

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XL.

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No. 1.

Entering on our Fortieth Volume.

WITH the issue of the May number of the Magazine we enter on our fortieth volume. Through good report and through evil report the Magazine has held steadily on its way since its beginning. The Church had not long taken up its separate position when it was considered advisable to publish a periodical as the recognised organ of the Church. The first number appeared in May, 1896, and on looking over it, all the contributors to that number, as far as we are aware, are either dead or gone from us with the exception of one. In turning over the pages of this record of our Church's battles and progress we come across the names of some who were very valiant in the fight and whose love to the Free Presbyterian Church was expressed in the strongest terms of attachment but who ultimately left us for other folds. Others faithfully held on to the end and among these were some who made little noise but who showed by their steadfastness and adherence to the cause they professed that the race is not always to the swift nor the battle to the strong. To the older people among us there is a pathetic interest in reading the volumes covering well-nigh forty years of our Church's history. The choice of editing the Magazine fell upon the late Rev. James S. Sinclair, and it is not too much to say that the Church was wisely guided in the choice it made. Mr. Sinclair possessed gifts that fitted him as an editor of a church magazine. He had a lucid English style whose very distinctiveness was apt to be lost sight of

through its very lucidity. Combined with these literary gifts he was endowed with a sound judgment which did not bend to every sweeping wind or lend itself to mere emotional excitement. We know that he was keenly sensitive to criticism and at times he confided to us how grieved he felt at some unkind word or unbrotherly action but he almost invariably presented a calm, imperturbable exterior. Besides all these gifts he had a warm love to the Church of which he was a minister and above all to the truth as it is in Jesus. By his pen, for twenty-five years, he shaped the policy of the Magazine along such sound lines that they are followed practically to this day. There were times when some arose among us who severely criticised the Church for her alleged unfaithfulness and caused considerable disturbance by ill-advised criticism and at such times Mr. Sinclair, however severely criticised for it, defended the Church's position against its critics.

To begin with the Magazine had a circulation of 2,200 per month. This fell to 2,000 and from that gradually rose until it reached a maximum of 4,000 copies per month during the Great War. It is only right to point out, however, that 1,420 copies of these were sent for free distribution among the soldiers and sailors engaged in the War; thus the total ordinary circulation was really 2,580. In 1920, the year prior to Mr. Sinclair's death the normal circulation had increased to 2,850 with 250 copies for free distribution among soldiers and sailors through Mr. Brider's Mission. The present circulation is 3,500 copies with 50 sent to Mr. Brider.

During the War the Magazine fluctuated in price and in the number of pages. Its highest price was five shillings (including postage) and its number of pages was reduced from forty to thirty-two, making a total of 384 pages for the year. As our readers are aware, the price is now 3/9 (including postage) for 516 pages. It will thus be seen that the Magazine is expanding as the Church's activities at home and abroad are extending. If one turns to the report of the Synod (including reports of

Committees and Financial Statement), say in 1920, we find that it extends to only 24 pages; whereas in 1934 (though the Synod report is cut down as much as possible) it extends to nearly 80 pages. These statistics may be of very little interest to some of our readers but they are recorded here for the sake of those who may be interested in the growth of the Church's record during its existence of almost forty years.

We now turn away from this aspect of the Magazine to another which has a pathetic interest as we read over again the obituaries of worthy men and women now in glory, yes, of little children too who were accorded a corner in its pages telling how the Saviour, who said "Suffer the little children to come unto me," prepared them, ere He took them to be in heaven with Himself forever. What a beautiful company they were! how pleasant are the memories they left with us and how much colder the world seems now that they are gone. We could give the number of obituaries within the pages of the Magazine from 1896 to 1935 but what would that convey to those who knew so many of the excellent of the earth. Many a time we had thoughts of publishing the most striking of these obituaries in a volume but when we sat down to face the task it was too difficult. There rose up before us a vast army of critics, and though, through having fought on many a field, we are now becoming more hardened to what people have to say than once we were, yet, we could not face these. Such imaginary questions came from this one and that one: "Why did you publish this obituary and leave out that one," and as it was difficult to answer, this is one of the many tasks which will likely remain unaccomplished. Some of the obituaries are finely written and we are sure our readers will agree with us when it is said that this is a kind of writing in which our ministers generally excel.

The Magazine not only recorded the doings of our own Church but it called attention to what was going on in the larger and smaller churches in Scotland and in the activities of churches

far beyond the bounds of our native land. In its pages will be found also references to national events that affected the well-being of the British people and the world at large.

The Magazine is not perfect and never was and none of those who had ever anything to do with it believed that it was. But the policy laid down by its first editor, as has already been said, is the policy that is generally followed to-day; and the editor endeavours ever to keep before his mind that the Magazine he edits is the organ of the Free Presbyterian Church and not of any individual. It carries its messages throughout the home-land and to distant places of the earth—England, Wales, Ireland, Australia, New Zealand, India, South Africa, Palestine, Holland, France, Canada, the United States of America, etc. While editorial work has its heavy responsibilities and its worries yet it is extremely interesting. Appreciative letters reach us from all quarters, from people who have no connection with the Free Presbyterian Church and while most of these are from people beyond our borders—owing to our Scottish reticence we are not ready to let people know we appreciate them or their work, though, perhaps too ready to let them know what we consider their faults, still our Scottish readers have their own way of showing their appreciation and it is none the less valued because it comes in the Scottish way. There are many other things from the purely personal side that might interest our readers but for the present we will not burden them further.

We conclude our remarks by saying that the policy of the Magazine as it is the policy of the Church is not only to expose error, superstition and idolatry and to condemn it with no uncertain voice but to declare the truth as it is revealed in the Scripture. The Free Presbyterian Church came into existence as a witness for the doctrine of the infallibility of God's Word and the doctrine contained in that Word. It has witnessed against error in creed and in practice. By the direction of the Synod it has asked its ministers to preach a sermon once a year on the principles of the Church, and we have as much

confidence in our ministers as to believe that they are doing their duty faithfully in preaching the truth and warning their hearers of soul-destroying errors. The Synod has drawn up a Statement of Differences between our Church and the other Presbyterian bodies. This Statement was published in the Magazine and was drawn up very carefully, examined and revised by the Synod and published with its sanction. It has, therefore, an authority which no individual statement could have and once again we recommend any of our readers who are in the slightest doubt where we stand to read that Statement. Once a year the proceedings of the General Assemblies are reviewed in our pages and erroneous teaching and practices are exposed. In addition to this the false teaching and unscriptural practices of churches, etc., are exposed in the opening articles at times and in Notes and Comments. There is also the Annual Report of the Committee on Religion and Morals in which religious matters and public questions are reviewed and criticised. These reports are printed annually in the Magazine, so, if Free Presbyterians after all this are ignorant of the doctrines and principles of the Church to which they belong they cannot blame the Church for failing it its duty to them, and in making public its standing in relation to other Churches.

We ask a place in the prayers of our readers that the Lord may bless the labour of our hands and the work of those whose articles or sermons appear in its pages. A prayerful interest by our readers would lighten our editorial work and perhaps have the effect of making those who think they could produce a more perfect Magazine to remember the divine words: "So likewise ye, when ye shall have done *all* those things that were commanded of you, say, We are unprofitable servants" (Luke, xvii. 10).

Better to present truth in her native plainness than to hang her ears with counterfeit pearls.—*Thomas Brooks.*

News may come that Truth is sick, but never that it is dead.—

William Gurnall.

Notes of Sermon preached at Inverness Communion by Rev. N. MacIntyre.

Taken down by a hearer.

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And He put new song in my mouth, even praise unto our God.—Ps. xl. 2, 3.

