts upon us. What is your attitude—what is my attitude—to this One who must reign till all His enemies are put under His feet? If we have been rebels up till now and still are rebels may God give us grace that we may be reconciled to Him through His Son. Who can tell what it will mean for those who had the message of the gospel ringing in their ears with all its wonderful encouragements, invitations and promises if they continue rebels to the end? One does not need to be an abandoned person, an atheist, infidel, blasphemer or a pagan to be a rebel. Everyone who will not submit to Christ as King is a rebel in the sight of God. Will there be any who will go from this congregation who when they see Him seated on His throne will have to say? “Oh! I was told that such a day was before me, I was told that I would be judged according to the deeds in the body, I was told that it would be ill with the wicked and that it would be well with the righteous; that a day was coming when I should hear the Judge say to those on His right hand—‘Come ye blessed of my Father’—and to those on His left hand: ‘Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.’ Woe is me for that day is come and I stand before my Judge as a contemner of His counsels and a despiser of His Gospel.” May God grant that none from this congregation shall ever have such an experience.

Before concluding I would like to say a word to those who acknowledge Him as their King and whose greatest happiness

would be if they could in all their thoughts, words and actions honour Him and give Him the place that the Father has given Him. With what joy shall they behold Him that day. No terror shall take possession of their heart but a feeling of joy—joy arising from the fact that the One who is presiding amidst all the solemnities of this Day is none other than the One who so loved them that He died for them. The Judge is their Friend and when their sins are sought for they shall not be found. They were rebels but He subdued them. They were lost and He found them and now they are to be with Him forever—their wills in perfect harmony with His forever. They came into this world the children of wrath and they are leaving it the heirs of the hope of eternal glory. Happy people! May we know the Saviour who redeemed them as our own Saviour and may we have the hope which they had—a good hope through grace and then we may look forward to serving Him in the ages to come when no rebel thoughts will mar the harmony between His will and the will of His redeemed.

The Olive.*

THE olive-tree, its fruit and oil, must have been known before the deluge, but whether the dove and the branch were emblems of peace and good-will by previous custom, or whether the hint was taken from this transaction, I shall not attempt to determine. The tradition among the Greeks that the first olive-branch that reached their country was carried by a dove from Phœnicia to the temple of Jupiter in Epirus, is certainly very remarkable. The connection of the dove with the olive, however, is quite natural. These groves are their favourite resort. In them they build their nests and rear their young and there may be heard all day long their low, soft cooing, in sweet unison with the breeze which whispers peace to the troubled and repose to the weary.

*Dr. Thomson, by question and answer, gives some interesting and useful information on the olive.—Editor.

It seems a fair deduction from the narrative in Genesis that the flood must have risen in such a quiet way as not to destroy the trees; and must also have remained but a short time universal, else the olive would have perished. We may at least conclude, that lands sufficiently low and warm for the olive had been for some time uncovered when the dove went forth, or it could not have found young leaves upon them. This tree does not flourish in Syria more than three thousand feet above the sea, and in the interior not so high. Indeed, it is scarcely found at all in countries adjacent to Ararat and the dove had probably to make a long flight for its leaf, which it could easily do before "evening." And the objection to the literal meaning or strict veracity of this statement has no solid foundation, in the fact that the olive is not an inhabitant of the cold mountains of Armenia.

Have you ever met with any certain traces of the flood in this country? There are myriads of fossil shells on Lebanon and elsewhere, even on the tops of the highest ranges, but no geologist would appeal to them in proof of the Noahic deluge. That was an event wholly miraculous and the evidence of the fact is to be found in the sacred record, not in geological researches. I would by no means intimate, however, that future investigation may not uncover many well-ascertained footprints of that mighty catastrophe. But it is altogether foreign to our purpose to wander off into geological speculations and we are not yet done with the olive-tree.

Far from it. There are many references to it in the Bible, some of which I am not able yet to appreciate. Thus Hosea says, "His beauty shall be as the olive-tree" (Hos. xiv. 6). It does not strike me as very beautiful, but perhaps one's eye needs to be educated before it can distinguish properly and decide correctly on such questions in new and strange circumstances.

No doubt, to me this noble grove, spreading like a silver sea along the base of the hills and climbing their ascending

terraces, is perfectly charming; and it speaks of peace and plenty, food and gladness. The olive-tree and its fruit make the face of man to shine in more senses than one. To a stranger it is necessarily destitute of these pleasing associations; but to me it is at all times both charming and refreshing to ride through such a grove when clothed with flowers, or when bowed down with fat and oily berries.

Moses, in that last ode which he taught the children of Israel, speaks of "oil out of the flinty rock" (Deut. xxxii. 13); and until now I had supposed that this tree delighted in hard, rocky soil; but this vast grove spreads over a soft and sandy plain.

You were not mistaken, only misled by appearances. The substratum of this plain is chalky marl, abounding in flint and the sand is merely an intruder blown in from this desert on our right. In such soil our tree flourishes best, both in the plains and upon the mountains. It delights to insinuate its roots into the clefts of the rocks and crevices of this flinty marl; and from thence it draws its richest stores of oil. If the overlying mould is so deep that its roots cannot reach the rock beneath, I am told that the tree languishes and its berries are small and sapless. There is, however, another explanation of this figure of Moses. In ancient times generally (and in many places at the present day) the olives were ground to a pulp in huge stone basins, by rolling a heavy stone wheel over them and the oil was then expressed in stone presses established near by. Frequently these presses, with their floors, gutters, troughs and cisterns, were all hewn out of solid rock and thus it literally "poured out rivers of oil" (Job xxix. 6), as Job hath it in his parable. There is a ruin above Tyre, near Kânâh, called Im-il-'Awamîd, where scores of such presses are still standing, almost as perfect as they were twenty centuries ago, although every vestige of the groves which supplied the oil has long since disappeared.

I notice that the branches of some trees have been cut off and then grafted; why is this done? Simply because the

olive, in its natural wild state, bears no berries, or but few and these are small and destitute of oil.

Paul has an extended reference to this matter. Stay till I turn to the passage, for there are some things in it which I have never understood. Here it is: "If some of the branches be broken off and thou being a *wild* olive-tree, wert grafted in among them and with them partakest of the root and fatness of the olive-tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee" (Rom. xi. 17, 18, 24). And then, in the 24th verse, "For if thou wert cut out of the olive-tree, which is wild by nature and wert grafted, *contrary to nature*, into a good olive-tree," etc. Now here is my difficulty and the exact point of inquiry: The olive, you say (and so says the Apostle), is wild by nature and it must be grafted by the *good* before it will bear fruit; but here the Apostle speaks of grafting the wild into the good, not the good *upon* the wild.

