

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 CANOAN STREET, GLASGOW.

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**Free Presbyterian Magazine**  
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VOL. XL.

*June, 1935.*

No. 2.

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### The Year of Jubilee.

**D**URING the early part of last month (May) the subjects of King George were celebrating the semi-jubilee of his accession to the throne. Throughout his vast Empire there was much rejoicing and acknowledgment of loyalty to the throne. But it is not to this jubilee that the above title refers but to the institution set up in Israel which, though now defunct, has still its lessons for the Church of Christ. Its institution is brought before us in the book of Leviticus, xxv. 10: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession; and ye shall return every man unto his family." The provision made for the needy in Israel is one of the wise ordinances of God to keep the people ever mindful of their relation to Him and their dependence upon Him. God had promised to Abraham that his seed should inherit the land though all that Abraham had of it was but a burying place, but the promises of God never fail and when God's appointed time came Israel entered into the Land of Promise and the land was apportioned to the tribes and the different families composing the tribes so that every Israelite who had faith could say, every time he looked on the land, God's promise has been fulfilled. The land was to be a standing memorial of this as long as they remained true to God. Circumstances might arise, however, when

through one cause or another the owners of the land might find themselves in financial difficulties. It was to meet such cases that the law of the year of jubilee came to the rescue of the person in such difficulties. He might sell the land to a rich neighbour and if he had not money to redeem it the purchaser in paying the price had to take into account that the land *must* return to the owner at the year of jubilee. If there were only five years to run to the year of jubilee the price paid would not be so much as if thirty years were to run. The purchaser paid according to the number of years that were to elapse before the year of jubilee. This year, therefore, would be a very joyful year to every Israelite who, through straitened circumstances, had been forced to sell his land. It was a year of restoration throughout the land. When the trumpet of jubilee was sounded it was a glad sound to all those whose land was to be restored to them. The acceptable year of the Lord may be called the year of God's jubilee when the gospel trumpet was blown announcing the restoration to believers of those blessings which had been lost in the fall. It was not the loss of earthly blessings but of spiritual and these could only be restored by Him who came in God's great name to save. What a wonderful restoration of righteousness there was and such a righteousness. And not only of righteousness but of holiness also and communion with God. The year of jubilee with its glad message proclaiming restoration to the poor in Israel was but a shadow of the acceptable year of the Lord when the poor had the gospel message preached to them.

The law of the year of jubilee also made provision for the setting free of those who had become hired servants to their kinsmen or to strangers and who had sold themselves for their service. No Israelite was to be bought as a slave or bondman by his brethren in the flesh but if through poverty he sold himself for service he was to be regarded not as a bond-servant but as a hired servant and as a hired servant a certain price might have been agreed upon for his services but the amount paid was to be according to the number of years of service until

the year of jubilee. When that year came the Israelite whether he had sold himself to an Israelite or to a stranger in the land went forth free and his servitude came to an end. One can only faintly imagine what it would mean to one who had a hard master and whose work was oppressive when he heard the trumpet of the jubilee. In the beautiful words of the Evangelist we read: "And He came to Nazareth where He had been brought up, and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet *Esaias*. And when He had opened the book, He found the place where it was written, *The Spirit of the Lord is upon me, because He hath appointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.* And He closed the book, and He gave it to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, *This day is this scripture fulfilled in your ears*" (Luke iv. 16-21).

The jubilee was a year of rest. Every seventh year was to be observed as a Sabbath year when the land was to rest. Seven times of these Sabbatic years ushered in the jubilee (Lev. xxv. 8). In this year says Dean Law: "No toiling hand may move. The sickle and the spade are laid aside. Tillage and harvest sleep. No seed may be sown. No crop may now be reaped. The grape, the olive, wave their treasures, but no gatherer collects. Repose is the one law for man, for beast, for soil. A year-long Sabbath reigns. Here God asserts His sovereign right to earth. No fields are to be tilled or used, except as He is pleased to grant." The sixth year preceding each Sabbatic year was to produce a threefold supply (Lev. xxv. 20-22). The whole arrangement even though we are not told, was most certainly a divine institution. No leader, however eminent he was and however much the people reposed their confidence in him would have risked his reputation by saying



that every sixth year such a supply would be forthcoming. Furthermore we are told that when the Jews were carried into captivity one of the reasons of their punishment was that they had set aside this divine arrangement and God by allowing their enemies to carry them into captivity was to give the land its Sabbaths. It has been said that the purpose lying behind this arrangement was to increase the fertility of the land but may there not be something deeper than that? May it not be that the whole arrangement was to teach Israel that all their temporal blessings came from God and that they were entirely dependent upon Him for these, that even in the years when they toiled not, according to His law, they would be supplied by Him with all that they needed to sustain the life of man and beast. The ushering in therefore of the year of jubilee as the seventh of the Sabbatic years was fitted to impress every spiritually minded Israelite of his or her dependence upon God. This in itself gave significance and distinction to the year of jubilee. If this was so in regard to temporal blessings was it not specially so in regard to spiritual blessings brought nigh in the acceptable year of the Lord?

It is further to be noted that the year of jubilee began on the day of atonement, the most solemn of all the feasts of the Jews,—“Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land” (Lev. xxv. 9). The day of atonement in the year of jubilee would have special significance to all those who had their land returned to them or who had been restored to their families after years of servitude. And is it not the case in regard to the true Israel of God as a people for whom great things have been done that God’s atonement is great and wondrous in their eyes? The joy of the jubilee year would thus be tempered by that sobriety which would characterise all God-fearing Israelites on the day of atonement. They would join trembling with their mirth. Such are a few of the thoughts suggested by the divine institution of the year of jubilee.

## **The Gospel According to the Mosaic Economy: The Hidden Criminal, and the Criminal Found Out.**

BY REV. MALCOLM GILLIES.

*"If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him. Then . . . ." Deut. xxi, 1-9.*

*"And if a man have committed a sin worthy of death, and he be put to death and thou hang him on a tree. His body shall not remain all night upon the tree . . . ." Deut. xxi, 22-3.*

I. *The Hidden Criminal.* Though the Law was given in the Wilderness, much of it did not come into force until Israel's actual settlement in the Land of Canaan. The scene here depicted is in the Land of Israel—a dead body lies in the open field. It is not a case of sudden death by the hand of God; neither has the man been torn by wild beasts. There are wounds on the body; some of which might have been self-inflicted, but other wounds show that the person has been done to death by the hand of an assassin. It is clearly a case of murder. But who is the murderer? He has succeeded in eluding justice so far, and has fled to mingle with upright men, in order that he might pass as one of them. It is vain to point to him and to say, "Thou art the Man?" He is willing to pass the guilt on to another, but refuses to take it to himself. We have here the commandment of God, given to Israel, for such circumstances as these, in order that this crime might be shown forth in a figure, in its vileness and frightfulness, and the nature of the penalty incurred by the wrong-doer, which would be his, if not by the hands of men, by the just hand of God. A measuring line was brought forth to measure from the dead body, to the nearest city. Very probably the murderer belonged to that place, or was hidden within. The elders had to bring a young heifer out of the city, down to a rough valley and there cut off her neck. They had to wash their hands over the carcass of the heifer, declaring at the same time their innocence and praying to God not to lay the guilt of this blood on them or on the land. This

law is typical, in common with the whole ceremonial law; it shadows forth the heinousness of sin as it is against God and man. The instrument of destruction is transgression of the Law of God and despite to the gospel. With this weapon, man has thrust at the honour and glory of God Himself.

(1) Sin, in the first place is of the nature of deicide. Man by sin does his utmost against the Being, Will and Glory of God. Sin annuls as far as it can, the Commandment, "Thou shalt not," with its, "I shall," and the penalty, "Thou shalt surely die," with its, "I shall not surely die." A godly man in Lewis was in a house one day where there was a woman fondling a child. She kept on talking about the goodness of the child as if all goodness was personified in it, till at last the good man exclaimed, "Keep quiet, woman, if that child had only the power, it would pull God off His Throne of Glory."

(2) Sin is suicide—self-destruction of soul and body, in the nature of it, and in the temporal and eternal penalty of it. "He that sinneth against Me wrongeth his own soul; all they who hate Me love death."