THERE are different views taken of these words. Some apply them to Christ in His state of humiliation and sufferings. We find in the 69th Psalm similar words applied to Him which words we sang: "I downward in deep mire do sink where standing there is none." Others, again, apply them to David when he was in some great trouble. They may well be applied to the experience of God's people in every age.

We notice how David was exercised when this wonderful deliverance took place: "I waited patiently for the Lord." His "waiting patiently" would imply that he was quite convinced he had no claim upon God's mercy that He would deliver him and if He would that it must be of free grace. No creature could bring him out of his miserable state so he "waited patiently on the Lord."

We further read: "He inclined His ear unto me and heard my cry." The Psalmist might be compared to a sickly man who was so weak that you would have to bring your ear near to his mouth before you could hear him. God who hears the groaning of the prisoners when they have no words, "inclined His ear to hear" David's cry. As a godly man whom I knew when asked by a minister, whether he preferred himself to Mr. Macfarlane* replied: "I would rather one groan from Mr. Macfarlane than should you be speaking the whole day." That is true of God. He hears the groanings of the prisoner sooner than all the eloquent speeches of the hypocrite. "A little that a just man hath is more and better far, than is the wealth of many such as lewd and wicked are" (Ps. xxxvii. 16). The passage may be taken as a description of the conversion of a

* The late Rev. D. Macfarlane, Dingwall.

sinner who is convinced of his lost and helpless condition and enabled by faith to accept of Christ. In that day he is "brought up out of the horrible pit," etc.

In seeking to make some remarks on these words let us notice :
 I. His former condition—"In a horrible pit and in miry clay." What could be more horrible than that literally? II. His deliverance—"He brought me up out of the miry clay and set my feet upon a rock, and established my goings and put a new song into my mouth, even praise unto our God." He might well sing of the praises of Him who had delivered him and if He has delivered us we would sing of His praises also. Two things are said of his former condition. (1) "In a horrible pit and (2) in miry clay," three things are said of his deliverance: (1) His feet set on a rock, (2) his goings established and (3) a new song put into his mouth. "As sin abounded grace did much more abound." We may at once see the contrast between the former condition of this man and his condition now. His feet are on a solid rock instead of in miry clay, his goings established, and a new song in his mouth.

I. Notice his former condition—"In a horrible pit," etc.
First. "The horrible pit." 1. The words used here for "horrible pit" refer no doubt to subterraneous caverns which were used as prisons. We see in the case of Jeremiah that he was cast into such a prison where he would have died were it not for that noble Ethiopian, Ebedmelech. Such is man's state by nature—"In a horrible pit." 2. The word "pit" may be taken in two senses. (1). It means a "pit of noise." Now a state of nature is a pit of noise. Satan's object is to make as much noise as he possibly can in the ears and minds of sinners and he keeps them in a continual whirlpool so that they will not have time to think of their state for eternity. (a). There is the noise of "the lusts of the flesh, the lust of the eye, and the pride of life." These things make a terrible noise. Men who work in foundries and such places soon become deaf because

of the noise. That is the case with those in this horrible pit. The lusts of the flesh make so much noise that the poor sinner becomes so deaf that he will not hear one word of God's truth. He may attend the means of grace; law, and gospel may be preached in his hearing but God's Word has no effect upon him. Why? Because he is deaf. Now the lusts of the flesh are like the two daughters of the horse-leach crying: "give, give" (Prov. xxx. 15). They can never be satisfied. The more you give them the more they demand. Satan will tell you, and I would speak particularly to the young, that if you give just one diet to lust that this will satisfy it and it will ask no more but you will find that every crumb you give it will whet its appetite and make it get stronger and demand more so that you will become its slave, and you cannot resist it. David knew this from bitter experience, and were it not that the Lord took him out of that horrible pit he would have perished in it.

(b). The world is a "pit of noise" with its cares and worries. Satan will do his utmost to keep the things of the world, day and night before the minds of poor sinners, and the Lord's people are in danger of this as well as others, so that they will not have time to think of the interests of their souls and eternity.

(c). Take again the excitement, frivolities and vanities that are so prevalent, such as theatres, cinemas, dancing halls, and certain kinds of club-houses, etc. All these things are the inventions of Satan to keep the minds of men from thinking on serious things and to keep them in a whirlpool of excitement. Godless men shrink from being left alone. When alone, conscience and God's Word, may be more ready to speak to them, so they resort to those places.

Satan is much afraid when people and especially the young are sitting down like David "to think upon their former ways" (Ps. cxix. 59). I read of a godly father who had a dutiful son. The father was dying and he called his son to his bedside and made him promise that he would spend one hour daily in his private room, reading God's Word and praying. The son

promised and fulfilled his promise and the result was that he became an eminent Christian.

(2). A state of nature is a "horrible pit," for in that pit man is dead and there is the awful silence of death which adds to its horror. No cry for help. He is under the wrath of God and what can be more terrible and horrible than that. If you saw one in a horrible pit would you not be brutish if you would not do your utmost to pull him out. But what would that be in comparison with a sinner in a state of nature going to a lost eternity. Now my friends when we think that there are from sixty to seventy millions of our fellow sinners, who never heard of Christ and His gospel going down to the pit of destruction what are we doing to pull them out? Do you say: "Am I my brother's keeper?"

(3). Take the conscience when awakened. That will be a "horrible pit." David found himself in that pit but he was taken out of it. When the conscience is awakened by the Spirit through the law and guilt brought home to it, it makes a fearful noise. It begins to accuse the sinner and condemns him. It demands cleansing and satisfaction. The sinner finds himself now in a "horrible pit" condemned by God's law and his conscience; and what would he not give to get out of it but he cannot. Conscience will be awakened some day either in mercy or in judgment, young people ought to be careful that they do not deaden their conscience so that it will not reprove them. That eminent servant of God the late Rev. Alex. MacColl, used to say: "If you put an ounce on your conscience to-day it will bear a ton tomorrow." We may put a plaster to our conscience to pacify it but the plaster will be taken off some day either in time or eternity and the sinner will find himself in a "horrible pit."

(4). In a "horrible pit" there are usually filthy creatures and no doubt David found himself in such a pit. The corruption of their nature, vain, blasphemous thoughts are filthy horrible

creatures which make the hearts and mind a "horrible pit," to God's people.

(5). This "pit" in which David found himself was a bottomless pit. You say: "I thought the bottomless pit was hell." Yes, and the convinced sinner found himself going down to that pit. The pains of hell took hold of him; he was "condemned already." The difference is that while we are in the room of mercy the mouth of the pit is not closed. We are prisoners of hope—"Turn ye to the stronghold ye prisoners of hope." The Lord in His love and pity is letting down cords to us as Ebedmelech did to Jeremiah. He lets down the cords of His invitations and says take hold of that by faith, put it about your guilty soul and I will pull you out. This is what David and all believers did and they were taken up out of the "horrible pit." May we do the same!

Secondly. "Out of the miry clay." 1. We all know that the nature of the miry clay is that the more you struggle to extricate yourself the deeper you sink. Many a poor person experienced this in the quicksands in the Fords between North and South Uist. Now, the sinner when awakened and finding himself in the "horrible pit" began to struggle to deliver himself but the more he struggled the deeper he sank in it. He thought one day he could climb up the sides of the pit and reach solid ground. That is, that by his own good works he would meet the claims of law and justice, but he found the sides of the pit were so high and perpendicular that he could never reach the top, falling and sinking deeper every effort he made. He found that "God's law is perfect," and that "by the deeds of the law there shall no flesh be justified in His sight." So he gives up all his efforts. He sees now if he is to be rescued his deliverance must come from above. All he can do is to "wait patiently" and cry for help. It was then help came. "He brought me up, etc."