True, he does; but observe, he says expressly that this is *contrary to nature*, as it really is.* . . . It is in the *kingdom of grace* that a process thus contrary to nature can be truly successful; and it is this circumstance which the Apostle has seized upon and with admirable tact, to magnify the mercy shown to the Gentiles, by grafting them, a wild race, *contrary to the nature* of such operations, into the good olive-tree of the Church and causing them to flourish there and bring forth fruit unto eternal life. The Apostle lived in the land

*It is quite common to say that the Apostle was referring to a process that was unknown. Even Sanday and Headlam in their commentary on Romans describe it as "a process which can never be actually used" and Dr. Thomson says it never succeeds. Sir William Ramsay, however, has pointed out in his *Pauline Studies* that a learned German, Dr. Fischer, gave a thorough study to the subject and published two goodly volumes on the Olive (*Der Oelbaum*) in which the process is described and where he says that, in exceptional circumstances, the process is resorted to even to this day. It is quite true that the point of the Apostle's argument requires that the process is unnatural but to say that it can never be used shows how much the Apostle knew in comparison with his learned critics of the twentieth century.—Editor.

of the olive and was in no danger of falling into a blunder in founding his argument upon such a circumstance in its cultivation.

But have all the trees in this vast grove been reclaimed from a wild state by grafting? Certainly not. The Apostle himself speaks of the *root* of the good olive—implying that, by some means or other, it had been changed. The process by which this result is reached is quite simple. You observe certain knobs, or large warts, so to speak, on the body of this tree. Cut off one of these which has a branch growing out of it, *above* the place where it has been grafted; plant it in good soil, water it carefully and it will strike out roots and grow. It is now a good tree from the root and all scions taken from it are also “good by nature.” But if the knob, or branch be taken below the grafting, your tree comes wild again. The greater part of this grove is now “good” from the root. I am told, however, by olive-growers, that there is a tendency to degenerate and that it is often a great improvement to graft even a good tree with one that is still better.

Job says, “He shall cast off his flower as the olive” (Job xv. 33). What is there in the casting off of olive flowers which can illustrate the rejection and ruin of those who trust in vanity, for which purpose the patriarch employs the figure?

The olive is the most prodigal of all fruit-bearing trees in flower. It literally bends under the load of them. But then not one in a hundred comes to maturity. The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble. So it will be with those who put their trust in vanity. Cast off, they melt away and no one takes the trouble to ask after such empty, useless things—just as our olive seems to throw off in contempt the myriads of flowers that signify nothing and turns all her fatness to those which will mature into fruit.

This tree is of slow growth and the husbandman must have long patience. Except under circumstances peculiarly favourable, it bears no berries until the seventh year; nor is the crop worth much until the tree is ten or fifteen years old; but then "the labour of the olive" is extremely profitable and it will continue to yield its fruit to extreme old age, like the excellent of the earth. So long as there is a fragment remaining, though externally the tree looks dry as a post, yet does it continue to yield its load of oily berries and for twenty generations the owners gather fruit from the faithful old patriarch. This tree also requires but little labour or care of any kind and if long neglected, will revive again when the ground is dug or ploughed and begin afresh to yield as before. Vineyards forsaken die out almost immediately and mulberry orchards neglected run rapidly to ruin; but not so the olive. I saw the desolate hills of Jebel-el-'Alâh, above Antioch, covered with these groves, although no one had paid attention to them for half a century. If the olive bore every year, its value would be incalculable; but, like most other trees, it yields only every other year. Even with this deduction, it is the most valuable species of property in the country. Large trees, in a good season, will yield from ten to fifteen gallons of oil and an acre of them gives a crop worth at least one hundred dollars. No wonder it is so highly prized.

The value of this tree is enhanced by the fact that its fruit is indispensable for the comfort and even the existence of the mass of the community. The Biblical references to this matter are not at all exaggerated. The berry pickled, forms the general relish to the farmer's dry bread. He goes forth to his work in the field at early dawn, or sets out on a journey, with no other provision than olives wrapped up in a quantity of his *paper-like* loaves; and with this he is contented. Then almost every kind of dish is cooked in oil and without it the goodwife is utterly confounded; and when the oil fails, the lamp in the dwelling of the poor expires. Moreover, the

entire supply of soap in this country is from the produce of the olive. Habakkuk, therefore, gives a very striking attestation of his faith in God when he says, "Although the labour of the olive should fail, yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 18).

Isaiah refers to the *gathering* of the olive thus: "Yet gleaning grapes shall be in it, as the shaking of an olive-tree; two or three berries in the top of the uppermost bough, four or five in the outermost fruitful branches thereof" (Isa. xvii. 6). Have you noticed the circumstances alluded to by the prophet?

Very often; and it is the language of familiar acquaintance with the subject. As you may never have an opportunity to watch the process, I will describe it as it occurs in such places as Hasbeiya, where I have studied it to best advantage. Early in autumn the berries begin to drop of themselves, or are shaken off by the wind. They are allowed to remain under the trees for some time, guarded by the watchmen of the town—a very familiar Biblical character. Then a proclamation is made by the governor that all who have trees go out and pick what has fallen. Previous to this, not even the owners are allowed to gather olives in the groves. This proclamation is repeated once or twice, according to the season. In November comes the general and final summons, which sends forth all Hasbeiya. No olives are now safe unless the owner looks after them, for the watchmen are removed and the orchards are alive with men, women and children. It is a merry time and the laugh and the song echo far and wide. Everywhere the people are in the trees "shaking" them with all their might, to bring down the fruit. This is what the prophet had in mind. The effort is to make a clear sweep of all the crop; but in spite of shaking and beating there is always a gleaning left—"two or three berries in the top of the uppermost boughs, four or five in the outermost fruitful branches." These are afterward gleaned by the very poor, who have no trees or their own (Deut. xxiv. 20); and by industry they gather enough to

keep a lamp in their habitation during the dismal nights of winter and to cook their mess of pottage and bitter herbs. I have often seen these miserable outcasts gleaning among the groves and shivering in winter's biting cold. In fact, the "shaking of the olive" is the severest operation in Syrian husbandry, particularly in such mountainous regions as Hasbeiya. When the proclamation goes forth to "shake," there can be no postponement. The rainy season has already set in; the trees are dripping with the last shower, or bowing under a load of moist snow; but shake, shake you must, drenching yourself and those below in an artificial storm of rain, snow and olives. No matter how piercing the wind, how biting the frost, this work must go on from early dawn till dark night; and then the weary labourer must carry on his aching back a heavy load of dripping berries two or three miles up the mountain to his home. To comprehend the necessity of all this, you must remember that the olive-groves are in common—not owned in common, but planted on the same general tract of land and are without fences, walls, or hedges of any kind, mingled together like the trees in a natural forest. This tree belongs to Zeid, that to 'Abeid, as they say and so on through the whole plantation. Such, at least, is the case with the groves we are describing. The vast orchard of Shwoifat, through which we have been riding for the last hour, has a thousand owners and in "shaking time" every one must look sharply after his own, or he loses all. There is an utter confounding of the *meum* and *tuum** in the general conscience of olive-gatherers.

To what particular circumstances does David refer in the 128th Psalm, where he says, "Thy children shall be like olive-plants round about thy table?"