(3) Sin is also homicide. We undo others as well as ourselves. We are a power, each one of us, by our example for life or for death. The righteous God will require the blood of the sinner who shall die in his sins, at the hands of the watchman who failed to give the sinner warning. More so, if, we encourage one another to ruin by living in disobedience to truth. Further, sin is murder, for sin is hatred and hatred without cause is murder. This is the kind of hatred men have to God and to His revealed Will and no wonder though the end of a life of sin is death.

(4) Man though guilty hides his sin and refuses to take his place as such before Him with whom he has to do. He will not own the heinousness and death-deserving nature of sin against God. He is willing perhaps to admit that some other one is guilty, but not himself. Where will you find one who says, "I am the murderer. I have hated God and destroyed both

myself and my fellow-creature." If man gets his way, his one desire is that the sin which he has covered and hidden from himself may be forever hidden and the connection between the sin committed and himself who committed the sin, never traced.

(5) What provision has God made in face of man's blood-guiltiness and his efforts to elude the dire consequences of his sin? God has provided what we believe is shadowed forth in this law. God's Word is the measuring line that stretches from the vile work that man has wrought to the individual who is responsible for that work. The Church by means and by labourers seeks to bring the sinner into the line of truth by the Word read and preached. Ministers are like Scotland Yard detectives; they have the finger-prints and portraits of all kinds of sinners at hand in order by applying Law and Gospel, the Holy Spirit may bring the sinner to confession and forsaking of sin, or witness before a sinful world the exceeding sinfulness of sin and the vengeance which will be taken upon it at the Judgment and in eternity. The Word read and preached alone can get near the sinner, though this generation is so irrational and deluded as to think that counterfeits will do. But how will such trivialities as lectures on Robert Burns or Shakespeare, etc., bring the dishonourer of God, and the destroyer of himself face to face with his own vileness and guilt and extort from him the confession, "I am guilty and deserve eternal death for my sin."

(6) We have in this law the vileness of the act of murder set forth most graphically. It is not a sacrifice in the usual sense of that term. The heifer is dragged out into the rough valley and beheaded. The sinner is like the heifer, weak and helpless under the power of Satan and lusts, having never performed any work pleasing to God, and having never submitted to the yoke of Law or Gospel. He has ruthlessly destroyed a God-given life by his sin. As he has done, so shall it be done to him. His portion in time is to tread the rough valley—for "the way of transgressors is hard." The curse of God, the fruits of that curse in all the miseries of this life, death itself, the slavery to Satan and to divers lusts and his own conscious

apprehension of judgment to come make the sinner's rough valley where he sows nothing but wind in order to reap the whirlwind. But Oh! how the vengeance of an infinitely holy God will drag him out of the city of Time at last, into the rough valley of the final Judgment, where he shall be cut off forever by the Second Death in the bottomless, rough valley of an Undone Eternity. Sinners may be hidden in the sense that they are not brought to acknowledge their guilt in time, but the sinner's sin will find him out at the Judgment and he and his sin will be exposed to the gaze of an assembled Universe. The whole scene here is calculated to set forth the crime committed in so clear a light that it would be difficult for the guilty party not to feel his position keenly. Then there was the solemn washing of hands and declaration of innocency, which only one given over to a reprobate mind could enact, if guilty.

(7) If such pains had to be taken to emphasize the horror of literal murder, if it is the universal law of nations that no efforts be spared and that the wealth of the community be poured out in order to bring home to the guilty person the heinousness of his deed, how should the Church of God labour in every scriptural way to impress upon sinners their sinnership and the awful consequences of hiding their sin, as if they could escape the righteous judgment of God. There never was a day in which there is so little of that preaching which brings the Law of God to bear upon the consciences of men, and there never was a day when sinners needed searching teaching more than ours, for Satan as an angel of light has most of this generation deluded that all will be well, though they add drunkenness to thirst. God, they say, is love; why should we doubt but that He will be merciful to all? Are we not all His children?

II. *The Criminal found out.* The last two verses of this chapter also deals with the case of a criminal, but it is with the criminal *found out*; with one who has been unable to hide his crime. No doubt, like the other, he hoped to pass for an upright person, but his crime has been traced to him and his guilt proved without dubiety. He stands forth as a transgressor

of Moses' law and the penalty is that he die without mercy. Two or three witnesses are enough to bring him in guilty, and even though he gives glory to the Lord God of Israel and makes confession unto Him, the law demands his death and Justice will be vindicated by his being hung on a tree.

(1) Let us take this law to illustrate the condition of a sinner who is awakened to realize that he has to do with the Omniscient and Omnipresent Jehovah against whom he has sinned sins worthy of death, spiritual, temporal and eternal, and from whom he cannot hide either his sins or himself. God's Word, his own conscience, his past wicked life, all rise up to witness against him, and his guilt is brought home to him in its fearful reality. He seeks relief in making confession of sin, hoping for ease, but all that this does is to magnify the righteousness of God and his own vileness and iniquity. He promises amendment, but his efforts at reformation are only fresh occasions of sin, and they could not atone for his past life, though they were perfect. He finds out that all is in vain. "The wages of sin is death," and Law and Justice will be everlastingly dishonoured unless he dies the death and is made a spectacle to the honour of offended Justice, or unless a surety is found for him. The Law knows nothing else but that "the soul that sinneth, it shall die," and were there nothing more revealed than Law, sinners would waken to know their lost condition, only to fall into everlasting despair.

(2) What is there besides this revelation of Law which declares that the sinner must die for his sin? Blessed be God, there is the revelation of the gospel which sounds forth the glorious message that the death of the sinner has been endured by Him who could and would and did take the sinner's place. As the glad tidings, it peals out the marvellous message, "Christ died for (instead of) the ungodly." The sins of the sinner were imputed to the Son of God in the sinner's nature and place, and He, the sinless One was counted "worthy of death," and no less a death than that due to sin. The Law said, "He shall be put to death and thou wilt hang him on a tree." The gospel speaks about the death and the Tree, emphasising the death as endured

once for all and the tree of Calvary as that on which infinite satisfaction was given to Justice, once and forever. The reason given in the Law for hanging on the tree is, he that is hanged is accursed of God. In all the range of the inspired Word of God, this passage is applied to One, and to One only. The Holy Ghost has placed in the mouth and heart of His Church this adorable truth, "Christ has redeemed us from the curse of the Law, being made a curse for us, as it is written, 'Cursed is everyone that hangeth on a tree.'" There is no indefiniteness about the truth that the death due to sin has been met fully by Christ. There is likewise no indefiniteness as to "the world" for whom He did die. They are those who were elected in Christ before the foundations of the earth were laid. On our side, the blessing of it is freely bestowed on whosoever believeth in Him; such an one shall not perish but will have everlasting life.

(3) The law under consideration, while it demands that the sin worthy of death can only be put away by the death of the sinner declares that Justice will be outraged, should mercy not intervene, once the sentence is completely carried out. "His body shall not remain all night upon the tree. . . . that thy land be not defiled." Thus the bodies of the thieves who were crucified with our Lord, who were in the same condemnation with Him, and they indeed justly for they were receiving the due reward of their deeds, were taken down and buried. The Holy Spirit has testified to the Church, that the claims of Justice have been fully met by the crucifixion and death of our Lord Jesus Christ on Calvary. Justice would neither allow His body to remain on the Tree, nor that it should receive anything but love, respect and honour. Justice gave full liberty to Mercy to see to it that all honour be meted out to His body, while it lay "under the power of death for a time."

(4) Life from the dead is the portion of the sinner when he is brought into union by faith on the Saviour who took the sinner's place. What infinite love opens up to his view in the revelation of the Lord Jesus Christ, giving Himself as a ransom. Truly the love of Christ cannot but constrain him, because he

thus judges that if one died for (instead of) all, then were all dead; and that He died for all that they which live should not henceforth live unto themselves, but unto Him that died for them and rose again. The sinner is found out, and finds Christ as his substitute and Saviour, and has his sin covered and his person, saved and accepted. The hidden sinner will have every covering stripped off, and his person and sins exposed to his everlasting confusion. May the Lord in mercy give each one of us to see the utter folly of the latter position, and the priceless preciousness of the former.

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## History of the South African Mission.