(2). One in a pit of miry clay would naturally get besmirched with the mire. The sinner in his natural state is a filthy

creature, the mire of sin has covered all his faculties and members—"We are altogether as an unclean thing." The convinced sinner tries to cleanse himself with "nitre and much soap," to "wash himself with snow water, and make his hands ever so clean; yet shalt thou plunge me in the ditch" (Job ix. 30). He makes vows and promises, saying if God will spare him he will do better in future. He makes these only to break them. He is now convinced if saved from the "horrible pit" it must be by grace.

(3). Those who are in the "horrible pit" who have no concern think that they are the only people who are free and have liberty. Free Presbyterians are considered narrow-minded and behind the times and those who adopt the new fangled ideas in worship and practice are considered free and broad-minded. But we wish to be as narrow and as broad as the Word of God allows. Man in his natural state is like a criminal who broke the law and the police are after him. Every policeman he sees he is terrified and tries to hide himself. When arrested and punished and satisfaction given to justice, he is set at liberty and is no longer afraid of the policeman. That is the way with the sinner. He may pretend to be free and have satisfaction in all kinds of frivolity, but there is the worm of a guilty conscience gnawing at the root of all his pleasures. But when he is delivered out of the "horrible pit," justified freely by grace, he is no longer afraid of the policeman, the law of God—There is now no condemnation for him. "If the Son therefore shall make you free ye are free indeed."

II. *His deliverance.* *He brought me up and set my feet upon a rock, etc.*

Oh! what a contrast to his former condition. That is the case with God's people here to-night.

(1). They were in a horrible pit but He took them out of it and put their feet on a rock. The Rock, Christ, the sure foundation. They have their fears and doubts that they were not put on the Rock but they have no doubt whatever about the Rock

itself. At the same time their fears and doubts will never interfere with their safety on the Rock—"The expectation of the poor shall not be lost for aye" (Ps. ix. 18). I read of a God-fearing woman who came to Mr. Spurgeon saying that no saving change ever came over her. Mr. Spurgeon listened and then rose, took a sheet of paper and wrote on it. "Now," he said, "you will come and sign your name to this paper." "No," she said, "until I know what is written on it." "Well, it is this, that you are vowing that you never found Christ as your Saviour." "Away," she said, "with your paper. I would not sign it for the whole world." That is the case with the Lord's people, however low they may come they have a ray of hope with which they will not part for worlds. Their feet are put on a Rock. What feet? Man has two feet. God's people have two feet set on this rock. They have the foot of "faith" and the foot of "hope" and on these two they stand. Faith takes hold of God's promise and hope waits patiently for the fulfilment of the promise.

(2). "He established my goings." 1. "My goings." This shows that this man is not to stand still. He is to go forward. He is to "grow in grace and in the knowledge of the Lord and Saviour Jesus Christ." They are not to be dwarfs. We have heard much about the Forward Movement in the Church of Scotland which might well be called a Backward Movement but with the Lord's people it is a forward movement. They are to "seek the sincere milk of the Word that they may grow thereby." It is on the feet which were set on the Rock that they are to walk, Faith and Hope. On these two they go limping on to the end of their journey. They may be very weak at times ready to give in under them but He who took them up out of the pit will keep them to the end of their journey. 2. "He established" his goings. We take this to mean their perseverance unto the end. The Ariminian doctrine is that you may be in Christ to-day and out of Him to-morrow. That doctrine is surely of little comfort to the child of God. The

doctrine of perseverance is most comforting to believers. If they were assured that they are in Christ they have no doubt but they will be kept there. The Westminster Divines laid great stress on this doctrine both in the Confession of Faith and in the Catechisms. How are they to be "established." As they have received Christ Jesus the Lord so they are to walk in Him—"Rooted and built up in Him and stablished in the faith" (Col. ii. 7). They are to walk in His law—"In thy law's path make me to go for I delight therein." They never got to walk in His law as they would wish but "the will is present with them." Their grief and sorrow is how far short they come, of being conformed to His law.

(3). "He put a new song in my mouth even praise unto our God." 1. When you hear one singing you conclude he is happy. There is no people in the world who have more reason to be happy than the Lord's people. We read of the Ethiopian eunuch that "he went on his way rejoicing." When John Bunyan got rid of his burden he gave three leaps for joy. 2. "This was a new song." What made it "new?" (a) Because this person was not in the habit of singing it before. He might be heard very often singing vain songs but no word of praising God and spending many a night learning these songs so that he might be able to sing them before his fellows, but this new song was learned in one moment. No sooner was the sinner delivered than he began to sing it. The world can never learn it. They can sing with their mouth but not praise God with their hearts. Neither can the angels sing it because they were never in the horrible pit to be taken out. (b) It is a "new song" because it never gets old. There are some here and they have been singing it for the last forty or fifty years and it is as new to-day as at the first. Other songs will get stale when you hear them often but this song never. They shall sing it throughout eternity and it will never get old. 3. The subject matter of the song is "praise unto our God." They will praise Him for what He did for them in the past eternity

in loving and electing them; for what He did for them in time, redeeming them by His blood and calling them effectually by His Spirit, in leading and protecting them through their wilderness journey. They shall sing it forever in heaven and never grow weary of it—"Unto Him that loved us and washed us from our sins in His own blood." May we, my dear friends, be among those who learn this song in time and who will sing it with them in heaven. If we do not begin to sing it here we can never learn to sing it in eternity but will be among those who shall be weeping and wailing in hell. May the Lord bless His Word.

History of the South African Mission.*

I.

IN writing the History of the Free Presbyterian Church there was a number of matters which, owing to the lack of space, could not be dealt with at the length which their interest and importance demanded. Among these was the history of our South African Mission. The beginning of the Mission gave no indication how it was to grow in a few years under the blessing of the Most High. It was about ten years after the formation of the Church that two coloured young men appeared in Edinburgh—M. F. Saki and John B. Radasi. As to their conversion we have no account on record; neither have we much knowledge of their antecedents. It is true, that Mr. Radasi in a letter refers to his father, who was a retired government pensioner, lamenting on his death-bed the innovations in worship introduced by modern churchmen into the South African churches.

*This sketch of the history of the South African Mission is founded upon material gleaned by a diligent reader of the Magazine from the reports of the Mission annually submitted to the Synod. In many places the very words of the typescript sent us are reproduced. The copy of the above was submitted to the Convener of the Foreign Mission Committee and to our Missionaries in South Africa. Their suggestions and corrections have been incorporated in the account now being presented to our readers. Should any error of statement be noticed a note pointing it out will be appreciated.—*Editor*.

Both these young men were taken under the care of the Church and began their study for its ministry by attending classes at the University. Mr. Saki, on adopting Plymouth Brethren views, left the Church. Mr. Radasi remained true to the Church of his adoption till his death in 1924. On Wednesday, 16th November, 1904, he was ordained by the Southern Presbytery as a missionary of the Free Presbyterian Church in South Africa. There are many difficulties common to missionaries in the foreign field though one might think that Mr. Radasi's would be less on account of being African born. Yet this was not so and in allowing Mr. Radasi to open a mission without the supervision of a white man this was a concession granted by the Government which was influenced in doing so by the high testimonials held by Mr. Radasi. The first difficulty with which he was confronted was the securing of a pass for travelling. After some negotiations this was granted and then came the question of the consent to open a mission church and school. When permission was granted him to begin a mission he set out to have an interview with Chief Ngege who had reached the allotted span. The Chief had been receiving letters but was unable to read and when Mr. Radasi read them to him great was his surprise to know that a man could tell him the names of his son and friends by simply looking at the paper. The Chief was desirous that a school would be built. Ten acres of land were secured on a five-year renewable lease at a pound a year at a place called Ingwenya,* 29 miles from Bulawayo. It was not long until a square thatched building was erected.