Follow me into the grove and I will show you what may have suggested the comparison. Here we have hit upon a beautiful illustration. This aged and decayed tree is surrounded,

**Mine* and *thine*.

as you see, by several young and thrifty shoots which spring from the root of the venerable parent. They seem to uphold, protect and embrace it. We may even fancy that they now bear that load of fruit which would otherwise be demanded of the feeble parent. Thus do good and affectionate children gather round the table of the righteous. Each contributes something to the common wealth and welfare of the whole—a beautiful sight with which may God refresh the eyes of every friend of mine.—Thomson's *The Land and the Book*.

The late Mr. John Mcleod, Strond, Harris.

IN the passing away of Mr. John McLeod, elder and retired missionary, Strond, Harris, on the 15th January last at the good age of nearly 79 years, a notable figure in the religious life of Harris entered his rest. Mr. McLeod was born at Strond, Harris, on the 18th April, 1855; he was the second eldest son of Allan McLeod, who was for the last 12 years of his life a missionary at Strond. It is recorded of Allan that the Holy Spirit was savingly working in him from his early years; he would rebuke other children, at the early age of 7 years, if he heard them saying anything wicked and would immediately leave their company and return home to tell his parents. No doubt the subject of our sketch was brought up under the sound and godly training of his father, yet for the early years of his life he was unconcerned. However, shortly after the death of his father a change was noticeable in John, it becoming clearer as time went on. Regarding the dealings of the Holy Spirit with him at this stage, we are unable to give an account but that the "good work" had begun was evident to all. At the age of 28 years he made a public profession of his faith and hope in Christ, the Kirk Session examining him being greatly impressed by the clearness of his evidences. For the remaining 51 years of his useful life, he adorned his profession with Christian consistency. When the

Free Church passed the Declaratory Act John found it impossible to remain under it. As soon as the Free Presbyterian Church was formed John found great relief. When the position was explained by Rev. J. R. McKay, he being the first F.P. minister to visit Harris, John, with another friend, set off next day to get the signatures of the people to follow the good old path. As soon as the congregation was formed John was elected a deacon, and, shortly afterwards, an elder. In 1914 he was appointed missionary to the station at Finsbay, and although he resided at Strond, he regularly attended to his duties; there being no means of conveyance at that time, and very bad footpaths, he never spared himself in the good work, but the effects of the long tramps and being often wet were the means of breaking down his health. After serving a long number of years, he had to resign through ill health, but after a little rest his health improved and he got into harness again and was appointed missionary at Strond station, on the retirement of Mr. Alex. Ross, where he faithfully exhorted young and old to cleave to God's Word and to its doctrine, always condemning modern views, Sabbath breaking, etc. When speaking to "the question" on Fridays of the Communion it was a pleasure to listen to him and God's heritage was greatly refreshed as he detailed his own experience of the dealings of the Spirit. He had great love for all our ministers and all the Lord's people. He resigned as missionary, through ill-health, again in 1932, but though unable to be present in body in the house of God he was present in spirit. On his death-bed when semi-conscious he would speak as if in God's house, extolling Christ, and warning his fellow-sinners. He was an able and noted precentor. He never married and lived with his sister, Peggy, who devotedly attended him in health and sickness. We tender our heartfelt sympathy to her and his brother, Mr. Angus McLeod, our worthy deacon at Strond. He is buried in Rodel Churchyard where the bodies of many of the heroes of the faith are resting, till the Resurrection.—*Murdo Martin.*

The late Alexander Macaulay, Elder, Stornoway.

THE Stornoway congregation have reason to mourn and miss, among many other pious men and women the late Messrs. Alex. Macaulay and Alex. Maciver who were removed from our midst within a few weeks of one another. Alex. Macaulay was born in Islivig, Uig, Lewis, in the year 1853. Like many others who have adorned the gospel of the Lord Jesus Christ in all things, he had the unspeakably great benefit of godly parents and especially of a godly mother, whose example and prayers left their impress upon him all his life. He came to Stornoway in 1870, and soon after set up business for himself. He prospered in the affairs of this life and at the same time stood high in the estimation of all for integrity in all his dealings.

The great matters concerning God, Jesus Christ and salvation, became all-absorbing to Alex. Macaulay about 50 years ago, ere the machinations of assemblies, synods, and presbyteries split the Old Free Church into the fragments into which she is now broken up all over the land. The stirring days of a so-called revival period in Stornoway found him, then a young man, deeply exercised with the question:—"What must I do to be saved?" He used to tell how he attended some of these meetings at which he was urged to give what was tantamount to an intellectual assent to certain truths of Scripture as all that was necessary to salvation.

The Lord Himself delivered Alex. Macaulay from his spiritual bondage by applying promise upon promise, with light and power to his soul, which not only brought him out of darkness into light, but became his anchor and his stay right through life. He hardly ever spoke at a fellowship meeting without testifying to the danger of urging sinners to rest in a mere intellectual agreement with truth. His experience taught him that the powers of man's being can never in this life, be more active than in closing in with Christ for salvation, yet that the faith which is the root of that activity is the gift of God.

After due deliberation, Alex. Macaulay cast in his lot with the Free Presbyterian Congregation in Stornoway and spared no pains to further the Kingdom of Christ in connection therewith. He took the greatest interest in the work and courts of the Church and performed every duty in the spirit of meekness. He had as great a measure of that "charity that thinketh no evil" as any we have ever known and his singleness of mind caused him to judge all to be like-minded with himself.

During the last few years of his life, he began to lose his wonted vigour of body and keenness of mind, yet this was more than made up for by the deepening sense he had of his own sinfulness and unworthiness, and by the clearer views he was obtaining of the adorable Person of the Lord Jesus Christ. In common with all the Lord's people, the nearer he came to the end of his journey, the closer and closer was the attachment to the Scriptures of the Old and New Testaments.

He passed away on the 7th of March, 1933, and what was mortal of him was sown in Sandwick Cemetery, where it lies near the dust of Alex. Mackenzie, Alex. Maciver, and Duncan Gillies awaiting the immortality of the Great Day. His removal has left blanks everywhere; in the family and home circle, in the business and civic life of the town, in the Church of God on earth. We believe that to him it is eternal gain, and that Alex. Macaulay will stand beside King Jesus on the Judgment Day and be a swift witness for or against those he has left behind him in Stornoway. We extend our deepest sympathy to his widow and family with the prayer that it be given them to follow his faith considering the end of his conversation.—M. G.

The late Alexander Maciver, Deacon, Stornoway.

THERE have been very few in Stornoway during the last 50 years more highly respected than the late Alexander Maciver, deacon, who was removed from our midst on the 12th

of June, 1933. He was born in Scorraig, near Ullapool, in the year 1861. His father, Mr. John Maciver, elder, highly respected throughout the Church as an outstandingly pious man predeceased his son, Alexander, by only four years, having lived almost a century. Our late friend came to Stornoway as a young man and spent all his active life in business there. He was greatly esteemed for his strict integrity and for his kindness to those in need. The Great Day alone will reveal the number he helped with the necessities of life when in poverty or in want of work. As a shrewd man, in the best sense, and as one of deep and varied experience, his advice was asked and freely given to those who came to him with their difficulties, great and small.