### II.

*(Continued from p. 17).*

THE peoples referred to at the conclusion of our last article lived in kraals, or groups of native mud-huts, which individually comprised two rooms with a fire made in the middle. Mats on the floor took the place of beds and chairs, the absence of the chair being due to the traditional custom that none but a headman or a chief must sit on a chair. The penalty under native rule for a breach of this unwritten law was death. This custom, however, was not the worst to uproot. Polygamy still held sway, and it was really the fear and conviction of the chiefs that they would have to return all their wives but one to their parents that made them so reluctant to sanction the entrance of the missionary.

Then, again, witchcraft had a tremendous power over them with which they were most unwilling to trifle. Most unfortunately for the natives it was formerly against the law in countries under British rule that these thieves, torturers, murderers of witch doctors be put to death, though, of course, British law prohibits witchcraft. Superstition, too, was not wanting. On one occasion when rain had been withheld for the considerable



period of ten months a number of natives marched to the recently erected statue of Cecil Rhodes, and demanded that because it had not rained since the statue was erected it must be the cause of their plight, and consequently must be pulled down. Nor were their minds changed till after a prayer-meeting by over three hundred natives under Mr. Radasi and their chief had been held. The Most High was favourable to the land and that very night rain began to fall.

It might be mentioned, too, that when the people had gathered to the prayer-meeting a poisonous snake lay coiled in the church, but who would alter the position of the snake, a coiled snake being a sure sign of rain? Needless to say the snake had to be killed before the prayers were offered. Another custom which was, and still is, very common with the natives was that of beer-drinking in connection with the land-weeding. This happened on Sabbaths as well as on week days. The uncivilised natives would kill a sheep or goat, brew some beer, and invite their neighbours to assist them in weeding the land. The drinking of alcoholic beverages has always been, to the savage, an absolute necessity in order to the celebration of certain occasions. Men, women, and children alike share in the practice. Besides the occasion of the weeding of the land there is the special occasion of the setting free of a deceased chief's widow. When a chief dies all the wives, except the one he first married, return to their former homes or re-marry, but the first wife continues to live with a piece of raw hide tied round her forehead in the same kraal. After a year there is a great beer drink lasting for days, and accompanied by many a dance, fight, and feast of goat's flesh. Then the raw hide is cut from the head of the widow and later, when a snake is seen outside her hut she deserts the place believing that her husband's spirit has returned in the form of a snake.

Another devilish custom practised is that of the manhood initiation ceremony of boys about the age of seventeen. At that stage their councillor puts them through some unmentionable ceremonies and then, in the seclusion of the bush, they are

deemed to be "men." This, though true of the Fingoes, is not, however, true of the Matabele. As to their beliefs they firmly believe that there is the God of Creation who is interested in such major matters as rain, famine, war, countries, and so on, but the poor creatures cannot believe that God has any personal interest in their individual lives. They are too insignificant for God to take any notice of.

They believe, too, that they have a soul that will continue to exist after their bodies have been parted from them, but they do not conceive of the soul going to heaven or to hell. It lives on in the place around them watching all they do and moreover, it has power to afflict them. In order to keep away evil spirits charms are worn, and should anyone have any bodily trouble they are informed by the witch-doctor that they have some evil spirits, and he forthwith makes numerous gashes in the skin to let the evil spirits escape. Through this belief in the abode of the spirits, we find the family name carried down like the customs, from generation to generation, in order to please the spirits and merit their favour.

As to sin, their beliefs in some respects resemble very closely those of the Roman Catholics. It is no sin to lie or steal, or kill, etc., unless such actions are done against their own clan or family. Again, when anyone was ill, and, to all appearances not likely to recover, the grave was dug. Should the person recover, a mouse was killed, dropped into the grave and duly buried. Such were the people and their beliefs in the earliest days at the mission station of Ingwenya.

It would be impossible for us to begin to enumerate the various difficulties with which our mission was, and is still, beset. One by one these may be looked at. The ignorance of the natives is a great help to the scourge of the famine. The presence of the locust helps nothing. None who have experienced them will readily forget the times when the Church and government of South Africa both dipped freely into their pockets to provide mealies for the starving natives.

Considering again, that the rainy season in that part of the world is from November to April, and that it occasionally happens that there are long spells of drought the water problem is no easy matter to settle. When Mr. Radasi arrived he found the water of the land bad, and in order to drink it with safety one had to endure thirst until some was boiled and then allowed to cool. There was water of a somewhat safer composition but it was six miles away in a tributary, and then the crocodiles had to be reckoned with. The first attempt to solve the problem was soon made, and a well sixty feet deep was dug, but alas! there was no water there. Later on, however, success was gained, and still later the Government sank a well at their own expense. This second well proved a double boon. In the first instance it drew the natives around the mission when their own water supply was scarce, and in the second when, a number of years afterwards, the mission well fell in it had to do service till another well was sunk with a casting inside it to prevent a repetition of the calamity. This time the well was dug seventy feet deep. Now-a-days the Mission can boast a fair supply of wells with a pump attached to one of them.

Another difficulty which confronted Mr. Radasi was the fact that his books and belongings were in Bulawayo, his lodgings were in Bembesi, and his brushwood church, thirty feet by fourteen was in Ingwenya. He had then to set to, and build his two-roomed house to which he later added what he called his kitchen. In this kitchen he himself resided whilst he set apart his house for the accommodation of the Rev. J. R. Mackay, the Church's Deputy in 1909. To these buildings have been added in the course of the years stables for the mule and donkeys, huts for boarders, and a new church, thirty-eight feet by twenty-three, built of brick, stone, iron, wood, and dagga and a hospital. This church had an ant-proof course to prevent the white ant eating away the wood. There are also a number of huts bought after the Great War, a hospital, dispensary, and school. Adding on the schools, church buildings and houses, huts, etc., of at least, other twelve mission stations one gets some idea of the extent

of the difficulty of the building question that has been so far solved. We have to remember, too, that there are boy and girl boarders at the mission at Ingwenya.

The act of travelling is no easy matter, even to-day, in an undeveloped quarter like Matabeleland, but in those days the roads that existed still had to be made. As we have already recorded Mr. Radasi's first means of transport was by Cape cart. Clumsy and slow as it must have been this contrivance was able to make progress in the rainy season when it would have been impossible to ride the bicycle. Now-a-days the motor car has supplanted all these older forms of transit even in the mission field.

*(To be continued).*

### **The late Miss Marjory Sutherland, Halkirk.**

THE subject of this notice lived to within seven years of an entire century. Her pious parents were driven out of Strathnaver in Sutherland, during the evictions. They took up their abode in Harpsdale, Halkirk, and faced adverse circumstances courageously. The little they possessed of material things had the blessing of the Lord with it. Their children came under the power of the truth and proved it by their fruits. Born before the Disruption of 1843, "May," (the name by which she was familiarly known) had the privilege of hearing some of the eminent servants of Christ in the North at that period. While she was yet very young, it became apparent that she was brought to a knowledge of herself as being without God and without hope in the world. This was followed by a saving knowledge of the Lord Jesus Christ as her only hope. With this good hope as an anchor within the veil, she was enabled to take up her Cross and follow Him through good report and evil.

Strong physically, and strong in faith, she overcame many difficulties in getting to the gatherings of the Lord's people. In her thirst for the gospel she was known to walk 25 miles

in the early hours of Sabbath morning to Strathy and return after the service of the day. Her experiences there and at sacramental gatherings elsewhere were often recalled in old age. Sabbath and the weekly prayer meeting always found her in the courts of God's house. To-day a slight bodily ache or a shower of rain will furnish an excuse for stay-at-homes or once-a-day hearers. Such have much to answer for.

Discernment in spiritual matters in this age of apostacy is sadly lacking. Many are so doped by Modernism as to call light darkness, and darkness light. It was otherwise with May Sutherland to whom the grace of discernment was given in rich measure. In July of 1893, she asked for a membership disjunction certificate from the pre-Union Free Church because of its departure from the doctrines and practice of Holy Scripture. She whole-heartedly supported the distinctive testimony then raised by the Free Presbyterian Church. The latter years of her life were spent in the village of Halkirk. The writer found her, on one occasion, deeply engrossed in the works of Willison of Dundee. She spoke of the difference between mere head knowledge and true experimental knowledge, adding: "I got a mark to-day that I am the Lord's." On another occasion she told of a period in her early years when her mind was so distracted that she forgot to attend to some errands on which she had been sent, and she was bemoaning that her memory was gone for time, and that she had nothing for eternity. "Then the Blessed One spoke to me," she added, saying: 'My grace is sufficient for thee; for my strength is made perfect in weakness.' I am now 90 years of age and I must confess that He has been as good as His word in fulfilling that truth to me."