It might be well here to take a brief survey of what was yet to be the present sixty acre centre of our extensive mission field. As to the location the place was twenty degrees south of the Equator, about as high as Ben Nevis, but very healthy in climate and having an open view towards two tributaries of the great Zambesi river. The population—about five thousand to-day—was not a dense one, the natives usually renting their farms from

*This is the native word for "a crocodile."

European, including British, farmers, who, besides owning the best of the land in Mr. Radasi's early days were usually averse to the education of the natives. Now-a-days Europeans are not permitted to take land among the natives, but they may have their farms around the Reserve. Taking a survey of the situation we may visualise a very different scene from that which met the eye of David Livingstone when he arrived at Dr. Moffat's Kuruman station. Here was, he says "a picture of civilised comfort, a great contrast to the waste that stretched around it. The mission houses were built of stone, and the gardens which were well watered by a rivulet, and stocked with the finest of fruit trees, vines, vegetables and grain owed all their beauty to the manual labour of the missionaries. The natives, decently clad, attended church and school regularly." It was no such view that presented itself to Mr. Radasi.

Our mission to-day stands on one of the smallest Native Reserves. When Mr. Radasi arrived in the area the Fingoes held the ground. These Fingoes were at a later date shifted to a part a mile and a half away, and were joined up with Fingoes already there on what is still called the Fingoe Location. The Government then extended part of a Matabele Reserve to include the ground the Fingoes had vacated, and sent up Matabele families to take up holdings. All the ground, including the mission part, on which the Matabele were, was then called Intabazinluna Reserve, and on it our mission now officially stands. Originally the great Bantu people were divided into Mashonas, Matabele, Zulus, Fingoes, and Xosa, the latter having been designated Kafirs, meaning "Unbelievers" by the Mohammedans. Now-a-days the designation Kafir is usually used to denote a mixture of peoples and is applied to all the Abantu people. It is, however, a name, says the Rev. John Tallach, resented very much by all natives, including our own people, and ought not to be used by their friends. The Bechuanas were a people living at a greater distance from our mission, but whose territory bordered on Matabeleland. In the time of Chief Ngege the

peoples might well be divided into three classes, the Amakaranga, who were natives of Matabeleland, were conquered by the Matabele, and were afterwards treated by them as slaves, the Matabele who went to that part of Africa in 1837 under King Mziligazi, spoke no English, and were easily recognised by the transverse slit in the soft part of the ear of both men and women, and the Fingoes who were a civilised people speaking English, and were brought there by Mr. Cecil Rhodes for peace reasons. These Fingoes who were under our care at Ingwenya, and who at the beginning were the main support of the mission were the followers of Chief John Hlazo, an eminent Christian. They were fairly well educated and enterprising and finding the ground given to them too small for their growing families they rented ground at Que Que, and went to live there. They now constitute our mission at that place. The Matabele and the Fingoes do not mix. The Fingoes speak *isiXosa*, the Matabele speak *isinDebele*, and both are very conservative about their language. They differ in customs and will not intermarry. It is to be remembered that in the early days the Fingoes took the British side against the Matabele, and the bitterness of that opposition has not yet died out. At the beginning we had some dealings with the Mashonas also, but this work was discontinued a number of years ago.

(To be continued).

The late Mr. Donald Taylor Halkirk.

THE congregation of Halkirk, like many others in the Church, has to record the removal by death of a number of faithful witnesses for Truth during the year 1934. Such were Mr. Donald Taylor, Coal-Merchant, Miss Georgina Sinclair, Miss May Sutherland and Mrs. Sinclair Polson. To them "to live was Christ and to die was gain." Their gain is our loss.

Donald Taylor, familiarly known as "Dannie," was born of God-fearing parents, who instilled the Scriptures into the minds

of their children from infancy, and endeavoured to bring them up in the "nurture and admonition of the Lord." Dannie's extensive knowledge of the Word of God was a proof of the value of this early instruction. "Train up a child in the way he should go and when he is old he will not depart from it," is a scriptural exhortation to which parents would do well to take heed in this crooked and perverse generation, when comparatively few homes have got even the form of family worship. If the minds of the youth of our day were imbued with a taste for the Word of God, there would be no room in them for the garbage of modern literature.

Dannie was, like others by nature, ruined by the Fall, and a hater of God and godliness, but a day came with him when "old things passed away and all things became new." "Old Adam" did not die but the "New Man" was there too, and the conflict continued until death separated them for ever. Information supplied leads us to the conclusion that the great change in Dannie's life took place during his youth under the preaching of the eminent Rev. John Fraser, Rosskeen. In his early years he used to attend Sacramental gatherings at Latheron, Olrig, Dunnet and Thurso, along with his like-minded companion, the late Mr. John Mackay, Missionary, Greenock. His memory retained much of what he heard, and the fragments then gathered were distributed to others in after years in the form of note and anecdote. He loved, particularly in the closing years of his life, to relate the experiences of the worthies of a former generation. In his soul's experience he seemed to have much in common with them.

He had distinct poetical gifts and various poems appeared from his pen in the earlier issues of the *Magazine*. The Memoirs of the late Rev. D. Macdonald, Sheildaig, closes with several verses of a poem written in genuine appreciation by Dannie and signed D. T. His love for the late Messrs. Macfarlane, Dingwall, and Macdonald, Sheildaig, flowed from gratitude for the testimony for truth which they were instrumental in raising

in 1893. When his parents severed their connection with the old Free Church in July 1893 on account of its cutting itself adrift from scriptural moorings he saw eye to eye with them. Along with others, who had similar convictions, they formed the Halkirk Free Presbyterian Congregation. At this time he was in such a delicate state of health, and cast down in soul that some feared he would not recover. A friend who had "the secret of the Lord," remarked concerning him thus "His flesh shall be fresher than a child's" (Job, xxxiii. 25). He recovered and, in due course became an office-bearer in the congregation, occasionally acting as precentor also. In the Friday Fellowship Meetings he took a lively part and he loved to glean in the Song of Solomon.

Two days before his death, he wrote a letter to the Press on the subject of Sabbath desecration. It duly appeared and touchingly revealed his grief for the growing disregard of the Fourth Commandment. As he neared the end of his journey a fragrance and mellowness accompanied his exercises in prayer. This was specially commented on after the weekly meeting on 7th March. On the following Sabbath morning he was preparing to attend church but feeling unwell, he lay down again and soon gently breathed his last at the age of 73. Thus ended the wilderness journey of one in whom the grace of God revealed itself strongly through all imperfections. To the sorrowing widow we extend sincere sympathy in her bereavement and to all who mourn his removal.—W.G.

The late Miss Georgina Sinclair, Halkirk.

WHILE she was yet in her teens, the power that opened the heart of Lydia to receive the truth appears to have done likewise for the late Miss Georgina Sinclair. She was enabled by divine grace to follow the Lord from her early girlhood till she finished her course honourably beyond the allotted span of

life. Her worthy father, the late Mr. George Sinclair, was a man of deep piety, who rendered valuable service to the cause of Christ in his life time. When she was employed for some years as a teacher it was evident that she had a real interest in the spiritual welfare of the children committed to her care. This was true of her in regard to all the children with whom she came in contact to the end of her course.