But Alex. Maciver shone most brightly as a sincere and humble follower of the Lord Jesus Christ. The Spirit of Truth brought home the momentous matters of his soul's salvation and these occupied his thoughts off and on from his early boyhood. He knew as few have known the mental struggle and disappointment of endeavouring to find peace in a moral life and in a round of religious duties. He tried, as few have tried, to arrive at peace with God by grasping the life line of the gospel, and the knowledge of his inability to do this by mere human effort brought him to despair as one whom, he thought, God did not intend to save. Creature efforts failed him and he spent his days thanking the Lord that these did fail. He was brought into the full peace of the gospel by the light of that glorious passage:—"Jesus said, 'I am the Way, the Truth and the Life, no man cometh unto the Father but by me.'" Alexander Maciver understood that day that man's salvation consisted in a whole-hearted acceptance of the perfect provision God has provided for lost sinners in His Only Begotten Son, Emmanuel, God with us.

For well over forty years he walked in the comfort of the truth by which God caused him to hope, till latterly he became so mellowed by the doctrine of Christ as the Way that he found it impossible to refer to it without emotion. The

High Priest entering with the Blood and the Ark of the Covenant opening a passage through Jordan for the people of God were the common themes of his family and public exercises. We have known few who carried the sweet savour of Christ which filled the whole house as he did. In his public exercises of prayer and speaking to "the question," he was invariably short but always lively and savoury. He was a choice one of a very small class who have the almost unknown gift or infirmity of being brief to the regret of the hearers who would wish them to continue longer. He took an active part in the formation of the Stornoway Free Presbyterian Congregation and much of its past and present prosperity is due to his untiring efforts. From the beginning of our movement, he was an office-bearer in the congregation and he magnified his office as he did every other relation of life as consistently as any we ever knew. Alexander Maciver was another of those among us who served his generation to the utmost of his ability, and of his grace, and lived so that he is greatly missed in the Church and in the world.

He was laid aside from active participation in the public service of the sanctuary for the last six months of his life. During that time, his concern was for the Cause and the need there was that the great breaches in the removal of so many witnesses in Lewis should be healed. His end came peaceably and the long procession which followed his remains two days later emphasised the sense of loss and the feeling of the community that a truly noble, great and good man, had been taken from our midst. He left a widow, one son and two daughters to mourn his removal. May the Lord fulfil His promises to them, and take the children in the place of the fathers.—M. G.

We are but as sea passengers—if we look right on, we are upon our country's coast.—*Rutherford*.

Sin is the weight on the clock which makes the hammer strike.—*George Swinnoek*.

“Blind Angus” (Angus Maclean).

A Brand Plucked Out of the Fire.

The case of Angus Maclean (*Aonghas Dhomhnull Sgiathanach*) illustrates very clearly the sovereignty of the love and grace of the Most High in calling whom He will. On this ground, we deem it a duty to send an account of his days of ignorance and of the mercy bestowed upon him to the Magazine. Donald Maclean, the father of Angus was a worthy, pious man, whole-hearted and zealous in his adherence to Disruption principles, and he sought to train up his large family of sons and daughters in the fear and ways of God. This training was blessed to some members of his household, particularly to his daughter, Mrs. Angus Maciver, Garden Road, Stornoway, who was called to her rest over two years ago, after adorning her profession to old age by a godly and consistent life.

But it was far otherwise with his son, Angus. For the first 70 years of his sojourn here, it seemed as though he were the worse, instead of the better of his father's godly example. He became early addicted to drink and being an outstandingly strong man physically, he delighted in using his strength in fighting every man who could even remotely be considered as strongly built as himself. Fishing seasons were Angus's gala time. When well reinforced within with strong drink, he would go among the East Coast fishermen and would tramp on their toes in order to provoke a fight. He had been known to walk miles for the purpose of challenging one to combat who was cast up to him, as superior in pugilistic expertness. There was, however, one trait of the early training visible in Angus, even in his wildest days, and that was his respect for real piety. Malcolm Macleod, our late revered missionary in Ness, used to tell how Angus in one of the East Coast fishing towns, constituted himself Malcolm's bodyguard and dared all and sundry to offer the least injury to the missionary's person or reputation. However, he spent his years wasting a goodly part of the

fruits of hard labour in folly and utterly careless about attendance on the public means of grace. About the age of 70, he became in a very short time, totally blind, an affliction which at first only added fuel to the rebelliousness of a depraved and hardened heart.

When the schoolmaster wishes to impart of his knowledge he makes the black-board, his basis to show up the whiteness of the chalk with which the lesson is made to stand out conspicuously before the eyes of his pupils, and the blacker the board, the clearer the lesson. It was on the black-board of 70 years of diligent service to Satan and sin, that the Great Master was to write with the white chalk of His free and sovereign grace, a lesson of abounding love and grace and mercy. Angus spent the last 8 years of his life gazing at it. He never lost sight of the blackness; it became blacker and blacker as time went on, but in the same proportion the whiteness became all the whiter. We now come to the time when the secret counsel and purpose of mercy encircling this aged sinner was to be made manifest. It was a Sabbath evening in Stornoway and his wife managed with the greatest difficulty to persuade him to allow her to lead him to church. Rev. Neil Macintyre had for his text that evening, if I am rightly informed, "I know that my Redeemer liveth." Angus came to that service dead and utterly indifferent to spiritual realities. He came from the House of God, if not rejoicing that Job's God was his Redeemer, at least, with the conviction that he could have no peace until salvation through Jesus Christ would be his. He was not left long in any case, until, as he would say himself, he drank his first milk, and wanted to go back again to the place where he drank it. Shortly afterwards he made a public profession of his faith in Christ and obedience to Him.

His exercises in prayer and speaking to "the question" became straightway delightful to the Lord's people. He hardly ever opened his mouth without speaking about himself as the man

who spent 70 years feeding the swine. Many of us well remember the day in Stornoway when he was asked to speak to "the question." Having got up, he asked: "Who are they asking just now?" He answered, "They are asking Angus Maclean." "What Angus Maclean do you mean?" "What! don't you know Angus Maclean, *Aonghas Dhomhnull Sgiathanach*." "No, I don't know the man at all." "What! don't you know Angus Maclean from Sandwick-hill, the notorious sinner? Surely everyone has heard about him." "Is that the man they are asking to speak to the question? A man that spent 70 years of his life feeding his lusts in the service of the Devil. If God has had mercy on Angus Maclean, no sinner whoever he be, if he is on this side of hell, need despair." On many such occasions, he would say: "Friends, I am only a few years old, I am just an infant. The time I spent in the ways of sin is altogether lost time."