Sometime before the end came, a friend expressed to her the hope that she would be spared yet a while. "Oh," she replied, "do not pray for that: do not wish that for me. I desire to get home." To her eternal home she passed on the 19th May of last year. With her relatives and those who mourn her departure we sympathise, and pray the Lord to fill the places vacated by such.—*W. G.*

## **The late Mrs. Sinclair Polson, Kirkhill, Halkirk.**

SOME of the Lord's people have been for many years confined with sickness to their homes. It was so with the late Mrs. Polson, Kirkhill, but, by divine grace, she was enabled to bear this trial submissively. The prayerful influence of her pious mother, a native of Helmsdale, was seen early in Mrs. Polson's life. What a solemn responsibility parents carry towards their children, wielding an influence for good or evil with results affecting following generations! A time came when, under the preaching of the Word, Mrs. Polson experienced the awakening and enlightening power of the Holy Spirit.

Her love for the 14th Chapter of John seemed to indicate that it was there she was enabled to cast anchor. Owing to her bodily condition she had frequent periods of much weakness. At such times she invariably turned to Psalm 89: "God's mercies I will ever sing," and also to the 51st Psalm. When strength permitted, she loved to read the writings of the old divines, gleaning here a little and there a little, but of the Bible she might say: "This word of Thine my comfort is in mine affliction." She was received into church membership before the separation of 1893, but, being detained from the public means of grace, she was known to comparatively few of the present generation. In July last, her bodily frame became weaker, and on the 17th of that month, she gently breathed her last at the age of 70. To beloved ones whom she left behind, she did in effect say: "Follow on to know the Lord." To her sorrowing husband, an elder in Halkirk Congregation, and to her devoted family we extend our sincere sympathy.—*W. G.*

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He suffered not as God, but He suffered who was God.—

*John Owen.*

Martyrdom came into the world early; the first man that died, died for religion.—*William Jenkyn.*

## **The late Mrs. Alex. Sinclair, Woodcote, Halkirk.**

**H**OW rapidly the Lord is gathering home, out of this wicked and adulterous generation, such as were as the salt of the earth! On 20th March last the congregation of Halkirk suffered another breach by the removal of Mrs. Alex. Sinclair, Woodcote. She was a niece of Miss Marjory Sutherland, of whom an obituary appears in this issue of the Magazine. They had the same teacher, for of Zion's children it is written: "They shall be all taught of God." One evidence of this teaching appears to be self-abasement. The more they learn, the more dissatisfied they become with themselves. Like all others in a state of nature, Mrs. Sinclair was in the world and of the world, until separated by the gracious work of the Holy Spirit.

That separation did not take place without Satan's bitter opposition and temptations. For over forty years that battle continued, until it ended we believe forever by her removal, after much suffering, to the rest "that remaineth for the people of God." In the previous year, it had been found that a bodily ailment was developing. A serious operation followed, in Edinburgh, and for a time, this seemed successful. All that medical skill could do was done but the relief was only temporary. The wonderful sustaining and comforting power of the Word of promise was much experienced by her in the hour of trial. She particularly spoke of the words in Psalm 46: "A very present help in trouble" as given to her when being prepared for the operating table, with the result that fear vanished, and her mind became calm and reconciled to the divine will.

Her husband predeceased her by a year. During her prolonged illness she was tenderly nursed by members of her family. With each of them, at home, and from home, and also with her only sister, Mrs. Mackay, we sympathise. We would solemnly remind the family of the many loving exhortations and advices given them by her whose place here below is forever empty.—*W. G.*

## **The late Murdo Martin, Missionary, Northton, Harris.**

**T**HE subject of this notice was early brought under saving influence of the truth. When a young lad he had strivings of the Spirit and was often found praying for mercy. He himself said that he did not experience much of the terrors of Mount Sinai, but was rather drawn gradually by Christ in the promises. The Most High is sovereign in His dealings with souls as He is in His Providence. After he married he was urged inwardly to witness publicly for the Saviour, but did not get strength for many years to do so. Although not making a profession, he served the Church by keeping meetings in conjunction with two men who could pray but could not read. Later he was appointed missionary at Strond. There he gave liberally of his services, walking 24 miles every week for 3 years. He was very firmly attached to the standing of the Free Presbyterian Church, and would not bear any reproaches to be cast on our ministers, nor on any who professed the Lord Jesus. He always prayed at his family altar for our ministers and people and the advancement of Christ's kingdom. His family were well nurtured by him in the Lord, and it can be said that he ruled them well, so that he had the necessary qualifications for ruling in the House of God. He was very useful at Kirk-Sessions and Presbyteries, and was also a member of the supreme court of the Church. We all believe that Murdo is now serving in a higher and more glorious sphere. In his own home he was a lover of good men and exemplarily hospitable. In his relations with his superiors he honoured all men from the King downwards. He was a noble example of cheerful piety as he rejoiced always according to the Apostle's precept. Whenever there were any sick or dying he was to be found at their bed-sides praying and reading to them. A more "pitiful and courteous" man is rarely seen. Charity shone clearly in our friend, "bearing all things, believing all things, hoping all things." In his young days he had served in His Majesty's forces, and he always had a military address in connection with



the Cause of Christ. His whole life was a preparation for eternity, and he compared himself to an old war-horse that would be on the move till it dropped dead. He expressed a hope with meekness that he was ready to depart this life at any moment. At the Finsbay Communion he was full of life and energy. On the next Lord's Day he was gone from this world. "The memory of the just is blessed." We express our deepest sympathy with his widow and family, and hope that they, through grace, will follow the footsteps of their worthy father.—

*D. J. MacAskill.*

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### **The late Angus Macleod, Strond, Harris.**

THE South Harris congregation has suffered a great loss in the death of this worthy deacon, who was deeply imbued with the spirit of his office. He purchased to himself "a good degree, and great boldness in the faith which is in Christ Jesus." He looked after the financial affairs of the Church with great care. He was also accustomed to lead the praises of Zion, which he did with much acceptance. His greatest delight was to be in the house of God, and even after his strength had failed, he wanted to get out of bed and go to the meeting. He said to the writer personally that he longed to be away with Christ and singing of the glory of the Saviour. I had the privilege of being at his death-bed many times during the 14 weeks he was ill. Although his voice had become feeble, he would receive new strength when one began to sing at worship. Many of the psalms he had by memory. It was a very happy death-bed. The subject of our sketch was a bright example of a Christian facing death, the king of terrors, without a quail or a groan. His appearance was quite patriarchal, with his venerable beard and noble features. Not only reconciled to the prospect of death, he was yearning to depart this life and be clothed with immortality, that death might be swallowed up

in victory. He was noted as a sage counsellor in the gates of Zion. His advice was greatly respected by his fellow office-bearers in the Church. One of his greatest desires was to see a minister set over the congregation, who would be a faithful shepherd of souls, and would take charge of Christ's Kingdom in South Harris.

We believe that the holy angels were round about him at his departure to watch over his body, and convey his blessed soul to glory. "Blessed are the dead that die in the Lord."

Angus was a brother of John Macleod who did faithful service for the Church at Strond. They were the sons of an eminent missionary, Allan Macleod, who is buried at Rodil with many other famous saints, including the renowned blacksmith of Harris—Iain Gobha (John Morrison). He was early brought into contact with vital godliness, but seems to have been unimpressed savingly until settled in life. Then his conscience was awakened and he became greatly perturbed about his present state and his eternal destiny. He continued for a time in distress of soul but ultimately experienced the peace of the gospel. The Holy Spirit is thus sovereign in His dealings with the souls of men. Some are prevented from sleep and every comfort until they obtain the Saviour, while others are gently drawn by the loving kindness of the Lord from youth upwards. Everybody doesn't feel the same terrors of conscience, so that one cannot lay down a hard and fast rule about conviction of sin. To know one is lost is sufficient, although one would not neglect his or her duties in the world and the legitimate comforts of everyday life. Our friend was the last link with a former generation of worthy men and women in Strond. We have great need that the Most High would raise up the children in place of the fathers, who are being taken away to their everlasting rest. Mr. Macleod is survived by his widow, three sons, and one daughter. We hope that the Lord will be to them, according to His promise, a Husband to the widow and a Father to the fatherless in their sore bereavement, and that they will be fellow-heirs with him of eternal life through Jesus Christ our Lord.—*D. J. Macaskill.*

## Mr. Osgood Mackenzie: An Appreciation.

IT was with feelings of deep regret that I read the sad news conveyed by your letter of the passing away of one who was a conspicuous figure in the religious life of Gairloch in the person of the worthy Mr. Osgood Mackenzie. Osgood Mackenzie represented a type of Christian character which appears to be fast becoming extinct in the religious life of the Highland community. All who had the pleasure and privilege of his friendship will unhesitatingly concede that his life, walk and conversation entitled him to a not inconspicuous place among those who have long since earned for themselves the familiar title of the "Men," "not because," as the renowned Dr. Kennedy of Dingwall so aptly and wittily observed, "they were not women, but because they were not ministers."