The grace of discernment, together with Christian courtesy, and a commendable determination when the cause of truth demanded it, made her to be beloved of the righteous and highly respected by others. In herself she had nothing to commend her to God. Under the Holy Spirit's teaching she learned that sin stripped her of original righteousness and holiness, left her under the condemnation of the law, without one plea of merit. She loathed the common delusion that fallen man has "a spark of the divine" left in him and that merely a little kindling of this is needed to make a Christian. Man is dead spiritually, and when life comes it is as the "Gift of God." The sinner saved is a willing debtor to free and sovereign grace a miracle of grace. Being a regular attendant at Sacramental gatherings, she was well-known to many of our congregations. Her place in Church on Sabbath, and on week-day was rarely empty. The trifling excuses of many for being once-a-day-hearers had no sympathy from her. As a professing Christian she desired to set an example before others. On one occasion she quoted to the writer, as expressive of her soul's experience that day, the verse:—

"One thing I of the Lord desired,
And will seek to obtain,
That all days of my life I may
Within God's house remain."

Her journey through life, was comparatively smooth. The remarkable freedom from trouble enjoyed, seemed to exercise her mind latterly and particularly so on 9th September, 1933. That same evening she met with a serious accident, which brought

her for the first time into the hands of earthly physicians. She was wonderfully upheld in soul, and submissively remarked:—"This was in the covenant, and there is a 'must needs be.'" For three months she was in this tribulation. For a time recovery was hoped for, but with grief, friends saw a change for the worse in her condition. Out of this refining fire of trouble she passed to her eternal rest on the 15th December. A painful blank is felt in her home, in the congregation, and among friends elsewhere.

Her regular visits as one of the Congregational Collectors was a pleasure to those like-minded with her. The words of Proverbs, xxxi. 26, were applicable to her:—"She opens her mouth with wisdom and in her tongue is the law of kindness." We need that praying men and women would be raised up in these days of spiritual apostacy, when "for sins of those that dwell therein fat land is being turned to barrenness." So that again, by the outpouring of the Holy Spirit, in our midst the desert might rejoice and blossom as the rose.

To her bereaved sisters, and other relatives both at home and abroad we extend our sympathy in their loss.—W. G.

The late Mr. Kenneth MacIver, Elder, Strathpeffer.

THE Dingwall congregation has occasion to record for the second time within a year the removal by death of one of its Elders.

The late Mr. Maciver, who passed to his rest on the 15th day of August, 1934, was a most diligent, earnest servant of the Lord. He was born and brought up in the lovely valley of Strathconon, and there his mortal remains were laid to rest, among those of his forefathers and kinsfolk, until the heavens be no more. In early life he had to go forth into the world to earn his livelihood, and in the holy providence of the Lord, settled down for a season in England.

While in England, he so greatly missed the pure preaching of the gospel that at length he sold his business, and, in order to be near St. Jude's Church, went to Glasgow. His course there was not the smooth and pleasant one which he expected. He had sore trials which he referred to once and again. On one particular Sabbath, he was greatly relieved and assisted through a sermon of the late Rev. N. Cameron, on the text, Phil iii. 2-3—"Beware of dogs, beware of evil workers, beware of the concision, etc." He shortly after this gave up his business in Glasgow, and came to Inverness to live with his brother and sister.

During much of the time in Inverness, although the gospel was preached there, his lament was "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first-ripe fruit." This experience sent him occasionally to Dingwall to seek the bread of life there. At the January communion in Inverness in 1909, and at the concluding service on Monday he obtained his desire, his lament was changed into a song of praise, he partook richly of the "feast of fat things full of marrow, of wines on the lees will refined." The best wine seemed to be kept to the last. Animated by his subject, the preacher's face shone (the late Rev. D. McFarlane) as in the words of his text he gave forth the exhortation, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart" (Song of Solomon, iii. II). Kenneth's soul obtained ravishing views of the "King in His beauty and the land that is far off." This experience acted as a spur urging him to go the more often to Dingwall where his hungry soul got many a crumb of the living bread; so much so indeed, that he longed to sit regularly under Mr. McFarlane's ministry. His opportunity came when a coal merchant's business was for sale in Strathpeffer. He bought it and went to reside there.

For many years after going to Strathpeffer, he used to walk to the Dingwall Church on Sabbath. Given to meditation, in order not to be disturbed, he often left the highroad and walked by a bye-path. While going by this bye-path on one occasion he came upon a sheep entangled in a thorn bush, and so famished and exhausted by its long struggle to get free, which but increased the entanglement, that it lay helpless and half-dead on its back. The sight touched a responsive chord in his heart. Unable to release the poor creature in any other way, he had, perforce, to cut the bush which held it, near the root. Feeling itself released seemed to give the sheep new life; up it sprang and trotted slowly away carrying the bush on its back and likely to do so until its fleece should be removed. Later at a Fellowship Meeting he recounted this incident and compared the plight of the sheep to that of the believer overtaken by a strong temptation which holds him the more tightly the more he struggles to free himself until his strength being gone he falls down helpless. But, be his plight what it may, he is watched over by the Good Shepherd who in His sovereign way, when hope appears lost, sends from heaven deliverance, yet the believer will carry the mark of that trial with him until he lays down the earthly house of this tabernacle at death. One who was present and heard his remarks afterwards thanked him, saying she derived great comfort from them as they so fitted her case.

Being unable to attend the Inverness communion on one occasion and knowing his Pastor was going there he went to the Dingwall station at the hour at which he expected him to depart. He found him seated in the train. "You are going to Israel's testimony, to God's name thanks to pay," he said. The salutation so rejoiced his Pastor's heart that on his return he preached refreshingly from that text. Thus "he that watereth is watered himself."

It is due to the memory of Mr. Maciver to put on record that he manifested his deep attachment to the late Rev. D. Macfarlane, by writing out so many of his sermons. He, as a rule, weekly

for a period, came to Mr. Macfarlane's Manse, to accomplish this labour of love. He also received from Mr. Macfarlane an account of the latter's life which was made full use of in the *Memoir of Rev. D. Macfarlane*. It was noticeable how any remark which reminded him of Mr. Macfarlane or other worthy men whom he knew would cause him to rejoice in soul. He himself was not slow to do what he could to help his brethren, although felt unworthiness would often lead him to seek that others should hold the service in preference to himself. The tabernacle had been falling rapidly for quite a period before the end. Others realised that, more even than he himself.

He was visited on the Sabbath evening before his end and wished Psalm 130 to be read and sung. On the Wednesday evening in the presenece of quite a number of us, he passed peacefully away.

He was tenderly cared for to the end. His widow and other members of his household had great privileges in having his exercises at family-worship and otherwise while he was with them. We sympathise with them in their loss. May they have like precious faith, love, and diligence to use the means of grace as he had! Such shall then not be put to shame at Christ's appearing and His Kingdom.—*D. A. MacF. and F. B.*

Short Gleaning.

INFINITE COMPASSION.

There is One whose compassions are infinite. The love and tenderness of ten thousand earthly friends, of ten thousand mothers towards their sucklings, if compared with His, are less than a drop of water to the ocean; and His power is infinite, too. Why, then, do our sufferings continue, when He is so compassionate, and could remove them with a word? Surely, if we cannot give the particular reasons (which yet He will acquaint us with hereafter, John viii. 7), the general reason is at hand; He afflicts not for His own pleasure, but for our profit, to make us partakers of His holiness, and because He loves us.—*John Newton.*

Nadur an Duine 'na Staid Cheithir Fillte.

(Air a leanuinn bho t.-d., xxxix, 510).

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 sìorruidh.” 1 PHEAD i. 23.