As Angus Maclean ripened for heaven, he was more and more given over to prayer. Owing to his former careless life, he knew very little of the letter of the Scriptures. He made up for this loss in measure by repeating the texts which appealed to him. His wife who nursed him faithfully and tenderly during the years of his blindness did much to help him by reading to him. When totally confined to bed the sound of a footstep in his room was the signal for Angus to sit up in bed and pray. The visitor if one of his spiritual brethren would have to pray too. He was a true example of what is written; "They that shall escape, shall escape and they shall be like doves of the valleys, all of them mourning, everyone for his iniquity," (Ezek. vii. 16). He so detested his past riotous living, that he would not taste spirits even as a medicine. His daily walk lay between what the King would say to them on His right hand, "Come ye blessed of my Father inherit the Kingdom," and what He would say to those on the left, "Depart from me, ye cursed into everlasting fire." He pleaded earnestly to be delivered from hearing the latter and to be prepared for

hearing the former. We fully believe Angus is now inheriting that blessing, and may the Blessed One prepare us in like manner. He passed away at Breaselete in April, 1932, and his dust lies in Sandwick-hill Cemetery, till the heavens be no more. May the Lord bless his witness against sin and for the Saviour to the surviving widow, relatives and friends. M. G.

Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuinne bho t.-d., 271.*)

CEANN I.

ATH-GHINEAMHUIN.

“Air dhuibh bhi air bhur n-ath-ghineamhuin, cha’n ann o shiol truailidh, ach neo-thruailidh, le focal an Dé bheo agus a mhaireas gu siorruidh.” 1 PHEAD i. 23.

‘*San àite mu deireadh*, Mar nach ‘eil breith ‘sam bith gun phian, araon do ‘n mhathair agus do ‘n leanabh; mar sin tha pian mhór ann am breith a’ chreutair nuadh. Tha beag no mór aig a’ chloinn de na pianta-bhreithe sin, leis am bheil iad air am bioradh ‘nan cridhe. Gníomh ii. 37. Tha pianta goirt aig an anam, ‘nuair a ta e fuidh gheur-mhothachadh, agus irioslachadh: Có is urrainn spiorad leonta ghiulan? Tha mhathair ann am pein, tha “Sion ann an saothair,” Isa. lxvi. 8. Tha i ag osnaich, a’ gearan, ag eigheach, agus ann an saothair chruaidh, ‘na ministeirean, agus ‘na buill, a thoirt a mach cloinn d’a Tighearna, Gal. iv. 19. “Mo chlann bheag, air am bheil mi a ris ri saothair, gus an dealbhar Criosd annaibh.” Agus cha d’ fhuair mathair riamh tuilleadh aoibhneis gu ‘n robh leanabh mic air a bhreith do ‘n t-saoghal, no tha aice-se ann an nuadh-bhreith a cloinne. Ach an ni a tha ni ‘s ro chomharraichte na so uile, tha sinn a’ leughadh cha’n e mhaire mu obair, no saothair anama ar Tighearn Iosa Criosd; ach (an ni a’s ro-fhreagaraich ris a so,) mu phianta, no ioghanna, mar aon a’ saothreachadh ann am breith cloinne, (Isa. liii. 11.) Mar sin tha’m focal air a ghnàthachadh ann an Gníomh. ii. 24. gu ceart a’ ciallachadh. Is ceart a dh’ fheudas e an t-ainm a thoirt air an nuadh chreutair a thug Rachel air a’ Mhae

a cheannuich i gu daor, Benoni, is e sin, mac mo dhoilgheis; agus mar a thug i mar ainm air fear eile dhiubh Naphtali, is e sin, mo ghleachd; oir chur pianta na saothair sin esan “gu ard-eigheach agus deoir,” Eabh. v. 7. seadh, gu “cruaidh-ghleachd, agus fallas fola,” Luc. xxii. 44. Agus aig a’ chrìch, bhàsaich e leis na piantaibh sin; bha iad dhasan ’nam piantaibh a’ bhàis, Gniomh. ii. 24.

TEAGASG NA H-ATHI-GHINEAMHUIN AIR A CHO-CHUR.

1. *Fheum*, O na chaidh a ràdh, feudaidd sibh fheuchainn, cò dhiubh, a tha no nach ’eil sibh ann an staid gràis. Ma tha sibh air bhur tabhairt a mach á staid na feirge no an sgrios, gu staid nan gras no na slainte; tha sibh ’nur creutairibh nuadh, tha sibh air bhur breith a ris. Ach their sibh, Cionnus a bhios fios againn, am bheil no nach ’eil sinn air ar breith a ris? *Freagradh*, Nam feoraicheadh sibh dhiomsa an d’eirich a’ ghrian, cionnus a bhiodh fios agaibh, cò dhiubh a dh’eirich no nach d’eirich i? Dh’iarrainn oirbh amhare an aird ris na speuran agus a faicinn le ’ur suilean. Agus am bu mhaith leibh fios fhaotainn mu dh’eirich an solus ann bhur cridhe? seallaibh a steach, agus faicibh: Is solus gràis e, agus nochdaidh se e féin. Seall a’ t’ inntinn; faic an robh i air a soillseachadh ann an eolas Dhé. An robh thu air do theagasg ’san taobh a stigh, ciod e Dia? An robh do shuilean riamh air an tionndadh gus an taobh a stigh, gu thu féin fhaicinn; peacadh do staid thruaillidh, truailidheachd do naduir, peacaidh do chridhe agus do bheatha? An robh thu riamh air do threòrachadh gu beachd a ghabhail air cò anabarr ole is a ta peacadh? Am faca do shuilean an Rìgh Iosa ’na mhaise; gliocas eagsamhuil Dhé ann, ’na oirdheirceas dhealruichte, agus ’na lanachd iomlan, agus uile fhoghainteachd-san, maille ri diomhanas agus falambachd gach nì eile? A ris, Ciod an t-atharrachadh a ta air do thoil? Am bheil na cuibhrichean, leis an robh i aon uair air a cumail o bhi gluasad a dh’ionnsuidh neimh, air an tabhairt air falbh? Agus an d’ fhuair do thoil suidheachadh nuadh? Am bheil thu mothachadh grain do ’n pheacadh, agus iarrtas gu maith air oibreachadh ann ad chridhe? Am bheil