Mr. Osgood Mackenzie was for many years a familiar and much-sought-after personality at our Highland Communion; his edifying spiritual companionship and conversation making him cordially welcome in the homes and hearts of all who loved the ways of Zion, and by such he will be missed and mourned.

While the denuding of the glens and hillsides of the Highlands and Islands of their virile and noble race is lamented by men of the world and Christians alike, the gradual disappearing from the religious life of Scotland generally and of the Highlands and Islands particularly of the outstanding type of Christian men and women represented by the late Mr. Osgood Mackenzie may well be bemoaned by all who have the cause, kingdom and truth of Christ at heart. Those were the graciously virtuous men and women the simple and godly peasantry—who moulded the Christian character of our nation, and made Presbyterian Scotland revered and admired throughout the world as producing, in proportion to its size, a spiritual and morally-elevating influence on the civilization of the world that will bear favourable comparison with that of any nation under the sun.

The last time I had the unfeigned pleasure of being under the hospitable roof of Mr. Osgood Mackenzie his cordial handshake,

his kindly welcome and the gracious dignity of his venerable personality left on my mind an impression that time will not easily wear away. One felt in his presence the fragrant influence of one who gave undoubted evidence of having been with Jesus and who, in no ordinary manner, had learned of Him. His transparent rectitude, his unquestionable sincerity, his undeviating loyalty to truth, his humility, meekness and gentleness albeit uncompromising firmness when and where the interests of eternal truth seemed at stake, proclaimed him conspicuously a legibly-written epistle of Jesus Christ, so that even the casual observer was constrained to take notice of him as of one who followed closely in the steps of Him who came not only to work out salvation for His people, but Who also left them an infallible example that they should follow in His steps.

I would like to take this opportunity of extending to his wife and family a sincere expression of my deep sympathy with them in the passing of a loving and dutiful husband and father. May his God be the widow's stay and comfort in her lonely musings, and may his mantle fall upon and adorn for the rest of their days the life and walk of his sons. Gairloch congregation particularly, the Free Presbyterian Church of Scotland as a whole, and the Cause of Christ generally have lost in the passing of Mr. Osgood Mackenzie one who prayed fervently, earnestly, faithfully and importunately for their increasing and continued spiritual prosperity. He has passed, I sincerely believe, from the Church militant in a sin-stricken world, to the glorious inheritance of the saints in light. "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." (Isaiah lvii, 1).—*A Friend.*

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Pride cannot sit so high but Justice will sit above her.—

*Thomas Brooks.*

Mercy's clock does not strike at the sinner's back.—*T. Watson.*

## A Letter\* by Lady Colquhoun, Luss.

**M**Y dearest James and John and William, I cannot leave you in this vain world without one parting advice, and without once more assuring you how dear you have ever been to me. Now that my body is consigned to the grave, and my soul has returned to God who gave it, to you, my dear children, it will not signify whether you ever knew a mother's care or not, except in so far as you profit by her counsel. Let me, therefore, ask you and let me beg that you would ask it of your own consciences,—Are you living to God? Are you trusting in Christ for salvation, and obeying His commands?

To promote this my every thought with regard to you has been subservient. Were I assured of this, I should feel comparatively easy as to everything else. Oh! my children, this is the one thing needful.

I feel a pleasing confidence that none of you are ignorant of the method by which sinners obtain reconciliation with God. I would, therefore, only urge your immediate acceptance of Christ as your Saviour; of God as your God. There is no impediment on God's part. Blessed be His name, all His offers are free; be willing, then, and you are His for evermore. How many temptations you must pass through I tremble to think of; but I have an assurance, which I would not part with for worlds, that my prayers for you are heard, and will be answered when I am sleeping in the dust. I feel a hope that you will be blessings to the circle in which you move, and that you will glorify God by your conduct through life. What higher honour can you aspire to!

You my dearest James, will probably have many opportunities of usefulness. If you live you will have much of this world's good things to dispose of; value them, I beseech you, only as

\*This letter was written by Lady Colquhoun of Luss to her children when they were very young and when she had on her own mind the impression that she might soon be taken from them. The letter is undated.

giving you more of the power to do good. Oh! let all you are and all you have be devoted to God. Encourage every useful undertaking, and give liberally to the poor, as you have received liberally from God. Do all in your power to place a pious clergyman in any church in which you may have influence,\* for this is a most important method of doing good.

Should any of my dear boys think of entering the sacred profession of the ministry.—Oh! consider the weight, the importance of the charge. Remember it is doubly incumbent upon you to be yourself what you exhort others to be. I charge you my child to preach Christ Jesus the Lord. Remember, if you do not use every means in your power to bring to the Saviour the souls of those committed to your charge, you are responsible for them.

With one other advice I will conclude. I exhort you, my dear children, if any of you should at any future time think of marriage, that you will not allow beauty, or any outward accomplishments, to be the only thing you look for. In the choice of a wife seek for one who fears and loves God, and I will venture to assure you of happiness with her. Such a one in your own rank it may be more difficult to find; but among the families of the pious it is far from impossible. Pray to God, and He will direct your choice. I trust you will ever love and assist one another, and be dutiful and affectionate to your dear father.

And now, O my God, shower down thy grace in abundance on my children. Remember all my prayers for them; be to them what thou hast been to me;—I can ask no more. Save them from the evil that is in the world. Grant, oh! grant that we may meet in glory, through the merits of thy well-beloved Son. Amen. I remain, your most attached Mother, through life and in death. Janet Colquhoun.

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\*This refers to the right enjoyed by proprietors in virtue of the Patronage Act which is now abolished.—*Editor*.

## Nadur an Duine 'na Staid Cheithir Fillte.

(Air a leantuin bhò t.-d., 28)

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS  
CREIDMHICH.

*Is mise an fhìonain, sibhse na geugan.*—EòIN xv. 5.

A deiream, tha e (1). 'ga choimeas féin ri crann-fìonain, "Is mise an fhìonain." Chum e maille r' a dheisciobluibh sàcramaid na Suipeir, an comharra agus an seula sin air aonadh a shluaigh ris féin; agus dh' innis e dhoibh, "Nach òladh e á sin suas de thoradh na fìonain, gus an là 'san òladh e nuadh maille riu ann an rioghachd Athar:" Agus a nis tha e nochdadh gur e féin an fhìonain, o'n tigeadh fìon an comfhurtachd-san. Tha ni 's lugha de mhaise ann an crann fìonain, no ann am móran de chraobhan eile, ach tha i anabarrach torrach; a' ciallachadh gu ro-ìomchuidh, an staid ìosal 'san robh ar Tighearna 'san àm sin, gidheadh a' toirt móran mhae gu glòir. Ach is e an nì gu h-àraidh ris an robh e 'g amharc, ann e féin a choimeas ri fìonain, gu nochdadh gur e féin fear-cumail suas agus fear-altruim a shluaigh, anns am bheil iad beò, agus a' tabhairt a mach toraidh. (2.) Tha 'g an coimeas-san ris na geugan: Sibhse geugan na fìonain sin; is sibh na geugan, a ta ceangailte, agus a ta fàs air an Stoc so; a' tarruing bhur n-uile bheatha agus bhrìgh uaithe. Is maiseach an coimeas e; mar gu 'n abradh e, tha mise mar fhìonain; tha sibhse mar gheugan na fìonain sin.