(4). Tha bhi marbh ann am peacadh, 'gur dèanamh iomchuidh air a bhi air bhur filleadh suas ann an lasraichean pronnuise, mar ann an eudach mairbh; agus gu bhi air bhur n-adhlacadh ann an slochd gun iochdar, mar ann an uaigh. Bu mhór an éigh a bha 'san Eiphit, 'nuair a bha cheud-ghin anns na h-uile teaghlach marbh; ach nach iomadh teaghlach, 'sam bheil iad gu léir marbh? Ni h-eadh, tha móran a tha “dà uair marbh, air an spìonadh as am freumhaibh! Bha iad uair-eiginn d'am beatha air an dùsgadh le grabhan bàis agus na tha 'na dhéidh, ach tha iad a nis cho fad air an slighe gu tìr an dorchadais, as gur gann a tha'n leus is lugha aca de sholus o nèamh. (5.) Tha dorchadas bhur n-intinn 'na roimh-chomharra air dorchadas sìorruidh! O an t-aineolas uamhasach fuidh 'm bheil cuid de dhaoine 'nan luidhe mar fuidh phlàighibh! am feadh a ta cuid eile a fhuair beagan de dheàrrsa solus-maidne 'nan cinn, tur-fhalamh de sholus spioradail 'nam cridheachan! 'Nam b' aithne dhuibh bhur staid, ghlaodhadh sibh a mach. Och, dorchadas! dorchadas, dorchadas, a ta dèanamh rathaid air son duibhe an dorchadais gu sìorruidh! Tha'n còmhdaich-aghaidh oirbh cheana mar mhuinntir a ta fuidh bhinn bàis; 's cho fagus as sin a ta sibh do dhorchadas sìorruidh! Is e Iosa Crìosd a mhàin as urrainn stad a chur air a' bhinn o bhi air a cur an gnìomh, an neapaicean a spìonadh o aghaidh a' chiontaich dhìte, agus maithanas a chur 'na làimh, *Isa. xxv. 7.* “Agus sgriosaidh e air a' bheinn so an còmhdaich a chòmhdaich aghaidh nan uile shluagh.” Is e sin, còmhdaich-aghaidh a ta còmhdaichadh nan aingidh, mar ann an cor Haman, *Ester vii. 8.* “An uair a chaidh am focal á beul an rìgh, chòmhdaich iad aghaidh Hamain.” 'S an àite, *mu dheireadh*, Tha na slabhruidhean dorchadais leis am bheil sibh air bhur ceangal, ann am

prìosan 'ur staid thruaillidh (*Isa. lxi. 1.*) 'gur dèanamh iomchuidh gu bhi air bhur tilgeadh anns an àmhuinn theinntich dhian-loisgich! Oeh na daoine truagh! Tha 'n coguisean air uairibh air an gluasad an taobh a stigh dhiubh, agus tòisichidh iad air smuaineachadh air an slighibh ath-leasachadh: Ach mo thruaighe: tha iad ann an slabhruidhean, chan urrainn iad a dhèanamh! Tha iad air an cuibhreachadh le 'n cridhe; tha 'n ana-miannan a' ceangal cho dlù riu as nach urrainn dhoibh, seadh chan àill leo, an crathadh dhiubh. Mar so feudaidh sibh fhaicinn an dàimh a ta eadar staid neo-iompaichte, agus staid na muinntir a ta air an damnadh; staid truaighe gun leasachadh. Bithibh cinn-teach air an aobhar sin, gur éiginn duibh a bhi air bhur breith a ris. Cuiribh mór-mheas air an nuadh-bhreith, agus iarraibh gu durachdach 'na dèidh.

Tha 'm bonn-teagaisg ag innseadh dhuibh, gur e am focal an sìol leis am bheil an nuadh-chreutair air a dheilbh: Uime sin, thugaibh an aire dhà, agus thugaibh aoidheachd dhà; oir is e bhur beatha e. Thugaibh sibh féin a suas do leughadh an Sgrìobtuir. Sibhse nach urrainn a leughadh, thugaibh air muinntir eile e leughadh dhuibh. Feithibh gu dìchiollach air searmonachadh an fhocail, mar am meadhon araidh a dh'òrduich-eadh le Dia chum iompachaidh: "Oir—bu toil le Dia, le amaideachd an t-searmonachaidh iadsan a shlànuchadh a ta creidsinn," 1 *Cor. i. 21*. Uime sin, na cuiribh féin á rathad Chrìosd; no cuiribh cùl ri meadhonnan nan gràs, air eagal gu'm faighear sibh a' tabhairt breith oirbh féin nach fìù sibh a' bheatha mhaireannach. Thugaibh aire dhùrachdach do 'n fhocal air a shearmonachadh. Eisdibh ris gach searmoin, mar gu 'm biodh sibh ag éisdeachd air son sìorruidheachd; agus thugaibh an aire, nach spìon eunlaith an athair suas an sìol so uaibh, mar a ta e air a shìol-chuireadh, *Marc. iv. 15*. Thoir thu féin gu tur dha, 1 *Tim. iv. 15*. Na gabh ris mar fhocal dhaoine, ach mar is e gu fìrinneach focal Dhé, 1 *Tes. ii. 13*. Agus éisd ris le co-chur, ag amharc air mar theachdaireachd air a chur o nèamh do d' ionnsuidhse gu h-àraidh ged nach ann do d' ionnsuidhse a mhàin. *Taish. iii. 32*. "An ti aig am bheil cluas, eisdeadh e

ris an nì a deir an Spiorad ris na h-eaglaisibh.” Taisgibh suas e 'nur cridheachan, beachd smuainichibh air: agus na bithibh mar na beathaichean neo-ghlan nach enamh an cìr: ach, le ùrnuigh dhùrachdach, guidhibh gu'n tuit driùchd nèimh air bhur cridhibh, a chum gu'm fàs an sìol suas an sin.

Gu h-àraidh, (1.) Gabh ri teistean focail Dhé, mu thimchioll truaighe na staid neo-iompaichte, peacadh na staid sin, agus am fìor-fheum a ta air ath-ghineamhuin. (2.) Gabh ri teistean an fhocail, mu thimchioll Dhé, cho naomh agus fìor 's a ta e. (3.) Rannsaich do shlighibh leis; eadhon smuaintean do chridhe, briathran do bhile, agus cleachdamh do chaithe-beatha. Amhaire air t' ais tre cuairtibh fa leth do chaithe-beatha, agus faic do pheacaidh o àithntean an fhocail; agus ionnsaich a bhagraidhean, ciod d' am bheil thu buailteach, air son nam peacaidhean sin. (4.) Gabh beachd de thruaillidheachd do nàduir, leis a' chòmh-nadh cheudna, focal Dhé; mar ann an gloinne, a thaisbeanas ar n-aghaidh mhi-mhaiseach air shedl soilleir. Nam biodh na nithean sin air am freumhachadh gu domhain anns a' chridhe, dh' fheudadh iad a bhi 'nan sìol de 'n eagal agus de 'n bhròn sin, mu thimchioll staid t'anama, a ta feumail gu d'ullachadh agus gu d' bhrosnachadh gu amharc an déidh Slanuighir. Suidhich do smuaintean a'rsan a ta air a thairgse dhuit 'san t-soisgeul, mar uile fhreagarach do d' staid; air dha le 'ùmhlachd gus a' bhàs, làn-diòladh a thabhairt do cheartas Dhé, agus fìrinnteachd shìorruidh a thabhairt a steach. Feudaidh so a bhi 'na shìol irioslachaidh, iarrtuis, dòchais, agus creidimh; agus do chur air t' aghaidh gu d' làimh sheargta shìneadh a mach d'a ionnsuidh air 'àithne féin.

Rachadh na nithean so domhain gu'r cridheachan, agus dèanaibh cleachda dùrachdach dhiubh. Cuimhnichibh, ciod air bith a ta sibh gur éiginn duibh a bhi air bhur breith a rìs; no mur bi, b' fheàrr dhuibh nach robh sibh riamh air bhur breith. Air an aobhar sin, ma chaitheas neach air bith dhibh bhur beatha, agus ma bhàsaicheas sibh ann an staid neo-iompaichte, bithidh sibh gun leisgeul, air dhuibh rabhadh soilleir fhaotainn air bhur cunnart.