t' anam air aoinndadh gu Dia, mar t' ard-chrioch? Am bheil do thoil air a nuadh-chumadh ann an caileigin freagarach do thoil Dé 'na lagh agus 'na fhreasdal? Am bheil thu làn-reidh ri coimheangal na sith, agus am bheil thu gu suidhichte toileach gabhail ri Crìosd, mar tha e air a thairgse' san t-soisgeul? Agus do thaobh atharrachadh air d'aignidhibh, am bheil iad air an ath-leasachadh, agus air an suidheachadh air cuspairean ceart? Am bheil t' iarrtuis a' dol an deigh Dhé? Am bheil iad air ainm, agus air cuimhne uime? Isa. xxvi. 8. Am bheil t'uile dhochas ann? Am bheil do ghradh air a shuidheachadh air, agus t' fhuath air a shuidheachadh an aghaidh a' pheacaidh? Am bheil t' eusaontais an aghaidh Dhé cho maitheasach, a' luidhe le bron air do chridhe; agus am bheil t' eagal roimh 'n pheacadh ni 's mó na roimh fhulangas? Am bheil t'aignidhean fuidh riaghailt? Am bheil iad, do thaobh comhfhurtachdan cruthaichte, air an toirt a nuas, air doibh a bhi tuilleadh is ard; agus do thaobh Dhé ann an Crìosd, air an togail suas, air dhoibh a bhi ro iosal? Am bheil aige-san an ard-chaithir ann ad chridhe? Agus am bheil t'uile comhfhurtachdan agus solasan laghail saoghalta, air an cuir sios aig a chosaibh? An robh do choguis air a soillseachadh agus air a dusgadh, a' diultadh gach uile fhois, ach o- cho-chur fola an Fhir-shaoraidh? Am bheil do chuimhneq air a naomhachadh, do chorp air a chur air leth gu seirbhis Dhia, agus am bheil thu nis ag imeachd ann an nuadhachd beatha? Mar so feudaidd sibh fhaicinn ma tha no nach 'eil sibh air 'ur breith a rìs.

Ach a chum bhuir comhnadh ni's faide anns a' ghnothuch so, labhraidh mi beagan mu chomhara eile air ath-ghineamhuin, eadhon, Gràdh *do na braithrean*; dearbhadh leis an robh a' mhuinntir bu laigse agus bu ghealtaiche de na naoimh gu tric a' faotainn comhfhurtachd 'nuair nach b' urrainn dhoibh a bheag 'sam bith de sholas fhaotainn o chomharan eile a bheirte dhoibh. So tha'n t-Abstol a' nochdadh, 1 Eoin iii. 14. "Tha fhios againn gu'n deachaidh sinn thairis o bhàs gu beatha, do bhrìgh gu bheil gràdh againn do na braithribh." Chan fheudar a smuaineachadh gu bheil an t-Abstol leis na braithribh, anns an àite so, a'

ciallachadh braithrean do thaobh daimh choitchionn, ris a' cheud Adhamh, ach ris an dara Adhamh, Iosa Criosd; do bhrìgh, ciod 'sam bith mar tha deadh-ghean agus deadh-thoil do na chinne-daoina uile, a' gabhail tàmh anns an anam ath-nuadhaichte, air dha sin a bhi 'na earrann bheò de ionlhaigh Dhé; gidheadh, tha'n t-iomlan de'n cho-theagasg a' labhairt umpa-san a tha "nam mic do Dhia," rann, 1, 2. "clann Dhé," rann 10. "air an gineadh o Dhia," a' cur dealachaidh eadar clann Dhé, agus clann an diabhuil rann 10. eadar iadsan a ta o 'n diabhul, rann 8. 12. agus iadsan a ta o Dhia, rann 10. Agus tha 'm bonn-teagaisg féin a' teachd a steach mar reusan, gun iongantas a bhi oirnn gu bheil an saoghal a' toirt fuath do na braithrean, do chloinn Dhé, rann 13. Cionnus is urrainn dhuinn iongantas a ghabhail deth, a chionn gur egradh do na braithribh an dearbhadh air neach a dhol thairis o bhàs gu beatha? Agus air an aobhar sin, b' amaideach a bhi 'g amharc air son gràidh am measg muinntir an t-saoghail a ta marbh ann an euceartaibh agus peacaibh. Cha'n urrainn dhoibh, gradh a thoirt do na braithribh; cha'n ioghnadh, air an aobhar sin, gu bheil fuath aca dhoibh. Uime sin, tha e soilleir, gur e ta air a chiallachadh le braithrean ann an so, braithrean troimh ath-ghineamhuin.

Ri leantuin.

Earail.

(Air a leantuin bho t.—d.—274.)

le Aindrea Cant.

II.

(Eadar-theangaichte le I. M.).

Chaidh an earail a leanas a thoirt seachad aig Inbhirnis, le Aindrea Cant, aig ath-nuadhachadh a Chumhnant air 25th April, 1638. Bha am fear so na mhinisteir urramach an toiseach ann am Pitsligo, agus anns a bhliadhna 1664 chaidh a shuidheachadh ann an Obaircadhainn. Bhuinneadh an cliù dha gu'n robh e na Bhoanerges agus na Bharnabas.

GIDHEADH, feuch! 'n uair is e so an sgrios a bu chòr a bhi againn, 'n uair bha gach ni gu beag air chall, 'nuair bha sinn sìos a' bhruthach, 'n uair a bha beul an t-sluicidh

air fhosgladh, agus a bha sinn a' tuiteam a stigh, agus aig crathadh lamhan ris an Roimhe; an Tighearna, laidir agus gràsmhor, ghabh esan truas dhinn, dh'amhaire e oirnn, agus ghlaodh e, ag radh, "Pillibh, pillibh, a shluagh eul-sleamhnach; thigibh, agus leughaisidh mise bhur eul-sleamhnaichidhean." Bha de chaomhnadh anns an Tighearna, agus de bheòthachadh anns a' ghlaodh, agus gu bheil ach beag na h-uile dheth na h-uile inbhe, as gach cearn agus oisean, air an dusgadh agus air an cois, a coinneachadh agus a'freagradh an Tighearn' ag radh: "Feuch tha sinn a tighinn a t-ionnsuidh, oir is tusa an Tighearn 'ur Dia, bha ceannas oirnn aig tighearnaibh eile bharrachd ortsa; ach annadsa a mhain ni sinn luaidh air t-ainm." Tha na h-uile a' gabhail iognadh dheth nan tionndadh so, agus ag amharc mar dhaoine a bha 'g aisling, agus a tha seinn agus ag radh, "Beannaichte gu'n robh an Tighearn nach tug sinn mar chreigh d' am faclaibh. Chaidh ar n-anam as mar eun á ribe nan eunadair, bhriseadh an ribe, agus chaidh sinn as. Tha ar cabhair ann an ainm an Tighearn, a rinn neàmh agus talamh." Cò shaoileadh gu 'm faiceadh e 'leithid a dh' atharrachadh obann an Alba 'nuair a bha gach aobhar a' comharachadh a mach cursa bha calg-dhireach an aghaidh sin? 'Nuair a bha daoine uaibhreach a' deanamh uail agus ag radh, "crom sios a chum agus gu'n teid sinn thairis," agus a leig sinn ar "cuirp mar an làr agus mar an t-sraid dhoibhsan a chaidh thairis." Ach a nis, feuch aon de dh'ioghnaidhean Dhé! Tha na h-urad dheth gach uile inbhe a' gabhail urram agus aobhar Chrìosd gu cridhe; tha na h-uile gu h-aon-inntinneach, cairdeil agus gu laghail air co-aonadh mar aon duine ann an atheuingean, fianaiseachadh, daingnichidhean an aghaidh ùr-ghnathachadh agus ùr-ghathadairean, truailleadh agus truailleadair. Feuch agus gabh iognadh! Tha an sean chumhnant sin (a bha uair agus uair gu solaimte air a mhionnachadh agus gu meallta air a bhriseadh) a nis a rìs gu sòlasach air ath-nuadhachadh, le 'leithid de shòlaimteachd, de chairdeas, de mhionnaibh agus de sgrìobhadh ainmeanan, agus gur a dàna leam a' radh, gu robh so na bu