A nis, tha dà sheorsa de gheugaibh ann, (1.) Geugan nàdurra; a ta air tùs a' fàs suas as an Stoc: 's iad sin na geugan a ta 's a' chraoibh, agus nach robh riamh a mach aisde. (2.) Tha geugan a ta air a suidheachadh, a tha 'nan geugan a bha air am briseadh o'n chraoibh a thug air tùs am beatha dhoibh; agus air an eur ann an craoibh eile gu fàs orra. Mar so tha geugan a' teachd bu bhi air craoibh, nach robh air tùs orra. Tha na geugan a ta air an ainmeachadh 's a' bhonn teagaisg de 'n t-seorsa mu dheireadh; geugan a bha air am briseadh dheth, mar a ta 'm focal 's a' cheud chainnt a' ciallachadh, eadhon o'n chraoibh a thug air tùs beatha dhoibh. Chan 'eil a h-aon de chloinn nan

daoine' 'n an geugan nàdurra 'san dara Adhamh, eadhon Iosa Criosd, an fhìonain fhìor; is iad uile geugan nàdurra a' cheud Adhaimh, an fhìonain chrìonaich sin. Ach tha na daoine taghte, gu léir, luath no mall, air am briseadh, o'n Criosd, an fhìonain fhìor.

*Teagasg*, Tha iadsan a ta ann an staid nan gràs, air an suidheachadh ann, agus air an aonadh ris an Tighearn Iosa Criosd. Tha iad air an tabhairt a mach as an stoc nàdurra, air an gearradh uaithe; agus tha iad a nis air an suidheachadh ann an Criosd mar an stoc nuadh. Ann an laimhseachadh an nì so, labhraidh mi mu 'n aonadh dhìomhair. (1.) Ann am beagan de nithean coitchionn. (2.) Nì's mìne.

BEACHD COITCHIONN MU'N AONADH DHÌOMHAIR.

*Air tùs*, Gu coitchionn, chum gu tuigeamaid an ceangal a ta eadar an Tighearn Iosa Criosd, agus a' mhuinntir thaghte, a ta creidsinn ann, agus airsan.

1. Is aonadh spioradail e. Tha duine agus bean le 'n ceangal pòsaidh, a' fàs 'n an aon fheadil: Tha Criosd agus fìor chreidmhiach leis an aonadh so, a' fàs nan aon spiorad, 2 *Cor. vi. 17*. Mar tha 'n aon anam na spiorad a' lìonadh araon a' chinn agus nam ball anns a' chorp nàdurra; mar sin tha 'n aon Spiorad o Dhia a' gabhail còmhnuidh ann an Criosd agus anns a' chreidmheach: Oir, "Mur 'eil Spiorad Chriosd aig neach, cha bhuin e dhà," *Rom. viii. 9*. Tha ceangal corporra air a dhèanamh le còrdadh; mar sin tha na clachan a ta ann an togail aitreabh, ceangailte r' a cheile: ach tha 'n ceangal so de nàdur eile. Ged a bhiodh e comasach gu 'm b' urrainn dhuinn fèil agus fuil Chriosd itheadh agus òl, ann an rathad corporra agus feòlmhor; "cha bhiodh tairbh air bith an," *Eoin vi. 63*. Cha b' e Muire a bli 'g a ghiulan 'na broinn, ach a creidimh ann, a rinn 'na naomh i, *Luc. xi. 27, 28*. "Thubhairt bean àraidh ris, Is beannaichte a' bhrù a ghiùlain thu agus na cìochan a dheoghail thu. Ach a dubhairt esan, is mó gur beannaichte iadsan a dh' éisdeas ri focal Dhé agus a choimhideas e."

2. Is aonadh fìor e. 'S cho mór ar laigse anns an staid 'sam bheil sin a nis; 's cho mór a ta sinn air ar slugadh suas



ann am peacadh, as gu bheil sinn ullamh gu iomhaigh a dheilbh ann ar n-inntinn mu na h-uile nì a chuirear fa 'r comhair; agus a thaobh nì air bith a ta air àicheadh dhuinn, tha sinn ullamh air a bhi fuidh ambarus nach 'eil ann ach mealladh, no nì aig nach 'eil brìgh. Ach chan 'eil nì 'sam bith as cinntiche no an nì sin a ta spioradail; mar an nì sin a ta teachd nì 's dlùithe nàdur an Tì sin is e tobar na h-uile fìrinn, eadhon Dia féin. Chan 'eil sinn a' faicinn le 'r sùilbh an ceangal a ta eadar ar n-anama agus ar cuirp féin; 's cha mhó is urrainn dhuinn beachd fìor a ghabhail deth 'nar n-inntinn mar a nì sinn air nithean faicsinneach: gidheadh chan fheudar a chur an teagamh nach 'eil e fìor. Cha bharail creidimh, ach "brìgh nan nithean ri 'm bheil dòchas," *Eabh. vi. 1.* 'S cha mhó a ta 'n t-aonadh a ta air a dhèanamh leis a' chreidimh eadar Crìosd agus creidmheach, 'na fhaileas ach 'na nì ro-fhìor: "Oir is buill sinn d'a chorp, d'a fheòil, agus d'a chnamha-san," *Eph. v. 30.*

3. Is aonadh ro-dhlùth agus dìleas e. Na creidmheach daoine ath-nuadhaichte, a ta le làn dòchas 'g a chreidsinn, agus a' leigeadh an taic air, "chuir iad orra Crìosd," *Gal. iii. 27.* Mur leòir sin, tha "esan annta-san," (*Eoin xvii. 23*) air a dheilbh annta, mar an leanabh ann am broinn na màthar, *Gal. iv. 19.* Is e esan a' bhunait, *1 Cor. iii. 11.* 'S iadsan na clachan beò, a ta air an togail aisans, *1 Phead. ii. 15.* Is esan an ceann, agus is iadsan an corp, *Eph. i. 22, 23.* Ni h-eadh, tha e beò annta, mar an anama 'nan cuirp, *Gal. ii. 30.* Agus, nì a ta nì 's mó na so uile, tha 'n t-Athair ann an Crìosd, agus Crìosd anns an Athair, *Eoin xvii. 21.* "Chum gu 'm bi iad uile 'nan aon, chum mar a ta thusa annamsa, agus mise annadsa, gu 'm bi iad-san mar an ceudna 'nan aon annainne."

4. Ged nach ceangal 'san lagh e, gidheadh is ceangal e a sheasas 'san lagh. Tha Crìosd mar an t-urras, agus creidmheach mar àrd luchd-feich, 'nan aon ann am beachd an lagha. 'N uair a ruith na daoine taghte iad féin, leis a' chuid eile de 'n chinne-daonna, ann am feich do cheartas Dhé; thàinig Crìosd a steach 'na urras air an son, agus phàigh e na feich. 'N uair a tha iad a' creidsinn ann, tha iad air an aonadh ris ann an ceangal-pòsaidh

spioradail; aig am bheil a' bhuaidh so, gu bheil na nithean a a rinn agus a dh' fhuiling e air an son, air am mèas 'san lagh, mar gu 'n dèanadh, agus gu 'm fulaingeadh iad air an son féin. Uaith so theirear gu bheil iad air an "ceusadh maille ri Crìosd," Gal. ii. 20. Adhlaichte mar aon ris—*Col. ii. 12.* Seadh, air an togail suas mar aon ris (eadhon ri Crìosd,) agus cho-shuidhicheadh iad ann an ionadaibh nèamhaidh ann an Iosa Crìosd—*Eph. ii. 6.* Anns na h-ionadaibh sin chan urrainn dhuinn a ràdh gu bheil na naoimh air thalamh, mu 'm bheil an t-abstol a' labhairt, 'nan suidhe, ach do thaobh meas an lagha.