AN T-AONADH DIOMEHAIR EADAR CRÌOSD AGUS CREIDMHIICH.

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

AIR dhomh labhairt air an atharrachadh a ta air a dhèanamh, le ath-ghineamhuin, orrasan uile a shealbhaicheas a' bheatha mhaireannach, o'n staid a thaobh nàduir mar staid truailidheachd; thèid mi nis air m' aghaidh a labhairt mu 'n atharrachadh a ta air a dhèanamh orra, 'nan aonadh ris an Tighearn Iosa Crìosd, o'n staid mar chiontaich an làthair Dhé—staid truaighe. Tha aonadh nan naomh ri Crìosd, 'na nì a ta gu ro-shoilleir agus iomlan air a theagasg, o thoiseach an dara rann deug de 'n chaibideil so a tha 'na earrann de shearmoin mu dheireadh ar Tighearn d' a dheisciobluibh. Lion do-bhròn a nis an cridheachan; bha iad ullamh air a ràdh, Oeh! ciod a thig oirnn, 'n uair a bheirear ar Maighstir o'r ceann? Cò theagaisgeas an sin sinn? Cò dh' fhuasglas ar n-amharusan? Cionnus a bhios sinn air ar neartachadh fuidh ar deuchainnean agus diobhail-misnich? Cionnus a bhios sinn comasach air a bhi beò, a dh' easbhuidh a' cho-chomuinn bu ghnàth leinn a bhi againn ris? Air an aobhar sin tha ar Tighearn Iosa a' teagasg dhoibh, ann an àm iomchuidh, mu dhìomhaireachd an aonaidh ris, 'ga choimeas féin ris a' chrann-fhìonain, agus iadsan ris na geugan.

Ri leantuinm.

Gràs anns a h-uile Suidheachadh Leis an Ollamh Love.

GHEIBH gràs rathad gu e féin a chleachdadh anns a h-uile suidheachadh anns am bi e. Co dhiubh a gheibh e a shealbhadair ann an inbhe àrd no ìosal—maighstir no seirbhiseachan 'eil e a' cur feum air atharrachadh 'na shuidheachadh ach a mhàin 'na rathad ann a bhi coimhlionadh nan dleasdanasan a bhuineas do 'n inbhe sin: agus so tha e a' dèanamh tre 'n chaochladh a tha e a' dèanamh air a chridhe. Tha 'n aon ghnè a tha dèanamh maighstir Crìosdail diadhaidh ciùin, glie agus iriosal, a' dèanamh seirbhisich Crìosdail, dileas, agus strìochdte ann an ùmhlachd. Tha slighe ann tre 'n urrainn neach anns

an t-suidheachadh as ìsle, Dia a ghlòrachadh agus sgèimh a chur air aideachadh diadhachd. Nochdaidh cogais air a deagh theagasg do dhuine an t-slighe sin, agus treòraichidh cridhe aig a bheil mothachadh innte e. Ma tha an nì tha r' a dhèanamh beag ann fhéin rannsaicheamaid a mach e, agus bitheamaid dìleas ann. Mur dèan sinn ar gnothach anns an nì sin a tha beag ciamar a tha sùil againn a nì sinn an gnothach ann an nithean as motha.

Tha ar crannchur air a thoirt dhuinn le Dia, gu beachd a ghabhail air agus sinn féin a chleachdadh ann. Gabhamaid aig a làmhnan-san e mar an nì sin gun teagamh as freagarraiche air ar son. Mar a tha na gairmean agus na gnìomharan as fheàrr agus as uaisle air an ìsleachadh le inntinn thruaillidh, mar sin tha na nithean as ìsle anna fhéin air an togail agus air an àrdachadh le inntinn spioradail. Faodaidh breitheamh no ministear rùintean suarach a bhi aige agus a ghairm àrd a a thoirt a nuas g' an ionnsuidh sin, agus rùintean arda, eadhon glòir Dhé, a bhi aig seirbhiseach bochd agus mar sin a ghairm àrdachadh a chum na crìche àirde so.

Bu chòir dhuinn ar n-inbhe, ge b'e air bith ciod e, a ghabhail bho làimh Dhé mar an nì a shuidhich esan: agus ag amharc air mar sin bu chòir dhuinn a h-uile car dheth a ghabhail le strìochdadh agus aontachadh iriosal—'ga chunntadh tuilleadh agus math air ar son—ag aideachadh “gur ann de thròcairibh an Tighearna nach 'eil sinn air ar caitheadh,”—a' toirt buidheachais dha air son e bhi roghnachadh dhuinn le a ghliocas neo-chrìochnach, an àit' e bhi 'g ar fàgail gu bhi roghnachadh air ar son fhìn le ar n-amaideachd; agus, uime sin, a' creidsinn nach fàilnich e ann a bhi 'g ar n-uidheamachadh le neart gu dhol air adhart leis a' ghnòthach sin a chuir e air leth dhuinn, agus nach urrainn duinn fhàgail gun easùmhachd dhàsan.

Tha cuid a ghràsan ann a tha de ghnè fhollaiseach agus chomharraichte—mar iad sin a tha air am foillseachadh anns na martaraich air son aobhar Chrìosd. Tha gràsan eile ann freagarraich air son suidhichidhean uaigneach nach 'eil daoine

a' smuaineachadh móran diubh, mar a tha macantas, ciùine, foighidinn fo chrann-ceusaidh dìomhair air nach 'eil fhios ach aig beagan.

Tha iad so mar an ceudna mór ann an sealladh Dhé : agus 's ann mar sin bu chòir dhaibh a bhi 'nar sealladh-ne. Tha cuid de ghràsan a chum feum coitcheann, freagarrach do obair gach duine. Tha cuid eile freagarrach do thachartasan àrda nach 'eil ach cuid air an gairm d' an ionnsuidh. Chan 'eil an gràs as lugha air a chur an cleachdadh—an nì as lugha a tha air a dhèanamh bho chrìch ghlain—gu dìomhain : oir tha fhios againn, “ge b’e maith air bith a nì aon neach gu’m faigh e an nì so féid o an Tighearn ma ’s saor no daor e.”—*Eadar-theangaichte le I. M.*

Notes and Comments.

A Right Decision.—Down at Clacton-on-Sea the devil was holding high carnival on the Sabbath with the able assistance of theatrical managers and public entertainers in the Town Hall of this Essex watering place for some time. The Rev. S. M. Morris, the local Baptist minister, condemned these entertainments in language that was by no means too strong and his remarks were published in the *Evening Standard*. The entertainers considered themselves insulted and brought an action for libel against the minister and the newspaper. Men who care nothing for God's honour show remarkable keenness to defend their own. In doing so they could scarcely have anticipated the exposure their sinful fooling on the Lord's Day was to get and the crushingly severe comment of the learned judge on the character of their entertainment. Mr. Morris's words were mild in comparison with those of Mr. Justice Avory. “Having seen Mr. Morris in the witness-box,” said his lordship, as reported in the *Daily Telegraph* (London), “it is for you (the jury) to say whether you have ever seen a witness who was more obviously honest and straight-forward.” His lordship further characterised certain parts of these entertainments as “vulgarity and filth” . . .

"calculated to deprave and appeal to all that was ignoble and base in man." The jury returned a verdict for Mr. Morris and the newspaper. The entertainers got a well-deserved exposure, rebuke, and humiliation. The verdict in this case will not put an end to Sabbath entertainments but it will encourage those who regard them as sinful to lift up their voice against them in condemnation. [This note, with others, was written for our April issue but was crushed out].