chinntich agus na b' fhirinnich annadsa, O Alba, na beagan sheachduinnean so tha seachad, na bha e air son deich bliadhna fichead roimh so. Is aithne dhomh gu bheil buidhean Phasur a chaidh a bhualadh Ieremiah, aig an obair so air fàs nam Magor-misabib, nan uamhas mu 'n cuairt; tha buidhean Shedeciah a chaidh a bhualadh Mhicaiah a nis ag iarruidh seomar-cuil gu 'm folach fhéin. Tha Tobiah agus Sanballat a' cagnadh an teanganan, ri gàire agus a fanaid oirrn', ag radh, "Ciod e so a tha sibh a deanamh? An dean sibh ceannaire an aghaidh an righ? An daingnich sibh sibh fhéin? An dean sibh crìoch ann an latha? An atharraich sibh na clachan a mach as na torrabh salachair a tha air an losgadh?" Cha'n 'eil Rehum an t-àrd chomhairleach, agus Simsai an sgrìobhaiche, agus an còr dhe'n companaich a sgur a lionadh cluasan prionnsa gràsmhor le droch bheachdan, ag radh, "Bitheadh a nis fios aig an righ, ma thogar am baile so, agus ma chuirear suas a bhallachan, nach ioc iad dlìghe, cìs, no càin." Ach ris a so tha sinn a' freagradh, "Maireadh an righ beò, agus bitheadh a naimhdean uile a tha 'g iarruidh a sgrios air an cur gu h-amhladh an so agus gu brath: aeh air 'ur son-sa, is coigrich sibh, na gabhabh gnothach ri aoibhneas sluagh Dhé; cha'n 'eil cuibhrionn, coir, no cuimhneachan agaibh ann an Ierusalem Dhé." Ma tha'n obair a thoisich a cur dragh orra-san, cha'n ioghnadh e; tha e roimh-innse sgrios an rioghachd-san, agus gu bh'eil Haman, a thoisich air tuiteam roimh shìol nan Iudhach, a' dol a thuiteam gu tur: tha an Tighearn a' dol a ghlanadh a fhion-lios, agus a' dol a dh'fhuadach a mach nan sionnach a tha 'g itheadh nan dearean maoth; gu bhi spionadh suas gach luibh diolain, agus gu bhi sgiursadh a mach as an teampull luchd ceannachd agus reic. Tha an Tighearn a' dol a bhualadh buidheann Ghehasi le luibhre, agus a' dol a thoirt a nuas buidheann Shimoin Mhagus a bha air an togail cho 'ard le ministeirealachd Shatain. Tha an Tighearn a' gairm na daoine móra gu bhi cur an guala ri, agus a cuideachadh obair-san; bha 'san taobh deas, ag radh, "Na cumaibh air ais," agus beannaichte

gu robh Dia, cha do chum iad air ais. Chuir e nis do'n taobh tuath, ag radh, "Thoiribh seachad, thugaibh mo mhie bho chéin, agus mo nigheanan bho iomallaibh na talmhainn." Saothraichibh air son a' ehreidimh a bha aon uair air a thoirt do dh' Alba.

Tha aon Tighearn ann, aon chreideamh, aon aobhar a bhuineas do na h-uile. Ged a tha an tìr mu thuath so fuar, tha dochas agam nach 'eil 'ur cridheachan mar sin, có dhiubh cha bu chòr dhoibh a bhi. 'S le Dia an talamh agus a làn, an saoghal agus iadsan a tha chomhnuidh ann; tha eriochabh na talmhuinn air a thoirt do Chrìosd mar oigreachd; tha uachdaranachd-san bho mhuir gu muir, agus bho 'n abhainn gu h-ìomallabh na talmhainn. Thigibh, uime sin, agus pògaibh am Mac; cunntaibh e bhur 'n urram is mó, urram a chur air Crìosd, agus fhirinn a tha air tuiteam a thogail; thigibh agus cuidichibh na seann làraichean a thogail, chum agus gu'n abrar ribh luchd càraidh na bearna; agus an sin gairmidh gach ginealach beannaichte sibh; an sin togaidh Dia bhur tighean mar a rinn e do na mnathan-gluine Epheiteach, air son eagal Dhé bhi annta, agus an cairdeas da shluagh Israel. Na bithibh mar uaislean Tekoa, mu thimchioll a bheil Nehemiah a' gearain, nach cuireadh iad am muineal ri obair an Tighearna. Na bithibh mar Meros, a mhallaich aingeal an Tighearna gu searbh, a chionn nach d' thainig iad gu comhnadh an Tighearn' an aghaidh nan cumhachdach. Ni motha na bithibh mar an luchd fanaid agus sgeigeireachd sin, aig ath-nuadhachadh cumhnant an Tighearna ann an laithibh Hesechia, ach gu'm bu fearr leibh a bhi mar iadsan a dh'ìoraslaich agus a ghluais an Tighearn an cridhe. Na bithibh mar iadsan a thuair cuireadh gu suiper an rìgh, agus a dhiult tighinn, agus aig an robh lethsgèulan truagh, agus uime sin nach blaiseadh dhith. Tha dochas againn ri nithibh is fearr uaibhse; chuir Dia air leth agus dh'adhartaich e sibhse air son ama agus feuma is fhearr: ach ma tharruingeas sibh air ais, a chumas sibh sàmhach, agus a ghleidheas sibh 'ur sìth, bheir Dia fuasgladh agus farsuinneachd dha eaglais rathad eile; ach gu'n gleidheadh Dia sibhse bho'n an toradh.

Cha'n 'eil ni air iarraidh oirbh ach ni a tha air son Dhé agus an rìgh; air son urram Chrìosda agus math na h-eaglaise, agus sìth na rìoghachd. Gu'n d' thugadh Dia dha bhur cridheachabh misneachd, gliocas agus seasnachd air son Dhé agus an rìgh, agus air son Chrìosda agus fhirinn. Amen.

Church Notes.

Communions.—November—First Sabbath, Oban; second Glasgow; third, Dornoch and Edinburgh; fourth, Halkirk. 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 alterations of, the above dates of Communion should be sent to the Editor.