5. Is ceangal e nach fheudar a sgaoileadh. Aon uair ann an Crìosd, 's gu bràth ann. Air dha ionad-còmhnuidh a chur suas anns a' chridhe, chan atharraich e as gu bràth. Chan urrainn neach an t-snaim shona so fhuasgladh. Cò dh'fhuasgaileas an ceangal so? Am fuasgail e féin e? Chan fhuasgail idir: tha 'fhocal againn air a shon; "Cha phill mi air falbh uatha," *Ier. xxxii. 40.* Ach theagamh gu'n dèan am peacach an t-ole so dhà féin: cha dèan, air sheol 'sam bith. Cha dealaich iad rium, ars' an Dia ('san àite cheudna.) An urrainn deamhain a dhèanamh? Chan urrainn, mur bi iad ni's laidire na Crìosd, agus 'Athair mar ar ceudna; "Chan urrainn neach air bith an spìonadh as mo làimh, ars' ar Tighearn," *Eoin x. 28.* Agus chan urrainn neach air bith an spìonadh á làimh m' Athar, rann 39. Ach ciod a their thu ris a' bhàs, a sgaras fear agus bean-phòsda; seadh, a sgaras an t-anam o 'n chorp? Nach dèan bàs e? Cha dèan; tha 'n t-abstol, (*Rom. viii. 38, 39.*) einnteach nach bi bàs, cho uamhasach as a ta e; no beatha, ciod air bith cho taitneach 'sa ta i, no diabhuil, an droch aingil sin; no muinntir an diabhuil, a ta ri geur-leanmhuinn, ged a tha iad 'nan uachdarana no 'nan cumhachdan air thalamh; no droch nithean a làthair, a ta cheana 'nan luidhe oirnn, no droch nithean ri teachd; no àirde sonais shaoghalta, no doimhne truaighe shaoghalta; no creutair 'sam bith eile, maith no ole, comasach air sinne a sgaradh o ghràdh Dhé a ta ann an Iosa Crìosd ar Tighearna. Mar a chuir am bàs sgaradh eadar anam agus corp Chrìosd, ach nach b' urrainn e aon chuid 'anam no a chorp a

sgaradh o nàdur a dhiadhachd; mar sin, ged a bhios na naomh air an sgaradh o an cairdibh is dluithe anns an t-saoghal, agus o an uile shòlasan saoghalta; seadh, ged a bhios an anama air an sgarachdain o 'n cuirp agus an cuirp air an toirt as a chéile 'nam mìle mìr; an enàmhnan air am briseadh, mar a ghearras neach fiodh; gidheadh mairidh anam agus corp, agus na h-uile mìr de 'n chorp, an duslach as lugha dheth, ceangailte ris an Tighearna Crìosd: oir eadhon ann am bàs, "coidlidh iad ann an Iosa," 1 *Tes. iv.* 14. agus, gleidhidh e an enàmhnan uile, *Salm. xxxiv.* 20. Is e ceangal ri Crìosd, an gràs anns a' bheil sinn 'nar seasamh, daingean agus suidhichte, mar shliabh Shìoin, nach urrainn bhi air a carachadh.

'S an àite mu dheireadh, Is aonadh dìomhair e. Tha 'n soisgeul 'na theagasg dìomhaireachd. Tha e foillseachadh dhuinn aonadh thri Pearsa 'san aon Diadhachd, 1 *Eoin i.* 7. "An triuir sin is aon iad!" Aonadh nàduir Dhé agus dhuine, ann am Pearsa an Tighearn Iosa Crìosd, 1 *Tim. iii.* 16. "Dh'fhoillsicheadh Dia 'san fhèil." Agus an aonadh dìomhair a ta eadar Crìosd, agus creidmheach: Is dìomhaireachd mhór so! *Eph. v.* 32. O ciod na doimhaireachdan a tha 'n so! An Ceann air nèamh, na buill air thalamh, gidheadh gu cinnteach air an aonadh r'a cheile! Crìosd anns a' chreidmheach, beò ann, ag imeachd ann; agus an creidmheach, a' gabhail còmhnuidh, ann an Dia, a' cur nìme an Tighearn Iosa ag itheadh fhèola, agus ag òl fhola! Tha so a' dèanamh nan naomh 'nan dìomhaireachd do 'n t-saoghal, seadh 'nan dìomhaireachd dhoibh féin!

'San dara àite, Tha mis nis air teachd gu labhairt ni 's mìne mu'n aonadh so ri Iosa Crìosd, agus a bhi air ar suidheachadh ann. Agus (1.) Bheir mi fainear an stoc nàdurra, as am bheil na geugan air an tabhairt. (2.) An stoc os ceann nàduir, anns am bheil iad air an suidheachadh. (3.) Ciod na geugan a ta air an gearradh a' n t-seann stoc, agus air an cur anns an stoc nuadh. (4.) Cionnus a ta sin air a dhèanamh. Agus, anns an àite mu dheireadh, Na sochairean a ta sruthadh o 'n aonadh agus o 'n t-suidheachadh so.

MU NA STUIC NADURRA AGUS OS CEANN NADUIR, AGUS NA GEUGAN, AIR AN TABHAIRT A MACH AS AN DARA AON, AGUS AIR AN SUIDHEACHADH 'SAN AON EILE.

I. Gabhamaid beachd air an stoc, as am bheil na geugan air an tabhairt amach. Is iad an dà Adhamh, 'se sin ri ràdh, Adhamh, agus Criosd, an dà stoc: Oir tha 'n Sgrìobtur a' labhairt mu 'n dithis sin, mar nach biodh tuilleadh dhaone riamh air an t-saoghal ach iadsan. 1 *Cor. xv.* 45. Rinneadh an ceud duine Adhamh 'na anam beò, an t-Adhamh deireanach 'na spiorad a bheòthaicheas." Rann 47. "Tha 'n ceud duine o'n talamh, talmhaidh: an dara duine, is e an Tighearn o nèamh." Agus is e as aobhar da sin, nach robh riamh neach, nach robh 'nan geugan o aon de 'n dithis sin; air do na h-uile dhaoine bhi anns an dara aon no 'n aon eile de na stuic sin; oir anns an dithis sin tha 'n cinne-daoine uile air an roinn, rann 48. "Mar an duine talmhaidh, is amhuil sin iadsan a tha talmhaidh: agus mar a ta an duine nèamhaidh, is ann mar sin iadsan a ta nèamhaidh." Is e 'n ceud Adhamh, uime sin, an stoc nàdurra: 's ann air an stoc so a gheibhear na geugan a' fàs an toiseach; a ta 'na dhéih sin air an gearradh dheth, agus air an suidheachadh ann an Criosd. Mu thimehioll nan aingil a thuit, mar nach robh ceangal aca ris a' cheud Adhamh, mar sin chan 'eil ceangal aca ris an dara aon.

*Ri leantuin.*

## Notes and Comments.

**The King's Silver-Jubilee.**—It is now 25 years last month (May) that the King ascended the throne. On his accession to the throne our *Magazine* made the following comment:—"We are commanded to pray for kings and all in authority, and earnest prayer should ascend to the King of kings that He would grant King George V. and Queen Mary the blessing which maketh rich for eternity, and give them a large measure of the

wisdom that is needed for the performance of the duties of their station." We cannot do better than express this wish for our Sovereign and His Royal Consort for the days which still lie before them. The King during a reign which was one of the most critical in the history of the nation conducted himself with becoming wisdom as a constitutional monarch and faced the many crises with which the nation was faced, with calmness. His interest in his people went out to the oppressed and stricken and in his public utterances from the throne to his people there is a note of fine feeling and broad humanitarianism. This accounts for the demonstrations of loyalty manifested on all hands on the attainment of his silver-jubilee. More critical days may still be before us as a nation, and our prayer for our Sovereign, his Royal Consort and the members of the Royal House is that they may be all guided by that wisdom that comes down from heaven.

**Some Things We Would Wish Otherwise.**—In connection with our preceding note we are not forgetful that it was at the beginning of King George's reign the Protestant Accession Declaration was weakened because it gave offence to Roman Catholics. It is also regrettable that the King has not shown a more staunch attitude to Protestantism than he has done. His effort to conciliate his Roman Catholic subjects did not keep Southern Ireland from being to all practical purposes lost to the British Crown. In the same category may be placed his gratitude to the papal felicitations at the silver-jubilee. Courtesy did not demand such a warm expression of gratitude. The King in his telegram to the Pope said he was deeply touched by the extreme kindness of the Pope and he thanked him wholeheartedly for his prayers and good wishes. One misses in the Royal declarations and acknowledgments the name of the Lord Jesus Christ. In a so-called Christian country why should His name be banned on such an occasion? It is true that we have the acknowledgment of Almighty God but no mention is made of the Messiah's name as far as we noticed either in the King's addresses and acknowledgments, the address of the Archbishop of Canterbury or that of the Houses of Parliament; yet in all

things He is to have the pre-eminence. The religious denominations held religious services on Sabbath (12th May) throughout the land and two days later there was a great state ball at Buckingham Palace.