The Bag-Pipes in the Pulpit.—The following is reported in the press:—"A sensation was caused in Scottish church circles when the report was received from Sydney that the minister in the Scots Church there wears Highland costume and plays the bagpipes at the forenoon and evening services on 'Sunday.' The kilted piper parson is the Rev. Lewis A. Sutherland, of St. James', Paisley, who has adopted the novel plan of wearing Highland costume and playing the bagpipes to attract worshippers to his church. He is now stated to be the most popular parson in Sydney, and seems to have solved the problem of how to fill empty churches." The individual in question was at one time one of the Inverness ministers. It is unspeakably sad to see a professed minister of the gospel of Jesus Christ making sport for the Philistines as Mr. Sutherland is doing and to learn that he is gaining popularity in the estimation of the gaping crowd by such conduct.

The German Goliath.—General Ludendorff has been reconciled with the Nazi party and has announced, according to Reuter's correspondent that any limitation of armaments is immoral. He also delivered the following Philistine sentiments, according to the above correspondent:—"I am not merely an opponent of Christianity, but literally an anti-Christian and heathen—and proud of it. I have long since said good-bye to Christianity. According to its own words, in the gospel of St. John, Christianity aims at detaching the individual from his people, his tribe and his nation, and promises him only a heaven. Thus, in a 'Christian' State no firm unity of the people can

arise. Christian teaching is there for only one purpose—to help the Jewish people to domination. If the British want to stay Christian, that's their own look-out, but then they will slip further and further down from their former heights. Only that people can thrive which declares loyalty to racial principles. At the moment we Germans are the people which has freed itself furthest from the teachings of Christianity. Only through the complete renunciation of Christianity will the German people achieve the unity which it needs." This is the man who is to be glorified by the German people. He has thrown down a challenge to the God who said: "Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. ii. 7-9). Poor ignorant Ludendorff! how soon he may be before that God.

Lunacy and Religion.—A correspondent has sent us a copy of the *Forres, Elgin and Nairn Gazette* (Forres), 27th March, with a marked paragraph under the above heading. The paragraph purports to be remarks by a writer in a Wick paper. The medical authorities suggest that the increase of insanity in the North is due to depopulation and increasing loneliness in some measure, but this writer whose spiritual outlook is not of the sanest has something to add to this. "I would add," he says, "to that the type of religion—gloomy and fatalistic—which has been foisted on the Highland communities. It is mostly formal and superficial, hurling anathemas at innocent enjoyment, and frowning in particular on ceilidhs and dancing. It has few contacts with the religion of Jesus. It is unduly doctrinal. It does not believe in inherited goodness, innocence and love. Do you wonder that insanity is increasing where such travesties of religion are proclaimed? It is to be hoped that the British Medical Council will examine this suggested cause of the increase of insanity in the Highlands." There is nothing new in this

charge but it betrays ignorance, prejudice, and ill-concealed hostility to a type of religion that does not fit in with that so-called expansive broad-mindedness of the writer. There was a type of religion once in the Highlands which turned sinners into saints—a religion which adorned the doctrine of our Lord and Saviour, Jesus Christ. That is the type of religion that this writer is tilting against and not the fantastic concoction of his erratic imagination as portrayed above. That type of religion is fast dying out and will soon be as non-existent in the land as it is in the soul of the paragraphist. But as it is dying out and the newer type of religion dear to the heart of the paragraphist is being introduced insanity is increasing!

Canonization of Sir Thomas More and Bishop Fisher.

—*The Catholic* (Dublin) for April has an interesting and instructive article on "The Peculiarities of Roman Canonization." The writer raises the question: "Why is it that there are so few Popes and Cardinals in the Romish calendar of saints since official canonization came into vogue?" One would naturally think that the calendar of so-called "saints" would consist largely of these but it is not so. There are 85 Popes reckoned as "saints" but of these at least 81 lived before the official system came into being. Ferraris, who has devoted attention to this subject, is of opinion that the first canonization was celebrated by Leo III. in 804. The Pope, as the writer of the article points out, is discovering Irish and English "saints" in recent years though the Irish probably must have grave doubts about the discernment of the Pope in including English "saints" in his list! *The Catholic* concludes by saying: "It would be interesting to make an analysis of recent beatifications and canonizations. It would most probably reveal that there is a political motive behind the majority of cases. We doubt very much if **More** or **Fisher** would have been certified as entitled to practice in the Court of Heaven on behalf of their clients down on earth had their claims been of mere sanctity." Another peculiarity of the Roman practice is that while it canonizes New Testament

saints, e.g. St. Paul, etc., it denies saintship to the Old Testament saints (St. David, St. Enoch, etc., are not the Old Testament saints of that name). It is for this invidious reason and wrong distinction that all Protestants worthy of the name should renounce speaking of *Saint* Paul, *Saint* John, etc. The titles in the Authorised Version with the affixed title "Saint" are not in the original as readers acquainted with Gaelic can see from the Gaelic Version whereas the Roman Catholic Gaelic Version of the New Testament has the title "*Naomh*" prefixed to the name e.g. *Naomh* *Matu*.

A New Phase of Sabbath-breaking Checked.—The question whether the manager of a lending library could be convicted for breaking the Sunday Observance Act (1677) when he lent a novel on the Sabbath Day was discussed before Lord Hewart and Justices Avory and Humphreys in a King's Bench Division Court recently. Mr. Ralph Lee, who manages a library in Hull, supplied a borrower with a book for twopence on a Sabbath last May. In the local Police Court, he was charged that—"On a Lord's Day, he unlawfully exercised a certain worldly business in his ordinary calling of a lending library, the same not being a work of necessity or charity contrary to Section I. of the Act of 1677." He was fined five shillings, and now appealed. Mr. Lee's appeal was dismissed with costs by the Court. The case is interesting as shewing that the old acts on Sabbath observance, at least some of them, are not obsolete through desuetude as is so often maintained.

Intemperate Language by Temperance Advocates.—Recently the Scottish Christian Union of the British Women's Temperance Association held a conference at Dunfermline. The question of unfermented wine at Communion was discussed and some of the speakers used most intemperate language. Mrs. Barton, a prominent Temperance advocate, said she had sat in a church "with the place smelling like a public-house," while Mrs. R. J. Govan said she had been in a church that "smelled like a brewery." One wonders what these ladies would have said

if they had been present at the marriage of Cana of Galilee. We believe in temperance—in language as well as in drink—but this movement to do away with fermented wine at the Lord's Table is not the kind of temperance inculcated in the New Testament. At the same meeting suggestions were put forward by some of the speakers that mothers should use their influence with their families to abstain altogether from going to Communion services. Those who would abstain from communicating for the above reasons would certainly be better away.

Church Notes.

Communions.—*May*—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh and Broadford. *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, Beaulieu; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherriek, 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.

Rev. John P. Macqueen.—The Rev. J. P. Macqueen sailed from Vancouver on the 27th March for Australia. He expected (D.V.) to arrive in Sydney 22 days later. We trust our people will be refreshed and cheered by the visit of the Church's Deputy, and that his labours among them may be owned and blessed of the Lord.

Tallisker Congregation Appeal.—The Building Committee of Tallisker Congregation on behalf of the congregation appeal to friends of our cause for help to build a missionary's house.

The Church building is in debt to the extent of about £350. The need of a house for the missionary is urgent. The congregation feel that the burden is more than they can meet and they are thus appealing to kind friends throughout the church. Donations will be gratefully received by Donald Morrison, 7 Portnalong, Portree, Skye. This appeal is cordially endorsed by the Western Presbytery. (Signed) J. Colquhoun, *Moderator*; D. Macleod, *Clerk pro tem*.

Held Over.—Owing to space required for Acknowledgments a number of articles have been held over.

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