Students Licensed.—At a meeting of the Outer Isles Presbytery held on 2nd October, at Stornoway, Mr. Donald Macaskill, M.A., divinity student, was licensed to preach the gospel. At a meeting of the Southern Presbytery held at Glasgow, on 23rd October, Messrs. Angus Mackay, M.A., and John Peter Macqueen were licensed to preach.

Church's Deputy to Canada.—The Rev. John P. Macqueen is booked to sail on 27th October in the S.S. *Duchess of York*. We bespeak the prayers of the Lord's people on his behalf for His care over him by sea and land and for His blessing upon his labours in his new sphere. Mr. Macqueen expects (D.V.) to conduct his first service in Winnipeg on Sabbath, 11th November.

Colonial and Canadian Mission Committee.—At a meeting of this Committee held at Dingwall, on 25th September, the Rev. Finlay Macleod, Dornoch, was appointed Convener.

Church's Deputy to Detroit, etc.—A cablegram has been received from Rev. D. M. Macdonald announcing his safe arrival in the U.S.A.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. H. Newington, Fort William, Ontario, \$3; K. McL., Otangiwi, Matiere, New Zealand, (o/a Shildaig) £4; Matthew 6, (o/a Bayhead), £1; Friend, Edinburgh, (o/a Edinburgh), per Rev. N. McIntyre, 10s.

Home Mission Fund.—Miss H., Tobermory, 10s; Mrs. D. M., North Strome, 10s.

Jewish and Foreign Missions.—J. R. M., Simcoe, Ontario, \$3; Anon., Comrie Postmark, £1; Interested, Inverness, 10s; K. McL., Otangiwi, New Zealand, 10s; Miss H., Tobermory, Mull, 10s; C. L., Stoer, By Lairg, 5s; Two Friends, Bristol, 5s; F. P. Poolewe Postmark, 2s.

Mr. H. S. MacGillivray, Dunoon, begs to acknowledge with sincere thanks the following donations for the South African Mission:—

Mrs. Macfadyen, £2 10s for Black-board, Easil and Pointer, in memory of Rev. N. Cameron; F.P. Minister, £2; F.P., Dunoon, 2s 6d; Friends, London, per Mr. Macdonald 8s.

Mr. MacGillivray would also sincerely thank the "Union Castle Line," for carrying goods to Africa at a reduction of 50 per cent.

Rev. N. McIntyre, acknowledges with sincere thanks the following donations for Foreign Missions:—

Mrs. P., Lowestoft, £2; Friend, Stornoway, £2; Friend, Lochinver, £1; Friend, Applecross, £4; Friend, Edinburgh, 10s.

Mr. McIntyre would also tender his sincere thanks to "Argyllshire Friends," who supplied a first class bicycle for Mr. Edwin Radasi's use.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr. John MacAulay, Missionary, acknowledges with sincere thanks the following donations:—Friend, Alberta, per Mrs. McLennan, £1; Miss B. McK., Gairloch, per Miss B. Macbeth, 10s; the following per Mr. M. Gillanders, Miss M. F., Applecross House, £1; Friend, Camusteneach, 10s.

Bonar Bridge Church Fund.—Mr. Thos. Matheson, acknowledges with grateful thanks a donation of 10s, from a Friend per Rev. D. A. Macfarlane.

Greenock Manse Purchase Fund.—Rev. Jas. McLeod, acknowledges with sincere thanks a donation of £1 5s, from N. McP., Glasgow, per Mr. D. Matheson, Plockton.

London Church Building Fund.—Dr. M. Tallach, London, acknowledges with sincere thanks a donation of 15s from Anon., Lochinver postmark, per General Treasurer.

Plockton Church Building Fund.—Mr. Alex. Gollan, acknowledges with grateful thanks the following donations:—Collecting Card per Mr. Alex. Gillies, Raasay, £16; Mrs. R., Calgary, Alberta, \$5.

Uig Manse Building Fund.—Rev. Rod. McInnes, acknowledges with sincere thanks the following donations:—Edinburgh Congr.,

per Rev. N. McIntyre, £14 14s 6d; Friend, Harris, 10s; Friend, Tarbert, £2.

Tallisker Church Building Fund.—Mr. James R. MacRae, Carboist, acknowledges with sincere thanks a donation of £5 from "X.B.L.", Sandside Reay, By Thurso, in loving memory of the saintly Rev. Finlay Cook, per General Treasurer.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair, acknowledges with grateful thanks the following donations:—Interested, £1; Friend, Wick, 10s.

The Magazine.

3s 9d Subscriptions.—Mrs. Oman, Evelix, Dornoch; Miss C. McLeod, Craignethan Road, Glasgow; D. Gillies, 51 Kirksyde Ave., Kirkintilloch; Mrs. A. McLean, Loch Eportside, Lochmaddy; K. McLean, Otangiwi, King Country, Matiere, N. Z.; Mrs. Canty, Aria, Le Kuite, New Zealand; Wm. Mackay, Newton Stemster, Halkirk; Nurse Nicolson, c/o Miller, 15 Rothesay Terrace, Edinburgh; Miss M. Stewart, Stein, Waternish; A. Gillies, 10 Clachan, Raasay; Ken. McLeod, Culnacraig, Achiltibuie; F. S. Mooney, 13 Rosemount Terrace, Londonderry.

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Other Subscriptions.—D. Nicolson, 72 Montague Street, Rothesay, £1 1s; John B. Gillies, 5 Harbour Street, Plockton, 16s; Mrs. D. Matheson, North Strome, Lochcarron, 7s 6d; Miss C. Stewart, P.O., Kinlocheil, 10s; Mrs. M. Murray, Aultnagar, Inver-shin, 7s 6d; John A. Mackay, 17 Skigersta, Port of Ness, 12s; John Hymers, Olgrinbeg, Scotsalder, 7s 6d; Mrs. J. Mackay, 4 Fearn, Raasay, 3s; John Mackenzie, Saltburn, Invergordon, 5s; D. Macdonald, 13 Cove, Inverasdale, 10s; Angus Munro, Nedd, Drumbeg, Lairg, 4s 6d; Miss J. McLennan, Mellon, Udrigle, Laide, 7s 6d; Miss J. McLeod, West U. F. Manse, Kincardine, Ardjay, 5s; Mrs. A. Mackenzie, 11 Coast, Laide, 5s; Miss C. Nicolson, Garden, Buchylvie, Stirling, 6s; D. Beaton, Matiere, King Country, New Zealand, £1; W. H. De Malmanche, Matiere, King Country, New Zealand, £1; Mrs. C. H. Ralph, Matiere, King Country, New Zealand, 15s; Mr. William Matheson, Balnagore Farm, Fearn, 5s 3d; Mr. Roderick Mackenzie, Newton of Ferintosh, Conon-Bridge, 5s 3d; Mr. John A. MacDonald, Camustini-vaig, Braes, Portree, 5s 3d; Mr. Alexander Ratcliffe, 205 George Street, Glasgow, 5s 3d; Mrs. D. Mackenzie, Coul Cottage, Balvaird, Muir of Ord, 5s 3d.

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