**Subsidising of Roman Catholic Teaching.**—In one of the reports to be submitted to the Church of Scotland General Assembly, the Committee state, that the Act of 1918 "involved the subsidising by the State of Roman Catholic teaching; it brought about a very considerable enrichment of the Roman Catholic Church; and the resources thus secured had enabled it to develop its buildings and strengthen its position in Scotland." We have heard good Free Presbyterians say that they are not responsible in thus helping Rome to set up its palatial schools where the Roman Catholic faith according to the 1918 Act must be taught and in building expensive places of worship, but we cannot shake off our responsibility in this way. In 1902 the English Non-Conformists refused to pay the Education rate and compelled the Government to bring in a new Education Act. The Committee give an account of the vast sums of money which the Church of Rome has received since 1918. We hope to return to this important matter again when the Report will be dealt with at fuller length.

**The Year of Jubilee.**—The Sovereign Grace Union (31 Imperial Buildings, Ludgate Circus, London, E.C.4), has published a booklet as a souvenir of the King's Silver-Jubilee. It contains an explanation of, or rather a meditation on, the year of jubilee by Dean Law in his crisp, characteristic style. Spurgeon pithily remarked of this Evangelical preacher of the Church of England: "Law is full of the Gospel." Many of our readers are well acquainted with his writings on the books of Moses. In addition to Dean Law's meditation there is a striking sermon on the "King of kings" by Joseph Hart. It is well that the thoughts of the people of the British Empire should be turned to God's Anointed while they are paying homage to their earthly monarch.

**Playing the Fool.**—Some men take naturally to playing the part of clowns. This was impressed upon us recently on receiving a marked copy of the *Bulletin* (Glasgow) sent by a friend in which there appears the photograph of the Rev. R. A. Trotter, Perth, dressed as a clown and riding on an ass. As far as appearances go the ass has the best of it. Mr. Trotter captained a team of ministers against the police in a charity football cup-tie at Perth. He evidently acted his part as if born to it for the newspaper says he did so "much to the amusement of the spectators." What were these ministers doing on the football field? And has the office of the ministry fallen so low in the Church of Scotland that one of her ministers would so conduct himself as Mr. Trotter has done?

**Eliminating Cant.**—In the same issue of the *Bulletin* referred to in the foregoing note there is a highly eulogistic sketch of Rev. Alexander Carlyle, known in his own day as "Jupiter" Carlyle. Carlyle was one of those dry and arid Moderates who nearly extinguished the spiritual life in the Church of Scotland at the end of eighteenth and beginning of the nineteenth centuries. He was a lover of what is called good fellowship and was more concerned to enjoy the company of the world (playwrights, novelists, actors, etc.) than that of the Lord's people as his autobiography makes very clear. According to the *Bulletin* writer: "It was in this his greatness lay. For surely greatness must be conceded to a man who strove successfully to eliminate cant and narrow-mindedness from the ministry of the Kirk, and who by his own example showed that a man could keep his humanity and his joy of life, and at the same time be a good Christian and a worthy minister of the gospel." We do not know who the writer is but whatever qualifications he may have to write a laudatory sketch of a Moderate minister he is entirely ignorant of the New Testament standard of greatness.

**Is Scotland Christian?**—Sometimes as we read of certain happenings in our native land we wonder if it is? The other

week our eye caught this heading in the correspondence columns of the *Glasgow Herald*. Thinking it dealt with some anti-Christian practices in Scotland we read the letter when to our amazement the writer founded his charge on the non-observance of such church festivals as Christmas and Easter. Things have come to a fine pass when the observance of these festivals should be regarded as a mark of Christianity. There are countries that could be easily mentioned where Christmas and Easter are carefully observed but where Christianity is enveloped with the grave clothes of the dead. The writer of the letter professes to have seen a lot of the world. It is pitiable that such views should be held by one professing to be more enlightened than those who have no place in their ecclesiastical year for either Christmas or Easter and who can easily give an answer both from the Bible and the history of the Church for their attitude.

**Playing with High Explosives.**—In a former issue reference was made to the reception to be given by the Town Council of Edinburgh to a Roman Catholic young men's association visiting the city. Considerable feeling was caused over the Town Council's action and great crowds congregated in the streets. The Lord Provost went out of his way to issue a warning in which he stressed the responsibility of those who incited the people to violence. We hold no brief for the Protestant Action Society nor for those like-minded with them but we have not the slightest hesitation in saying that the Lord Provost by his action would have been the real instigator to violence had blood been shed. It was his warning we have no doubt that collected the "rascal multitude" as John Knox called those whose Protestantism was as much a minus quality as that of the magistrates of Edinburgh. Many of these who acted unbecomingly were there because they dearly loved a fight and they very nearly had their heart's delight. The excitement caused and the large gathering of people are warnings to the Town Council of Edinburgh and other Town Councils who imagine that Protestantism in these days is as spineless as their own. The menacing situation in Edinburgh is a red light that should be given heed to.



## Church Notes.

**Communions.**—*June*—First Sabbath, Applecross, Tarbert (Harris, and Coigach; second, Shieldaig; third, Uig (Lewis), Helmsdale, Lochcarron, Glendale, and Dornoch; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Raasay, Lairg, Thurso, Beaul; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Statherrick, Plockton, Bracadale, North Uist, Achmore. *August*—First Sabbath, Dingwall; second, Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

**The Church's Deputies.**—Rev. John P. Macqueen safely reached Australia after a very favourable voyage. He spent about two days in Auckland, New Zealand. A service was held, the first Free Presbyterian service, we believe, in New Zealand. Mr. Macqueen purposes to re-visit the Island on his return journey and to conduct services there. The Rev. D. M. Macdonald by the time this reaches our readers will be nearing the shores of Scotland on his way home.

**Meeting of Synod.**—The Synod met at Inverness on Tuesday, 21st May, when the retiring Moderator, Rev. James A. Tallach, preached the Synod sermon. The usual report will be given in our July issue.

**Meetings of the General Assemblies.**—The General Assemblies of the Church of Scotland and also of the Free Church also met on the same date. We hope, as in former years, to review their proceedings in our August issue.

**Notice to Magazine Subscribers.**—The Magazine Treasurer informs us that a few subscriptions are still unpaid, including some for periods of more than one year. Subscribers, he requests, would oblige by kindly giving the matter their attention.

## Acknowledgement of Donations.

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

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The following lists have been sent in for publication:—

**Applecross Manse Building Fund.**—Mr. M. Gillanders acknowledges with grateful thanks a donation of £1 from R. M., Lorbain.

**Daviot Church Building Fund.**—Mr. J. Grant, Inverness, acknowledges with grateful thanks the following donations:—W. A. McK., Attendant Dist. Asylum, Inverness, £1; Mrs. M., Simcoe, Ontario, 8s 2d; Anon., Beaulieu, In Memory of the late Rev. D. Bannerman, 5s; Mrs. J., Cromdale, Inverness, per Mr. A. MacBean, 2s 6d.

**Greenock Manse Purchase Fund.**—Rev. James McLeod, acknowledges with grateful thanks the following donations:—Collecting Card per Mr. Duncan MacKenzie, Struan, Skye, £1 5s; Miss N., Greenock, 10s.

**Tallisker (Skye) Mission House.**—Mr. D. MacSween, Missionary, acknowledges with sincere thanks the sum of £5 5s from "Ebenezer."

**Islivig (Stornoway) Mission House Fund.**—Mr. M. MacLeod, P.O., Islivig, acknowledges with sincere thanks a donation of 10s from Nurse MacQ., Mangersta.

**South African Mission, Clothing Fund.**—Mrs. Miller, 7 West Banks Terrace, Wick, acknowledges with grateful thanks the following:—276 yards Material, and a parcel of surgical dressings from friends in London Mission per Miss Sansum; 50 yards cloth from Fraser Bros., Oban, and a parcel of wool from Fladda Friends; Miss A. B. McK., Stroud, £1; Miss M. G., Lochgilphead, 10s; Mrs. C. L., Strathay, 5s.

**South African Mission, Ingwenya School.**—Mr. H. S. MacGillivray, Dunoon, desires to acknowledge with sincere thanks the following gifts for the Ingwenya School:—(1) A large consignment of cotton and silk thread in hanks and bales from Messrs. J. & P. Coats, Thread Mills, Paisley; (2) A large parcel of books, "The Martyrs" from The Hope Trust, Edinburgh.

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